



# ל"ב Laws & Customs: Nissan & Pesach

For the year 5778

According to Minhag Chabad  
All times listed are for Melbourne only

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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 which 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 would make it hard to clean and remove before *Pesach*, or that would allow it go unnoticed before *Pesach*.

One should give *Maos Chittim* and provide all the *Pesach* needs (including food and clothing) of the poor. [For Melbourne, please donate at [mjcf.com.au](http://mjcf.com.au).]

One should participate in *Mivtza 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 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 will 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*. [Obviously, 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 relaxing any standards. One should avoid the International Dateline on the return journey so as not to impact one's *Sefiras Haomer*. [Alert: 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 *Tzidkasecha* 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 selection from "*Zos Chanukas Hamizbeach*" until "*Ken 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 on *Rosh Chodesh Nissan*.

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

Haircuts may be taken only until *Erev Pesach* (see further).

## SHABBOS HAGADOL (8 NISSAN)

Although the *Haftorah* of *V'arva* is not recited unless *Shabbos* coincides with *Erev Pesach*, one should nevertheless recite it along with the regular *Haftorah* when reading *Shnayim Mikrah v'Echad Targum*.

One attends a *Shabbos Hagadol Drosho* about the practical *Halachos* of *Pesach*.

After *Mincha*, the *Haggadah* is read from "*Avadim Hayinu*" until "*L'chaper Al Kol Avoinoseinu*".

On *Motzei Shabbos*, *Vih Noam* and *V'atah Kaddosh* is 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 tray will be used on *Pesach*, it should be cleaned well and

covered in foil. No food should be placed on the candlestick tray on *Pesach*.

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

New toothbrushes should be prepared for *Pesach*.

A *Rav* should be consulted regarding the use of vitamins and medicines (taken orally) which may contain *Chometz*.

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

One does not need 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, one may include it in the *Mechiras Chometz*.]

## KASHERING

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

Dishwashers, regular ovens, continuous-cleaning ovens, toaster ovens, microwave ovens, grills and BBQs are not *Kashered* and used for *Pesach*. Self-cleaning ovens which reach 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 the grates until they 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 of this is by turning all the burners on the highest, 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 heat of *Libbun Kal*. [Do not leave the stove unattended when *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* through *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 cleaned and lined with foil.

Induction cooktops and electric smoothtops (where the burner coils lie beneath a flat ceramic glass surface) are not *Kashered* and 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 source of heat, 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 counters). The hot tap-water should be turned on and running through the interior of the faucet at the time that it's exterior is being *Kashered*. Bleach should be poured down the sink drain and onto any crevices between the sink and the sink drain. Any tap filters, aerators, strainers and sponges should be replaced.

The kettle used to boil the water for *Kashering* is customarily reserved for this purpose alone, and is used neither with the *Chometz* nor with the *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.

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 lined. The fridge/freezer rubber door seals should be cleaned as well, and the interior circulation vents should not be blocked, so as not to cause damage.

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

### 🌀 MECHIRAS CHOMETZ

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

*Mechiras Chometz* must occur before the end time of *Biur Chometz* on *Erev Pesach*. However, it is preferable to visit the *Rav* before the night of *Bedikas Chometz*. Practically, one should not wait until then, and instead go at the earliest opportunity.

When the householder sells the *Chometz*, his dependents (who dwell 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 is travelling to a different time-zone for *Pesach*, he should inform the *Rav* of his situation for further guidance.

If one is away from 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*. 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 so that he can conduct *Bedikas Chometz* (see "*Bedikas Chometz*" section).

### 🌀 BEDIKAS CHOMETZ PREPARATIONS

The house should be completely cleaned, the floors swept (including under the 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 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. [When extremely necessary, one may access these areas during *Pesach*, but must avoid remaining there for any length of time, and must not touch the *Chometz* nor open any boxes containing them.]

*Chometz* that will be eaten later in the evening or the next morning should be placed in a secure location before *Bedikas Chometz*, out of the reach of children.

