
SPECIAL DAYS IN NISSAN

Nissan 1/April 1/Shabbos Rosh Chodesh Nissan

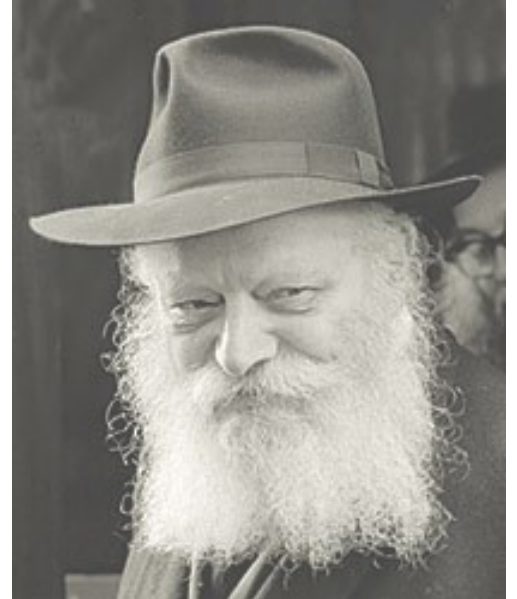
In Nissan the Avos were born and died.
[Rosh HaShanah, 11a]

In Nissan our fathers were redeemed
and in Nissan we will be redeemed.
[Rosh HaShanah, 11a]

The dedication of the Mishkan began on Nissan 1, 2449 (1312 BCE) and **Moshe Rabbeinu** completed the consecration of **Aharon and his sons**. Aharon brought the first sacrifices. The **Nesi'im**, heads of the tribes, brought sacrifices from the first until the twelfth of Nissan, to dedicate the Mishkan.

"...We don't fast in Nissan, nor decree a fast on the community; a custom based on the words of the Chachamim [Maseches Sofrim]: The Nesi'im began to bring their sacrifices on the first of Nissan through the twelfth. Each day was that Nasi's own Yom Tov. The fourteenth is Erev Pesach, followed by eight days of Pesach; since most of the month went by in holiness, we make the whole month holy as a Yom Tov...". [Alter Rebbe's Shulchan Aruch, 429:9] (And thus, we don't say Tachnun, "Av HaRachamim" or "Tzidkascha" in Nissan.)

From Rosh Chodesh Nissan until Nissan 12, we say the **daily Parshah of the sacrifice of each Nasi**, after Shacharis,



followed by "Yehi Ratzon". (See Siddur) On the thirteenth, we read "Zos Chanukas." (See Siddur)

The first Nasi to bring sacrifices, on Nissan 1, was **Nachshon ben Aminadav**, of Yehudah, who was also the first to jump into the Yam Suf.

Yechezkel Hanavi prophesied about the fall of Egypt in the time of Nebuchadnetzar, the king of Bavel. [Yechezkel 29:17] We read it for the Haftorah of Parshas Vaera.

Ezra left Bavel with many Jews on Rosh Chodesh Nissan and they reached Yerushalayim on Rosh Chodesh Av.

Ezra finished his investigation and separated all those who had intermarried. [Ezra 10:17]

Chizkiyahu HaMelech began reconstruction of the first Beis HaMikdash, 3199 (562 BCE). [Divrei HaYamim II, 29-17]

During the dedication of the Second Beis HaMikdash, [Ezra 6:15-18] "...They brought sacrifices just as they did in the days of Moshe Rabbeinu" 3413 (348 BCE). [Menachos 45a]

On Rosh Chodesh Nissan the dedication of the third Beis HaMikdash will begin. [Yechezkel 45:18]

Yartzeit of **Nadav and Avihu**, 2449 (1312 BCE). "...A Chosson and Kallah fast on this day, even though it's Rosh Chodesh, because it's a day of the death of Tzadikim, the sons of Aharon."

"...Whoever goes out during the days of Nissan and sees [fruit] trees blossoming must bless:

ברוך אתה ה' אלוקינו מלך העולם
שלא חיסר בעולמו כלום
וברא בו בריות טובות ואילנות טובות
ליהנות בהם בני אדם

"Blessed are You, L-rd our G-d, King of the universe, who did not leave out anything from His world, and created in it good creations and good trees to give enjoyment to people".

"He blesses only the first time he see them in the year". [Alter Rebbe, Seder Birchos HaNehenin 12:14]

Nissan 2/April 3/Sunday

Moshe Rabbeinu made the first Parah Adumah (Red Heifer), 2449 (1312 BCE).

"...There were nine red heifers from the time they were commanded to observe this Mitzvah until the Second Beis HaMikdash was destroyed: Moshe Rabbeinu did the first, **Ezra** did the second; there were seven after Ezra and the tenth will be done by

Melech HaMashiach, may he quickly be revealed, Amen, may it be His will." [Rambam, Hilchos Parah Adumah 3:4]

Yartzeit of our holy Master, **Rabbi Sholom Dov Ber, the Rebbe RaShaB**, of blessed memory, the fifth Lubavitcher Rebbe, 5680 (1920). He founded Yeshiva Tomchei Tmimim.

"...This day, the Yartzeit of the Rebbe RaShaB, is the beginning of the leadership of my saintly father-in-law. This day is meritorious for everyone to accept upon themselves, with a firm commitment to go in their ways that they taught, for the entire year, and they will be blessed, as they prophesied, 'This is the vessel to receive their blessing in the material and the spiritual.'" [Letter of the Rebbe, Adar 25, 5710]

Nissan 3/April 4/Monday

Yartzeit of **R. Levi Yitzchok Slonim**, son of Rebbetzin Menuchah Rochel, daughter of the Mitteler Rebbe, 5655 (1895). He was one of the heads of Kolel Chabad in Chevron.

Nissan 5/April 6/Wednesday

Yehoshua sent scouts to Yericho, 2488 (1273 BCE). [Yehoshua 2:1]

Yartzeit of **R. Avrohom Yehoshua Heschel** of Apta, author of Oheiv Yisrael, 5585 (1825).

