



ל"ב Laws & Customs: Nissan & Pesach

For the year 5785

According to Minhag Chabad

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THIRTY DAYS PRIOR TO PESACH

From *Purim* onward, one should learn and become fluent in the *Halachos* of *Pesach*. Since an inspiring *Pesach* is the product of diligent preparation, one should learn *Maamarim* which focus on its inner dimension.

Matzah is not eaten. However, until the end-time for eating *Chometz* on *Erev Pesach*, one may eat *Matzah*-like crackers that are really *Chometz* or egg-*Matzah*. One may also eat *Matzah* balls or foods containing *Matzah* meal. One may also be lenient for children below the age of *Chinuch*.

During these days, *Chometz* should not be scattered in a manner that makes it hard to clean and remove before *Pesach*, or that could allow it to go unnoticed before *Pesach*.

One should give *Maos Chittim* so that the *Pesach* requirements (including food and clothing) of the needy are met. [For Melbourne, please donate at mjcf.com.au.]

One should participate in *Mivtzah Matzah*, ensuring that every Jew has round hand-made *Shmurah-Matzah* for *Pesach* (or at least for the *Seder*) and attends a *Seder*. Suitable arrangements should also be made for Jewish servicemen, as well those in hospitals, aged-care facilities or jail.

Before *Pesach*, all children should be given the opportunity to attend a model-*Seder*. [It should be conducted in a manner that does not conflict with the respective family *Minhagim* of the children in attendance.]

Every Jew should be encouraged to sell his *Chometz*, even if there is concern that he will consume it on *Pesach*. [Of course, such a person should be educated not to use it.]

Those with travel plans should ensure that they will be able to observe *Pesach* properly without compromising any standards. One should avoid crossing the International Dateline on the return journey, so as not to impact one's *Sefiras Haomer*. [Polar flight routes can be equally, if not more, problematic. Guidance should be sought from a *Rav* familiar with these matters.]

MONTH OF NISSAN

Tachnun is not recited the entire month. Similarly, *Av Harachamim* and *Tzidkosecha* are omitted each *Shabbos*.

The *Nossi* is recited each of the first twelve days of *Nissan*, followed by the *Yehi Ratzon* printed in the *Siddur*. It is recited even by a *Kohen* and *Levi*. On the thirteenth day, one recites the passage from "Zos *Chanukas*

Hamizbeach" until "*Kein Assah es Hamenorah*", but without reciting the *Yehi Ratzon*.

One may not fast during *Nissan*, except a *Chosson* and *Kallah* on their wedding day, who fast even if it falls on *Rosh Chodesh*.

During the month of *Nissan*, one recites the applicable *Brocho* upon seeing blossoming fruit-trees for the first time. This *Brocho* is not recited in the Southern Hemisphere.

Haircuts may be taken only until *Erev Shabbos*, 13th of *Nissan* (see further).

SHABBOS 7 NISSAN

This year, the *Drosho* about the practical *Halachos* of *Pesach* is scheduled for this *Shabbos*, as many *Halachos* are already relevant prior to *Shabbos Hagadol*.

On *Motzei Shabbos*, *Vihy Noam* and *V'atah Kaddosh* are recited.

CLEANING AWAY THE CHOMETZ

It is improper to complain about the work and effort required in preparing for *Pesach*.

One should remember to clean or discard any *Chometz* found in the "less obvious" locations such as vacuum cleaners, brooms, mops, floor ducts, kitchen walls, car interiors (including rented cars), car-seats, baby carriages, highchairs (the tray should also be lined), briefcases, pocketbooks, phones, mobile devices, computer keyboards and other devices commonly handled when eating.

Items regularly used around *Chometz* (e.g. cookbooks, *Bentchers*, *Siddurim* and *Kvorts*) must be stored with the *Chometz* that is sold for *Pesach*. *Seforim* and toys should be cleaned well or included in *Mechiras Chometz*. Some play items, such as plasticine, may contain *Chometz* and must be included in *Mechiras Chometz*.

Tablecloths or napkins should not be used if they were starched with a substance that may contain *Chometz*. One should also ensure that starched clothing does not come into contact with food.

Shabbos candlesticks should be cleaned thoroughly. If the usual candlestick tray will be used on *Pesach*, it should be cleaned well, covered in foil, and no food should be placed on it during *Pesach*.

Rubbish bins should be thoroughly cleaned. Council bins should also be cleaned; alternatively, before the end time of *Biur Chometz* (Friday), they should be placed in the public domain for the entire *Pesach*, and the bin with its contents deemed ownerless.

New toothbrushes should be prepared for *Pesach*.

A *Rav* should be consulted regarding the use of vitamins and oral medications that may contain *Chometz*.

Pet food must be *Chometz*-free but may contain *Kitniyos*. Cages, enclosures and feeding bowls must be thoroughly cleaned.

It is not necessary to clean behind or under heavy furniture rarely moved, as long as there are no plans to move it on *Pesach* itself. [Even if one knows for certain that there is *Chometz* there, it is included in the *Mechiras Chometz*.]

KASHERING

It is customary to avoid *Kashering* utensils where possible and instead use utensils designated exclusively for *Pesach*. [If *Kashering* is necessary, it should be done under the guidance of someone well-versed in the relevant *Halachos*.]

Dishwashers, regular ovens, continuous-cleaning ovens, toaster ovens, microwave ovens, grills and BBQs used with *Chometz* are not *Kashered* nor used for *Pesach*. A self-cleaning oven that reaches approximately 480°C/900°F may be *Kashered* by running it through a full clean cycle; the oven door and seals should be cleaned well beforehand.

For gas cooktops, the grates are *Kashered* through *Libbun Gommur* (heating until the grates glow red-hot in the dark). The burners, drip-trays and cooktop surface beneath the grates are *Kashered* by cleaning them thoroughly, after which *Libbun Kal* (heating the metal until the other side is hot enough to scorch paper) is performed. One way to achieve all this is by turning all the burners to the highest setting and covering the entire cooktop with a *Blech* until the grates glow red-hot, by which time the other components of the cooktop will have reached the required heat for *Libbun Kal*. [Do not leave the stove unattended while *Kashering* with this method, and ensure adequate ventilation.]

For standard electric cooktops (where the burner coils are exposed), the coils are *Kashered* through *Libbun Gommur* (turning them onto the highest setting until they glow red-hot), while the burners, drip-trays and cooktop surface are *Kashered* by cleaning them thoroughly, after which *Libbun Kal* is performed.

If the cooktop surface cannot be *Kashered* with *Libbun Kal* (e.g. if made of glass or enamel), it may instead be covered with a durable and heat-proof covering or lining.

Cooktop knobs and backsplashes should be thoroughly cleaned and lined with foil.

Induction cooktops and electric smoothtops (where the burner coils lie beneath a flat ceramic glass surface) are not *Kashered* nor used for *Pesach*.

Wooden or laminate tabletops and countertops are *Kashered* by cleaning them thoroughly (including crevices) and waiting 24 hours. Then, after ensuring that the surface is thoroughly dry, one pours boiling water from a kettle that has just been removed from the heat source, ensuring that the flow of water from the kettle to the entire surface is direct and uninterrupted.

Stone countertops are *Kashered* similarly, but the boiling water is poured over an *Even Meluban* (red-hot stone) which is moved around (or right above) the entire surface as the water is poured over it. The *Even Meluban* remains effective as long as it causes the boiling water to bubble.

Metal countertops and sinks are *Kashered* with boiling water and an *Even Meluban*, in the manner described above. The water should be poured over the lowest surfaces first, before moving upward. Alternatively, they may be *Kashered* through *Libbun Kal* (blowtorching until the other side of the metal is hot enough to scorch paper).