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 in order to prevent crumbs. The wrapping material must be flammable (as opposed to foil) so that the pieces of bread burn well.

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

### 🌀 TIME OF BEDIKAS CHOMETZ

*Bedikas Chometz* is performed as soon as possible after *Tzeis Hakochavim* (7:45pm), and after *davening Maariv*.

From half an hour prior to *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, haircut, work or perform other absorbing activities unrelated to *Bedikas Chometz*.

If one began these activities prior to this time, he may continue 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, 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

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 otherwise 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 is 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*.

One searches by the light of the candle and with a 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, one does not need to check the locations that are being leased in the *Mechiras Chometz*.

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

After *Bedikas Chometz* is concluded, the bag of 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 and tied with string, ensuring that the spoon handle remains visible, and stored in a secure location inaccessible to children.

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

One must also perform *Bedikas Chometz* (or appoint a *Shliach* to do so) at any other property he is fully or partly responsible for (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 the *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 for 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 for the night of *Bedikas Chometz*, but will be returning on *Erev Pesach* or during *Pesach*, he must conduct *Bedikas Chometz* (including *Kol Chamira*) 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 Chamira*.

### 🕯️ 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 are 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 *Yom Tov*. They should also be dried so that they may be eaten together with the *Matzah* at *Koirech*.

The horseradish should be ground before *Yom Tov* and placed in an air-tight 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 *Yom Tov*.

Hard boiled eggs should be prepared (but remain unpeeled) for the *Karah*.

Onions are prepared for the *Karpas*.

Chicken-necks are roasted for the *Zeroah*, and most (but not all) of its meat removed.

Salt-water is prepared before *Yom Tov*.

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, and it should therefore not be eaten at the *Seder*.] Pot-roast is treated as regular roast, unless water or juice is added before cooking.

With regards to meat and other foods, one should not say, "This is for *Pesach*," for he appears to be designating it for the *Korban 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.

*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, wine and 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 PESACH MORNING

One goes to *Shule* early, in order that there be ample time to eat *Chometz* after *davening*. When in *Shule*, one should clean and remove any *Chometz* in his locker.

*Mizmor L'Sodah* is not recited until after *Pesach*.

Every male *Bechor*, as well as the father of a *Bechor* under the age of *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 did not hear a *Siyum* must fast.

Wine and grape-juice should not be drunk on *Erev Pesach*.

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

Many activities are prohibited on *Erev Pesach* after midday, including tailoring or sewing new garments, laundering, meticulous forms of writing and giving haircuts. However, one may:

- Instruct a non-Jew to do these.
- Do these himself if necessary to prevent a real financial loss.
- Mend a used vessel or garment for *Pesach* if it is damaged only slightly, or he fixes it unprofessionally. One may also do this for others without pay.

Since one may not launder on *Chol Hamoied* either, the laundry should be tended to before midday on *Erev Pesach*.

One should have a haircut in honour of *Pesach*. (Furthermore, haircuts are not taken again until *Erev Shabbos 4<sup>th</sup> Sivan*). Ideally, one should take the haircut before midday. If one did not do so, he may use a non-Jewish barber after midday.

Nails are trimmed in honour of *Pesach*. [Another reason to tend to them on *Erev Pesach* is because they otherwise cannot be trimmed on *Chol Hamoied*.] Ideally, they should be trimmed before midday.

On *Erev Pesach*, one should not donate blood or undergo any procedures or tests involving blood loss. [This does not apply in cases of great need, and certainly not when it is *Pikuach Nefesh*.]

### 🕯️ BIUR CHOMETZ

One must stop eating *Chometz* at 11:26am and clean his mouth. One may still benefit from *Chometz* until the end-time of *Biur Chometz* (12:25pm).

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

- 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*.
- clean jewellery rings, then *Kasher* them by pouring boiling water over them.

