

To the families of שיחיו at the community at the EU - Brussels
And of Virtualcommunity@Sichos.online שיחיו

"Reminders" for Pesach 5784 (part 2)

From Erev Shabbos Chol Hamoed until the end of Nissan.

May not be posted on any website, be distributed, be shared on WhatsApp groups etc. without prior consent from the author.

* Experience has shown that it is best if both husband and wife (and children...) review this each day thoroughly so that miscommunications and last-minute panics can be avoided, and *Yom Tov* can truly be celebrated joyfully.

* All the sources are in the Hebrew section of the Reminders.

* **Important note:** It has been stressed many times that these are "**Reminders**" to be able to see things "at a glance" and they are **not** a compilation of *Halocho*.

* Since there are several *Halochois* that require elaboration, the format of the "Reminders" has been kept, and the additional details are included at the end of this document, in the "Laws and Customs" by Rabbi Lesches, with his permission (they are all also available on the website below). They include: *Yaale Veyovo in Davening - Chol Hamoed – Shabbos Chol Hamoed - Erev Shvii Shel Pesach – Seudas YomTov both evenings – Shvii Shel Pesach Day – Acharon Shel Pesach night – Acharon Shel Pesach day – Isru Chag.*

* Additionally, on our website, Sichos.online there is a wealth of information regarding *Pesach*. I urge you to visit it before you look for the *Rov* to ask a *Shailah*.

Please post this on the refrigerator or another central location.

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[May we celebrate this Seudas Moshiach in the Bais Hamikdosh Hashlishi!](#)

[Rabbi Levi Y. Garelik](#)

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In the following 16 pages you will find:

- 1. The "Reminders" Part 2:** From *Erev Shabbos Chol Hamoed* until the end of *Nissan* – Pages 1-7.
- 2. Note of the Rebbe:** about the *Daled Kosos* at *Seudas Moshiach*. – page 7.
- 3. List of the Halachik times (Hadlokas Haneros etc.) for New York City** – on this page below.
- 4. Laws and Customs – Last days of Pesach** Rabbi Lesches – Page 8-9.
- 5. Laws and customs for Sefiras Haomer** - Rabbi Lesches - Pages 10-11.
- 6. Sicha of the Frierdiker Rebbe about the Rebbetzin on Acharon shel Pesach 5700** (Rabbi Reichik) - Pages 12-13.
- 7. Maamor Kiyemei Tzeischo 5739** - 14-16.

Halachik times for the New York area

Erev Shvii Shel Pesach: Candle lighting (No *Shehecheyonu*): 7:31.

Shvii Shel Pesach: Alos Hashachar: 4:25. Earliest *Shma*: 5:02. End of *Shma*: 9:22. Candle lighting eve of *Acharon Shel Pesach* (No *Shehecheyonu*): After 8:35.

Acharon Shel Pesach: End of *Shma*: 9:22. *Shkiah*: 7:51 pm. End of *Yom Tov*: 8:37.

Shabbos Mevorchim Iyar: Candle lighting: 7:36. End of *Shabbos*: 8:41 pm.

Friday, Second day of Chol Hamoed – 18 Nissan, ח"י ניסן

Birthdays of R' Levi Yitzchok Schneerson – the Rebbe's father, and the day of the Rebbe's Bris.

In Shacharis:

1. We don't say לתודה מזמור.
2. We add in the *Amidah*:
 1. **מוריד הטל**: If one mistakenly said מוריד הגשם and realized before he said "מחיל המתים" (ברוך אתה) "ה' מחיל המתים" he goes back to אתה גבור. If, however, he remembered after he said ה' - he starts the *Amidah* again. (If he is in doubt whether he said מוריד הטל, for the next thirty days he should assume that he did not). For more details kindly see the "Laws and Customs".
 2. **ותן ברכה**: If one mistakenly said ותן טל ומטר לברכה - then:
 - a. If he remembered before he finished the *Bracha*, he starts the *Bracha* again.
 - b. If he reminded himself before he finished the *Amidah* he goes back to the *Bracha* of ברך עלינו.
 - c. However, if he finished the *Amidah* – he has to repeat it from the beginning.
 3. **יעלה ויבא** : We add *Ya'ale Veyovo* in the *Shmone Esrei*.
If one mistakenly forgot to say it, then:
 - a. If he remembers before he says "ה'" of "המחזיר שכינתנו לציון" he says יעלה ויבא there and then continues.
 - b. If he already said ה' and remembers before he begins מודים he says it there.
 - c. If he remembers before he says the second לרצון יהיו, he goes back to רצה.
 - d. If he remembers after the second לרצון יהיו he must repeat the *Amidah* again from the beginning.
3. Half הלל. *Shir Shel Yom* [We do not start from יקב בית, we start from יום של שיר]. *Krias Hatorah* (we take out two *Sifrei Torah*). *Chatzi Kadish*. *Hagboho* and *Gelila*. *Ashrei Uvo Letzion*. *Yehallu*.
4. *Mussaf* for שלוש רגלים with the additions of *Chol Hamoed*.
5. *Sefiras Haomer*: When I was growing up in Italy, I saw a very nice *Minhag*: at the end of *Davening*, the *Chazan* would say out loud the day of the *Omer* (without a *Brocho*) in case anyone forgot to count the night before.

During the day of Chol Hamoed

- * **Cup of wine**: Every day of המועד חול it is customary to drink one cup of wine (*a Reviis*) with one of the meals.
- * **Bentching**: יעלה ויבא is added. If one forgot and remembered only after he began אבינו האל... אתה... הברוך even if he only said ברוך, he continues *Bentching*. If, however, he remembered after saying בונה ברחמינו וכו' but before he said ברוך of ברוך, he should say what it says in the *Siddur* "... אשר נתן..." and then continue *Bentching*.
- * **Sota**: We learn מסכתא סוטה דף ג'.

Erev Shabbos Chol Hamoed in the afternoon

Mincha

- * We don't recite *Hodu* but we recite *Posach Eliyohu*, *Yedidi Nefesh*, *Korbonois*, *Ashrei*, *Shmone Esrei* (*Morid Hatol*, *Vesain Brocho*, *Yaale veyovo*) *Oleinu*.

Candle Lighting Friday evening

- * Candles should be lit **18 (or 23) minutes before sunset** like every Friday (*Check local calendar- For NY see cover page*).
- * We say only one *Brocho*: להדליק נר של שבת קודש.
- * Those that are not eating at home should make sure to light candles at home (18 (or 23) minutes before sunset) or to go to their hosts home early enough to light the candles 18 minutes before Sunset. Check with the *Rov* where is best to light the candles.

Friday Night of *Shabbos Chol Hamoed*

Maariv

- * *Maariv* begins from מזמור לדוד.

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* In **בשמחה ובצהלה** we say לכה דודי In.

* The *Amidah* is that of regular *Shabbos* however **יעלה ויבא** is added. (If one forgot **יעלה ויבא** or is unsure if he said it, see above in the previous day).

**Sefiras Haomer* - Day number Four.

Kiddush and the meal Friday night of *Shabbos Chol Hamoed*

1. *Sholom Aleichem, Ki Malochov, Eishes Chayil, Askinu* are all said quietly.
2. *Kiddush* is that of *Shabbos*.
3. During *Bentching* we add:
 1. **רצה**
 2. **יעלה ויבא**. [If one forgot **יעלה ויבא** and already started the next *Brocho* he doesn't have to go back],
 3. **הרחמן הוא ינחילנו ליום שכולו שבת ומנוחה לחיי העולמים**.

Third day of Chol Hamoed - Shabbos

The davening is of like a regular *Shabbos* with the following additions:

We recite *Yaale Veyovo*, half *Hallel*, (two *Sifrei Torah*), *Yekum Purkon, Mi Sheberach* (we do not recite *Ov Horachamim*), *Ashrei* and *Musaf* of *Sholosh Regolim* (with the additions of *Shabbos* and *Chol Hamoed*).

After *Musaf* **is** *ולקחת סולת* recited.

Kiddush and the meal *Shabbos Chol Hamoed*

* until מזמור לדוד **בורא פרי הגפן** and **על כן** is said quietly. Then say out loud **על כן**.

* *Bentching* is like last night.

* **During the day:** Learn **דף ד' סוטה** מסכתא

Mincha of *Shabbos Chol Hamoed*

* Like every *Shabbos* however we add *Yaale Veyovo* (and in *shul* we read *Parshas Acharei*).

* We don't recite "*Tzidkoscho*".

Motzo'ei Shabbos – Chol Hamoed

Maariv

* In *Maariv* we add: *Ato Chonantonu Vesain Brocho, Yaale Veyovio* [if one forgot any of them – see above In Friday].

* We do NOT recite "*Vihi Noam*" nor "*Veato Kodoish*".

**Sefiras Haomer* - Day number Five.

Havdalah

* We recite as regular, but, our custom is not to use **בשמים** but we do use the candle.

* We also recite **לך ויתן** but it is recited quietly.

* *Melave Malka* as regular.

Sunday, Fourth day of Chol Hamoed, Erev Shvii Shel Pesach

Shacharis: Like Friday above. (But we read a different *Krias Hatorah*).

* **Cup of wine:** Like yesterday.

* **Bentching:** **יעלה ויבא** is added. If one forgot – see above on Friday.

* **During the day:** Learn **דף ה' סוטה** מסכתא.

Before Yom Tov starts:

1. **Long lasting candle:** If one does not have a gas fire lit for the duration of *Yom Tov*, he should light a long lasting candle (like *Yorzeit Licht*) that will last for a minimum of 26 hours, in order to be able to light the candles the second night of *Yom Tov*. Those who plan to have a gas fire lit and have hired help should light a *Licht* as a precaution because sometimes the gas flame is inadvertently turned off.