Metal faucets and faucet handles are *Kashered* by pouring boiling water (in the manner described above for tabletops and countertops). The hot tap-water should be turned on and running through the interior of the faucet at the time that the exterior is being *Kashered*. Bleach should be poured down the sink drain and onto any crevices around the sink drain. Any tap filters, aerators, strainers and sponges should be replaced.

It is customary to set aside a separate kettle exclusively for *Kashering*, ensuring it is not used with either *Chometz* or *Pesach* cooking.

If a tabletop or countertop will be damaged by *Kashering*, or is made of a material that cannot be *Kashered*, one should cover it well instead, ensuring that no liquid is trapped beneath.

After *Kashering*, all countertops, backsplashes, tables and cooktop surfaces should be lined or covered. Sinks should also be lined or fitted with sink inserts.

Fans, hoods and other areas above stoves and ovens should be cleaned and ideally covered due to the steam that circulates when cooking.

A separate *Blech* and urn is used for *Pesach*.

Pantries, cupboards, shelves, fridges and freezers (defrosted first) should be thoroughly cleaned with a cleaning agent and then lined. The fridge/freezer rubber

door seals should be cleaned as well, and the interior circulation vents should not be blocked to avoid damage.

🌀 MECHIRAS CHOMETZ

Mechiras Chometz is effective only if one sincerely commits to sell his *Chometz* in an unconditional and absolute sale. It is therefore customary to perform a *Kinyan* (act of acquisition) when authorizing the *Rav* to sell the *Chometz*. [However, this *Kinyan* is not an absolute requirement.]

Mechiras Chometz occurs before the fifth seasonal hour (see local calendar) on *Erev Shabbos*, in line with the usual schedule every other year. However, it is preferable to visit the *Rav* before the night of *Bedikas Chometz* (i.e. Thursday night). Practically, one should not wait until then, and instead go at the earliest opportunity.

When the householder sells the *Chometz*, his dependents (who reside with him permanently) do not need to, unless they own *Chometz* independently.

Chometz belonging to a *Shule* or public organization should be sold by the office-bearer responsible for finances.

In the sale, one includes all *Chometz* and *Chometz* utensils. Since the actual location of the *Chometz* is also leased to the non-Jew, one should list the full address of each of his personal and business properties, including common-owned properties, preferably concluding with the words "and wherever my *Chometz* may be found".

If one owns *Chometz* in a different time-zone or will be travelling to a different time-zone for *Pesach*, he should inform the *Rav* of his situation for further guidance.

If one will be away from home for the entire *Pesach*: If arriving at his destination before the night of *Bedikas Chometz*, he includes his entire home in the *Mechiras Chometz*. If he will still be at home the night of *Bedikas Chometz*, he includes most of his home in *Mechiras Chometz*, but excludes a small area in which to conduct *Bedikas Chometz* (see "*Bedikas Chometz*" section).

🌀 FAST OF THE FIRSTBORNS

This year, the Fast of the Firstborns is observed on Thursday the 12th of *Nissan*.

Every male *Bechor*, as well as every father of a *Bechor* under *Bar Mitzvah*, should attend and eat from a *Seudas Mitzvah* such as a *Siyum*, *Bris* or *Pidyon Haben*. They should not eat before partaking of the *Seudas Mitzvah*.

A *Siyum* may be made on a *Masechta* of *Gemoro* or an entire *Seder* of *Mishna*. [The *Siyum* may be made even by a child.] The usual *Kaddish D'rabanan* is recited at the *Siyum*, and not the "*Kaddish Hagadol*" printed in the back of the *Gemoro*.

A *Bechor* (or the father of a *Bechor* under the age of *Bar Mitzvah*) who does not hear a *Siyum* must fast.

🌀 CHOMETZ THIS YEAR

This year, when *Erev Pesach* coincides with *Shabbos*, one may eat *Chometz* until *Shabbos* morning. In fact, *Chometz* is required for *Lechem Mishnah* on Friday night and *Shabbos* morning, since *Matzah* cannot be eaten at these times. [See further for details.]

Nevertheless, since *Bedikas Chometz* and *Biur Chometz* cannot be performed in the usual manner on *Shabbos*, both are conducted one day earlier, and their times are similar to every other year. Thus, *Bedikas Chometz* is conducted on Thursday night at *Tzeis* (see local calendar), and the *Chometz* is burned on Friday morning before (see local calendar).

From after the time of *Bedikas Chometz*, it is advisable that all *Chometz* be eaten only in one designated area, and that it be a place where crumbs are easily cleaned even on *Shabbos* (e.g. avoiding carpet or dining furniture with crevices). Young children should not be left unsupervised with *Chometz*.

🌀 BEDIKAS CHOMETZ PREPARATIONS

The house should be completely cleaned, the floors swept (including under beds), and all *Chometz* removed prior to *Bedikas Chometz*.

Anything included in *Mechiras Chometz* should be securely stored away before *Bedikas Chometz*, either by placing it in a closed area such as a closet (which should be locked or clearly marked), or by completely barricading it with a sturdy *Mechitzah* at least ten *Tefachim* tall. A curtain that is easily slung aside does not suffice. [One may access these areas during *Pesach* when extremely necessary, but must avoid staying there for any length of time, and must not touch the *Chometz*, nor open any boxes containing them.]

Chometz that will be eaten from now until *Shabbos* morning must be placed in a secure location before *Bedikas Chometz*, out of the reach of children and of rodents.

A paper bag, single-wick beeswax candle, feather and wooden spoon are prepared for *Bedikas Chometz*.

Ten pieces of bread are put out, each piece less than a *Kezayis*, but all pieces totalling at least a *Kezayis*. Each piece should be wrapped well in paper to prevent crumbs. The wrapping material must be flammable (as opposed to foil) so that the bread pieces burn properly.

A record should be kept of the pieces' locations in case any are not found during the search.

🕊️ TIME OF BEDIKAS CHOMETZ

Bedikas Chometz is performed as soon as possible after *Tzeis Hakochavim* (see local calendar), and after *davening Maariv*.

From half an hour before *Tzeis Hakochavim* until after *Bedikas Chometz* (even if running late), one may not eat more than a *K'beitzah* (57 grams) of bread or *Mezonos*, drink alcoholic beverages, nap, learn *Torah*, bathe, get a haircut, work or engage other absorbing activities unrelated to *Bedikas Chometz*.

If one began any of these activities prior to this time, he may continue them during the half hour before *Tzeis Hakochavim*, but must stop as soon as it is *Tzeis Hakochavim*.

One may begin learning during the half-hour before *Tzeis Hakochavim* only if he appoints a *Shomer* (guardian) who is not learning to remind him to perform *Bedikas Chometz* as soon as it is *Tzeis Hakochavim*. Even so, appointing a *Shomer* does not allow one to engage in the other prohibited activities.

🕊️ BEDIKAS CHOMETZ

Although not a requirement, the Alter Rebbe records the custom of washing *Neggel Vasser* prior to *Bedikas Chometz*.

One lights the candle before reciting the *Brocho*, and holds it in his right hand during the *Brocho*, in order to begin searching as soon as the *Brocho* is finished.

After the *Brocho*, one should not speak at all prior to beginning the search, even about matters related to the search. If one did speak, he must repeat the *Brocho* if his words were unrelated to the search.

After one already began the search, until the conclusion of *Kol Chamiro*, one should not speak matters unrelated to *Bedikas Chometz* (unless obligatory, such as the *Brocho* over thunder and lightning). Nevertheless, if one did speak unnecessarily, he does not repeat the *Brocho*.