Yartzeit of **R. Shneur Zalman of Lublin**, Rav of Polotzk, Lublin, and of the Chassidim of Eretz Yisrael; author of Toras Chesed. One of the great Poskim in the time of the Tzemach Tzedek, 5662 (1902). The Tzemach Tzedek admired him greatly. [Likutei Diburim, Vol. II; 17]

Nissan 7/April 8/Friday

End of mourning period for **Moshe Rabbeinu**, 2488 (1273 BCE).

Yartzeit of **R. Yitzchok of Dravitch**, student of the Baal Shem Tov, 5504 (1744).

Nissan 8/April 9/Shabbos Hagadol

On the Shabbos before Pesach the Jews in Mitzrayim took lambs for the Korban Pesach. The Egyptians gathered and asked the Jews what they were doing. They answered that HaShem had commanded them to use the lambs as a sacrifice, after which HaShem would kill the firstborn Egyptians. The firstborn Egyptians went to their parents and Pharaoh to ask that the Jews be sent out. When they refused, it caused a war between the firstborns and the other Egyptians, 2448 (1313 BCE). [Alter Rebbe's Shulchan Aruch]

After Mincha we read the Hagadah from Avadim Hayinu to l'chaper al kol avonoseinu.

Yartzeit of **R. Eliyahu Hakadosh of York, Rabbeinu Yom Tov**, and several other English Tosafists, who perished at Clifford's Tower, during the Crusades, 4906 (1146).

Yartzeit of **R. Yaakov Tzvi Yales** of Premezyl, Kabbalist and Talmudist, author of Melo Haroim and Kehilas Yaakov, 5585 (1825).

"The Tzemach Tzedek cites him many times as a basis for ideas in Chassidus ChaBaD..." [Sichah, Shevat 10, 5722]

Nissan 9/April 10/Sunday

Arrest of **R. Levi Yitzchok Schneerson**, father of the Lubavitcher Rebbe, 5698 (1938).

Nissan 10/April 11/Monday

Yartzeit of **Miriam**, 2487 (1274 BCE). Miriam's well dried up that day.

B'nei Yisrael crossed the Yarden and put up twelve monuments at Gilgal, 2488 (1273 BCE). [Yehoshua 4:20]

Nissan 11/April 12/Tuesday

Birthday of the **Rebbe**, 5662 (1902). Chasidim have a custom to say the Rebbe's chapter of Tehilim daily. We begin saying Chapter 121.

"The previous Rebbe said, 'Every Chassid should say a chapter of Tehillim every day, that the merit of the Rebbeim should be extend-

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ed to him, and the revelation of light should be received in an inner way.' This is the chapter of Tehillim of the Rebbe." [Sicha, Shabbos Mevarchim Av, 5710]

Communal B'ris of **B'nei Yisrael**, upon entering Eretz Yisrael, for all Jews not circumcised in the desert, 2488 (1273 BCE). [Yehoshua 5:7]

Yartzeit of **R. Mosheh b. Nachman, the Ramban**, Talmudist, Kabbalist and commentator on Chumash, 5030 (1270).

Yartzeit of **R. Yeshayahu Hurwitz**, Kabbalist, author of Shnei Luchos HaB'ris, ("SheLaH"), 5390 (1630).

Before the Alter Rebbe traveled to the Mezeritcher Magid, he knew all of the Shnei Luchos HaB'ris by heart. He was a "SheLaH Yid", he studied the "SheLaH", gave classes in it, davened and practiced according to the SheLaH. [Sefer HaMa'amarim, 5708] He organized a Minyan according to the practices of the SheLaH. [Sefer Hasichos, 5705]. The Alter Rebbe said he had taken much from him (in Chassidus). [Sefer HaMa'amarim 5710]

Nissan 13/April 14/Thursday

Bedikas Chametz - the formal search for Chametz is tonight.

B'ris of **Avraham Avinu**, 2048 (1714 BCE).

Haman sent scrolls announcing his decree. **Esther** ordered a three day fast, 3404 (357 BCE). [Esther 3:12, 4:16]

Yartzeit of **R. Yosef Karo**, author of the Beis Yosef on Tur, Shulchan Aruch, Kesef Mishneh on the Rambam, and Magid Meisharim, in Tzfas, 5335 (1575).

Yartzeit of **R. Mosheh Alshich**, Darshan of Tzfas,

author of Toras Moshe, in Tzfas, 5358 (1598).

Yartzeit of our holy Master, **Rabbi Menachem Mendel, the Tzemach Tzedek**, third Lubavitcher Rebbe, author of Tzemach Tzedek, 5626 (1866).

We should utilize this day and learn his teachings.

Nissan 14/April 15/Friday

Erev Pesach / Day of Korban Pesach

Ta'anis Bechorim When HaShem killed the Egyptian firstborn, He spared the firstborn Jews. Firstborn males (and fathers of firstborn sons under thirteen) fast unless they participate in a Seudas Mitzvah: i.e. B'ris, Pidyon HaBen or Siyum.

Burning of Chametz in the morning.

Nullifying of the Chametz in the morning.

Yartzeit of **R. Menachem Mendel of Bar**, student of the Ba'al Shem Tov, 5525 (1765).

Naomi and Rus returned from the fields of Moav to Beis Lechem.

Birthday of **R. Moshe b. Maimon, the Rambam**, in Cordova, Spain 4895 (1135).

Hevel and Kayin brought their sacrifices. (Targum Yonoson b. Uziel)

First Seder, Friday Night

Nissan 15/April 16/Shabbos

First Day of Pesach

Yetzias Mitzrayim, 2448 (1313 BCE).

Praying for dew, we begin to say "Morid Hatal" at Musaf.

Sarah brought to house of Pharaoh, 2023 (1738 BCE), [Yalkut Shimoni] (and to the house of Avimelech). [Targum to Esther 5:1]

Avraham fought the four kings to save Lot. [Rashi, Bereishis 14:15]

B'ris Bein Habesarim with **Avraham**, 2018 (1743 BCE). [Seder Olam]

The angels informed **Sarah** that she would have a son, 2047 (1714 BCE).

Birth of **Yitzchok**, 2048 (1713 BCE).