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2. **Candles and candle-holders:** Those who use glass holders that need to be cleaned after each use should ensure that they have enough for two days of *Yom Tov*, as on *Yom Tov* there is a *shailo* regarding the removal of the washer that is stuck to the wax.
3. **Carbon monoxide detector:** Those who have the gas on for a prolonged time should ensure that they have proper ventilation and that they have a proper carbon monoxide alarm system in place. Make sure to test it before *Yom Tov*.
4. **Shabbos-Clocks:** Ascertain that the *Shabbos*-clocks are set for both days and evenings of *Yom Tov*.
5. **Yizkor candle:** On *Acharon Shel Pesach* we recite "Yizkor". It is not *Minhag Chabad* to light a *Yizkor* candle.

* **Mincha** *Erev Shvi'i Shel Pesach*

Korbonoys, Ashrei, Shmone Esrei (Morid Hatol, V'sain Brocho, Yaale Veyovoi), Aleinu.

Candle Lighting *Eve of Shvi'i Shel Pesach*

Tzedaka: Give *Tzedaka* for two days of *Yom Tov*.

- Candles should be lit 18 minutes before sunset (*Check local calendar- For NY see cover page*) just like every *Erev Shabbos*. However, if one missed the correct time they may light later **from a pre-existing flame** (preferably right before the meal).
- **Those who are going to eat elsewhere (not at home) should not forget to light candles.**
- Say the *Bracha* של יום טוב *Bracha* and we **do not** say שהחיינו.

The Simcha of Shvi'i and Acharon Shel Pesach is greater than the Simcha of the other days of Pesach.
(*Sefer Haminhogim*)

* **Maariv:** Begins from שיר המעלות; the *Amida* is of שלש רגלים, and then count *Sefira*.

* **Sefiras Haomer** - Day number Six.

The Yom Tov Meal *Shvi'i Shel Pesach night*

* **Before one starts the meal – he should ensure that all the women, especially the guests, have lit candles.**

* **Kiddush:** of *Sholosh Regolim*, begin from סברי מרבן and **do not** say שהחיינו.

* **שיחות ת"ש:** At an opportune time, it is proper to read the story of the *Rebbetzin* in her youth (on why we do not recite *Shehecheyonu* the last days of *Pesach*) from ספר השיחות ת"ש, pages 71-72 ב,ג,ד. A beautiful translation in English of this *Sicha* is found below in pages 12-13.

Additionally, there is a fascinating explanation of the *Rebbe* about this in לקו"ש חלק ל"ז page 14 and onward.

Bentching

- **יעלה ויבא:** is added in *Bentching*. If one forgot to say it and remembered if he remembered before he said ברוך he should say what it says in the *Siddur* "ברוך...אשר נתן..." and then continues the *Bentching*. But if he remembered after he already began the next *Bracha* (even if he only said ברוך) he must begin *Bentching* again.
- **הרחמן:** We add הוא ינחילנו ליום שכולו טוב *הרחמן*.

Shvi'i Shel Pesach at Night

It is a Lubavitch custom to stay awake all night and learn. *Alos Hashachar* is at: (*Check local calendar- For NY see cover page*).

For your convenience, below on Page 14-16 there is a beautiful *Maamor* for the last days of *Pesach*.

Monday, Shvi'i Shel Pesach, 21 Nissan

* **Latest Krias Shma:** (*Check local calendar- For NY see cover page*)

* **Birchas Kohanim:** Prepare children for *Birchas Kohanim* that takes place at the end of *Mussaf*.

* **Hallel:** After the *Amida*, half *Hallel* is recited.

[Two Important notes regarding *Hallel*:

1. The *Rabbeim*, although they would *Daven Baarichus*, they would arrange to be with the *Tzibur* at *Hallel*.
2. It is forbidden to speak in middle of *Hallel* as it is one long *Brocho*].

* **Shiras Hayam (Oz Yoshir):** During *Krias Hatorah*, when שירת הים is read, it is customary to stand.

* **Musaf** of *Sholosh Regolim* and **Birchas Kohanim**.

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The *Seudah* (meal) of *Shvii Shel Pesach* day

Kiddush: Kiddush is that of *Sholosh Regolim* and we begin from מועדי אלה....אתקינו.

Bentching of *Shvii Shel Pesach* day

- * **יעלה ויבא:** is added in *Bentching*. If one forgot to say it - see last night.
- * **הרחמן:** We add הרחמן הוא ינחילנו ליום שכולו טוב טוב.

During the day of *Shvii Shel Pesach*

- * Learn מסכתא סוטה דף ו'.
- * **תהלוכה:** Lubavitch custom is to go on *Tahalucha* on *Shvi'i Shel Pesach*.
- * **During the first day of *Yom Tov*:** One is not allowed to prepare on one day of *Yom Tov* for the next day. Therefore, one may not prepare anything for the *Seudah* of tonight until after *Tzeis Hakochovoim* (Check local calendar- For NY see cover page).
- * **Mincha:** *Korbonois, Ashrei, Uvo Letzion, Amida* of *Sholosh Regolim, Aleinu*.

The second night of *Yom Tov*—*Acharon Shel Pesach*

* All preparations for the *Seudah* may begin after *Tzeis Hakochovim* (nightfall): (Check local calendar- For NY see cover page).

Candle Lighting

Candles should be lit:

1. After nightfall (Check local calendar- For NY see cover page) (preferably right before the meal).
2. from a pre-existing flame.
3. Those who are going to eat elsewhere (not at home) should not forget to light candles.
4. Say the *Bracha* של יום טוב להדליק נר and we **do not** recite the *Brocho* של חיינו.

Ma'ariv of *Acharon Shel Pesach*

1. *Tefillah* for *Shalosh Regolim*, beginning from "שיר המעלות".
2. ***Sefiras Ha'Omer*:** Tonight we count night Seven.

Kiddush and the Meal:

- ***Kiddush*:** of *Sholosh Regolim* and do not say שהחיינו.
- ***Gebrochts*:** We stress the concept of eating געבראקטס שרז'י' – with every part of the meal.
- מים אחרונים: We once again put water over the lips.

* *Birchas Hamazon*

- In the *Birchas Hamazon* we add: *Yaale Veyovo*, and *Horachamon* of *Yom Tov*.
If one forgot *Ya'ale Veyovo* – see last night's meal.

The *Haftarah* that we will be reading Tomorrow on *Acharon Shel Pesach*, is a very fundamental *Haftarah* that discusses *Moshiach* in detail. It is mentioned in numerous *Sichos* of the *Rebbe*. I suggest that you sit down with the whole family and read it tonight (also) in English. It is found in the *Siddur*.

Tuesday, *Acharon Shel Pesach*, 22 Nissan

- * **Latest *Krias Shma*:** (Check local calendar- For NY see cover page)
- * ***Birchas Kohanim*:** Prepare children to attend *Birchas Kohanim* which is done at the end of *Mussaf*.
- * ***Hallel*:** After the *Amida*, half *Hallel* is recited.
- * ***Haftarah* of *Acharon Shel Pesach*.** It is advisable to pay special attention to it.
- * ***Yizkor*:** Is said before *Musaf*.
 1. It is **not** *Minhag Chabad* to light a *Yorzait licht* for *Yizkor*.
 2. Those who are unable to go to *Shul* for *Yizkor* can recite it at home.
 3. Mourners in their first year stay inside the *Shul* for *Yizkor* but they do not recite it.

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4. Even those that did not say *Yizkor* may say אב הרחמים before *Musaf*.

* **Musaf** for שלש רגלים and *Birchas Kohanim*.

Kiddush and the Meal of *Acharon Shel Pesach*

- **Kiddush:** Like yesterday.
- **Gebrochts:** We stress the concept of eating געבראקטס שרוי' – with every part of the meal.
- **מים אחרונים:** We once again put water over the lips.

* **Bentching**

- *Yaale Veyovo* is added in *Bentching*. If one forgot to say *Yaale Veyovo* – see last night.
- **הרחמן:** We add the *Horachamon* of *Yom Tov* ליום שבולו טוב .

***During the day:** learn דף ד' סוטה דף ז'.

Mincha of *Acharon Shel Pesach*

* We daven *Mincha* **earlier** because we have to wash for *Seudas Moshiach* before the *Shkiya* (Check local calendar- For NY see cover page).

* The order is: *Korbonois*, *Ashrei*, *Uvo Letzion*, *Amidah* of *Sholosh Regolim*, *Oleinu* - and then we prepare for *Seudas Moshiach*.

Seudas Moshiach – See the *Hayom Yom* of today

1. We wash our hands like for any other meal **before** the *Shkiah*, (and we eat *Matzah*, at least a **בביצה**).
2. **We Drink 4 cups of wine** (we recite the *Brocho* only on the first cup) - “with the intention that this is for *Geulah*. If one is unsure if he had this in mind, he should surely drink again, being that through drinking this he hastens *Moshiach’s* arrival, and therefore it must be done properly”. This is a quote from the Rebbe’s *Maamor* on *Acharon shel Pesach* 5749 – see a copy printed below on page 14-16.
3. If possible, have one of the staff of *Yeshivas Tomchei Tmimim* raise the bottles of wine so it becomes wine from *Tomchei Tmimim*.
4. **Maamor:** It is customary to say/review a *Maamor* at *Seudas Moshiach*. There is one included below at the end of the “Reminders” on pages 14-16. (Perhaps special emphasis should be placed on the last *Se’if*).
5. **Kinus Torah:** The Rebbe would say a special *Sicha* as a participation in the *Kinus Torah* that takes place in 770 the day after *Yom Tov*.
6. **Niggunim:** Lately, it is customary to sing *Niggunim*:
 - a. From all the *Rabbeim* and *Reb Levi Yitzchok*,
 - b. The *Rebbe’s* 10 *Nigunim* and then
 - c. **האפ קאזאק**.