The search begins in a location right next to where the *Brocho* was recited, and must be conducted carefully and thoroughly.

The obligation of *Bedikas Chometz* rests with the householder. Nevertheless, he may delegate part (but preferably not all) of the search to male family members over *Bar Mitzvah*. Ideally, before spreading out, they should hear his *Brocho* and immediately begin searching in a location right next to where he recited the *Brocho*. Otherwise, they search without a *Brocho*.

The search is conducted using the light of the candle and the feather. Any *Chometz* found is placed in the paper bag.

One must carefully and meticulously search every location into which *Chometz* may have potentially been brought, even if only on occasion, and even if it has already been cleaned for *Pesach*. Even after all ten pieces are found, one must properly search the remainder of the house. However, locations included in the *Mechiras Chometz* do not need to be checked.

One should remember to search his porch, garage and vehicle during (or after) *Bedikas Chometz*.

After *Bedikas Chometz* is concluded, the bag containing the ten pieces, along with the feather and any remnant of the candle, is placed inside the hollow of the spoon. It is then all wrapped in paper, tied with string (ensuring that the spoon handle remains visible), and stored in a secure location inaccessible to children or rodents.

Afterwards, one recites "*Kol Chamiro*", ensuring that he understands its meaning. [Otherwise, he should recite it in a language he understands.]

One must also perform *Bedikas Chometz* (or appoint a *Shliach* to do so) at any other property for which he is fully or partly responsible (e.g. workplace, dormitory room, common-owned entryways and facilities rooms) if it is not being sold for *Pesach*. Ideally, this is done right after *Bedikas Chometz* at home. [The *Brocho* is not recited again; one should therefore have these locations in mind when reciting the *Brocho* at home.] A person must also be delegated to perform *Bedikas Chometz* at the *Shule* and *Beis Midrash*.

If one is vacating his home for the **entire Pesach**: If he arrives at his destination before the night of *Bedikas Chometz*, he includes his entire home in the *Mechiras Chometz*, and performs *Bedikas Chometz* at his destination. [When one is guesting with a host, he may rely on the host's *Bedikas Chometz* and need not perform it himself. Alternatively, he may rent a room from the host with a valid *Kinyan* and perform *Bedikas Chometz* himself.]

If he will still be at home on the night of *Bedikas Chometz*, he should include most of his home in the *Mechiras Chometz*, but exclude a small area in which to conduct *Bedikas Chometz*. He must also perform *Bedikas Chometz* (without a *Brocho*) when he arrives at his destination, unless someone else already performed it there.

If one is away from home on the night of *Bedikas Chometz*, but will be returning on *Erev Pesach* or during *Pesach*, he must conduct *Bedikas Chometz* (including *Kol Chamiro*) the night before he leaves home, without a *Brocho*. [This is in addition to searching at the place he is staying on the night of *Bedikas Chometz*.] Alternatively, he

may appoint a *Shliach* to search his home on the night of *Bedikas Chometz* with a *Brocho*; however, the homeowner must still recite *Kol Chamiro*.

🕊️ PESACH AND SEDER PREPARATIONS

One should familiarize himself with all the *Halachos* associated with the *Seder*.

A clean and undamaged *Becher* (or cup) that holds at least a *Revi'is* (86ml) is prepared for every participant, both male and female. When choosing the size of the *Becher*, one should bear in mind that each of the four cups of wine is ideally consumed in one swallow.

Preferably, the *Becher* or cup should be of significant quality, such as silver or glass, as opposed to disposables.

One should prepare enough red wine to supply four cups for every participant. (White wine is not used at the *Seder* unless it is superior to all available red wines.) Since a great variety of wines are readily available in present times, including dry wines and low-alcohol wines, one should avoid grape juice if possible.

If a non *Shomer-Shabbos* Jew or non-Jew will be present in the room during the *Seder*, the wine must be *Mevushal*.

One should prepare a sufficient supply of unbroken concave-shaped *Matzos* for the *Seder*.

The romaine lettuce should be washed and checked for bugs before *Shabbos*. It should also be dried well so that it may be eaten together with the *Matzah* at *Koirech*.

The horseradish should be ground before *Shabbos* and placed in an airtight container to retain its potency. [If, prior to purchase, the horseradish was cut with a knife whose status is unknown, the area of the cut should be removed and discarded.]

The *Charoses* should be prepared (with apples, pears and nuts) before *Shabbos*.

Hard-boiled eggs should be prepared before *Shabbos* (but remain unpeeled) for the *Kaarah*.

Onions and salt-water are obtained for the *Karpas*.

Chicken-necks for the *Zeroah* should be roasted before *Shabbos*, and most (but not all) of its meat removed (this can be done at the *Seder*).

Roasted meat or poultry may not be eaten at the *Seder*, even if it was cooked **prior** to roasting. However, it may be eaten if it was cooked **after** roasting. [Liver is often just roasted, in which case it should not be eaten at the *Seder*.] Pot-roast is treated as regular roast, unless water or juice was added before cooking.

Regarding meat and other foods, one should not say, "This is for *Pesach*," since it creates the appearance of designating it for the *Korbon Pesach*. [This prohibition does not apply to the wheat used for *Matzos*.]

The *Rebbe* encouraged that children be given their own illustrated *Haggadah* to increase their excitement for the *Seder*.

Yom Tov in general, and the *Seder* in particular, is an especially appropriate time to host guests.

The *Mitzvah* of *V'Samechta B'Chagecha* entails eating meat, drinking wine and enjoying delicacies; providing new clothing or jewellery for one's wife according to his means; and giving sweets to the children. These should be arranged in advance.

🕍 EREV SHABBOS HAGADOL MORNING

Mizmor L'Sodah is recited on this day.

When in *Shule*, one should clean and remove any *Chometz* in his locker. *Chometz* should not be brought to *Shule* for the rest of the day or on *Shabbos*, as it will have already undergone *Bedikas Chometz*.

Activities that are regularly prohibited on *Erev Pesach* may be performed today even after midday. This includes tailoring, sewing, laundering, giving haircuts and meticulous forms of writing. [As on any *Erev Shabbos*, any manual labour which is not for the sake of *Shabbos* and *Yom Tov* should not be performed after *Mincha Ketanah* (see local calendar) in a focussed and permanent manner.]

Since laundering is not permitted on *Chol Hamoied*, all laundry should be tended to before *Shabbos*.

One should have a haircut in honour of *Pesach*. [Additionally, haircuts are not taken again until *Erev Shavuos 5th Sivan*.] Similarly, nails are trimmed in honour of *Pesach*. [Another reason to trim them on *Erev Pesach* is because they otherwise cannot be trimmed on *Chol Hamoied*.] This year, hair and nails may be cut even after midday.

🕍 BIUR CHOMETZ ON EREV SHABBOS

This year, *Biur Chometz* takes place on *Erev Shabbos* before the fifth seasonal hour (see local calendar), in keeping with the usual time every other year. Even so, one may continue consuming *Chometz* until *Shabbos* morning (see further).

Prior to the end-time of *Biur Chometz*, one should:

- store any *Chometz* for Friday and *Shabbos* in a secure location.
- remove from his property all rubbish that may contain *Chometz*.
- check the pockets and cuffs of any unlaundered clothing and coats.
- seal and mark all locations included in *Mechiras Chometz*.

If one is running late, these may be done any time before *Shabbos*.

One should thoroughly clean jewellery rings, including crevices. Some have the custom to then *Kasher* them by either pouring boiling water over them, or through *Hagalah*.