Yitzchok summoned Eisav and **blessed Yaakov**, and blessed him with Tal, the dew of the heavens, 2171 (1590 BCE).

HaShem appeared to **Moshe** in the burning bush, 2447 (1314 BCE). [Rabbeinu Bachya Al HaTorah]

Fall of Sisera. [Shoftim 4:1]

Assyrian army of Sancheirev destroyed, 3213 (548 BCE). [Melachim II 19:35]

Daniel saved from lion's den, 3389 (372 BCE). [Daniel 6:23]

*Second Seder **Motzei Shabbos***

We begin counting the Omer on the Second Night of Pesach, Motzei Shabbos.

Nissan 16/April 17/Sunday
Second day of Pesach

Birth of **Levi** son of Yaakov Avinu, 2195 (1566 BCE)

and his Yartzeit. [Yalkut Shimoni, Shemos]

Supply of Mon ended after Jews crossed into Eretz Yisroel, 2488 (1273 BCE). [Kiddushin 38a]

Omer brought the first time, 2488 (1273 BCE). [Yehoshua 5:11, Rosh HaShanah 13a]

Angel orders **Gid'on** to attack Midian. [Shoftim 6:19]

Chizkiyahu Hamelech completed rededication of Beis Hamikdash, 3199 (562 BCE). [Divrei Hayamim II 29:17]

Haman hanged, 3404 (357 BCE). [Esther 7:10]

Yartzeit of **R. Mordechai Dov Ber Twerski of Tomashpol**, son of R. Nochum, son of the Mittlerer Rebbe, 5680 (1920). [The name Twerski was from his maternal grandfather, R. Yaakov Yisroel of Czerkass, who had no sons].

We start to say '**Visein Brachah**', in Maariv, Sunday Night.

Nissan 17/April 18/Monday

Yartzeit of **R. Yisroel Noach of Niezhin**, son of the Tzemach Tzedek, 5643 (1883).

He would review the Halachic questions the Tzemach Tzedek received [Sefer HaMa'amarim Kuntreisim II, p. 405] and would prepare the Teshuvos [Beis Rebbe III, p. 28]. The Tzemach Tzedek praised his erudition. [Piskei Dinim, Yoreh Deah, No. 116, Sefer Hatoldos MaHaRaSh, p. 26] Some of the Teshuvos ascribed to the Tzemach Tzedek are actually his. [Kuntres Hashulchan, p. 17]

Nissan 18/April 19/Tuesday

Birthday of **R. Levi Yitzchok Schneerson**, father of

the Rebbe, 5638 (1878).

Day of the B'ris of **the Rebbe**, 5622 (1902).

Nissan 19/April 20/Wednesday

Yartzeit of **R. Yehoshua Falk**, author of P'nei Yehoshua, Me'iras Einayim, Derishah and Perishah on the Tur, 5374 (1614).

Yartzeit of **R. Aharon of Karlin**, student of the Mezeritcher Magid, colleague of the Alter Rebbe, 5532 (1772).

Nissan 20/April 21/Thursday

Erev Yom Tov

Yartzeit of **R. Hai Gaon**, last and most influential of the Geonim, 4798 (1038).

“...The Alter Rebbe (in his Siddur) followed the Zohar, the Ari ZaL...and R. Hai Gaon.” [Shaar Hakolel]

“In anything that had to be decided (in his Siddur), the Alter Rebbe ruled like the opinion of R. Hai Gaon.” [Shaar Hakolel]

“It's not possible that the Alter Rebbe would amend a text not according to R. Hai Gaon.” [Shaar Hakolel, p. 239]

Yartzeit of **R. Yitzchok Dov Ber of Liadi**, grandson of the Tzemach Tzedek, author of Siddur MaHaRiD, 5670 (1910).

The Rebbe and the Rebbetzin, received American visas at Marseilles, enabling them to escape German occupied France, 5701 (1941).

Nissan 21/April 22/Friday

Shevi'i Shel Pesach

Pharaoh's decree against Jewish boys cancelled, 2368 (1393 BCE). [Sotah 12b]

Seventh day of **Moshe** at the burning bush; he

agreed to speak to Pharaoh, 2447 (1314 BCE). [Rabbeinu Bachya Al HaTorah]

Kriyas Yam Suf: Splitting of the Reed Sea, 2448 (1313 BCE).

Moshe and B'nei Yisrael sang the Shirah. [Sotah 12b]

Yartzeit of **Reb Dovid Leikes**, student of the Baal Shem Tov, 5559 (1799).

Nissan 22/April 23/Shabbos

Acharon Shel Pesach

Yizkor

B'ris of **Yitzchok Avinu** 2048 (1713 BCE). [Rosh Hashanah 10b]

Yehoshua began to march around Yericho, 2488 (1273 BCE). [Seder Olam]

Yartzeit of **R. Yehudah Rosanes** of Constantinople, author of Mishneh L'melech on the Rambam, and Parshas Derachim, 5487 (1727).

Moshiach Seudah after Mincha

Nissan 23/April 24/Sunday

Isru Chag

On Isru Chag, the day after Yom Tov, it's customary not to fast and to eat a better meal than usual.

B'ris of **Levi**, son of **Yaakov**.

Nissan 24/April 25/Monday

Jews stop at Marah, first Shabbos in the desert, 2448 (1313 BCE). [Shabbos 87b] They were taught the laws of Shabbos, the Parah Adumah, Seven laws of Noach, and honoring one's parents.

Yartzeit of **R. Schneur Zalman Mordechai**

Schneerson, son of R. Yosef Yitzchok of Ovrutch, son of the Tzemach Tzedek, 5626 (1866).

He was a great Gaon. At seventeen he was appointed Rav of Zhitomir. He was the Rebbe RaShaB's brother-in-law.

Nissan 25/April 26/Tuesday

Yartzeit of **R. Chaim Halberstam of Sanz**, author of Divrei Chayim, founder of Sanz Chassidic dynasty, 5636 (1876).

Nissan 26/April 27/Wednesday

Yartzeit of **Yehoshua ben Nun**, 2516 (1245 BCE). [Megilas Ta'anis]

Nissan 27/April 28/Thursday

Beginning of daily Rambam study, 5744 (1984).