Here is a list of **The Rebbe’s Niggunim**: 1. צמאה לך נפשי. 2. והיא שעמדה. 3. דרכך אלקינו. 4. כי אנו עמך. (The one that we sing on *Yom Kippur* in *Davening*). 5. אתה בחרתנו. 6. צמאה לך נפשי.. עך טי דורין מארקא. 7. שאמיל. 8. רחמנא דעני. 9. אנעים. 10. זמירת. 11. סטאווי יאפיטו. 12. הוא אלקינו. 13. האדרת והאמונה. (The slow one).

7. **Moshiach’s Dance:** There are two explanations for this: The first is that it is a dance welcoming *Moshiach*, and the second is a dance in which *Moshiach* partakes. We explain it the way it is worth it for us - the second! (From a *Sicha* of the *Rebbe Acharon Shel Pesach* 5712 – after which they sang *ניע זשוריצי בלאפצי* and the *Rebbe* participated in the singing and dancing for a long time).
8. At the end of the *Farbrengen*, the *Rebbe* would recite the *Birchas Hamazon*, *Daven Maariv*, recite *Havdoloh* and distribute *Kos Shel Brocho* until the early hours of the morning...

May we merit this year to have *Seudas Moshiach* with *Moshiach* and receive from Him *Kos Shel Brocho*!

Bentching

- *Yaale Veyovo* is added in *Bentching*. If one forgot to say *Yaale Veyovo* – see last night.
- **הרחמן:** We add the *Horachamon* of *Yom Tov* ליום שבולו טוב .

The end of Yom Tov

- * **Maariv** (or saying לחול המבדיל בין קודש לחול): after (Check local calendar- For NY see cover page).
- * **אתה חוננתנו** is recited. If one forgot to say it and remembers after he said "ה" of הדעת he doesn't go back. Rather, after he finishes the *Amida* he says לחול המבדיל בין קודש לחול.
- * **ואתה קדוש** and **ויהי נועם** are not recited.
- * **Sefiras Haomer** – Day Number Eight- One week and one day.
- * **Opening the Chometz Closets:** The custom is to wait some time after *Maariv* (or after having recited לחול המבדיל בין קודש לחול) before opening the *Chometz* places etc. (until after the *Rov* and the *Orev Kablon* arrange the purchase etc.) Some have the custom to wait about an hour after the end of *Yom Tov*.
- * **Havdala:** Regular *Havdala*, However **no** בשמים **nor** אש are used and לך ויתן is **not** recited.

We wish each other
"א געזונטן זומער און א פרייליכן תמיד"
בניסן נגאלו ובניסן עתידים להגאל

- * **Tachanun:** *Tachanun* is not recited until the 2nd day in *Iyar* ב' אייר.
- * **Kinus Torah:** We participate in the *Kinus Torah* that takes place in 770 on *Isru Chag*.

Shabbos Mevorchim Iyar

Tehillim: In the morning we recite the whole *Tehillim*.

Bless the month:

- * The **Moilad** is going to be on Wednesday morning at 11 am 41 minutes and 8 *Chalokim*.
- * **Rosh Chodesh** is going to be on Wednesday and Thursday – ביום הרביעי וביום החמישי.
- * **Ov Horachamim:** is not recited.
- * In *Mincha* we do not recite **Tzidkoscho**.
- * **Pirkei Avos:** After *Mincha* we recite (learn) the first chapter of *Pirkei Avos*.

Rabbi Levi Y. Garelik
Sichos.online

The Rebbe's addition to the Maamor where it discusses the concept of the drinking of the four cups of wine at Seudas Moshiach - (see above on page 6)

ועבורנו נשיאנו, אדמו"ר הזקן שלי אכיל סעודת משיח ושתיית ד' הכוסות ובראי שבכחם של מעשינו ועבודתנו, נפגש אכילה סעודת משיח ושתיית ד' כוסות ובראי להביא את הגאולה מיד, כהרף עין ממש. ובראי שכל אחד ישלים ד' הכוסות, וגם אלה שספק אצלם אם שתר כל ד' הכוסות בכחונה זו (שזה שייך לגאולה העתידה) בוראי ישלימו, דשתיית ד' הכוסות צריכה להיות באופן ודאי וברור, וכאמור, שענין הגאולה העתידה.

ה) ויהי רצון שכל זה יהי בגילוי ממש באופן שכל אחד מראה באצבעו ואומר זה - כדוגמת סעודת משיח שאפשר להכניח באצבע המצה והיין, ובפנימיות - כדוגמת המצה והכוסות דסעודת משיח שנעשים דם וכשר כבשרו, ומתוך שמחה וטוב לבב, ותיכף ומיד ממש, דלא עיכבן אפילו כהרף עין.

ולענין מהירוד דמים שנתפס מרה על הגאולה העתידה, כמסודר בפסוק (ישעי' טו. ו) ילמכה המשיח ולשולם אין קץ (ראה ספר הערכים הכידי מצרית ארוחת את מים (ב) סיו. וש"ס). שאחד הביאורים בזה הוא - שהעולם מצד בריאתו היא מסובב רק משלש רוחות, כמאריל (כ"ב כה, ס"א) "עולם לאכסדרה הוא רוח צפנית אינה מסובבת" (היינו, שמצד רוח צפנית ש"ממזמן תפתח ג"י (ירמ"א, א, יד) יש מקום לענינים בלתי רצויים), ולעיל יהי העולם מסובב מכל ד' רוחותיו, גם מרות הצפנית. ויש לומר, שגם ענין זה מרומם כד' הכוסות ששוחים עשוי (באח"ש"ס) - כי זה שלעיל יהי העולם מסובב מכל ד' רוחותיו, נעשה זה ע"י מעשינו ועבודתנו עכ"ל.

(17) נוסף על גאולה הפרטית (של האדם הנוכח).

(18) שמירי ספניג - בנוגע להגילוי דקיים שהי בהגאולה דיצ"מ. ועאכ"כ בנוגע ההגילוי דגאולה העתידה, שאו יאמר שני פעמים זה (תענית בסופה).

(18) דתא"ר י"ג ג' צ"ע ל"ח ד"ע ע"ג ע"ג



בב"ד Laws & Customs: Last days of Pesach

For the year 5784

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🕊️ HALLEL

The entire *Hallel* is recited on the first two nights and days of *Pesach*. Half *Hallel* is recited on the last six days of *Pesach*.

Hallel is recited standing (unless one is feeble or infirm).

When reciting half *Hallel*, one may respond *Omen* to any *Brocho*, but not *Boruch Hu u'Voruch Shmoi*. One may also respond to *Borchu*, *Kaddish* and *Kedushah*.

It is preferable to recite *Hallel* with the *Minyan*. If one is not up to the *Minyan*, this creates a dilemma; on the one hand it is appropriate to recite *Hallel* with the congregation (if he hasn't yet begun *Boruch She'omar*), and on the other hand, it is appropriate that one *davens* in the correct order. For this reason, the *Rebbeim* were punctilious about being up to *Hallel* when the *Minyan* recited it on *Yom Tov*.

If one forgot to recite *Hallel*, he should recite it with a *Brocho* as soon as he remembers; the night *Hallel* may be recited until dawn, and the day *Hallel* may be recited until sunset.

If one mistakenly recited half-*Hallel* on the first two nights or days of *Pesach*, he must repeat the entire *Hallel* (without a *Brocho*).

🕊️ MORID HATOL

If one mistakenly said "*Morid HaGeshem*":

- If one realized before saying *Hashem's* name at the end of the *Brocho*, he returns to the beginning of the *Brocho*.
- If one already concluded the *Brocho*, he must return to the beginning of *Shmoneh Esrei*.
- If one did not realize his error until the time for that *Tefillah* passed, he must *daven* the next *Tefillah* twice. [E.g. If he said "*Morid HaGeshem*" at *Shacharis*, he must recite the *Mincha Shmoneh Esrei* twice.] Between the two *Tefillos*, he should wait the span of time to walk four *Amos* (approx. two metres), and preferably, he should recite words of supplication between them.

If one is in doubt whether he said *Morid Hatal*, for the first thirty days he should assume that he did not, and after thirty days he should assume that he did.

🕊️ V'SEIN BROCHO

Beginning on the first night of *Chol Hamoied*, we start reciting *V'sein Brocho*.

If one said *V'sein Tal Umotor*, but realized before saying *Hashem's* name at the end of that *Brocho*, he returns to the start of the *Brocho*.

If one already concluded the *Brocho*, there is a difference between the Northern and Southern Hemispheres.

In the Southern Hemisphere:

- If one already concluded the *Brocho*, he does not go back, relying on the opinions that one may *daven* for rain during the local winter months.

In the Northern Hemisphere:

- If one already concluded the *Brocho*, he must return to the beginning of the *Brocho* of *Boreich Aleinu*, and continue from there to the end of *Shmoneh Esrei*. If he already began reciting (the second) *Yih'yu L'ratzon*, he must repeat the entire *Shmoneh Esrei*.
- If one did not realize his omission until the time for that *Tefillah* has passed, he must *daven* the next *Tefillah* twice. [E.g. If one said *V'sein Tal Umotor Livrocho* during *Shacharis*, he must recite the *Shmoneh Esrei* of *Mincha* twice.] Between the two *Tefillos*, he should wait the span of time to walk four *Amos* (approximately two metres), and preferably, he should recite words of supplication between them.
- If one said *V'sein Tal Umotor Livrocho* in *Mincha* of *Erev Shabbos*, he does not repeat the *Shmoneh Esrei* of Friday night.
- If one is in doubt whether he said *V'sein Brocho*, for the first thirty days he should assume that he did not, and after thirty days he should assume that he did.