When *Erev Pesach* coincides with *Shabbos*, one may *Kasher* utensils throughout Friday until *Shabbos*. However, some *Poskim* recommend completing all *Kashering* before (see local calendar), so as not to distinguish from other years.

One should ensure that the pieces of *Chometz* are thoroughly burned before the end-time of *Biur Chometz*. [Nevertheless, if one is running late, the *Chometz* may – and should – be burned anytime before *Shabbos*. One may also burn the *Chometz* earlier in the morning.]

Flammable liquids are not recommended when burning the *Chometz*, due to the concern that they may render the *Chometz* inedible, as well as general safety concerns.

If still extant, the *Daled Minim* and/or *Hoishanos* are burned at *Biur Chometz*.

The fire is used solely for burning the *Chometz*. One should not derive any benefit from the fire.

The second *Kol Chamiro* is **not** recited now, but rather on *Shabbos* (see further). Nevertheless, the *Rebbe* would recite the accompanying *Yehi Ratson* at this time.

🕍 SHABBOS MEALS PREPARATIONS

It is advisable, and common practice, that all foods prepared for *Shabbos* be *Pesachdik*. This is to prevent the risk of *Chometz* scattering, and also because it is *Halachically* problematic on *Shabbos* to rinse *Chometz* dishes of their contents after their last use. [This concern extends even to disposable tableware, for any *Chometz* that sticks to it would need to be somehow eliminated.]

The only *Chometz* at the meals should be the *Challah* used for *Lechem Mishnah*. One should prepare *Challah* in precise quantity so that there is enough for everyone to eat, i.e. at least a *Kbeitzah* (a volume equal to the displacement of 57ml of water) per meal, while minimising leftovers as much as possible.

It is advisable to prepare disposable tablecloths, tableware and / or napkins for use with the *Challah*. [The disposable tablecloth should be cut to size before *Shabbos*, as it is forbidden to do so on *Shabbos*. It should not be placed under the candelabra, for then it will not be removable on *Shabbos*.] If non-disposables are used, only the minimum necessary for *Shabbos* should be prepared.

Any *Chometz* storage locations that will need to be accessed on *Shabbos* should not

be taped or tied shut, but rather, be sealed in a manner that allows access on *Shabbos*.

Any floss needed for cleaning one's mouth on *Shabbos* morning (see further) should be cut to size before *Shabbos*. Similarly, any other items for *Shabbos* and *Yom Tov* that require cutting to size should be done today.

🕍 EREV SHABBOS HAGADOL AFTERNOON

At the conclusion of *Shnayim Mikrah v'Echad Targum*, both the *Haftorah* of *Parshas Tzav* and of *Shabbos Hagadol (V'arva)* are recited.

One immerses in a *Mikvah* after midday.

It is preferable to avoid starting a full meal once the tenth *Halachic* hour of the day begins (see local calendar), in order to properly enjoy the *Shabbos* meal at night. However, one may snack in small quantities.

Prior to candle-lighting on *Erev Shabbos*, one should give *Tzedakah* for three days – *Shabbos* and the two days of *Yom Tov*.

Those who perform an annual *Eruv Chatzeiros* customarily do it before *Pesach* using *Shmura Matzah*. This year, it should be done on *Erev Shabbos*.

One should arrange a pre-existing flame with which to light the candles on both the first and second nights of *Pesach*.

Candle-lighting is at (see local calendar), as per a regular *Erev Shabbos*.

🕍 SHABBOS HAGADOL NIGHT / MORNING

The *Lechem Mishnah* for the night and morning meals should be brought out only when it is time to eat it. The *Challah* should be consumed in a manner that will not leave crumbs in one's property, such as by eating over tissues. [Hand jewellery should be removed before eating the *Challah*.]

After eating the *Challah*, any used tissues should be flushed down the toilet. Tablecloths and / or tableware should be shaken out over the toilet to remove all crumbs, and then discarded. [If non-disposables are used, they should not be rinsed. Instead, they should be cleaned in the above fashion and then stored with the items included in the *Mechiras Chometz*.]

One should also wash his hands and mouth at a sink that is not being used for *Pesach* foods, and inspect his clothes and the eating area for any remaining crumbs, which should all be flushed down the toilet.

As an added precaution, many people choose to eat the *Challah* in another location, such as the porch or backyard, before returning to the main dining area for the remainder of the meal. In this case, one will (generally) be required to make *Kiddush* at the place where the *Challah* will be eaten, and should also have in mind the transfer of location when making the

Brocho of Hamotzi. Similarly, one should ensure that the *Shabbos* candles can be seen from the place where the *Challah* will be eaten. [If eating the meal over earth or grass, care must be taken that liquids do not spill onto the grass.]

One should use a proper *Becher* for *Kiddush*, ensuring it doesn't mingle with the *Challah*.

The *Shabbos* morning *davening* is scheduled early and should not be prolonged, in order to allow ample time to eat *Chometz* after *davening*.

The *Haftorah* of *V'arva* is recited, since *Shabbos* coincides with *Erev Pesach*.

Apples, pears, nuts and *Maror* are not eaten from *Shabbos* morning until *Shulchan Orech* of the second *Seder*.

🕯️ BIUR CHOMETZ ON SHABBOS HAGADOL

One must stop eating *Chometz* before (see local calendar) and wash his hands and mouth at a sink that is not being used for *Pesach* foods. Flossing on *Shabbos* is permitted for those who do so regularly (as gum bleeding is not inevitable), but the floss must be pre-cut before *Shabbos*.

One may still benefit from *Chometz* until the end-time of *Biur Chometz* (see local calendar).

One should inspect and clean any *Chometz* eating areas (including floors), ensuring that any remaining pieces or crumbs of *Chometz* are flushed down the toilet before the end-time of *Biur Chometz* (see local calendar).

One should also clean his clothes, including pockets and cuffs, of any *Chometz* traces.

Before the end-time of *Biur Chometz*, one recites the second *Kol Chamiro*, ensuring he understands its meaning. [Otherwise, he should recite it in a language that he understands.] He should do so now even if he mistakenly recited it on Friday when burning the *Chometz*.

The accompanying *Yehi Ratzon*, which was already recited yesterday, is not repeated today.

One should recite *Kol Chamiro* even if he did not destroy any of the *Chometz* (e.g. a child or guest).

🕯️ CHOMETZ AFTER THIS TIME

One cannot benefit from any *Chometz* – even belonging to a non-Jew. [Examples include sitting on a sack of flour, enjoying the smell of *Chometz*, selling or giving *Chometz* to a non-Jew, feeding *Chometz* to an animal – even one that is ownerless, renting/lending any item to a non-Jew when it is known or clearly stated that he will use it for *Chometz*, or placing an order for *Chometz* to be delivered right after *Pesach*.]

One may not assume responsibility for any *Chometz* on *Pesach*, even if it belongs to a non-Jew. [Examples include providing a delivery service, storing it in one's property or warehouse, or relying on it as collateral for a loan.] If one accepted responsibility for such *Chometz* before *Pesach*, he must include it in *Mechiras Chometz*.

One may not touch *Chometz* throughout *Pesach*, except when destroying it. [On *Shabbos* – from after the end time of *Biur Chometz* – and *Yom Tov*, there is the additional concern of *Muktzeh*.] One may also not eat at the same table as a non-Jew eating *Chometz*, even if they are not acquainted, and even if there is a *Hekker* (item serving as a reminder) in between.

One must prevent a non-Jewish employee (such as a household helper) from bringing *Chometz* onto one's premises. A non-Jew who is not an employee may enter with *Chometz* and eat it on-site, provided that one doesn't thereby assume any responsibility for the *Chometz*. One must also ensure that the non-Jew removes the *Chometz* from the premises as soon as he leaves, and the area must be cleaned.