One should ensure that the actual pieces of *Chometz* are thoroughly burned before the end-time of *Biur Chometz*. [One may also burn the *Chometz* and recite *Kol Chamiro* earlier in the morning if he and his entire family have already concluded the final meal of *Chometz*.]

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

After the *Chometz* is completely burned, but before the end-time of *Biur Chometz*, one recites the second *Kol Chamiro* (and the accompanying *Yehi Ratzon*), ensuring that he understands its meaning. [Otherwise, he should recite it in a language that he understands.]

One should recite *Kol Chamiro* even if he is not burning *Chometz* (e.g. a child or guest).

### 🕯️ CHOMETZ AFTER THIS TIME

On *Pesach*, 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 he clearly states 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 did assume responsibility for such *Chometz* before *Pesach*, he must include it in *Mechiras Chometz*.

One may not touch *Chometz* throughout *Pesach*, unless while destroying it. [On *Shabbos* 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 *Heker* (item serving as a reminder) in between.

One must prevent a gentile employee (such as a household-helper) from bringing *Chometz* onto his premises. A gentile 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 gentile 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 *Erev Pesach* after the end-time for *Biur Chometz*, on *Chol Hamoied*, or after *Pesach*, he should burn it immediately.

If one finds *Chometz* on *Yom Tov*, he should cover it immediately without moving it, as it is *Muktzeh*. He should burn it 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 a guest mistakenly brings *Chometz* as a gift, one should intend to not acquire it. One should also remember not to handle it directly on *Yom Tov*, and should follow the instructions above for destroying it.

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 at the time when the *Rav* sold the *Chometz*.

### 🕯️ EREV PESACH AFTERNOON

On *Erev Pesach*, it is ideal to open the packaging of all the items that will be used during *Yom Tov* (e.g. wine bottles and *Matzah* boxes).

Parents should ensure that their children nap during the day so that they are awake and alert for the *Seder*.

One immerses in a *Mikvah* after midday.

It is forbidden to eat a proper meal once the tenth *Halachic* hour of the day begins (4:20pm), in order to eat the *Matzah* at night with a healthy appetite. However, one may snack in small quantities that won't ruin his appetite for the *Seder*.

One gives *Tzedakah* on *Erev Yom Tov* for the two days of *Yom Tov*.

Those who perform an annual *Eruv Chatzeiros* customarily do it on *Erev Pesach* using *Shmurah Matzah*.

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

Candle-lighting is at 6:59pm. Since the first night of *Pesach* is *Shabbos*, one may **not** light candles after sunset. The *Brochos* are **Shel Shabbos v'Shel Yom Tov** and *Shehechyanu*.

If conducting the *Seder* elsewhere, one must derive some practical benefit from the candles after nightfall.

When a man is required to light candles, he does not recite *Shehechyanu*, as he will be doing so in *Kiddush*. [Therefore, on the second night of *Pesach*, it is best that he lights candles right before *Kiddush*, so that his *Shehechyanu* is linked to both. However, this cannot be done on the first night of *Pesach*, as it is *Shabbos*.]

*Mincha* is *davened* a bit earlier than usual, in order to recite "*Seder Korban Pesach*" before sunset. [If one is late, he should still

recite it after sunset.] Since it is also *Erev Shabbos*, *Hoidu* and *Posach Eliyahu* are recited before *Mincha*.

### 🌀 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 *Shmura*-*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 of 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 their 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 feeding 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, the specifics of which may vary from family to family:

- To peel or shell all fruits, vegetable and nuts before use.
- Not to eat leafy vegetables which can't be peeled (besides 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 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 do not eat 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 becomes nullified then, unlike on *Pesach* itself.