🕊️ YA'ALEH VEYAVO IN DAVENING

If one forgets *Ya'aleh Veyavo* in *davening*, but remembers before saying *Hashem's* name at the end of *Hamachazir Shechinasoi L'tziyon*, he goes back. If he remembered between the conclusion of that *Brocho* and *Modim*, he recites it at that point, without going back. If he remembers after that point, but before taking three steps back, he returns to the beginning of *Retzei*. If he remembers after taking three steps back, *Shmoneh Esrei* is repeated.

If one is unsure whether he recited *Ya'aleh Veyavo*, *Shmoneh Esrei* is repeated.

If one forgot *Ya'aleh Veyavo* during *Shacharis*, and only realised after *Musaf*, he does not repeat *Shacharis*.

If one forgot *Ya'aleh Veyavo* during *Mincha* or *Maariv*, and only realised after the *Zman Tefillah* has passed, he must recite an additional *Shmoneh Esrei* in the next *Tefillah*, as compensation. Between the two *Tefillos*, he should wait the span of

time to walk four *Amos* (approx. two metres), and preferably, he should recite words of supplication between them.

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

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 animals *Chometz*, even if neither the animal nor the *Chometz* belongs to him. [One should remember the *Brocho* of *Meshane Habriyos* at the zoo when applicable.]

SHABBOS CHOL HAMOIED

Candle-lighting is at (see local calendar). The *Brocho* is recited as per a regular *Shabbos*.

Pasach Eliyahu is recited before *Mincha*, but not *Hoidu*.

Kabbolas Shabbos begins with *Mizmor L'Dovid*, and not with *L'chu Neranenah*. In *Lecho Dodi*, we say *B'Simcha U'vetzahala*. The *Shmoneh Esrei* is the usual *Shabbos* one, with *Ya'aleh Veyavo* added. After *Shmoneh Esrei*, the rest of *Maariv* is as per every *Shabbos*.

The custom of avoiding *Kiddush* between the sixth and seventh hour on Friday night applies even when it falls on *Chol Hamoied*.

Shalom Aleichem and *Eishes Chayil* (as well as all the other selections prior to *Kiddush*) are recited in an undertone.

Kiddush is recited as on a regular *Shabbos*.

It would appear that *Azamer Bishvachin* is not recited, even though it is Friday night.

The householder leads the *Mezuman* as it is Friday night.

In *bentching*, both *Retzei* and *Ya'aleh Veyavo* are recited, as well as the *Horachamon* for *Shabbos*.

At *Shacharis*, the *Shmoneh Esrei* is the usual *Shabbos* one, with *Ya'aleh Veyavo* added. Half *Hallel* is then recited.

Before *Musaf*, *Yekum Purkan* is recited as on a regular *Shabbos*. All the additional *Shabbos* selections are mentioned in the *Musaf* for *Sholosh Regolim*. If one did not make any mention of *Shabbos* in the middle *Brocho*, or if he mistakenly *davened* the regular *Musaf* for *Shabbos*: If he did not yet recite the second *Yih'yu L'ratzon* (at the end of the passage of *Elokai N'tzor*), he should return to the beginning of the middle *Brocho* (i.e. *Atah Vechartonu*). Otherwise, he must repeat *Musaf*.

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

All the selections associated with the *Shabbos* daytime *Kiddush* until *Al Kein* is recited in an undertone.

Vihy Noam and *V'atah Kaddosh* are not recited on *Motzei Shabbos*.

Havdallah is recited with candles, but not with *Besomim*. *V'yiten Lecha* is recited in an undertone. A *Melave Malka* meal is conducted, as per every *Motzei Shabbos*.

EREV SHVI'I SHEL PESACH

Just like on *Erev Shabbos*, it is preferable to refrain from starting a proper meal once the tenth *Halachic* hour of the day begins (see local calendar), 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.

One gives *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 (see local calendar). The *Brocho* of *Shel Yom Tov* is recited, but *Shehecheyanu* is **not** recited.

Since it is *Yom Tov*, if one neglected to light at the proper time, one may – and should – light candles on *Yom Tov* itself, from a pre-existing flame.

SEUDAS YOM TOV – BOTH EVENINGS

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

If lighting at home but eating elsewhere, one must ensure that practical benefit is derived from the candles after *Yom Tov* begins (such as ensuring that someone eats by its light, or by lighting in a location that needs to be used and would otherwise remain dark).

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 starting the meal after the tenth *Halachic* hour of the day begins (see local calendar), in order to enjoy the meal of the second night of *Yom Tov*.

The Rebbe instituted the custom of *Tahalucha*, attaching much importance to it. The Rebbe directed 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 Moshiah* on the last day of *Pesach*.

ACHARON SHEL PESACH – NIGHT

The candles should be kindled with a pre-existing flame, and not before *Tzeis Hakochavim* (see local calendar). The *Brocho* of *Shel Yom Tov* is recited, but *Shehecheyanu* is **not** recited.

Tasks and preparations required for the second day of *Yom Tov* should not be conducted before this time.

Candles must not be waxed into place, nor the wicks twisted. When needed, one may remove the wax from the previous night in a way that it falls directly into the bin.

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*.

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

ACHARON SHEL PESACH – DAY

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

After *Mincha* and before sunset, we wash for *Matzah* and participate in a *Seudas Moshiah*, 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 Moshiah*.

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

During *Bentching*, *Ya'aleh Veyavo* (and *Horachamon*) is recited, even if it is already after *Tzeis Hakochavim* (see local calendar).

On *Motzei Pesach*, *Havdalah* is recited without *Besomin* and candles. *V'yiten Lecha* is not recited.

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

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*.



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



Laws & Customs: Sefiras Haomer

For the year 5784

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WHEN

Sefiras Haomer is performed right after *Tzeis Hakochavim*, and at the conclusion of *Maariv* (right before *Aleinu*).

From half an hour prior to sunset until after one (*davens Maariv* and) counts the *Omer*, one may not eat more than a *K'beitzah* (57 grams) of bread or *Mezonos*. If, for whatever reason, one began a meal prior to sunset, he is not required to interrupt it when the time of *Sefirah* arrives. However, if one began after sunset, he must interrupt it to count *Sefiras Haomer* as soon as the time arrives.

If one appoints a *Shomer* (guardian) to remind him to count the *Omer*, or he will be attending a later *Minyan* where he regularly *davens*, he may eat prior.

One may not perform manual labour from sunset until after he counts the *Omer*.

If one realized that he forgot to count the *Omer*, he may still count with a *Brocho* the entire night until dawn, but should hurry to do so as soon as possible.

If, for whatever reason, one counted the *Omer* any time between *Plag Hamincha* and *Tzeis Hakochavim*, he should count again after *Tzeis Hakochavim* without a *Brocho*.

The same applies when one heard someone else counting the *Omer* any time between *Plag Hamincha* and *Tzeis Hakochavim*, even if he had no intention to be *Yoitzei* from him, unless he had explicit intention to **not** be *Yoitzei*.

If one must *daven* with a *Minyan* that is *davening Maariv* between sunset and *Tzeis Hakochavim*, he should count along with them without a *Brocho*, stipulating as follows: "If I forget to count later tonight, then I fulfil my obligation with this count; if I do not forget to count later tonight, then I do not fulfil my obligation with this count". After *Tzeis Hakochavim*, he counts again with a *Brocho*.

HOW

One should stand for *Sefiras Haomer*. In extenuating circumstances (such as infirmity), or after the fact, one is *Yoitzei* even if he was sitting or reclining.

Before reciting the *Brocho*, one should ensure that he knows which night of the *Omer* it is. [Therefore, the congregation recites *Sefirah* only after the *Chazzan* recites it.] Nevertheless, if he recited the *Brocho* without knowing which night of the *Omer* it is, or even if he intended to

count the wrong night, he does not need to repeat the *Brocho*.

After reciting the *Brocho*, one should not pause or speak before counting the *Omer*, even to answer *Omen* to someone else's *Brocho*. If one did speak, he needs to repeat the *Brocho* only if his words were unrelated to the counting.

When reciting the actual *Sefirah*, one must know its meaning; otherwise, he does not fulfil his obligation. If necessary, one may recite *Sefirah* in any language that he understands.

The chapter of *Tehillim* that follows *Sefiras Haomer* contains 49 words (excluding the first *Posuk*). The *Posuk* of *Yismechu* in that chapter contains 49 letters. The next paragraph *Ono B'Choach* contains 49 words. When counting the *Omer*, one should have in mind the words and letters corresponding to that night. [These are printed in the *Siddur* alongside each night's *Sefirah*.]

If one recited the wrong *Sefirah*, he should correct himself as soon as possible. He does not need to repeat the *Brocho*, unless he already diverted his attention from the *Mitzvah* of *Sefirah*.

WHO

Women are exempt from *Sefiras Haomer*. Even so, they may still count with a *Brocho*, and it is customary for them to do so.

Boys from the age of *Chinuch* must recite *Sefiras Haomer*. [If necessary, they may count the *Omer* before *Tzeis Hakochavim*, as long as it is after *Plag Hamincha*, and preferably after sunset.]

A child who became *Bar Mitzvah* during the period of *Sefiras Haomer* continues counting the *Omer* with a *Brocho*.