🕯️ FINDING CHOMETZ AFTER THIS TIME

If one finds *Chometz* on *Shabbos* (after the end time of *Biur Chometz*) or *Yom Tov*, he should cover it immediately without moving it, as it is *Muktzeh*. It should be burned immediately after *Yom Tov*. [If, for whatever reason, the *Chometz* is already in someone's hand, he should be directed to immediately flush it down the toilet.]

If one finds *Chometz* on *Chol Hamoied* or after *Pesach*, he should burn it immediately.

If a guest mistakenly brings *Chometz* as a gift, one should intend to not acquire it, and follow the instructions above for covering and/or destroying it. [It is therefore advisable to alert uninformed guests in advance not to bring food gifts.]

When burning such *Chometz*, the *Brocho* of *Al Biur Chometz* is recited only when all the following conditions are met:

- It is definite *Chometz*.
- It belongs to him.
- It is a *Kezayis* or bigger. [If it became *Chometz* on *Pesach* itself, it does not need to be a *Kezayis*.]
- It is still *Pesach* (not before or after).
- It was not in his possession when the *Rav* sold the *Chometz*. [If it arrived afterwards, one should consult a *Rav*.]

🕯️ SHABBOS HAGADOL AFTERNOON

Parents should ensure that their children nap during the day so that they are awake and alert for the *Seder*. [It is best not to verbalize that the nap is for after *Shabbos*.]

It is forbidden to begin eating a full meal once the tenth *Halachic* hour of the day begins (see local calendar), in order to eat the *Matzah* at night with a healthy appetite. For the same reason, wine and grape juice should not be drunk from this time. However, one may snack in small quantities that won't diminish his appetite for the *Seder*.

One may **not** perform any preparations on *Shabbos* for *Yom Tov*.

Mincha is *davened* a little earlier than usual, in order to recite "*Seder Korban Pesach*" before sunset. After *Mincha*, the *Haggadah* is read from "*Avodim Hayinu*" until "*L'chaper Al Kol Avoinoseinu*". This is followed by "*Seder Korban Pesach*". [If one is late, it should still be recited after sunset.]

🕯️ MATZAH

One should use *Matzah* produced from wheat, and not from other grains (such as spelt), unless there are health concerns.

Chabad custom is to use only round hand-made *Shmurah-Matzah* during *Pesach*.

Egg-*Matzos* are not used on *Pesach*.

If a *Matzah* folded over during baking, or it has a large bubble, one should not eat from that area or its perimeter (at least 2cm).

Chabad custom is to not eat "*Gebrochts*" (aside from on the last day of *Pesach*). One is extremely meticulous to ensure that the *Matzah* does not become moistened.

The *Matzos* on the table should be covered to prevent liquid spilling on them, as well as to prevent *Matzah* crumbs from falling into liquids. Before pouring liquid into a vessel, one ensures that there are no *Matzah* crumbs in it.

Any vessel that came into contact with *Gebrochts* is set aside and not used until *Acharon Shel Pesach*.

During *Pesach*, one does not pass his wet hand over his lips at *Mayim Achronim*, out of the concern that there might be *Matzah* crumbs remaining on his lips.

🕯️ KITNIYOS

Kitniyos (legumes) are not eaten on *Pesach*. Common examples include rice, millet, buckwheat, corn, peas, beans, lentils, sesame seeds, mustard, chickpeas, peanuts, soy and soybeans, tofu, sunflower and poppy seeds. It is best to avoid quinoa, as its status is unclear.

Kitniyos derived oils are not used, such as canola, corn, peanut, safflower, sesame, sunflower, soybean (often labelled as vegetable oil) or rapeseed (flaxseed) oils. The status of cottonseed oil is debated, but it is generally regarded as non-*Kitniyos*.

Kitniyos may be used when necessary for the sick, infirm or babies (e.g. infant formulas and nutritional supplements). However, designated utensils should be used, and they should be kept separate from the rest of the *Pesach* utensils.

One may own and derive benefit from *Kitniyos* on *Pesach* (such as to feed pets).

If *Kitniyos* **inadvertently** fell into another food item on *Pesach*, it is nullified if the mixture contains more non-*Kitniyos* than *Kitniyos*. Such a mixture can be consumed even if it has a pronounced taste of *Kitniyos*, as long as no piece of *Kitniyos* is visually discernible. Nevertheless, it is common practice not to eat any item containing even a trace of *Kitniyos*.

🕊️ PREVALENT CHUMROS

The *Arizal* stressed the importance of observing *Chumros* on *Pesach*. The following practices are prevalent in *Chabad* circles, though specifics may vary from family to family:

- To peel or shell all fruits, vegetables and nuts before use.
- Not to eat leafy vegetables which can't be peeled (except romaine lettuce).
- To have a special pot exclusively for boiling eggs.
- To boil and strain sugar before *Pesach*.
- Not to eat commercially prepared foods (besides *Matzah*, wine, meat and/or oil).
- Not to use spices.
- To use coarse salt and not fine salt.
- Not to eat ginger, garlic and radishes.
- Not to use food that fell on the floor. (If peelable, one may peel it.)
- To thoroughly wash any utensil that fell on the floor, or to set it aside and not use it until the following *Pesach*.
- Not to drink any alcoholic beverages other than wine.
- Not to eat food prepared outside one's own home.
- Some refrain from dairy foods.
- Some do not drink tea or coffee.
- Some do not use potato starch.
- To cook as much as possible prior to *Pesach*, since a speck of *Chometz* that is inadvertently mixed in then becomes nullified, unlike on *Pesach* itself.

🕊️ FIRST NIGHT OF PESACH

Shabbos ends at (see local calendar). *Maariv* (and *Kiddush*) should not begin before this time, nor should tasks and preparations required for *Yom Tov* be conducted before this time.

Vatodienu is recited during the *Shmoneh Esrei* of *Maariv*. [If one forgot, he does not correct his mistake, but should say *Baruch Hamavdil Bein Koidesh L'Koidesh* before

doing anything forbidden on *Shabbos* but permitted on *Yom Tov*, or before performing tasks for the second night of *Yom Tov*. The same applies to a woman who will not be *davening Maariv*.]

The *Yom Tov* candles should be kindled with a pre-existing flame, and only after *Shabbos* ends (see local calendar). The *Brochos* are *Lehadlik Ner Shel Yom Tov* and *Shehecheyanu*. [If one incorrectly concluded *Shel Shabbos Kodesh*, but realized within the time frame it takes to say three words, she corrects her mistake. Otherwise, she must repeat the *Brocho*. If one forgot *Shehecheyanu*, she should have in mind to be *Yoitzei* during *Kiddush*.]

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

On *Yom Tov*, one may not relight a candle that extinguished for the first time on *Shabbos*.

When a man is required to light candles, he does not recite *Shehecheyanu*, as he will do so in *Kiddush*. [Therefore, it is best that he lights candles right before *Kiddush*, so that his *Shehecheyanu* is linked to both.]

If lighting at home but conducting the *Seder* elsewhere, one must ensure that practical benefit is derived from the candles after nightfall (such as arranging for someone to have the *Seder* by its light, or lighting in a location that needs to be used and would otherwise remain dark).

🕊️ 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 the entire *Hallel*, one may not interrupt it – other than for those things that one may respond to during the *Brochos* of *Krias Shema*. [I.e. If the *Chazzan* recites *Kedushah*, one responds *Kodosh*, *Boruch* and *Yimloch*. When the *Chazzan* says *Ha'E-I Hakodosh*, one answers *Omein*. When the *Chazzan* says *Modim*, one answers the three words *Modim Anachnu Loch*. When the *Chazzan* recites *Kaddish*, one answers *Omein Yehei Shmei* etc, and *Omein* to *d'amiran b'olmo*. One also answers *Borchu* and *Omein* when the *Brochos* are recited before and after an *Aliyah* or *Haftarah*.]

