



ל"ב Laws & Customs: Nissan & Pesach

For the year 5782

According to Minhag Chabad

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PART 3

IN THIS SECTION WE WILL DISCUSS:

Chol Hamoed – Erev Shvii she Pesach
– Shvii shel Pesach by night – Shvii
Shel Pesach by day – Acharon Shel
Pesach night – Acharon Shel Pesach
day – Isru Chag.

🕯️ CHOL HAMOIED

On the first night of *Chol Hamoied*, *Havdalah* is recited without *Besomim* and candles. *V'Yiten Lecha* is not recited.

Mizmor L'Sodah is not recited during *Pesach*.

Half-*Hallel* is recited during *Chol Hamoied* as well as on the last days of *Pesach*.

On *Chol Hamoied*:

- One wears *Shabbos* clothing.
- One washes for *Matzah*, eats meat and drinks (a *revi'is* of) wine every day.
- One allocates more time for learning. [The Rebbe directed that this is especially emphasised when *Chol Hamoied* is uninterrupted by an intervening *Shabbos* and its preparations.]

Many activities are prohibited during *Chol Hamoied*, including (but not limited to) business activity, trade, moving homes, gardening, sewing, laundering (unless for children who soil their clothing frequently, but only as required), preparing food for after *Yom Tov*, cutting nails (unless it was done on *Erev Pesach* as well) and taking haircuts. One may not instruct a non-Jew to perform these activities for him either.

For the sake of *Chol Hamoied* or the last days of *Yom Tov*, one may professionally repair any item which is directly involved in food preparation (e.g. oven or fridge), or which provides direct benefit to the body (e.g. the plumbing, electricity or air-conditioning), provided that it wasn't practical to fix prior to *Yom Tov* (e.g. it broke on *Yom Tov*).

One should avoid writing. If it cannot be deferred until after *Chol Hamoied*, one should write with a *Shinui*. Calligraphy and artistic drawing or painting is prohibited.

Unless needed for *Yom Tov*, one should not shop for utensils, appliances or clothing. [One may be lenient if the item is significantly discounted, and it cannot be purchased later for a similar price.]

If an employee's job involves activities that are not performed on *Chol Hamoied*, he should arrange to take leave, unless his absence will jeopardise his employment.

Routine medical exams that can easily wait should not be scheduled for *Chol Hamoied*.

One who goes fruit-picking or fishing on *Chol Hamoied* may only collect that which will be used during the remainder of *Chol Hamoied* or on the last days of *Yom Tov*.

One who goes to a farm or zoo may not feed the animals *Chometz*, even if neither the animal nor the *Chometz* belongs to him.

🕯️ EREV SHVI'I SHEL PESACH

Just like on *Erev Shabbos*, it is preferable to refrain from eating a proper meal once the tenth *Halachic* hour of the day begins (3:02pm), in order to properly enjoy the *Yom Tov* meal at night. However, one may snack in small quantities.

One immerses in a *Mikvah* after midday.

Eruv Tavshilin is performed – see separate [Halacha Guide](#).

Prior to candle-lighting, one should give *Tzedakah* for the two days of *Yom Tov*.

One should arrange a pre-existing flame from which to light the candles on the second night of *Yom Tov*.

Candle-lighting is at 5:27pm. The *Brocho* of *Shel Yom Tov* is recited, but *Shehecheyanu* is **not** recited.

🕯️ SHVI'I SHEL PESACH – NIGHT

The joy of *Shvi'i* and *Acharon Shel Pesach* is greater than the rest of *Pesach*.

If one neglected to light before *Yom Tov*, one may – and should – light candles on *Yom Tov* itself, from a pre-existing flame.

One should ensure that practical benefit is derived from the candles after nightfall. One needs to be especially attentive to this if eating out.

In *Kiddush*, *Shehecheyanu* is **not** recited.

One drinks (a *revi'is* of) wine every day of *Pesach*. This should be paid special attention by those who do not make their own *Kiddush*.

One remains awake and learns the entire night of *Shvi'i Shel Pesach*. [It is appropriate to learn the *Maamar* entitled *Hayom Ro'oh* and/or *V'heyneif* (in *Likutei Torah*).]

🕯️ SHVI'I SHEL PESACH – DAY

The congregation stands and faces the *Sefer Torah* while the *Shirah* is read.

If possible, one avoids beginning the meal after the tenth *Halachic* hour of the day begins (3:01pm), in order to enjoy the meal of the second night of *Yom Tov*.

Regarding preparations on Friday for *Shabbos*, see the separate *Eruv Tavshilin Halacha Guide*.

The Rebbe instituted the custom of *Tahalucha*, directing all *Chassidim* to visit community *Shules* and enhance their *Simchas Yom Tov* by sharing words of *Torah* (both *Nigleh* and *Chassidus*), and to inspire them to conduct a *Seudas Moshiach* on the last day of *Pesach*. Participants should be mindful of the prohibition to carry on *Shabbos* upon their return.

As it is *Erev Shabbos*, *Posach Eliyahu* is recited before *Mincha*, but not *Hoidu*.