IF ONE FORGOT

If one forgot to count the *Omer* at night, or is unsure, he should recite *Sefirah* during the day, without a *Brocho*. [For this reason, it is appropriate for a *Shacharis Minyan* to count the *Omer* without a *Brocho* if some of its participants either don't *daven Maariv* with a *Minyan*, or they *daven Maariv* before sunset.]

If one forgot to count the *Omer* over the course of an entire night and day, and didn't remember until the following night, he continues counting all subsequent nights of the *Omer*, but without a *Brocho*.

If one is unsure whether he counted the *Omer* throughout an entire night and day,

he continues counting the subsequent nights of the *Omer* with a *Brocho*.

OTHER LAWS

When one listens to someone else counting the *Omer* before reciting it himself, he should have explicit intention to **not** be *Yoitzei*. If he had no such intention, he may no longer recite a *Brocho* when reciting it himself. However, when listening to the *Chazzan* (or someone else) recite the *Sefirah* purely in order to verify which *Omer* to count, it is regarded as if he had explicit intention to **not** be *Yoitzei*, and he may therefore recite a *Brocho* when reciting it himself.

If one did not yet perform *Sefirah*, and is asked what night of the *Omer* it is:

- If it is before *Plag Hamincha*, he may answer the question directly.
- If it is after *Plag Hamincha*, he should not answer directly, but should instead state what last night's *Sefirah* was.

If, after *Plag Hamincha*, one answered the question directly:

- If it is before sunset, one may still count the *Omer* with a *Brocho* (after *Tzeis Hakochavim*).
- If it is after sunset, then it depends: If he prefaced his response by saying "tonight is..." or "today is...", then one should count the *Omer* without a *Brocho* (after *Tzeis Hakochavim*).
- If he did not preface his response by saying "tonight is..." or "today is...", then one may still count the *Omer* with a *Brocho* (after *Tzeis Hakochavim*).

One who is reciting *Sefirah* without a *Brocho* (for whatever reason) should try to hear the *Brocho* from another male over *Bar Mitzvah*. The one reciting the *Brocho* should have in mind to be *Moitzie* the listener. The listener should have in mind to be *Yoitzei* the *Brocho*, answer *Omen* (but not *Boruch Hu U'Voruch Shmo*), and count the *Omer* immediately afterwards, without interruption. For this reason, it is appropriate that the *Chazzan* has in mind anyone who cannot make the *Brocho*. Nevertheless, one who needs to hear the *Brocho* should not take this for granted, but should explicitly ask the *Chazzan* (or someone else) to be *Moitzie* him.

One should not cross the International Dateline during *Sefiras Haomer*, unless it is absolutely unavoidable. If one did, he counts the *Omer* – with a *Brocho* – in line with his personal count. He will therefore

be either a day ahead of the people at his destination (if he travelled east), or a day behind the people at his destination (if he travelled west).

Polar flight routes can be more problematic. If it is absolutely necessary to fly such a route, or after the fact, one should seek guidance from a *Rav* familiar with these matters.

🕊️ CHODOSH

The *Torah* forbids the consumption of new grains (*Chodosh*) until after the *Minchas HaOmer* was offered up in the *Beis Hamikdash* on the second day of *Pesach*, or in our times, the third day of *Pesach* in *Eretz Yisroel*, and the fourth day in *Chutz Lo'oretz*. The grains become permissible after this time, and are known as *Yoshon*.

One opinion maintains that *Chodosh* applies only to grain grown in *Eretz Yisroel*. Another opinion asserts that *Chodosh* applies only to grain belonging to a Jew at the time of its harvest. The majority of *Poskim* disagree and hold that *Chodosh* applies even to grains grown outside *Eretz Yisroel*, and even to those belonging to a non-Jew. Nevertheless, the centuries-old custom in *Chutz Lo'oretz* is to rely on the lenient views, and this is *Minhag Chabad*.

🕊️ DAYS OF THE OMER

Pirkei Avos is studied between *Mincha* and *Maariv* each *Shabbos* afternoon, starting the *Shabbos* after *Pesach* and ending the *Shabbos* before *Rosh Hashanah*. As per the *Rebbe's* directive, one *Mishna* is studied in depth, with its commentaries.

Tachnun is not recited until the 2nd of *Iyar*.

It is *Chabad* custom to learn one *daf* of *Masechta Sotah* each day of the *Omer*. On the first day, one learns the "*Sha'ar Blatt*".

It is not *Chabad* custom to be punctilious about including the day of the *Omer* when dating a letter.

The period of the *Omer* is a time of mourning, commemorating the 12,000 pairs of Rabbi Akiva's students who died due to insufficient respect for each other. Obviously, it is an opportune time to emphasise the *Mitzvah* of *Ahavas Yisroel*.

During the period of the *Omer*, one should not recite the *Brocho* of *Shehecheyanu* (other than for a *Pidyon Haben*), unless on *Shabbos* and *Lag Bo'Omer*. Therefore, one should not eat new fruits during the week. [It would appear that someone celebrating a birthday during the period of the *Omer* should eat the customary new fruit on the *Shabbos* prior (or after).]

The following activities are prohibited from right after *Pesach*:

- Weddings (until the second and third nights of the *Shloshes Ymei Hagboloh*).

- Haircuts (until *Erev Shavuos*). Even a *Chosson* or the *Baalei Habris* should refrain from haircuts. [A woman may groom or wax her legs or eyebrows, and she may also cut hair for *Tznius* purposes. Similarly, one may remove nasal hair or hair of the ear.]
- An *Opshernish* is deferred to the earliest opportunity (i.e. *Lag Bo'Omer* or *Erev Shavuos*). However, the other associated areas of *Chinuch* (such as training the child to wear *Tzitzis* and to recite *Brochos*, *Shma* and *bentching*) should not be deferred.
- Listening to music (until the *Shloshes Ymei Hagboloh*).
- Dancing (until the *Shloshes Ymei Hagboloh*) outside of the context of a *Chassidische Farbrengen* or on *Shabbos*.

The following activities are permitted, but without music or dancing:

- Engagements (even with a feast).
- Feasts and celebratory gatherings.

🕊️ FASTS OF BEHA" B

The *Rebbe* personally would observe the fasts of *BeHa" B* (this year on Monday 5 *Iyar*, Thursday 8 *Iyar* and Monday 12 *Iyar*). However, the general *Chabad* custom is not to fast. The *Rebbe* explained that this is in line with the fact that we are so close to the times of *Moshiach*, when all fasts will be nullified. [Nevertheless, the *Rebbe* encouraged all already accustomed to fasting to continue doing so.]

These days should be associated with increased *Teshuvah*, *Torah*, *Tefillah* and *Tzedokoh*, with joy and happiness.

🕊️ PESACH SHENI

Tachnun is not recited on *Pesach Sheni*, but is recited the afternoon before.

One should eat *Matzah* during the day, to commemorate the sacrifice of the *Pesach Sheni*. [Some maintain that the *Matzah* should be eaten specifically after midday.]

Some also eat *Matzah* the night after, to commemorate the eating of the *Pesach Sheni*. [The *Rebbe* mentions this custom, and some say that the *Rebbe* himself ate *Matzah* at night in addition to eating *Matzah* during the day.]

🕊️ LAG BO'OMER

Lag Bo'Omer is a two-fold celebration. First, the students of Rabbi Akiva stopped (or paused) dying. Second, it marks the passing of *Rabbi Shimon Bar Yochai*, who instructed that the day be celebrated.

Tachnun is not recited on *Lag Bo'Omer*, nor the afternoon beforehand.

The day's celebratory nature already begins at night. The *Shule* is lit up brightly.

The *Arizal* was particular not to take haircuts even on *Lag Bo'Omer*, and this is the widespread *Chabad* custom. Nevertheless, the *Opshernish* of any boy who turned three between *Pesach* and *Lag Bo'Omer* is conducted on *Lag Bo'Omer*.

It is customary to light bonfires.

It is customary to eat carobs in order to commemorate how *Rabbi Shimon Bar Yochai* and his son were sustained when hiding in the cave.

One should give extra *Tzedokoh*.

It is customary to go out to the fields. [Many of the *Rebbeim* would go out to the fields. Most notably, the *Mitteler Rebbe* conducted a *Farbrengen* in the fields, which consisted of a light meal that included hard-boiled eggs. The *Mitteler Rebbe* would say *L'Chaim* even though his health did not permit it. There was much singing and dancing, the recitation of *Maamarim*, and many miracles were seen then, specifically with regards to fertility.]

It is customary for children to engage in archery to commemorate the fact that no rainbow was seen in the days of *Rabbi Shimon Bar Yochai*.

The *Rebbe* encouraged that parades be arranged globally; to strive that every Jewish child participate; and to utilize the time for *Mivtzoim*.

A *Farbrengen* should be conducted.

A wedding may be conducted during the day of *Lag Bo'Omer* and continue on into the night. If necessary, a wedding may also be conducted the night prior, but it must not begin before *Tzeis Hakochavim*.

🕊️ SHABBOS MEVORCHIM-CHAZAK

The *Baal Koreh* receives the *Aliyah* containing the *Tochecha* and recites the *Brocho* before and after it. He is not called up to the *Torah*; however, he does receive the *Mi Sheberach* after.

The *Tochecha* is read more quietly and quickly than usual. Obviously, one must still hear every single word clearly.

The *Aliyah* of *Chazak* is given to a prominent person. The congregation stands for the last *Posuk*, after which they all recite *Chazak Chazak v'Nischazek*.

It is customary for the *Gabboim* to arrange a *Farbrengen* with the purpose of increasing resolutions in learning *Torah*, keeping *Mitzvos B'hidur*, and rejoicing in the completion of the *Torah*.