### 🌀 FORGOT TO PREPARE THE SEDER ITEMS

If one forgot to prepare any of the items for the *Seder*, one can 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. On the second night of *Yom Tov*, one may also roast a chicken-neck provided that he consumes its meat the following day (i.e. while it is still the second day of *Yom Tov*). [This, in spite 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 on *Erev Yom Tov*, one may finely chop the horseradish on the second night, but only chop it coarsely on the first night (since it is *Shabbos*). 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 the second night of *Yom Tov*. However, on the first night, one cannot remove a bug from the lettuce (since it is *Shabbos*), and should therefore discard the section of lettuce containing the bug.

If one forgot to prepare the *Charoses* on *Erev Yom Tov*, one may grate it on the

second night with a *Shinui*, such as by holding the grater backwards or grating directly onto the tabletop. However, on the first night, it can only be chopped coarsely with a knife (since it is *Shabbos*).

If one forgot to prepare the salt-water on *Erev Yom Tov*, it may be prepared as usual on the second night. However, only a small amount may be prepared on the first night, and it must be a weak solution, since it is *Shabbos*.

### 🌀 MAARIV – FIRST NIGHT

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

Since it is *Shabbos*, all the *Shabbos* selections are added in the *Shmoneh Esrei* of *Yom Tov*. 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 finish reciting 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*.

After *Shmoneh Esrei*, the passage *Vayechulu* is recited, followed by *Hallel*, *Kaddish Tiskabel* and *Mizmor L'David*. [The *Brocho* of *Me'ein Sheva* is omitted even though it is *Shabbos*.]

### 🌀 HALLEL

The entire *Hallel* is recited on the first two night 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 *Haftorah*.]

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*).

## 🕯️ 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 not actually needed for the *Seder* – as an expression of freedom. All the *Seder* items should be ready for the men to begin arranging the *Kaarah* as soon as they arrive home.

The *Seder* should begin as soon as possible, but only after the emergence of three stars (7:43pm).

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 *Matzos* should be unbroken and concave-shaped, and positioned so that they 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 as per the arrangement described in the *Haggadah*.

Since the first night is *Shabbos*, *Shalom Aleichem* and *Eishes Chayil* (as well as all the other selections prior to *Kiddush*) are recited, but in an undertone. *Yom Hashishi* is then recited aloud, followed by *Hagofen* and the *Yom Tov Kiddush* (including the *Shabbos* additions).

On *Seder* night, one may recite *Kiddush* even between the sixth and seventh hour on Friday night.

During *Kiddush* on the second night of *Pesach*, one recites a total of five *Brochos*: *Yayin*, *Kiddush*, *Ner*, *Havdallah* and *Zman*. When reciting the *Brocho* of *Ner*, one looks at the candle, but does not bring the candles together, nor does one bring his

fingernails close to the flames. [If one forgot to recite *Ner* and *Havdallah* during *Kiddush*, he should recite it over the second cup of wine (and thus eat 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, and he prefaces it with the *Brocho* of *Hagofen*.]

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 whilst 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, he or she may mix it 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*. After eating of the *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, 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 it says in the *Haggadah* 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 as well, 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 isn’t 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*.

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 hard, one may suffice with one *Kezayis* comprised from both of those *Matzos*. The pieces of the *Kohen* and *Levi Matzah* are eaten together, and not one after the other. One without a *Kaarah* is given a bit of the *Kohen* and *Levi Matzah* supplemented by other *Matzah*; they need 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 the horseradish and romaine lettuce). [For *Maror*, one may follow the lenient opinion that measures a *Kezayis* at approximately 19 grams.]

Wine from the bowl under the *Becher* is added to the *Charoses*. Since the first night is *Shabbos* and the wine needs to be added in an unusual way, one should put the *Charoses* into the wine and not vice-versa; the mixture should be thin-textured; and one should not stir it with a spoon, but use a finger or swish the dish around instead.

Before making the *Brocho*, one dips the *Maror* slightly and rapidly into the *Charoses* and then shakes it off. One should have in mind the *Koirech* when making the *Brocho* on the *Maror*.

*Koirech* is comprised of one *Kezayis* of the *Yisroel Matzah*, and one *Kezayis* of *Maror* (combined from both the 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.]