Nissan 28/April 29/Friday

Yericho was circled seven times and the walls came down. Fall of Yericho, 2488 (1273 BCE). [Seder Olam]

Nissan 29/April 30

Shabbos Mevarchim Iyar

We start studying Pirkei Avos after Minchah. We say a Perek a week, between Pesach and Shavuos (and throughout the Summer).

Yartzeit of **R. Chaim Vital**, Kabbalist primary student of the Ari ZaL, author of Eitz Chayim, 5380 (1620).

Nissan 30/May 1/Sunday

Rosh Chodesh Iyar

Yartzeit of **R. Yosef Ibn Megas**, 5901 (1141).

Yartzeit of **R. Yaakov Emden**, 5536 (1776).

Iyar 1/May 2/Monday

Rosh Chodesh Iyar Day 2

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Pesach Laws and Customs

Friday Night ~ Shabbos / April 15 – 23

The times given here are for Los Angeles only, please check your local times.

Preparing for Pesach

While cleaning and preparing for Pesach we should try to help others: in selling their Chametz, providing them with Shemurah Matzah, and making sure they have a Seder.

DON'T wait until the last minute to sell your Chametz. **Make sure to sell your Chametz by Friday morning, April 15.**

Buy hand-baked Shemurah Matzah early (in case the stores run out).

Products change every year. Something which was Kosher last year is not necessarily Kosher this year. Food bought for Pesach must have reliable, current Hashgachah. Consult a Rav when in doubt.

Cosmetics, perfumes, medicines, etc. may contain Chametz. Before buying them for Pesach, consult a Rav, if possible; calling earlier is always better. For medicines, please check the cRc, the Chicago Rabbinical Council and follow their guidelines.

<http://www.crcweb.org/>

Obviously, all products used on Pesach must be from packages not opened or used throughout the year, even if they're Kosher L'Pesach.

Make sure the milk and eggs you buy were produced **before** Pesach.

When purchasing items, check each box or container, as non Pesachdik items sometimes gets mixed up

on the shelf with Kosher for Pesach ones.

There are different customs between the Ashkenazic Community and the Sefardic Community during Pesach. We, the Ashkenazic Community (and some of the Sefardic community as well), do not eat Kitniyos on Pesach - rice, beans, peas, corn, legumes, peanuts etc, or any oil made of Kitniyos (i.e. peanut oil).

Therefore when you purchase items for Pesach, make sure that they do not contain Kitniyos. Certain items can say "Kosher L'Pesach for Sefardim" - those products can contain Kitniyos. One needs to pay special attention.

If you have a child that is dependent on drinking formula and the formula contains Kitniyos you must make sure that there is no chametz mixed into the ingredients, and you need to use separate utensils and wash it away from the kitchen sink (i.e. the bathroom sink).

Siddurim and Bentchers used throughout the year should be put away with the Chametz. It's advisable to have Pesachdik Siddurim and Bentchers

If you leave home before Pesach you must do Bedikas Chametz the night before you leave. Consult a Rav about the details of Bedikas Chametz and where to sell the chametz.

Make sure to purchase the special foods for the Seder in large enough amounts.

Vacuum cleaners, mops and brooms must be cleaned before Pesach. Remember to change your vacuum cleaner bag and discard the old one.

Women living on their own, must sell their chametz, do Bedikas Chametz and Bitul Chametz.

Preparing The Kitchen

It's preferable to have dishes, pots, pans and utensils, etc., used only for Pesach.

If you need to Kasher dishes, or sinks, stoves, ovens, etc., make a list of everything and consult a Rav to find out if they can be Kasherred, and how to do it.

Generally, there are two ways of Kashering: "Libun" (fire) and "Hagalah" (purging in boiling water).

Things to be Kasherred by Hagalah must be spotlessly clean and without any rust. They may not be used for twenty-four hours prior to Kashering.

Clean cupboards, counters, cabinets, etc. thoroughly and cover with cardboard, metal or hard plastic. Sink faucets must be Kasherred and covered or changed. Stainless steel sinks may be Kasherred (consult a Rav for directions); porcelain or enamel sinks must be cleaned very well and lined with durable lining.

Garbage disposals can be cleaned by putting ice cubes and Ajax cleanser and running the unit. They cannot be kasherred.

Tables must be cleaned: Table leaves should be opened, and the supports and the leaves carefully cleaned. Then, cover the table.

Highchairs must be cleaned completely and the tray completely covered. Some people have a separate tray.

Refrigerators must be completely cleaned and the shelves lined.

Cookbooks and telephone books etc. should be put away with the Chametz.

The kitchen telephone should be cleaned very well.

Wedding rings which are worn when preparing chametzdik food have to be kasherred for Pesach or not worn when preparing Pesach foods.

Bedikas Chametz

Search For Chametz

Thursday Night/Nissan 14/April 14

From half an hour before nightfall until after the search, it's forbidden to eat a meal or do any work.

If you Daven Maariv with a Minyan, Daven first, then go home and immediately begin the search.

Every room and place where Chametz may have been brought must be thoroughly cleaned and checked.

It's nearly impossible to check every necessary place the night of Bedikas Chametz, especially in the kitchen, which is usually already Pesachdik. Therefore, after cleaning the kitchen, it's advisable to check with a candle or flashlight before lining shelves and cabinets. This is true of closets, cabinets, under heavy furniture, etc. Do Bedikas Chametz after you clean those areas, before you return things to their usual places.

Places sold to a non-Jew don't need to be checked for Chametz.

Set aside any Chametz you still need before Pesach in a safe place before Bedikas Chametz.

Before the search, put ten pieces of hard Chametz, wrapped in paper, in different places in the house. Don't use aluminum foil: it doesn't burn.

Remember where you put them! If you don't find all ten pieces you'll have to search until you do. It's advisable for someone to write down the hiding places, so you will have a back-up.

It's customary to use a beeswax candle, a feather (to sweep small crumbs into the bag), a wooden spoon and a paper bag for Bedikas Chametz.