Unlike every other *Shabbos Mevorchim*, *Av Harachamim* is recited on *Shabbos Mevorchim Sivan*, due to the tragedies that occurred during this month. [Thus, it is recited even when there is a *Bris*.]

ACHARON SHEL PESACH 5666 (1906)

Following is an excerpt from a Farbrengen the Frierdiker Rebbe gave on Acharon Shel Pesach, 5700, 1940.

On Acharon Shel Pesach in 5666 (1906), the Rebbe Rashab was eating the meal of Acharon Shel Pesach with the Bochorim of the Yeshiva.

During the farbrengen he asked his brother, R. Zalman Aharon (the Raza), "Do you remember what our grandfather, the Rebbe, the Tzemach Tzedek, said to us, on his last Acharon Shel Pesach? [in 5625/ 1865]"

R. Zalman Aharon said that at that moment he didn't remember, however, were he to envision what occurred at that time, he might be able to remember. The Rebbe RaShaB told over, "We - the family - were sitting at the Yom Tov table of our father [the Rebbe Maharash]. He said, 'Today is Acharon Shel Pesach, the final day of Pesach.' I asked my father, 'Why is the last day of Pesach a Yom Tov?' Our father said, 'Zalman Aharon, maybe you can answer this question?' You said you couldn't."

Our sister, Devorah Leah, sitting next to our mother, got up and said she knew. Our father said, "If you know why - say." Devorah Leah said, "When Jews keep seven days of Pesach as the law requires, and are careful not to eat any Chametz, we make the last day of Pesach a Yom Tov. All Jews are happy that they could go through Pesach without violating the prohibition of Chametz."

R. Zalman Aharon now recalled the event. "When our sister said this, our father was very happy and said, 'Devorah Leah, you have a good head.' "

"When we went to our grandfather, the Tzemach Tzedek, to serve him his meal, our father told him the whole story. Our grandfather said that Devorah Leah's answer was a very good, logical answer.

The Tzemach Tzedek called all three of us close and said, "The last day of Pesach is called Acharon Shel Pesach. This means it's the completion of what began the first night of Pesach.

The first night of Pesach is the holiday in which HaShem redeemed us from Mitzrayim, the first redemption through Moshe Rabbeinu - the first redeemer. Acharon Shel Pesach is our Yom Tov for the last redemption, when HaShem will redeem us from the final exile through Moshiach Tzidkeinu, he Moshiach is the final redeemer."

The first day of Pesach is Moshe Rabbeinu's day of rejoicing, and the last day of Pesach is Moshich's day of rejoicing. Today [Acharon Shel Pesach, 5666]", the Rebbe RaShaB said to his son [the Rebbe Rayatz], "I went into the study (the room for Yechidus) and heard in the next room a heated debate between your daughters, Chana and [Chaya] Mushka (then about six or seven years old). I was very interested to hear what the issue was.

I went closer and heard Chana say that Acharon Shel Pesach is a Yom Tov like any other, and Mushka said Acharon Shel Pesach isn't like any other. Her proof was that when we light candles we don't say the Brachah of Shehechyanu. At that moment I remembered the things which happened on Acharon Shel Pesach 5625 (1865.)

My uncle, the Raza (R. Zalman Aaron) then recalled other details from that Acharon Shel Pesach 5625;

1. The Zeyde (the Tzemach Tzedek) had his glasses on his forehead and he bentched in a siddur which you (the Rebbe RaShaB) brought him.
2. That Pesach we both davened entirely in Zeyde's room.
3. Zeyde was wrapped in a tallis and laying in bed.

4. After Shemoneh Esrei two people picked up the Tzemach Tzedek, put him on a chair and brought him to the table with our father (the Maharash) and our Uncle - Rabash (R. Boruch Sholom - the oldest son). Two sifrei Torah were taken out to layn from, and they were brought to the Tzemach Tzedek for him to kiss (before laying).

5. Our Uncle R. Boruch Sholom and our father, the Maharash had Shlishi and Chamishi, the Tzemach Tzedek had Maftir which he said seated.

When Uncle R. Zalman Aaron told this to my father - it brought tears to his eyes, and two tears ran from his cheeks when he heard the end of this recollection. A few minutes later my father turned to his brother, the Raza, and asked him do you remember the Birchas Kohanim of that year, and kissing Zeyde's Tzitzis?

The Raza said he remembers how R. Yosef Mordechai took both of us to a side room during Yizkor and also remembers how his father, the Maharash explained to them the meaning of Yizkor.

"Right after grandfather finished Maftir, our father gave a wink to Yosef Mordechai to take us into a side room, and later we were brought back in. We were standing next to our father for Birchas Kohanim. Our grandfather made a sign with his hand that we should approach him. Our father noticed and brought us to where our Zeyde was sitting. And you (the RaShaB) stood next to our Zeyde's right hand and put me (R. Zalman Aharon) on the left and covered us both with Zeyde's tallis. The Tzemach T z e d e k pointed to each word in the siddur as it was recited and answered all three omains loudly.

After davening he called me over to kiss the tzitzis of his tallis and then he called you over for the same thing.

In the afternoon our father came into our room, and I asked "What is Yizkor?" The Maharash explained that

the neshamos of our great grandparents are *meilitz yosher* (pleading the case) for their descendants and therefore we mention their neshamos and [pledge to] give Tzedakah.

Great Tzaddikim like Zeyde (the Tzemach Tzedek) see the neshamos of their parents, and our father said that today Zeyde saw the neshama of his mother (Rebbetzin Devorah Leah) and the neshama of his father-in-law, the Mittler Rebbe, and of his Zeyde, the Alter Rebbe.

R. Zalman Aharon began to sing what his uncle, Reb Boruch Sholom, the son of the Tzemach Tzedek, sang on that Acharon Shel Pesach while the Tzemach Tzedek ate Seudas Moshiach.

My father said he had heard from the Rebbe Maharash that the Baal Shem Tov gave the name Moshiach Seudah to the meal of Acharon Shel Pesach.

Then R. Zalman Aharon mentioned how the Zeyde, the Tzemach Tzedek said to his son, R. Boruch Sholom, when you will sing the songs of Moshiach's Seudah as the Alter Rebbe sang them you should awaken your memory and remember the holy vision of the Zeyde (the Alter Rebbe) and my father-in-law (the Mittler Rebbe).

When R. Boruch Sholom began to sing, our father, the Rebbe Maharash, began to sing along with him, and our Zeyde, the Tzemach Tzedek sang very quietly. With his left hand he held his head and covered his eyes, and with his right hand he kept time on the table and great tears ran over his cheeks.

Now my father (the RaShaB) said, "I don't ask why today, in particular, have I reminisced about that Acharon shel Pesach, for everything happens by Hashgacha Protis (Divine Providence). But for what purpose and reason did I remember? This I do ask.

(Sefer Hasichos Acharon shel Pesach 5700, 1940 p.70)

Pesach 5784 – part 2 – Rabbi Levi Garelik From the first day of Chol Hamoed until the end of Yomtov.

מאמר כימי צאתך תשל"ט קונטרס אחרון של פסח - תשמ"ט

בס"ד. אחרון של פסח ה'תשל"ט

כימי צאתך מארץ מצרים אראנו נפלאות¹, ומביא כ"ק מו"ח אדמו"ר במאמרו ד"ה זה² דיוק הזהר³ בזה שנאמר כימי לשון רבים, הרי יציאת מצרים היתה ביום אחד (בחד זמנא נפקו), וכן בזכירת גאולת מצרים כתיב⁴ למען תזכור את יום צאתך מארץ מצרים (יום לשון יחיד), ולמה נאמר כאן כימי לשון רבים. ומבאר⁵, שכל הימים מהזמן דיציאת מצרים עד הגאולה העתידה הם ימי צאתך מארץ מצרים, ולכן אומר כימי לשון רבים. ויש לומר, דמ"ש בהמאמר שכל הימים שמהזמן דיציאת מצרים עד גאולה העתידה הם ימי צאתך מארץ מצרים, הוא, כי מצרים הוא⁶ מלשון מיצר וגבול, וענין יציאת מצרים הוא היציאה מכל המיצרים וגבולים, גם מהמיצרים וההגבלות הכי נעלים. וזהו שכל הימים האלה הם ימי צאתך מארץ מצרים, שבכל יום ויום יוצאים ממיצרים וגבולים נעלים יותר⁷, ועד שבאים לגאולה האמיתית והשלימה ע"י משיח צדקנו, שאז תהי' היציאה מכל המיצרים וההגבלות⁸, גם מהכי נעלים. דבמשיח כתיב⁹ עלה הפורץ לפניו, פריצת כל הגדרים והמדידות וההגבלות.

ב) וממשיך בהמאמר, דאראנו נפלאות קאי על הגילוי דגאולה העתידה, שגאולה העתידה תהי' ג"כ במדריגה ז¹⁰ אלא שהיא במדריגה נעלית יותר. ויש לומר, דזה שממשיך בהמאמר שאראנו נפלאות קאי על הגילוי דגאולה העתידה, הוא בכדי לבאר (יותר) הטעם לזה שנאמר בפסוק זה כימי צאתך מארץ מצרים (כימי לשון רבים), אף שבהחויב דזכירת גאולת מצרים כתיב למען תזכור את יום צאתך מארץ מצרים (יום לשון יחיד). כי מכיון שמדבר בגאולה העתידה (אראנו נפלאות), שאז תהי' השלימות דיציאת מצרים, היציאה מכל המיצרים וההגבלות (גם מהמיצרים וההגבלות הכי נעלים), ובכדי לבוא לגילוי זה הוא ע"י העבודה דיציאת מצרים שבכל יום ויום, שבכל יום ויום יוצאים ממיצרים נעלים יותר (כנ"ל), לכן אומר כימי לשון רבים. כי הענין דיציאת מצרים שעל ידו יבואו לגאולה העתידה הוא היציאה ממצרים בפעם הראשונה (ביום אחד) [שגם זה נוגע לגאולה העתידה, וכמ"ש בהמאמר¹¹ שבגאולת מצרים נתחדש כללות ענין הגאולה ונפתח הצנור על כל הגאולות (מהגלויות שלאחרי גלות מצרים), גם על גאולה העתידה], והיציאה מהמיצרים וההגבלות שלאחרי היציאה ממצרים (כפשוטה), שבכל יום יוצאים ממיצרים נעלים יותר, ועד שיגיעו ע"י כל זה לגאולה העתידה שאז תהי' יציאת מצרים בתכלית השלימות, היציאה מכל המיצרים וההגבלות.