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 to *daven* 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 *Tzeis Hakochavim*.

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

🕊️ FORGOT TO PREPARE THE SEDER ITEMS

If one forgot to prepare any of the items for the *Seder*, he may prepare on the first night only what is necessary for that night, and not for the second night.

If one forgot to prepare the *Zeroah*, one may use a cooked chicken-neck instead. One may also roast a chicken-neck, provided that he consumes its meat the following day (i.e. while it is still the same day of *Yom Tov*). [This is despite of the fact that the *Zeroah* is generally not eaten, as explained further.]

One may not grind horseradish on *Yom Tov*. If it was not done before *Shabbos*, one may chop it finely on *Yom Tov*. Alternatively, one can suffice with romaine lettuce.

If one forgot to wash and check the romaine lettuce for bugs, it may be done as usual on *Yom Tov*.

If one forgot to prepare the *Charoses*, he may grate it on *Yom Tov* with a *Shinui*, such as by holding the grater backwards or grating directly onto the tabletop.

Salt-water may be prepared as usual on *Yom Tov*.

🕊️ THE SEDER – BOTH NIGHTS

PLEASE NOTE: THE FOLLOWING IS ONLY A PARTIAL LIST OF PRACTICES RELATING TO THE SEDER; THE BASIC DETAILS ARE READILY FOUND IN THE HAGGADAH. THE REBBE RASHAB TOLD THE FRIERDIKER REBBE TO REVIEW THE INSTRUCTIONS IN THE HAGGADAH BEFORE EVERY STEP OF THE SEDER; THE REBBE DID SO VERBALLY, BUT QUIETLY.

The table should be set with the best utensils and finery, even if they are not actually needed for the *Seder*, as an expression of freedom. If possible, all *Seder* items should be ready for the men to begin arranging the *Karah* as soon as they arrive home. However, these preparations must not begin before *Shabbos* ends.

The *Seder* should begin as soon as possible, but only after *Tzeis Hakochavim* (see local calendar).

All men and boys (at least over *Bar Mitzvah*) should have their own *Kaarah*. Each person arranges his own *Kaarah* immediately after returning from *Shule*. [When arranging his *Kaarah*, the Rebbe would quietly verbalize the instructions in the *Haggadah*.]

A cloth, plate or tray is placed under the *Kaarah*. The *Matzah* should be unbroken and concave-shaped, and positioned to resemble a receptacle. They are inserted from bottom to top, with a cloth between each of them. Another cloth is placed on top upon which the *Kaarah* items are placed arranged as described in the *Haggadah*.

During *Kiddush* on the first night of *Pesach*, one recites a total of five *Brochos*: *Yayin*, *Kiddush*, *Ner*, *Havdallah* and *Zman*. [If one jumbled the order, he does not need to repeat it in the correct order, unless he reversed the order of *Yayin* and *Kiddush*.] When reciting the *Brocho* of *Ner*, one looks at the candle, but does not bring the candles together, nor does he look at his fingernails or bring them close to the flames. [If one forgot to recite *Ner* and *Havdallah* during *Kiddush*, he should recite it over the second cup of wine (even though that means eating the *Karpas* before *Havdallah*). If one only remembered after the second cup but before finishing the *Afikomen*, he should recite *Ner* and *Havdallah* over a cup of wine as soon as he realizes, without reciting *Hagofen*. If one realized after the *Afikomen*, he should recite *Ner* and *Havdallah* over the third cup of wine, and if not then, over the fourth cup of wine. If he did not realize until after the *Seder*, he should recite *Ner* and *Havdallah* over a cup of wine as soon as he remembers, prefacing it with the *Brocho* of *Hagofen*. If he only remembers the next morning, he should recite the *Brocho* of *Havdallah* over a cup of wine, but not the *Brocho* of *Ner*.]

A woman who recites her own *Kiddush* should not say *Shehecheyanu*, as she already did so at candle-lighting.

Males lean to the left when drinking the four cups of wine, as well as when eating the *Matzah* at *Motzie-Matzah*, *Koirech* and *Tzofun*. [If one forgot to lean for the second cup of wine or at *Motzie-Matzah*, he consumes them again while leaning, without repeating the *Brocho*. One may also drink the first cup again if he forgot to lean, as long as he had in mind at the time of *Kiddush* that he might drink more wine before the second cup. For this reason, it is proper to have such an intention during *Kiddush*. If one forgot to lean for anything else, he does not repeat it.]

One should drink red wine for each of the four cups. [White wine is not used at the *Seder* unless it is superior to all available red wines. Even then, one should add a

little red wine to colour it]. If one cannot drink a full cup of wine, it may be mixed with grape juice. If even this is impossible, one may use only grape juice. [One should avoid diluting the wine or grape juice with water if possible.]

Each of the four cups should be entirely consumed without any pause. If this is not possible, one should keep any pause to an absolute minimum. At the very least, one should drink the majority of the cup, preferably in one swallow. [If even this is not possible, the barest minimum is *Rov Revi'is* (at least 44ml), preferably in one swallow. This applies only to the first three cups but not the fourth – see further.]

One may drink water or other liquids (other than wine) between the first and second cups of wine. If he intended to do so when he recited *Kiddush*, then he does not make a *Brocho*; otherwise, he recites *Shehakol*.

Children who are hungry may snack. However, if they are old enough to understand the story of *Yetzias Mitzrayim*, they should not eat any *Matzah* until after *Maggid*.

Although a *Brocho* is not recited at *Urchatz*, one must still observe all the other *Halachos* of *Netilas Yadayim*.

One dips the *Karpas* before making the *Brocho*, and should have in mind the *Maror* and *Koirech* when making the *Brocho*. One should eat less than a *Kezayis* of *Karpas*. Any remainder is not returned to the *Kaarah*.

At *Yachatz*, the *Matzah* is broken into two whilst covered in the *Kaarah*. [Ideally, the smaller piece should still be a *Kezayis*.] The larger piece is then broken into five parts, wrapped in a cloth, and placed between the pillows. [If the larger piece broke into more than five pieces, any extra pieces are not included in the *Afikomen*.] It is not our custom to “snatch” the *Afikomen*.

During *Maggid*, the *Haggadah* should be recited at a reasonable pace, joyously and in a loud voice, whilst sitting respectfully (and certainly not whilst leaning).

When the *Haggadah* instructs to raise the *Kaarah*, our custom is to uncover the middle *Matzah* instead. Likewise, when it says to remove the *Kaarah*, our custom is to cover the middle *Matzah* instead.

During *Hey Lachma Anya*, the stress is placed on the syllable *Bo* in the first instance of *Habo'oh* and on the syllable *Oh* in the second instance of *Habo'oh*.

After the children ask *Mah Nishtana*, everyone else – including the one leading the *Seder* – recites it quietly, along with the prelude “*Tatte...*” (even if one’s father has already passed away).

At *V'hi She'Omdo*, the middle *Matzah* is covered before picking up the wine. At its conclusion, the cup of wine is put down before the middle *Matzah* is uncovered.

After the ten plagues, wine is also poured at each of the acronyms *Detzach Adash Be'Achav*.

One does not pause during the recitation of the fourteen *Dayenu's*.