Before the search, say the Brachah (see Siddur). Don't speak between the Brachah and the search. It's preferable not to speak throughout the entire search, unless it's about Bedikas Chametz.

This check list is by no means comprehensive. It is only an aid to recall places where Chametz may be:

Behind and under furniture

| | |
|------------------------------|-----------|
| Briefcases | Purses |
| Bookcases | Closets |
| Children's backpacks | Toys |
| Pockets and cuffs of clothes | Highchair |

Car: Glove compartment, trunk, under seats, car seat
Office or workplace: Desk, filing cabinet

Where it's difficult or hazardous to use a candle (in a car, under beds, etc.) use a flashlight.

After the search, put out the candle. Put the spoon, candle and feather into the bag with the Chametz (the handle of the spoon should stick out of the bag). Tie the bag tightly with string.

Then, annul all Chametz you didn't find. 'Kol Chamira' [Annuling the Chametz] was written in Aramaic, the spoken language, so everyone would understand it.

You must say 'Kol Chamira' in a language you understand. If you understand its intent you may say it in the original.

After the search, check to be sure that you found all ten pieces of Chametz.

Put the closed bag away in a safe place (away from the children) until the morning, when you burn it.

Erev Pesach

Friday Morning /Nissan 14/April 15

Don't say Mizmor L'Sodah in Davening on Erev Pesach. (The Korban Todah was Chametz.)

Ta'anis Bechorim

After Shacharis it's customary to make a Siyum for the Bechorim (firstborns), so that they may eat. All first-born males (of either or both parents) fast, to commemorate HaShem's miracle of saving the first-born Jews. However, participating in a Seudas Mitzvah exempts them from the fast. Therefore, a father participates in a Siyum for his first-born who is too young.

On Erev Pesach it's forbidden to eat Matzah. You can eat Chametz until **10:41 am**. Be careful to confine it to one location so it will be easy to clean up.

Brush your teeth (and put your toothbrush away with the Chametz) and floss before **10:41 am**.

Chametz must be burnt and annulled before **11:47 am**.

While the Chametz burns, nullify all remaining Chametz and say 'Yehi Ratzon.' (See Siddur, or the beginning of the Hagadah.)

While saying 'Kol Chamira,' you must have **full** intention that all ownership of Chametz be annulled

entirely. If you say it and don't mean it, it has no effect.

Shake out your pockets, and your children's pockets after 'Yehi Ratzon' to be sure they're free of crumbs.

Those who are away from home must also do Bitul Chametz, the morning of Erev Pesach.

Before Midday (**12:53 pm**) on Erev Pesach, take a haircut and trim your nails in honor of Yom Tov. If you don't get a haircut before midday, a non-Jew may give you one.

If you have an **Eruv Chatzeiros** you should remake it for the year, today. (See Siddur.) Say it in English, if you don't understand Aramaic.

Since this year the seder is starting very late (Daylight Savings Time) it would be a very good idea for all children to take a nap during the day, so that they will be awake for the seder.

Preparing For The Seder

Roasting the Zero'a, making the salt water, Maror and Charoses should all be prepared before Shabbos.

The Chabad Minhag is to use a roasted chicken neck for the Zero'a (shank bone). It must be roasted before Yom Tov. (If you didn't roast it before Yom Tov, use a cooked chicken neck.) The Friediker Rebbe used to remove almost all the meat from the neck. Some meat must be left, because a bone without meat isn't considered a cooked food.

For Maror (bitter herbs) and Koreich we use both Romaine lettuce and horseradish.

Every leaf of romaine lettuce must be carefully checked individually, to remove any worms or insects. Lettuce shouldn't remain in salt water over

eighteen minutes. To clean it well, discard outer leaves, wash each leaf under running water, soak it briefly in salted water, rinse well and check under good light. Dry very thoroughly.

We make Charoses from apple, pears and nuts, and moisten it with red wine.

The Chabad Minhag is to use raw onion or cooked potato for Karpas.

The Beitzah is a hardboiled egg. It commemorates the Korban Chagigah, the Yom Tov sacrifice everyone ate, besides the Korban Pesach.

It's customary not to eat the ingredients of the Charoses (nuts, apples and pears) and Maror (romaine lettuce and horseradish) from Erev Pesach through Koreich of the Second Seder.

First Night of Pesach

Friday Night

Nissan 15/April 15

Candle-lighting for the first night of Pesach is at **7:07 pm** We say ". . . Lehadlik Ner Shel Shabbos V'Shel Yom Tov" and "Shehecheyanu".

After Mincha we say the Seder Korbon Pesach — the order of the Pesach offering.

Kabolas Shabbos starts with "Mizmor L'Dovid." In the last stanza of Lecha Dodi say "B'Simchah" instead of B'Rinah. Say the Amidah of Sholosh Regalim with the Shabbos inserts. After the Amidah we say Vayechulu (but not Magen Avos) the complete Hallel, followed by Kaddish, Mizmor L'Dovid, Kaddish, Borchu and Aleinu.

Say Shalom Aleichem, Eishes Chayil, etc. quietly before Kiddush.

The Seder

This merely highlights a few of the laws and customs of the Seder. For full details use the **Haggadah For Pesach With English Translation Of Text, Customs And Practices** (Kehot, translated by R. Jacob Immanuel Schochet).

It's recommended that you review the Haggadah before Pesach to acquaint yourself with the Halachos and Minhagim of the Seder. If you have any questions about conducting the Seder, etc. you'll have time to get answers before Pesach.

Look in the Haggadah before each part of the Seder. (Don't rely on your memory). Even though we learned the entire Haggadah before Pesach it's important to use it at the Seder to avoid errors.

"Everyone must bestir himself with awe to follow the instructions of the Sages who arranged the precept of the Seder and the Haggadah. This should not be trivial in one's eyes. There are some things at the Seder which may seem insignificant to a man, but let him act prudently to observe them, for there is nothing vain among them!" [Sefer MaHaRiL, quoted in Haggadah for Pesach, p. 6, note a]

We return home from Shul promptly to begin the Seder as early as possible, so that the children won't fall asleep during the Seder.