In order that the *Matzah* does not get 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 that he can 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 as not to disturb the rest of the *Seder*.

For the *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 the time of *Yachats* is likely less than two *Kezaysim*, it should be supplemented with other *Matzah*. Those who do not have a *Kaarah* are given a little bit of the *Afikomen Matzah* supplemented by other *Matzah*.

If one finds it too hard to consume two *Kezaysim*, one may suffice with one *Kezayis*, but should stipulate that he thereby fulfils 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. Thus, one should not move from table to table, and certainly not from room to room.

We are particular about eating the *Afikomen* before midnight (1:24am) 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 hard, he cannot later change his mind and drink what remains.]

The Rebbe would fill the *Kos Shel Eliyahu* himself, and do 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*.

All the doors between the *Seder* and the public domain (or courtyard) are opened for *Shefoch Chamoscha*. Since the first night is *Shabbos*, the candles remain on the table when opening the door. On the second night, (some of) the candles are taken to the door.

Those who open the door say *Shefoch Chamoscha* whilst standing at the door, whereas those who stay at the table remain seated. 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!"

When reciting *Hallel*, the householder leads all the 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'is* at 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 whilst 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 *Bonei Yerushalayim*, he goes back. If one remembered after that, but before beginning the next *Brocho*, he recites the extra *Brocho* as printed in the *Bentcher*. If one began even the first word of the next *Brocho*, one 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: DAVENING & TEFILAS TAL

Full *Hallel* is recited, as mentioned above.

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

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 recites "*Morid Hatal*" in the *Shmoneh Esrei* of *Shacharis* as well. [One should avoid such a situation.] This does not apply when one is *davening Shacharis* together with another *Minyan*.

Someone *davening* at home without a *Minyan* should recite *Musaf* only after he estimates that the *Gabbai* has already made the announcement.

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 HaGesheim*” 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.

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*.

As it is *Shabbos*, the paragraph *Vlakachta Soiles* is recited before the *Shesh Zechiros*.

### 🕊️ FIRST AFTERNOON OF PESACH

As it is *Shabbos*, all the selections associated with the *Shabbos* daytime *Kiddush* – from *Mizmor L'Dovid* until *Al Kein* (inclusive) are recited in an undertone, followed by *Eileh Moadei* in a loud voice.

If possible, one avoids beginning the meal after the tenth *Halachic* hour of the day begins (4:19pm), 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*. [However, during *Bein Hashmashos*, one may instruct a *Goy* to prepare that which would be permissible for a Jew to perform on *Yom Tov* were it not being prepared for the second day.]

### 🕊️ SECOND NIGHT AND DAY OF PESACH

*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 the second night of *Yom Tov*. The same applies to a woman who will not be *davening Maariv*.]

*Hallel* and *Sefiras Haomer* is recited; 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*”.

The candles should be kindled with a pre-existing flame, and not before *Tzeis Hakochavim* (7:55pm). The *Brochos* are *L'Hadlik Ner Shel Yom Tov* followed by *Shehecheyanu*. 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.

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

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 saying *Hashem's* name at the end of the *Brocho*, he returns to the beginning 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 go back to 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 realized 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 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 cup of wine every day.
- One allocates more time for learning.

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*. However, calligraphy and artistic drawing or painting is prohibited.

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

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



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

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

One who goes to a farm or zoo may not feed the animals *Chometz*, even if neither the animal nor the *Chometz* belongs to him. [One should also remember the *Brocho* of *Meshane Habriyos* at the zoo when applicable.]

### 🕯️ EREV SHVI'Í SHEL PESACH

Just like on *Erev Shabbos*, it is preferable to refrain from eating a proper meal once the tenth *Halachic* hour of the day begins (3:15pm), in order to properly enjoy the *Yom Tov* meal at night. However, one may snack in small quantities.

One immerses in a *Mikvah* after midday.