ונמצא, דזה שבפסוק למען תזכור את יום צאתך מארץ מצרים כל ימי חיך, שממנו נלמד החיוב דזכירת יציאת מצרים בכל יום (ביום ובלילה)¹², כתיב יום צאתך מארץ מצרים (יום לשון יחיד), הוא, כי הענין דיציאת מצרים בכל יום הוא (בעיקר) היציאה מהמיצרים דלעו"ז¹³, ובכללות הוא היציאה מהמיצרים וההגבלות שמונעים ומעכבים ללימוד התורה וקיום המצוות, וזה שייך ליום צאתך מארץ מצרים (יום לשון יחיד), דביציאת מצרים, ע"י שישראל נעשו עבדי ה' (ולא עבדי פרעה)¹⁴, ניתן הכח¹⁵ לכאו"א מישראל שבנוגע לתומ"צ יהי' משוחרר מכל עניני העולם, כולל גם עניני הגלות¹⁶, מכיון ששטרי קודם¹⁷. ובפסוק כימי צאתך מארץ מצרים אראנו נפלאות כתיב כימי לשון רבים, כי בכדי להגיע להגילוי דגאולה העתידה, אראנו נפלאות, מכיון שהגילויים דגאולה העתידה יהיו נפלאות גם לגבי הגילוי דיציאת מצרים¹⁸, צריכה להיות גם היציאה מהמיצרים וההגבלות דקדושה, ובזה גופא – בכל יום ויום, יציאה ממיצרים נעלים יותר, ולכן אומר כימי לשון רבים.

ג) והנה מהנ"ל (שהעבודה דיצי"מ שבכל יום היא באופן נעלה יותר) מובן, שבזמן הגלות, היציאה מהמיצרים וההגבלות היא ממיצרים נעלים יותר מאשר היציאה מהמיצרים שהיתה בזמן הבית. ובזמן הגלות גופא, בהדורות שבעקבתא דמשיחא, ובפרט בדור האחרון, נעשה היציאה ממיצרים נעלים עוד יותר. דנוסף לזה, שבכל יום ויום מבררים עוד נצוצות ועוד נצוצות, ועי"ז מתקרבים יותר לביאת המשיח¹⁹, הנה גם הענין דיציאת מצרים, היציאה מהמיצרים וההגבלות, בכל יום הוא באופן נעלה יותר. וע"י העבודה דיציאת מצרים שבימים האחרונים שלפני ביאת המשיח, שהיציאה ממצרים בימים אלו היא גם מהמיצרים הכי נעלים, יזכו בקרוב ממש לגאולה העתידה שאז תהי' היציאה מכל המיצרים וההגבלות.

Pesach 5784 – part 2 – Rabbi Levi Garelik

From the first day of Chol Hamoed until the end of Yomtov.

וביאור הענין (שהגילוי דגאולה העתידה תהי' (בעיקר) ע"י העבודה שבסיום זמן הגלות) יובן בהקדים הביאור בזה שבגאולה העתידה

תהי' היציאה מכל המיצרים וההגבלות, גם מהמיצרים וההגבלות הכי נעלים. והענין הוא, כמבאר בהמאמר²⁰, דכל העולמות (גם עולמות הכי נעלים) נק' בשם מצרים, להיותם בחינת מיצר והעלם. והיינו דזה שהעולמות נק' בשם מצרים הוא מצד שני טעמים. מצד זה שהם בהגבלה, מצרים מלשון מיצר וגבול, וגם מצד זה שהתהוותם היא ע"י העלם האור, וכידוע²¹ שההעלם דצמצום הראשון (שעל ידו נעשה מקום לעמידת העולמות) הוא צמצום בדרך סילוק, שנתעלם האור לגמרי, בדוגמת²² מצרים דלעו"ז (מצרים כפשוטו) שהוא העלם והסתר. ויש לומר, דזהו מה שממשיך בהמאמר²³, דבעולם יש ג' ענינים. עולם כפשוטו שמורה על מקום זמן²⁴, ועולם מלשון העלם²⁵ (דענינו הסתר²⁶), ועולם לשון עלם²⁷ שפירושו הוא נערוות וכח. ומבאר הקשר דג' הפירושים, שההעלם והסתר דעולם (זמן ומקום) הוא בתוקף גדול. דיש לומר, דזה שמביא כאן לא רק הפירוש דעולם כפשוטו (מקום זמן) אלא גם הפירושים שעולם הוא מלשון העלם ומלשון עלם, הוא, כי עולם כפשוטו, מקום זמן (ענין ההגבלה), הוא ביאור רק על זה שעולמות הם מצרים מלשון מיצר וגבול, ובכדי לבאר גם המיצר וההעלם שבעולמות (ועד שהוא בדוגמת ההעלם והסתר דמצרים כפשוטו²⁸), הוא מביא גם הפירושים דעולם הוא מלשון העלם ומלשון עלם, שההעלם והסתר דעולם הוא בתוקף גדול.

ד) **וממשיך** בהמאמר²⁹, דהתהוות העולמות היא מאור הקו. דמהאור שלפני הצמצום לא הי' אפשר להיות התהוות העולמות (כמו שהם עכשיו), כי העולמות הם בבחינת מעלה ומטה [דזהו מה שהגדר דעולם הוא מקום, דענין המקום ברוחניות הוא מעלה ומטה]. והאור שלפני הצמצום לא הי' בו ראש וסוף מעלה ומטה. וגם, כי כללות האור שלפני הצמצום הוא אור הכלול בעצמותו, והאור הכלול במאור הוא בתכלית הביטול עד שאינו עולה בשם אור כלל³⁰, ובמילא אין שייך שיהי' מקור לעולמות, כי בכדי להיות מקור לאיזה דבר בהכרח שהמקור יהי' בבחינת מציאות. ודוקא ע"י אור הקו, דע"י שנמשך ע"י הצמצום הוא בבחינת מציאות אור, ויש בו מעלה ומטה, על ידו דוקא נעשה התהוות העולמות. ויש לומר, דשני ענינים אלו שבהקו הם דוגמת שני הענינים הנ"ל שבעולם. דהמעלה ומטה שבהקו הוא דוגמת הגבול דעולם, וזה שהקו הוא מציאות אור (שאינו בתכלית הביטול) הוא דוגמת ההעלם וההסתר דעולם (סיבת הישות שבו). וע"פ הנ"ל דזה שהעולמות נק' בשם מצרים הוא מפני שהם בחינת מיצר והעלם (שני ענינים אלו), יש לומר, שגם הקו נכלל בבחינת מצרים, ואמיתית הענין דיציאת מצרים, היציאה מכל המיצרים וההגבלות, הוא ע"י הגילוי דעצמות אור"ס שלפני הצמצום. וזהו שבגאולה העתידה תהי' השלימות דיציאת מצרים (היציאה מכל המיצרים וההגבלות), כי אז יהי' גילוי האור שלפני הצמצום, ובזה גופא – גילוי אור הבל"ג שלמעלה מהאור השייך לעולמות, ועד לגילוי העצמות.

ה) **והנה** זה שלעת"ל תהי' היציאה מכל המיצרים וההגבלות, הוא בנוגע לכל הענינים. שכל הענינים דלע"ל יהיו באין ערוך לגבי כמו שהם עכשיו. הן בנוגע להעולם, שאז יהיו שמים חדשים וארץ חדשה³¹ (עולם חדש), והן בנוגע לתורה [שעל ידה נברא העולם, אסתכל באורייתא וברא עלמא³²], שלע"ל יהי' תורה חדשה מאתי תצא³³, והן בנוגע להמשכת וגילוי אלקות, שהגילוי אלקות שיהי' לע"ל הוא גילוי חדש שנעלה באין ערוך מהגילוי דעכשיו, דכל הגילויים דעכשיו הם מחיצוניות עתיק ולע"ל יהי' הגילוי דפנימיות עתיק³⁴. וזהו מה שהגאולה העתידה תהי' בעיקר ע"י העבודה שבסיום זמן הגלות, כי מכיון שכל הענינים דלע"ל יהיו ענינים חדשים, לכן, גם העבודה שעל ידה נמשכים ענינים אלו צריכה להיות עבודה חדשה, כדלקמן.

והענין הוא, דבזמן הבית, שהי' אז גילוי אלקות, עשרה נסים נעשו לאבותינו בבית המקדש³⁵, שנסים אלו היו נראים בעיני בשר ועד שכמה מהם היו נראים גם לעמי הארץ, העבודה דקיום התומ"צ היתה ע"פ טעם ודעת. ואף שגם אז הי' הציווי³⁶ ואהבת גו' בכל לבבך ובכל נפשך ובכל מאדך, מ"מ, מכיון שראו אז גילוי אלקות במוחש, גם בהמס"נ שהיתה אז, הי' מדידה והגבלה דטעם ודעת. ועד"ז בזמן הגלות כשלא הי' התגברות החושך כ"כ. משא"כ בדרא דעקבתא דמשיחא, שבכל יום נעשה התגברות החושך³⁷, וישנם כמה נסיונות, ובפרט הנסיון דאל יבוש מפני המלעיגים³⁸, ומכ"ש כשהמלעיגים הם אנשים

Pesach 5784 – part 2 – Rabbi Levi Garelik

From the first day of Chol Hamoed until the end of Yomtov.