We prepare the Seder Plate when we return from Shul, before Kiddush.

We use three Shemurah Matzahs for the Seder Plate. The bottom one is the Yisroel, the middle is the Levi and the top is the Kohen. Separate each with a cloth and on the top one place a cloth. (Most Matzah covers are made with pockets for this.)

The Chabad Minhag is to place the symbolic foods of the Seder on the Matzah cover. Place a tray under the Matzahs. [See Haggadah]

The minimum size wine cup for the Sedarim is a "Revi'is" —about 3.5 fluid ounces. It's preferable to drink the entire cup, preferably without a pause. This applies to all four cups.

If this isn't possible, drink more than half. (This is true for the first three cups. For the fourth, drink an entire Revi'is, to be able to say the after-Brachah 'Al Hagefen').

It's better to use smaller cups of minimum size, so it will be easier to drink the entire cup.

Use wine for all four cups; if it's difficult to drink, you may dilute the wine with grape juice. If that's difficult, use just grape juice. If it's difficult to drink grape juice because of its sugar content, please consult a Rav before Pesach on how to dilute it.

The Shiur of Matzah is a K'zayis [one ounce], approximately half a Shmurah Matzah. (If there are 8 matzahs to the lb.) We eat Matzah three times during the Seder: each time, each K'zayis should be eaten within four minutes. (If this is not possible within seven minutes.)

The Matzah on the Seder Plate won't be enough for everybody, so take more Matzahs from the box.

The Shiur of Maror is three quarters of an ounce of romaine and horseradish. It should be eaten within four minutes. (If that isn't possible, within seven minutes.)

All minimum Shiurim of the Seder apply equally to men and women. (If one has difficulty with eating the Matzah a Rov should be consulted before Pesach to clarify what can be done.)

Children should be taught to do all the Mitzvos of the Seder.

It isn't the Chabad Minhag to wear a Kittel for the Seder, nor to be particular about the direction of one's seat.

We announce and explain the Simanei Haseder (Order of the Seder), as we come to them. This is a good opportunity to get the children involved in the seder.

Men and boys recline on their left side for all the four cups, the Matzah, Koreich and Afikomen. Reclining on your right side, face or back isn't reclining. Women don't recline.

Women are obligated to say (at least) the basic parts of the Haggadah, especially from "Raban Gamliel" until after the second cup of wine.

It's a Mitzvah to explain the Haggadah to our children. The one conducting the Seder must try to explain to them as much as possible of the Yom Tov of Pesach and the Geulah of Mitzrayim on their level.

Throughout Pesach (except the last day) we don't wet the Matzahs. Matzahs on the table are kept covered. Before pouring liquids at the table, make sure no Matzah crumbs are in the cup. For Mayim Acharonim, we don't pass our wet fingers over our lips, as we usually do.

We try to eat the Afikomen by Chatzos (**12:53 am**), especially on the First Night. [The Korban Pesach had to be eaten by midnight.] If you weren't able to eat it on time, it can be eaten after Chatzos.

Since it's Shabbos when we go and open the door for Eliyahu, we do not carry candlesticks. Minhag Chabad is not to stand for 'Shefoch' (except for those at

the door).

On the first night of Pesach, before going to sleep, we say only the first paragraph of Kriyas Shema and 'HaMapil', since it's Leil Shimurim, the night of HaShem's protection.

First Day of Pesach

Shabbos/Nissan 15/April 16

We say Shemoneh Esrei for Shalosh Regalim with the Shabbos inserts, whole Hallel, and take out two Sifrei Torah. Kriyas HaTorah for each day of Pesach is in the back of the Siddur.

Before Musaf on the first day of Pesach, the Shamash announces that we begin saying '**Morid Hatol**' (instead of 'Mashiv Haruach Umorid Hageshem'). We begin to say it at Musaf.

During the Musaf repetition the Chazan includes the special Tefillah of Tal.

If you say 'Morid Hageshem', and realize your mistake before saying HaShem's name at the end of 'Mechayeh Hameisim', start again from 'Atah Gibor.'

If you recall saying 'Morid Hageshem' after finishing 'Mechayeh Hameisim', start the Shemoneh Esrei over.

If you didn't Daven Shacharis yet (and aren't Davening with another Minyan), but heard the Shamash announce 'Morid Hatal', say 'Morid Hatal' in Shacharis.

Say all the Shabbos parts of Kiddush quietly until "Eileh Mo'adei Hashem."

We're obligated to rejoice on Yom Tov: we eat meat; men drink an extra cup of wine, during the day.

Second Night Pesach

Motzei Shabbos/Nissan 16/April 16

We say Shemoneh Esrei for Shalosh Regalim, (see Siddur) with VaTodi'einu, as the Havdalah. (If you forget it, don't repeat Shemoneh Esrei; just don't do any work permitted on Yom Tov, until you say: "Baruch HaMavdil Bein Kodesh L'Kodesh.")

After Shemoneh Esrei we say the whole Hallel.

Sefiras HaOmer

We begin to count the Omer at the end of Maariv, after Hallel on the second night of Pesach and continue until Shavuos. (See Siddur)

We stand while saying the Brachah and counting Sefirah.

If you forgot to count at the end of Maariv but remember during the night, count with a Brachah.

If you remember during the following day, count without a Brachah. Continue that night to count with a Brachah.

If you forgot entirely during the night and next day, until the next night, count Sefirah without a Brachah until Shavuos.

If you're uncertain whether or not you counted the night before, count with a Brachah.

If someone asks you after sunset what the Sefirah count is, tell him what YESTERDAY'S count was. If you tell him what tonight's count is, you may not count with a Brachah that night.

We count Sefirah when it's fully night, not during twilight.

Second Seder

Motzei Shabbos/Nissan 16/April 16

No preparations for the Seder or the second day of Yom Tov may be done before **8:10 pm**.

A woman who does not daven Ma'ariv must say, "Baruch HaMavdil Bein Kodesh L'Kodesh," before lighting candles, or doing any work permitted on Yom Tov, or before preparing for the Seder.