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

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 5:50pm. The *Brocho* of *Shel Yom Tov* is recited, but *Shehecheyanu* is **not** recited.

### 🕯️ SEUDAS YOM TOV – BOTH EVENINGS

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

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.

One should ensure that some practical benefit is derived from the candles after *Yom Tov* begins. One needs to be especially attentive to this if eating out.

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

One drinks a cup of wine every day of *Pesach*. This should be paid special attention by those who did 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'heynef* (in *Likutei Torah*).]

### 🕯️ SHVI'Í SHEL PESACH – DAY

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

If possible, one avoids beginning the meal after the tenth *Halachic* hour of the day begins (3:14pm), in order to enjoy the meal of the second night of *Yom Tov*.

Regarding preparations on Friday for *Shabbos*, please see the separate *Eruv Tavshilin* [Halacha Guide](#).

The Rebbe instituted the custom of *Tahalucha*, attaching much importance to it. The Rebbe encouraged all *Chassidim* to visit community *Shules* and enhance their *Simchas Yom Tov* by sharing words of *Torah* (both *Nigleh* and *Chassidus*), and to encourage them to conduct a *Seudas Moshiach* on the last day of *Pesach*.

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

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

The candles should be kindled with a pre-existing flame at the usual eighteen minutes before sunset (5:48pm), and certainly not after sunset (6:06pm). The *Brocho* of *Shel Shabbos* v'*Shel Yom Tov* is recited, but *Shehecheyanu* is **not** recited.

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

### 🕯️ ACHARON SHEL PESACH – NIGHT

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

Since it is *Shabbos*, all the *Shabbos* selections are added in the *Shmoneh Esrei* of *Yom Tov*. 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 finish reciting 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*.

*Shalom Aleichem* and *Eishes Chayil* (as well as all the other selections prior to *Kiddush*) are recited in an undertone. *Yom Hashishi* is then recited aloud, followed by *Hagofen* and the *Yom Tov Kiddush* (including the *Shabbos* additions).

It is customary to use the *Matzah* of the *Eruv Tavshilin* as part of the *Lechem Mishnah* of both the night and day meals. It is eaten at the last meal of the day.

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

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

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

### 🕯️ ACHARON SHEL PESACH – DAY

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

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

As it is *Shabbos*, the paragraph *Vlakachta Soiles* is recited before the *Shesh Zechiros*.

As it is *Shabbos*, all the selections associated with the *Shabbos* daytime *Kiddush* – from *Mizmor L'Dovid* until *Al Kein* (inclusive) are recited in an undertone, followed by *Eileh Moadei* in a loud voice.

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

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

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

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

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

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

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

### 🕯️ ISRU CHAG

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

*Isru Chag* is celebrated with additional food items.

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

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



# בס"ד Laws & Customs: Eruv Tavshilin

For Last Days of Pesach 5778

According to Minhag Chabad

Comments, questions or to subscribe: [rabbi@youngyeshivah.com.au](mailto:rabbi@youngyeshivah.com.au)

## WHO?

The head of the household performs *Eruv Tavshilin*. Those residing with him are automatically included in his *Eruv Tavshilin*. Married children and guests – who are both eating and sleeping over – are also included in the *Eruv Tavshilin*.

If necessary, one may appoint a *Shliach* to set aside (the *Meshaleach's*) food and perform an *Eruv* with it. The *Shliach* performs the *Eruv* with a *Brocho*.

If the head of the household is not home for *Yom Tov*, one of the other family members should do *Eruv Tavshilin* instead. [The head of the household may not rely on this *Eruv Tavshilin*, being that he is not spending *Yom Tov* at home.]

If one will be eating all of his *Shabbos* meals elsewhere, but will be sleeping in his own dwelling, he will need to light his own *Shabbos* candles. To this end, he should perform *Eruv Tavshilin* without a *Brocho*. However, it is preferable to plan on preparing even a minor food item on Friday for *Shabbos*, such as adding water to the hot-water urn, in order that the *Eruv Tavshilin* be made with a *Brocho*.