פחותים וריקים, שזה קשה מאד לסבול³⁹, הנה זה שעומדים בנסיונות אלו, הוא עבודה דמסירת נפש שלמעלה ממדידה והגבלה. וזהו שהעבודה שבדרא דעקבתא דמשיחא, ובדור זה גופא – בהסיום דזמן הגלות, היא נעלית יותר (בענין זה) מהעבודות שהיו עד עכשיו⁴⁰, ובאופן דאין ערוך, ועד שהיא עבודה חדשה, כי עניני העבודה שבדורות הקודמים, הי' להם איזו שייכות לטעם ודעת (מדידה והגבלה דכחות הגלויים), והעבודה שבסיום זמן הגלות היא העבודה דמס"נ שמצד פנימיות הנשמה.

וע"י העבודה שבזמן הגלות בכלל, ובפרט ע"י העבודה שבסיום הגלות, שהעבודה אז היא מצד פנימיות הנשמה, עי"ז ממשיכים הפנימיות דלמעלה, ועד פנימיות עתיק, ועי"ז יהי' חידוש גם בתורה (תורה חדשה מאתי תצא), שימשך בה מנותן התורה באופן חדש. [ויש לומר, שגם ענין זה נעשה ע"י העבודה שבסיום הגלות, דכאשר העבודה היא באופן דמס"נ אזי לימוד התורה הוא לשמה⁴¹]. ועי"ז נעשה חידוש גם בהבריאה (אסתכל באורייתא וברא עלמא) שהיו שמים חדשים וארץ חדשה.

ויהי רצון, שכל זה יהי' בקרוב ממש, שע"י מעשינו ועבודתינו⁴² עכשיו נלך בקרוב ממש לקבל פני משיח צדקנו, שאז יקויים בפועל ממש כימי צאתך מארץ מצרים אראנו נפלאות, ומיד נגאלין.

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(יצא לאור בקונטרס אחרון של פסח – תשמ"ט, "לקראת ימים האחרונים דחג הפסח .. ערוכה"פ תשמ"ט".
1 מיכה ז, טו. 2 דשנת ה'תש"ח בתחלתו (סה"מ ה'תש"ח ע' 159). 3 ח"ג קעו, רע"א. וראה גם זח"א בהשמטות סי' כה (רסא, ב). הובא באוה"ת נ"ך עה"פ סק"ז (ע' תפז). 4 ראה טז, ג. 5 בתחלת המאמר. וראה גם שם רפי"ב (סה"מ שם ע' 164). 6 ראה תו"א וארא נז, ב ואילך. בשלח סד, א-ב. יתרו עא, ג ואילך. ובכ"מ. 7 כדלקמן סעיף ג. 8 וע"ד הידוע במ"ש (מסעי לג, א) אלה מסעי בני ישראל אשר יצאו מארץ מצרים גו', מסעי לשון רבים – אף שהיציאה ממצרים כפשוטה היא רק מסע אחד, המסע מרעמסס לסוכות – כי השלימות דיציאת מצרים (היציאה מכל המיזרים תהי' בביאת המשיח, שזהו"ע ירדן יריחו [יריחו מלשון ריח, וקאי על משיח דכתיב ב' והיריחו בירת הוי' דמורח ודאין (ישעי' יא, ג. סנהדרין צג, ב)], ולכן כל המ"ב מסעות עד ירדן יריחו נק' "אשר יצאו מארץ מצרים" (לקו"ת מסעי פט, ב. שם צא, א. אוה"ת מסעי ריש ע' א'שנח). 9 מיכה ב, יג. וראה בר"ר פפ"ה, יד. אגדת בראשית ס"פ סג. 10 כ"ה הלשון בהמאמר. ולכאורה הכוונה ב"מדריגה זו" היא לכללות הענין יציאה ממצרים והגבלות. 11 שם רפי"ב. 12 ברכות יב, ב (במשנה). רמב"ם הל' ק"ש פ"א ה"ג. טור או"ח סי' סו וסי' רלו. שו"ע אדה"ז או"ח סי' סז סעיף א. 13 ראה גם תניא רפמ"ז, דענין יציאת מצרים שבכל יום "הוא יציאת נפש האלקית ממאסר הגוף משכא דחויא כו".
14 ראה הנסמן להלן הערה 17. מגילה יד, א. 15 להעיר גם מס' גבורות ה' (למהר"ל מפראג) פ' סא, דבגאולת מצרים קבלו בני" מעלה עצמית דבני חורין ואין המקרה דגלות שלאח"ז מבטל זה כלל. 16 כמאמר כ"ק מו"ח אדמו"ר שרק הגוף הלך בגלות ולא הנשמה, ובנוגע לתומ"צ "האבן מיר אידן אויף זיך ניט קיין דיעה זאגער" (לקו"ד כרך ד תרצב, א). 17 תו"כ (הובא בפרש"י) עה"פ בהר כה, מב. פרש"י עה"פ שם, נה. 18 ראה אוה"ת נ"ך עה"פ סק"ח (ע' תפז), מפע"ח שער חג המצות פ"ו (בד"ה מהר"י ז"ל). וראה ד"ה כימי צאתך מארץ מצרים די"א ניסן ה'תשמ"ב (לעיל ע' קמז). 19 ואף שבכל יום מיתוספים גם ענינים בלתי רצויים – הרי ענינים אלו הם מתבטלים ע"י יסורים רח"ל, או ע"י תשובה, ובפרט ע"י תשובה מאהבה שעל ידה נעשים זדונות כזכיות (יומא פו, ב). משא"כ הענינים דתומ"צ המיתוספים בכל יום – הם נצחיים (תניא פכ"ה לב, א). – וראה לקו"ש ח"א ע' 247. נעתק בהגש"פ עם לקוטי טעמים מנהגים וביאורים – קה"ת תשמ"ו ואילך – ע' קיח). 20 ד"ה כי בחפזון ה'תש"ח פ"ז (סה"מ שם ע' 158) – והמאמר ד"ה כימי צאתך (שעליו מיוסד מאמר זה) בא בהמשך להמאמר ד"ה כי בחפזון. 21 ע"ח שער א (דרוש עגולים ויושר) ענף ב. אוצרות חיים ומבוא שערים בתחלתו. תו"א וירא ד"ה פתח אליהו (יד, ב). ובכ"מ. 22 ראה בהמאמר שם, שמהעלם זה (דעולם) משתלשל להיות מצרים דלע"ז שהוא העלם והסתר האור לגמרי. 23 ד"ה כימי צאתך פ"ח (סה"מ שם ע' 160). 24 ראה גם שעה"ה"א פ"ז (פב, א). 25 וכמו ונעלם דבר מעיני הקהל (ויקרא ד, יג) או ונעלמה מעיני כל חי (איוב כח, כא). 26 כ"ה הלשון בהמאמר שם. וי"ל, כי "העלם" אפשר להיות גם העלם מצד עצמו, משא"כ "הסתר" הוא שישנו דבר המסתיר. ולכן מוסיף "דענינו (של העלם זה הוא) הסתר". 27 כמו בן מי זה העלם (שמואל-א, יז, נו). 28 ועפ"ז יובן זה שמביא גם הפירוש "עולם לשון עלם" (שאינו רגיל בדרושי חסידות) – כי זה שההעלם והסתר דעולם הוא בתוקף גדול (עולם לשון עלם) הוא ביאור על זה שההעלם והסתר דעולם הוא בדוגמת ההעלם וההסתר דמצרים כפשוטו. 29 פ"ט ואילך. 30 ראה גם שעה"ה"א פ"ג. 31 ישעי' סה, יז. 32 זח"ב קסא, ריש ע"ב. 33 ויק"ר פי"ג, ג. 34 פע"ח שער הק"ש רפט"ו, הובא בלקו"ת שה"ש בסופו (נא, ג). 35 אבות פ"ה מ"ה. 36 ואתחנן ו, ה. 37 ראה סוטה מט, א: בכל יום יום מרובה כו'. 38 רמ"א או"ח בתחלתו. 39 ראה בארוכה ד"ה אין הקב"ה בא בטרוניא תרמ"ח (סה"מ תרמ"ח ע' קפז ואילך), תרפ"ה ס"ב ואילך (סה"מ תרפ"ה ע' רנח ואילך). ד"ה משכני תרפ"ד (וד"ה אני ישנה ה'תש"ט) סי"א ואילך (סה"מ תרפ"ד ע' רצא ואילך. ה'תש"ט ע' 118 ואילך). ד"ה אין הקב"ה בא בטרוניא בסה"מ אידיש בתחלתו. ועוד. 40 וכידוע בפירוש הכתוב (בהעלותך יב, ג) והאיש משה עניו מאד מכל האדם אשר על פני האדמה, שבעיקר ה' זה מפני דרא דעקבתא דמשיחא (סה"מ עטר"ת ע' תסד. ובכ"מ. – נסמן לקמן ח"ד ע' נח הערה 118-119). 41 דענין לשמה הוא לשם התורה עצמה, להמשיך בה או"ס (לקו"ת ויקרא ה, א. שלח מז, ג. ובכ"מ). 42 ראה תניא רפל"ז.

בניסן נגאלו ובניסן עתידים להגאל