When reciting *Matzah Zu*, one holds the *Levi* and *Yisroel Matzah* by means of the cloth surrounding them. When reciting *Maror Zu*, one places his hands on the *Maror* and *Chazeres* on the *Kaarah*.

At *Lefichocho* (near the end of *Maggid*), the middle *Matzah* is covered before picking up the second cup of wine. The cup is not raised continuously from *Lefichocho* until the *Brocho* concluding *Go'al Yisroel*. Rather, it is set down for the two intervening paragraphs of *Hallelu-kah* and *Btzeis*.

At the *Brocho* of *Lefichocho*, one should recite “*min HaPesachim umin HaZevachim*” on the first night of *Pesach*, and “*min HaZevachim umin HaPesachim*” on the second night of *Pesach*.

One should endeavour not to speak unrelated matters from the beginning of *Motzie-Matzah* until the end of *Koirech*.

For *Motzie-Matzah*, every person with a *Kaarah* eats two *Kezaysim* of *Matzah*; one *Kezayis* of the *Kohen Matzah* and one *Kezayis* of the *Levi Matzah*. If this is too difficult, one may suffice with one *Kezayis* comprised from both of those *Matzos*. The pieces of the *Kohen* and *Levi Matzah* are eaten together, not one after the other. Those without a *Kaarah* are given a bit of the *Kohen* and *Levi Matzah*, supplemented with other *Matzah*; they need to eat only one *Kezayis* in total. [For *Motzie-Matzah*, one follows the stricter opinion that measures a *Kezayis* as 29 grams.]

The *Matzah* is not dipped into salt.

When eating *Motzie-Matzah*, as well as *Maror*, *Koirech* and *Afikomen*, one should consume them in the shortest time frame possible, ideally within four minutes.

Maror requires one *Kezayis* (combined from both horseradish and romaine lettuce). [For *Maror*, one may follow the lenient opinion that measures a *Kezayis* as approximately 19 grams.]

Wine from the bowl under the *Becher* is added to the *Charoses*. Before making the *Brocho*, one dips the *Maror* slightly and rapidly into the *Charoses* and then shakes it off. One should have the *Koirech* in mind when making the *Brocho* on the *Maror*.

Koirech consists of one *Kezayis* of the *Yisroel Matzah* and one *Kezayis* of *Maror* (combined from both horseradish and

romaine lettuce). [For both the *Matzah* and *Maror* of *Koirech*, one may follow the lenient opinion that measures a *Kezayis* as approximately 19 grams.]

To prevent the *Matzah* of *Koirech* from getting wet, the *Maror* (*Chazeres*) should not be dipped into the *Charoses*. Instead, dry *Charoses* should be sprinkled directly onto the *Maror* and then shaken off.

Shulchan Orech begins with the egg dipped in salt-water. At this point, the remainder of the *Kaarah* may be removed from the table. One should not eat the *Zeroah*.

One does not lean when eating the meal. One should eat his fill, but pace himself so as to eat the *Afikomen* without feeling bloated.

One does not recite a *Brocho* when drinking wine during the meal, as it is included with the *Brocho* over the second cup of wine. One should not say *L'Chaim*, and should pace his wine intake so that it does not disturb the rest of the *Seder*.

For *Afikomen*, one eats two *Kezaysim* of *Matzah*; one to commemorate the *Korban Pesach* and the other to commemorate the *Matzah* that was eaten with it. As the *Matzah* hidden at *Yachats* is likely less than two *Kezaysim*, it should be supplemented with more *Matzah*. Those without a *Kaarah* are given a bit of the *Afikomen Matzah* supplemented with more *Matzah*.

If one finds it too hard to consume two *Kezaysim*, he may suffice with one *Kezayis*, but should stipulate that he thereby fulfills whichever commemoration is the primary one. [For *Afikomen*, one may follow the lenient opinion that measures a *Kezayis* as approximately 19 grams.]

The *Afikomen* must be eaten in one place. Therefore, one should not move from table to table, and certainly not from room to room.

We are particular about eating the *Afikomen* before midnight (see local calendar) only on the first night. On the second night, the *Seder* is conducted at greater length, with greater elaboration of the *Haggadah*.

One does not eat or drink anything after the *Afikomen*, aside from the last two cups of wine. [Even with the last two cups, if one decided not to finish them because it was too difficult, he cannot later change his mind and drink what remains.]

The Rebbe would fill the *Kos Shel Eliyahu* himself, doing so before filling his own *Becher* for *Bentching* (even though *Sefer Haminhagim* says to do it after *Bentching*).

The householder leads the *Mezuman*. Everyone holds the third cup of wine during the first three *Brochos* of *bentching*.

When opening the door for *Shefoch Chamoscha*, (some of) the candles are taken to the door. All the doors between the *Seder* and the public domain (or courtyard) are opened.

Those who open the door say *Shefoch Chamoscha* while standing at the door, whereas everyone else recites it whilst remaining seated at the table. The next paragraph (*Lo Lanu*) is begun only after those at the door return.

The Rebbe *Rashab* said, "During the *Seder*, and especially when the door is opened at *Shefoch Chamoscha*, one must think that he should merit to be a *mentsch*, and then *Hashem* will help ... Don't request physical matters; ask for spiritual matters!"

During *Hallel*, the householder leads all participants in the four stanzas of *Hoidu* and *Ana Hashem* in the same responsive manner as the *Chazzan* in *Shule*.

During *Hallel Hagadol*, one thinks of the four letters of *Hashem's* name (as vowelized with a *Komatz*): The letter *Yud* during the first ten stanzas, the letter *Hey* during the next five stanzas, the letter *Vov* during the next six stanzas, and the letter *Hey* during the final five stanzas.

One must drink at least an entire *Revi's* of the fourth cup of wine, in order to recite the *Brocho Acharona*. [As mentioned earlier, it is in any case ideal to consume the whole cup without pause.]

At the conclusion of the *Seder*, the wine from the *Kos Shel Eliyahu* is returned to the bottle while all sing *Keili Attah*. [Wine should first be added to the *Kos Shel Eliyahu* before returning it to the bottle, so that the wine in the bottle does not become *Pogum*.]

Before going to sleep on the first night of *Pesach*, one recites only the first paragraph of *Shma* and the *Brocho* of *Hamapil*. On the second night, *Krias Shma She'al Hamitah* is recited as per every *Yom Tov*.

🕯️ YA'ALEH VEYAVO IN BENTCHING

If one forgets *Ya'aleh Veyavo* in *bentching*, but remembers before saying *Hashem's* name at the end of *Bonei Yerushalayim*, he goes back. If one remembered after that, but before beginning the next *Brocho*, he recites the relevant *Brocho* printed in the *Bentcher*. If one began even the first word (*Boruch*) of the next *Brocho*, he must begin *bentching* again if it is one of the two required meals of *Yom Tov*, but not if it is a third optional meal, or *Chol Hamoied*.

The *Horachamon* for *Yom Tov* is recited.

🕯️ FIRST DAY: TEFILAS TAL

After the *Kaddish* right before *Musaf*, the *Gabbai* announces "*Morid Hatal*". From

that point on, one recites "*Morid Hatal*" in *Shmoneh Esrei*.

If one heard this announcement before *davening Shacharis*, he must also recite "*Morid Hatal*" in the *Shmoneh Esrei* of *Shacharis*. [One should avoid such a situation.] This does not apply if one will be *davening Shacharis* with another *Minyan*.

One who *davens* at home without a *Minyan* should recite *Musaf* only after he estimates that the *Gabbai* has already made the announcement in *Shule*.

The *Chazzan* recites the special *Tefillah* of *Tal* during *Chazaras Hashatz*. [He does not wear a *Kittel*.] The congregation recites each paragraph that begins with *Tal* before the *Chazzan*.