## WHEN?

One should set himself a reminder to perform *Eruv Tavshilin*, as well as remind others to do so.

*Eruv Tavshilin* should be performed on *Erev Yom Tov* and not before. [If the *Eruv* was performed prior to *Erev Yom Tov* and is still extant, one should redo the *Eruv* on *Erev Yom Tov*, but without a *Brocho*.]

*Eruv Tavshilin* may be performed any time until sunset. If one forgot, *Eruv Tavshilin* may still be performed until the emergence of three stars, provided that both the majority of the community, as well as the individual making the *Eruv*, did not yet begin *davening Maariv* or accept *Yom Tov*.

If one is running late, and making an *Eruv Tavshilin* will prevent him from *davening Mincha* until it is too late, *Mincha* takes precedence.

If one forgot *Eruv Tavshilin* until after the emergence of three stars, he should consult with a *Rov*, as the solution depends on the circumstances.

## WHAT?

The *Eruv Tavshilin* consists of a baked item and a cooked item. [After the fact, a cooked item alone is deemed sufficient, but a baked item alone is not.]

The baked item should ideally be a complete *Matzah*, so that it may be used for *Lechem Mishna* on *Shabbos*.

The baked item must equal a *K'beitzah* or more. [A *K'beitzah* is a measurement of volume equal to the displacement of 57 millilitres of water. In practice, anything less dense than water weighing 57 grams is most certainly more than a *K'beitzah*.]

The cooked item should be a respectable food (e.g. fish or meat). It may either be fully cooked, roasted, smoked or stewed. It may also be a non-cooked item that was pickled for at least 24 hours.

The cooked item must equal a *Kezayis* or more, excluding the bones or other inedible parts. [A *Kezayis* is a measurement of volume. For the purposes of *Eruv* we are lenient, and rely on the opinions who define it as the displacement of 18 millilitres of water. In practice, anything less dense than water weighing 18 grams is most certainly more than a *Kezayis*.]

The cooked item must be the type of food that is commonly served as a main dish during a meal, to the exclusion of desserts or compote, and the like.

If one uses a hard-boiled egg, it should not be peeled until it is ready to be eaten on *Shabbos*. [If one peeled it on *Yom Tov*, he may still rely on it for *Eruv Tavshilin*.]

One may freeze the *Eruv Tavshilin* at any time, as it is still inherently edible.

## HOW?

The first step of *Eruv Tavshilin* is to give the item to someone else, so that he can be *Zoiche* (acquire) it on behalf of anyone outside of the household who may need to participate. One should not use the services of his wife or unmarried children for this task, unless there is no other alternative.

The one making the *Eruv Tavshilin* hands the food over to the *Zoiche* and says:

אני מְזַכֵּה לְכָל מִי שְׂרוּצָה לְזָכוֹת וְלִסְמוֹךְ  
עַל עֶרֶב יוֹם:

If he doesn't understand the Hebrew, he should say it in English. [I hereby grant a share in this *eruv* to anyone who wishes to participate in it and to depend on it.]

At this point, the *Zoiche* takes complete hold of the food and raises it one *Tefach* (8 cm), and then returns it to the one making the *Eruv Tavshilin*.

The one making the *Eruv Tavshilin* holds the baked and cooked food items in his right hand, and recites the *Brocho* and associated declaration:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוֵּנוּ עַל מִצְוַת עֶרֶב:  
בְּדִין יְהִי שְׂרָא לָנָא לְאַפּוּנֵי וּלְבִשּׁוּלֵי  
וּלְאַטְמוּנֵי וּלְאַדְלוּקֵי שְׂרָנָא וּלְתַקְנָא  
וּלְמַעַבְד קָל-צְרִקְנָא מִיּוֹמָא טָבָא לְשַׁבְתָּא  
לָנָא וּלְכָל-יִשְׂרָאֵל הַדְרִים בְּעִיר הַזֹּאת:

One must understand the text of *Eruv Tavshilin* declaration. If he doesn't understand the Hebrew, he should say it in English. [Through this (*eruv*) it shall be permissible for us to bake, cook, put away a dish (to preserve its heat), kindle a light, prepare, and do on the holiday all that is necessary for *Shabbos* – for us and for all the Israelites who dwell in this city.]