Candle-lighting for the second night of Pesach is after **8:10 pm**, from a pre-existing flame. We say "Lehadlik Ner Shel Yom Tov" and "Shehecheyanu".

Since the second Seder is on Motzei Shabbos we have to make Havdalah in Kiddush.

"YaKNeHaZ" is an easy way to remember the order:

Yayin (wine) 'Borei Pri Hagofen'

Kiddush - 'Mekadesh Yisrael V'Hazmanim'

Ner - 'Borei Meorei Ha'eish' (Look at the candles when you say this one but not at your fingers)

Havdalah - 'Hamavdil Bein Kodesh L'kodesh'

Z'man - 'Shehecheyanu'

Follow the instructions in the Haggadah.

The Second Seder is the same as the first. Krias Shemah al Hamitah is the same as for every Yom Tov.

Second Day Pesach

Sunday/Nissan 16/April 17

At the meal of the Second day we eat something special to commemorate Esther's meal on this day, the same day Haman was hanged.

V'Sein Brachah

We start saying V'Sein Brachah at Ma'ariv, Sunday Night, Motzei Yom Tov, April 17th.

Throughout the summer months (from Pesach to Sukos) we don't ask for rain ('V'Sein Tal Umatar') in the weekday Shemoneh Esrei. Instead, we say 'V'Sein Brachah'.

We start at Maariv, Sunday Night, Motzei Yom Tov, Nissan 17, April 17.

If you say "V'Sein Tal Umatar" and realize your error before or after finishing the Brachah, begin again from "Bareich Aleinu" [if you're still saying Shemoneh Esrei].

If you realize that you said "V'Sein Tal Umatar" after finishing Shemoneh Esrei (and you already said the second 'Yiheyu L'ratzon') repeat the Shemoneh Esrei.

Ya'aleh V'Yavo in Shemoneh Esrei

We say "Ya'aleh V'Yavo" in Shemoneh Esrei throughout Chol Hamo'ed.

If you forget "Ya'aleh V'Yavo" in Shemoneh Esrei on Chol Hamo'ed (or aren't sure you said it) and haven't said HaShem's name at the end of the Brachah, say "Ya'aleh V'Yavo" and continue "V'sechezenah".

If you remember after HaShem's name, but before "Modim", say "Ya'aleh V'Yavo" and continue with "Modim".

If you said "Modim", go back to "Retzei" and continue through the rest of Shemoneh Esrei.

If you finish Shemoneh Esrei and didn't say "Ya'aleh V'Yavo" (and you already said the second 'Yiheyu L'ratzon'), repeat Shemoneh Esrei.

If you forgot "Ya'aleh V'Yavo" at Shacharis and already said Musaf, don't repeat Shemoneh Esrei of Shacharis.

These laws apply to Shacharis, Minchah and Maariv of Chol Hamo'ed.

Ya'aleh V'Yavo In Bentching

If you forget "Ya'aleh V'Yavo" in Bentching on Pesach and remember after "Bonei B'rachamav Yerushalayim, Amein," say the Brachah in the Siddur for this situation.

If you remember after the word 'Baruch' of the fourth Brachah, on Yom Tov start Birkas HaMazon over; on Chol Hamo'ed, **don't** repeat the Bentching.

Chol Hamo'ed

Sunday night, Motzei Yom Tov, in the weekday Ma'ariv we include 'Atah Chonantanu' AND 'V'sein Brachah' AND 'Ya'aleh V'yavo.'

We don't wear Tefillin on Chol Hamo'ed.

In Shacharis we don't say Mizmor Lesodah. (The Korban Todah was Chametz!) We Daven the weekday Shemoneh Esrei with Ya'aleh V'yavo.

We say half Hallel, read the Torah (see Siddur), followed by Musaf.

We're obligated to rejoice on Chol Hamo'ed, therefore, we eat meat, and men drink an extra cup of wine.

Sewing, laundering (except baby clothes), haircuts and nail cutting are forbidden.

Erev Shevi'i Shel Pesach

Thursday/Nissan 20/April 21

Eruv Tavshilin

Since Yom Tov is Friday and Shabbos, we make an Eruv Tavshilin on Erev Yom Tov to enable us to prepare food on Friday for Shabbos:

Take Matzah [at least a “Kibeya” (2 oz.)], and a food [at least a “K’zayis” (1 oz.)] fish or meat; say the Brachah, “Al Mitzvas Eruv”, and the statement, “B’Dein”, (see Siddur) in a language you understand.

The Matzah and food must remain until Shabbos. The custom is to use the Matzah for Lechem Mishneh of the first two Shabbos meals and we eat the Matzah and food during Shabbos. Food prepared on Friday for Shabbos must be cooked and ready to eat before candle-lighting.

Shevi’i Shel Pesach - Night

Thursday Night/Nissan 21/April 21

Candle lighting, Thursday, April 21 is **7:12 pm**. We say the Brachah “. . . Lehadlik Ner Shel Yom Tov.”

We **DON’T** say “Shehecheyanu” at candle lighting or at Kiddush.

It’s customary to remain awake throughout the night of Shevi’i Shel Pesach (the seventh night) to learn Torah.

Shevi’i Shel Pesach Day

Friday/Nissan 21/April 22

We say Shemoneh Esrei for Shalosh Regalim, half Hallel, and take out two Sifrei Torah, and say Musaf of Shalosh Regalim.

We read the Parshah of Kriyas Yam Suf, and stand for the Shirah.

At Mincha we say Posach Eliyahu and Yedid Nefesh, but not Hodu, because it’s Erev Shabbos and Erev Yom Tov.

Acharon Shel Pesach Night

Friday Night/Nissan 22/April 22

Candle-lighting, Friday, April 22 is at **7:12 pm** from a pre-existing flame. We say the Brachah “. . . Lehadlik

Ner Shel Shabbos V’Shel Yom Tov.”

We **DON’T** say “Shehecheyanu” at candle-lighting or at Kiddush.

Kabolas Shabbos starts with Mizmor L’Dovid. In the last stanza of Lecha Dodi we say “B’Simcha” instead of “B’Rina.” We include the Shabbos inserts in the Shmoneh Esrei for Sholosh Regalim.