As it is *Erev Shabbos*, one should not eat after sunset – even if one washed for bread. [One may *bentch* after sunset and even after the emergence of three stars. *Ya'aleh Veyavo* is recited, but not *Retzei*.]

Since *Acharon Shel Pesach* is *Shabbos*, the candles should be kindled with a pre-existing flame at the usual eighteen minutes before sunset (5:26pm), and certainly **not** after sunset (5:44pm).

The *Brocho* is **Shel Shabbos** v'*Shel Yom Tov*. *Shehecheyanu* is **not** recited.

Candles must not be waxed into place, nor may the wicks be twisted to facilitate their lighting. When necessary, one may remove the wax from the previous night with a knife. It is best that one removes it in a way that it falls directly into the bin.

🕯️ ACHARON SHEL PESACH – NIGHT

Kabbolas Shabbos begins with *Mizmor L'Dovid*. In *Lecho Dodi*, we say *B'Simcha U'vetzahala*. All the *Shabbos* selections are added in *Shmoneh Esrei*. [See the section "*First Night Maariv*" for details regarding one who forgot.] After *Shmoneh Esrei*, the rest of *Maariv* is as per every *Shabbos*.

The custom to avoid *Kiddush* between the sixth and seventh hour on Friday night also applies when it falls on *Acharon Shel Pesach*.

Shalom Aleichem and *Eishes Chayil* (as well as all the other selections prior to *Kiddush*) are recited in an undertone. *Yom Hashishi* is then recited aloud, followed by *Hagofen* and the *Yom Tov Kiddush* (including the *Shabbos* additions). *Shehecheyanu* is **not** recited.

It is customary to use the *Matzah* of the *Eruv Tavshilin* as part of the *Lechem*



Mishnah of both the night and day meals. It is eaten at the last meal of the day.

Gebrochts are eaten in every meal of *Acharon Shel Pesach*, and we emphasize mixing the *Matzah* with the various food courses and drinks.

One once again passes his wet hand over his lips at *Mayim Achronim*.

As it is Friday night, the householder leads the *Mezuman*.

The *Brocho* for *Kneidlach* is *Mezonos*.

ACHARON SHEL PESACH – DAY

All the *Shabbos* selections are added in the *Shmoneh Esrei* of *Shacharis* and *Musaf*. [See the section “*First Night Maariv*” for details regarding one who forgot.] The special selections normally added for *Yom Tov* when opening the *Aron Hakoidesh* are omitted. After *Krias Hatorah*, *Yekum Purkan* and *Mi Sheberach* are recited.

Yizkor is recited before *Musaf*. Those who leave the Shule for *Yizkor* may recite “*Av Harachamim*” after *Yizkor* if they wish to.

The paragraph *Vlakachta Soiles* is recited after *Musaf*, before the *Shesh Zechiros*.

The *Shabbos* daytime *Kiddush* – from *Mizmor L’Dovid* until *Al Kein* (inclusive) – is recited in an undertone, followed by *Eileh Moadei* in a loud voice.

The *Matzah* of the *Eruv Tavshilin* is used as part of the *Lechem Mishnah* of the day meal. It is eaten at the *Seudas Moshiach*. However, since it is *Shabbos*, if one cannot carry the *Matzah* to the location of the *Seudas Moshiach*, one should eat it instead during the day meal, even though it is not the final meal of the day.

Mincha includes *Krias Hatorah (Achrei)*. *Pirkei Avos* is not recited after *Mincha*.

After *Mincha* and before sunset, we wash for *Matzah* and participate in a *Seudas Moshiach*, including four full cups of wine. The *Nigunim* of the *Rebbeim* (and the *Daled Bavos*) are sung.

Every Jew should be encouraged to take part in *Seudas Moshiach*.

One may technically eat *Chometz* during the *Seudas Moshiach* after *Tzeis Hakochavim*.

Retzei and *Ya’aleh Veyavo* (and both *Horachamon’s*) are recited during *Bentching*, even if it is already after *Tzeis Hakochavim* (6:23pm).

Since it is *Motzei Shabbos*, *Vihi Noam* and *V’atah Kaddosh* are recited.

Havdallah is recited with *Besomim* and candles, *V’Yiten Lecha* is recited, and a *Melave Malka* meal is prepared, as per every *Motzei Shabbos*.

ISRU CHAG

One should wait a short period of time after *Pesach* before eating *Chometz*, in order to allow time for the *Rov* to repurchase the *Chometz*.

Isru Chag is celebrated with additional food items.

In association with *Yom Tov*, the *Rebbe* encouraged all to participate in a *Kinus Torah*.

One may not eat or benefit from *Chometz* owned by a Jew on *Pesach*; it must be destroyed. Therefore, one should not purchase *Chometz* at a store owned by a non-observant Jew or manufactured by a company owned by a non-observant Jew, unless he is certain that it was stocked or manufactured after *Pesach*.



Best wishes for a Kosher un Freilichen Pesach!

For more about *Sefiras Haomer* and the *Sefirah* period, see [separate Guide](#).