Care should be taken to say the recitation as stated, as certain changes invalidate it.

Afterwards, the *Eruv Tavshilin* is put in a place where it will be safe until *Shabbos*.

## ON YOM TOV AND SHABBOS

One may prepare for *Shabbos* on Friday as long as at least a *Kezayis* of the **cooked** *Eruv Tavshilin* item remains edible and accessible. If this is not the case, then one should discuss his options with a *Rov* (even if the **baked** item remains). In any case, one may complete all the stages of preparation for food that one already began preparing whilst the *Eruv Tavshilin* was present.

On Friday, preparing for *Shabbos* is only allowed if there is still enough time for guests to theoretically arrive and partake of what was prepared before *Shabbos* begins. Therefore, the *Cholent* should be fully cooked some time before *Shabbos*.

The *Eruv Tavshilin* is effective only for preparations involving food and food utensils, or other meal-related matters such as lighting candles. Therefore, one may bring *Matzah* and wine to Shule for the *Seudas Moshiaich*. However, the *Eruv* is not effective for non-meal preparations such as rolling the *Sefer Torah* or performing an *Eruv Chatzeiros* or *Eruv Techumin*.

One may theoretically eat the *Eruv Tavshilin* once the *Shabbos* preparations are complete. However, it is preferable not to eat it until *Shabbos*.

It is customary to use the *Matzah* of the *Eruv Tavshilin* as part of the *Lechem Mishnah* of both the night and day meals. It is eaten at the *Seudas Moshiaich*.

If, due to *Shabbos*, one cannot carry the *Matzah* to the location of the *Seudas Moshiaich*, one should eat it instead during the day meal.



# בס"ד Laws & Customs: Sefiras Haomer

For the year 5778

According to Minhag Chabad

Comments, questions or to subscribe: [rabbi@youngyeshivah.com.au](mailto:rabbi@youngyeshivah.com.au)

## 🕊️ WHEN

*Sefiras Haomer* is performed right after *Tzeis Hakochavim*, and at the conclusion of *Ma'ariv* (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 any 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 is to rely on the lenient view, and this is also *Minhag Chabad*.

### 🕊️ DAYS OF THE OMER

This year, from after *Pesach* until *Shabbos Mevorchim Sivan*, the *Parsha* read in *Eretz Yisroel* is one ahead of the *Parsha* read in *Chutz Lo'oretz*. Those travelling to or from *Eretz Yisroel* during this time should try not to skip hearing a *Parsha*. [“*Chutz Lo'oretz Minyanim*” are usually arranged in *Eretz Yisroel* for this purpose.]

*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 2<sup>nd</sup> 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 Shabbos 4<sup>th</sup> Sivan*). Even a *Chosson* or the *Baalei Habris* should refrain from haircuts. [A woman may groom or wax her eyebrows etc. Similarly, one may remove nasal hair or hair of the ear.]
- An *Opshernish* should be deferred to the earliest opportunity (i.e. *Lag Bo'Omer* or until *Erev Shabbos 4<sup>th</sup> Sivan*). 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:

- 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 8 *Iyar*, Thursday 11 *Iyar* and Monday 15 *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, Tefilah* 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.

The day's celebratory nature begins at night, and not just at day. The *Shule* is lit up brightly.

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

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 CHAZAK / MEVORCHIM

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 whole congregation stands for the last *Posuk*.

Unlike every other *Shabbos Mevorchim*, *Av Harachamim* is recited on *Shabbos Mevorchim Sivan*, in memory of the tragedies that occurred during this month.

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*.