



# ל"ב Laws & Customs: Nissan & Pesach

For the year 5784

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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 to 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*. [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 selection 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 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).

## 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.

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, 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* nor 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* nor used for *Pesach*.

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

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 the 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 then 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.

## 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).

## SHABBOS HAGADOL (12 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*, *Vihi Noam* and *V'atah Kaddosh* are not recited.

## 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 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 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* (6:12pm), 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 they are 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 or rodents.

Afterwards, one recites "*Kol Chamiro*", 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 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 & 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 *Kaarah*.

Onions are used for the *Karpas*.

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

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, in which case it should 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*," since he appears to be 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.

*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 to allow 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 when making 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 Shavuos 5th 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 cannot otherwise 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* before 10:29am and clean his mouth. One may still benefit from *Chometz* until the end-time of *Biur Chometz* (11:24am).

Prior to the end-time of *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 and **then** *Kasher* them by pouring boiling water over them.

One should ensure that the 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

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 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 *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 *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 *Shabbos* or *Yom Tov*, he should cover it immediately without moving it, as it is *Muktzeh*. He should burn it immediately after *Shabbos* or *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 must follow the instructions above for covering and/or destroying it. [It is therefore advisable to alert uninformed guests not to bring food gifts.]

When burning any 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*.]

## ☞ 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 begin a proper meal once the tenth *Halachic* hour of the day begins (3:00pm), 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 prior to the *Shabbos* of *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 5:25pm. The *Brochos* are *Shel Yom Tov* and *Shehecheyanu*. [If one forgot *Shehecheyanu*, she should have in mind to be *Yoitzei* during *Kiddush*.]

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.

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

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

Mincha is *davened* a bit earlier than usual, in order to recite "*Seder Korban Pesach*" before sunset. [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 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 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, the specifics of which 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 (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 then becomes nullified, unlike on *Pesach* itself.

## ☞ FORGOT TO PREPARE 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. 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, 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 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* on *Erev Yom Tov*, one may grate it on *Yom Tov* with a *Shinui*, such as by holding the grater backwards or grating directly onto the tabletop.

If one forgot to prepare the salt-water on *Erev Yom Tov*, it may be prepared as usual on *Yom Tov*.

## 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 *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 (6:11pm).

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*.

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*. 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 *Lefichoch* (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 *Lefichoch* 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 *Karah* 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. Those without a *Karah* are 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*. 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 *Karah* 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 as not to 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 other *Matzah*. Those without a *Karah* are given a 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. 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 (12:18am) 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*.

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* whilst 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!"

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 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 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: 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 recites "*Morid Hatal*" in the *Shmoneh Esrei* of *Shacharis* as well. [One should avoid such a situation.] This does not apply when 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.

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*.

## 🌀 FIRST AFTERNOON OF PESACH

If possible, one avoids starting the meal after the tenth *Halachic* hour of the day begins (3:00pm), 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 & DAY OF PESACH

*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*”.

The candles should be kindled with a pre-existing flame, and not before *Tzeis Hakochavim* (6:22pm). 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 *Tzeis*.

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.

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

that *Brocho*, he returns to the start of the *Brocho*.

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

In the Southern Hemisphere:

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

In the Northern Hemisphere:

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

## 🌀 YA’ALEH VEYAVO IN DAVENING

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

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

If one forgot *Ya’aleh Veyavo* during *Shacharis*, and only 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 *revi’is* of) wine every day.
- One allocates more time for learning. In association with *Yom Tov*, the *Rebbe* urged all to participate in a *Kinus Torah*.

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

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

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

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

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

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

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

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



## 🕯️ SHABBOS CHOL HAMOIED

Candle-lighting is at 5:20pm. The *Brocho* is recited as per a regular *Shabbos*.

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

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

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

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

*Kiddush* is recited as on a regular *Shabbos*.

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

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

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

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

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

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

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

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

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

## 🕯️ EREV SHVI'I SHEL PESACH

Just like on *Erev Shabbos*, it is preferable to refrain from starting a proper meal once the tenth *Halachic* hour of the day begins (2:56pm), in order to properly enjoy the

*Yom Tov* meal at night. However, one may snack in small quantities.

One immerses in a *Mikvah* after midday.

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

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

Candle-lighting is at 5:18pm. The *Brocho* of *Shel Yom Tov* is recited, but *Shehecheyanu* is **not** recited.

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

## 🕯️ SEUDAS YOM TOV – BOTH EVENINGS

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

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

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

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

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

## 🕯️ SHVI'I SHEL PESACH – DAY

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

If possible, one avoids starting the meal after the tenth *Halachic* hour of the day begins (2:56pm), in order to enjoy the meal of the second night of *Yom Tov*.

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

## 🕯️ ACHARON SHEL PESACH – NIGHT

The candles should be kindled with a pre-existing flame, and not before *Tzeis Hakochavim* (6:15pm). The *Brocho* of *Shel Yom Tov* is recited, but *Shehecheyanu* is **not** recited.

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

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

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

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

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

## 🕯️ ACHARON SHEL PESACH – DAY

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

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

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

During *Bentching*, *Ya'aleh Veyavo* (and *Horachamon*) is recited, even if it is already after *Tzeis Hakochavim* (6:14pm).

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

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

## 🕯️ ISRU CHAG

*Isru Chag* is celebrated with additional food items.

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

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



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