If one mistakenly said "*Morid HaGesem*":

- 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 HaGesem*" 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.

🕯️ FIRST AFTERNOON OF PESACH

If possible, one avoids starting the meal after the tenth *Halachic* hour of the day begins (see local calendar), so that he has an appetite for the second *Seder*.

One may **not** perform any preparations on the first day for the second night and day of *Yom Tov*.

🕯️ SECOND NIGHT AND DAY OF PESACH

The candles should be kindled with a pre-existing flame, and not before *Tzeis Hakochavim* (see local calendar). The *Brochos* are *LeHadlik Ner Shel Yom Tov* and *Shehecheyanu*. [See section "First night of Pesach" for further details relevant to Candle-lighting.]

Maariv should not begin before this time, nor should tasks and preparations required for the second night and day of *Yom Tov* be performed before this time.

Hallel and *Sefiras Haomer* is recited at *Maariv*; see [separate Guide](#).

Chabad custom is to learn one *daf* of *Masechta Sotah* each day of *Sefiras Haomer*. On the first day, one learns the “*Sha’ar Blatt*”.

During the day meal of the second day of *Pesach*, it is appropriate to commemorate the anniversary of Esther’s feast which culminated in the hanging of Haman.

🕊️ 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 *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 mistake 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 time it takes 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 *Shmoneh Esrei*, but remembers before saying *Hashem’s* name at the end of *Hamachazir Shechinasoi L’tziyon*, he goes back to recite it. If he remembers after concluding that *Brocho* but before *Modim*, he recites it at that point, without going back. If he remembers any time after that point, but before saying the second *Yih’yu L’ratzon* (at the end of *Elokai N’tzor*), he returns to the beginning of *Retzei*. If he remembers after that, *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 realized 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 time it takes to walk four *Amos* (approximately 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. [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 frequently soil their clothing, and even then, only as required), preparing food for after *Yom Tov*, cutting nails (unless they were cut 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. 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 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.]

🕊️ EREV SHVI’I SHEL PESACH

It is preferable to avoid starting a full 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.

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

One should arrange a pre-existing flame with which to light the candles on *Acharon Shel Pesach*.

Since *Shvi’i Shel Pesach* is *Shabbos*, the candles should be kindled at the usual eighteen minutes before sunset (see local calendar), and certainly **not** after sunset (see local calendar).

The *Brocho* is *Lehadlik Ner Shel Shabbos v’Shel Yom Tov*, but *Shehecheyanu* is **not** recited. [If one mistakenly omitted either *Shabbos* or *Yom Tov* entirely – if she realized within the time frame it takes to say three words, she corrects her mistake. Otherwise, there is a debate whether to repeat the *Brocho*, and how. One should take great care to avoid this dilemma in the first place.]

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

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

🕊️ SHVI’I SHEL PESACH – NIGHT

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

Kabbolas Shabbos begins with *Mizmor L’Dovid*, and not with *L’chu Neraneneh*. In *Lecho Dodi*, we say *B’Simcha U’vetzahala*.

Since it is *Shabbos*, all the *Shabbos* selections are added in the *Shmoneh Esrei* of *Pesach*. If one did not make **any** mention of *Shabbos* in the middle *Brocho*, or he mistakenly *davened* the regular *Shmoneh*

Esrei of Shabbos: If he did not yet say 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. *Atoh Vechartonu*). Otherwise, he must repeat *Shmoneh Esrei*. [The same applies to all other *Tefillos* of the day.]

After *Shmoneh Esrei*, the *Shabbos* selections are recited – *Vayechulu*, the *Brocho* of *Me'ein Sheva* and *Mizmor L'Dovid*.

The custom to avoid *Kiddush* between the sixth and seventh hour applies as per every Friday night.

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 *Pesach Kiddush* (including the *Shabbos* additions). *Shehecheyanu* is **not** recited.

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

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

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

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'heynef* (in *Likutei Torah*).]

🕯️ BENTCHING ON SHVI'I SHEL PESACH

If one forgets *Retzei* and/or *Ya'aleh Veyavo* on *Shvi'i Shel Pesach*: If he realised before saying *Hashem's* name at the end of *Bonei Yerushalayim*, he goes back. If he realised after that, but before beginning the next *Brocho*, he recites the relevant *Brocho* printed in the *Bentcher*. [There are three separate *Brochos* – one if only *Retzei* was forgotten, another if only *Ya'aleh Veyavo* was forgotten, and a third when both were forgotten.] If one began even the first word (*Boruch*) of the next *Brocho*, one must begin *bentching* again.

The *Horachamon* of *Shabbos* and *Yom Tov* are recited, in that order.

🕯️ SHVI'I SHEL PESACH – DAY

All the *Shabbos* selections are added in the *Shmoneh Esrei* of *Shacharis* and *Musaf*. [See the section "*Shvi'i Shel Pesach – Night*" for details regarding one who forgot.]

As it is *Shabbos*, the special selections normally added for *Yom Tov* when opening the *Aron Hakoidesh* are omitted.

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

Before *Musaf*, *Yekum Parkan* is recited as per a regular *Shabbos*, and the paragraph *Vlakachta Soiles* is recited before the *Shesh Zechiros*.

For the daytime *Kiddush*, all the *Shabbos* selections from *Mizmor L'David* until *Al Kein* (inclusive) are recited in an undertone, followed by *Eileh Moadei* in a loud voice.

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 on *Acharon Shel Pesach* night.

One may **not** perform any preparations on *Shvi'i Shel Pesach* for the night and day of *Acharon Shel Pesach*.

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*.

As it is *Shabbos* this year, *Tahalucha* participants should be mindful of the prohibition to carry on *Shabbos*.

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

🕯️ ACHARON SHEL PESACH – NIGHT

Shabbos ends at (see local calendar). *Maariv* (and *Kiddush*) should not begin before this time, nor should tasks and preparations required for *Acharon Shel Pesach* be performed before this time.

Vatodienu is recited during the *Shmoneh Esrei* of *Maariv*. [If one forgot to do so, he does not correct his mistake, but should say *Baruch Hamavdil Bein Koidesh L'Koidesh* before doing anything forbidden on *Shabbos* but permitted on *Yom Tov*, or before performing tasks for *Acharon Shel Pesach* night. The same applies to a woman who will not be *davening Maariv*.]

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

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

On *Yom Tov*, one may not relight a candle that extinguished for the first time on *Shabbos*.

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

For *Kiddush* on *Acharon Shel Pesach* night, one recites a total of **four** *Brochos*: *Yayin*, *Kiddush*, *Ner* and *Havdallah*. [If one jumbled the order, he does not need to repeat it in the correct order, unless he reversed the order of *Yayin* and *Kiddush*.] *Shehecheyanu* is **not** recited.

When reciting the *Brocho* of *Ner*, one looks at the candle, but does not bring the candles

together, nor does he look at his fingernails or bring them close to the flames.

[If one forgot to recite *Ner* and *Havdallah* during *Kiddush*, he should recite it over a cup of wine as soon as he realizes, prefacing it with the *Brocho* of *Hagofen* if required (such as when he already *bentched*, or he intended at the time of *Kiddush* not to drink any more wine during the meal). If he only remembers the next morning, he should recite the *Brocho* of *Havdallah* over a cup of wine, but not the *Brocho* of *Ner*.]

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

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 (see local calendar), 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*.

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.

🕯️ 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*.

One may not eat or benefit from *Chometz* that was 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*.

Isru Chag is celebrated with additional food items.

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



Best wishes for a Kosher un Freilichen Pesach!

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