“Shalom Aleichem,” “Eishes Chayil,” “Mizmor L’Dovid”, and “Askinu Seudossoh” are recited quietly. We start out loud with “Yom Hashishi,” in the Kiddush for Shalosh Regalim with Shabbos inserts.

On Acharon Shel Pesach (the final day of Pesach), we no longer keep the Matzah covered, and we make a point of eating Gebroks [wet Matzah].

Acharon Shel Pesach

Shabbos/Nissan 22/April 23

We say Shemoneh Esrei for Shalosh Regalim with the Shabbos inserts (see Siddur), Half Hallel and take out two Sifrei Torah. Kriyas HaTorah is in the back of Siddur, the Haftarah talks about Moshiach.

Yizkor is before Musaf.

Say all the Shabbos parts of Kiddush quietly until “Eileh Mo’adei Hashem.”

Remember to use the food of the Eruv Tavshilin.

Moshiach’s Seudah

It’s customary to have a third meal, after Minchah called “Moshiach’s Seudah”.

“The Baal Shem Tov would eat three festival meals on Acharon Shel Pesach. He called the third meal “Moshiach’s Seudah”. Acharon Shel Pesach is the day for Moshiach’s Seudah because on this day the

radiance of Moshiach's light shines openly.

In 5666 (1906) the Rebbe RaShaB ate the meal of Acharon Shel Pesach with the students of Yeshiva Tomchei Tmimim. He ordered that four cups of wine be given to each student, and then declared, "this is Moshiach's Seuda." (Hayom Yom, p. 47)

The Rebbe stated that it's obvious that this practice wasn't to be limited to that particular year, but is for all years." (Footnote in the English Hayom Yom, p. 47)

We should drink the four cups of wine with the thought that this is connected to and hastens the Geula. (Ma'amar Acharon Shel Pesach, 5749, 1989)

In 5750 (1990) the Rebbe requested that all the Niggunim (melodies) of the Chabad Rebbeim should be sung during Moshiach Seudah.

Pesach ends Motzei Shabbos, April 23rd at **8:15 pm**.

We say the regular Havdallah using candles and spices.

After Pesach, give the Rav about an hour to repurchase the Chametz before using it.

Isru Chag

Sunday/Nissan 23/April 24

On Isru Chag, the day after Yom Tov, it's customary not to fast, and to eat a better than usual meal.

Beginning the Shabbos after Pesach after Mincha, we say Pirkei Avos, a Perek a week, between Pesach and Shavuos (and throughout the summer).

Times are for Los Angeles only!

This is only a brief overview.

**For any specific questions please
contact your Rav.**

Pesach with the Rebbe

By Rabbi Shimon Raichik ob'm

Many of the following descriptions of the Rebbe's hanhaga during the Seder were taken from Hamelech Bimesibo, Otzer Minhagei Chabad, and Haggadah shel Pesach, printed by Heichel Menachem, or were told to me by people who were present at the Rebbe's Seder, including my brother Avrohom Aba Raichik who was a waiter/guest at the Rebbe's Seder many times. The purpose of this article is to describe the Rebbe's Seder, not to give people new customs. The complete description of Chabad minhagim are in the Haggadah and therefore we did not repeat those customs.

Matzahs were baked twice for the Rebbe, once on Beis Nissan and again on Erev Pesach. If Beis Nissan fell on a Sunday the Matzahs would be baked on Monday, Gimmel Nissan to ensure that the mayin shelanu (the water used for the matzah baking) would be drawn the day before the baking, before sunset. The Beis Nissan Matzahs were generally sent to Eretz Yisroel. In later years these Matzahs were also sent to Shluchim in other cities. From the Beis Nissan baking, matzah was also taken upstairs to be used by the Rebbetzin Nechama Dina A"H, and by all those who ate in the Frierdiker Rebbe's home which was on the second floor of 770.

The Erev Pesach Matzahs were given out by the Rebbe. The Rebbe himself ate only from the first batch of the first baking of the Erev Pesach Matzahs.

The night of Bedikas Chametz the Rebbe would sell his chometz with an Orev Kablan (a guarantor) to one of the Rabbonim; in the early years to Rabbi

Shmuel Levitan, then later to Rabbi Zalman Shimon Dworkin and in later years to Rabbi Yisroel Piekarsky. The Rebbe would sell the Yeshivah in Melbourne, Australia, as well as other places, to the Rav. In 5749 (1989) a home was bought for the Rebbe in Lubavitch, Russia. The Rebbe asked for the address in order to be able to sell the house with the rest of his Chometz to the Rav.

Those who were invited to the Rebbe's Seder or who worked as waiters at the Seder, would go into the Rebbe's room before the Seder. The Matzahs were on a chair behind which the Rebbe stood and the Rebbe told each person to take a matzah. Reb Hendel Lieberman would not take his Matzah by himself; he would ask the Rebbe to give him a matzah. Once when a person took a matzah which was a little broken, the Rebbe told him to take a whole one. The Rebbe's guests and the waiters would take their other two Matzahs from the Beis Nissan Matzahs upstairs.

More than a Minyan of men would participate at the Rebbe's Seder.

When everything was ready upstairs, someone would knock on the Rebbe's door to let him know that all was ready. This was done for each meal. The Rebbe would have this person take the special wine, Matzah and becher upstairs for him. The Rebbe would bring up his Haggadah and the Siddur HaArizal to the Seder. During the Seder the Rebbe would consult the Siddur HaArizal.

Meals would start approximately an hour, to an hour and a half after davening.

The Rashag, Rabbi Shmaryahu Gurary, A"H, the Rebbe's brother-in-law, used to ask many questions of the Rebbe during the meal. After the meal someone would come down and repeat chidushim that were said at the meal. Many times the Rebbe, in his Sichos, would discuss at length questions that had been brought up at the meal.

The first night of Pesach the Seder would start after 9:00. The Rebbe would first go to the Yeshivah dining hall to see each bochur and inspect his Seder plate. He would give them a brochah. In later years he would also go to Hadar HaTorah, Machon Chana, and to several other Sedorim before he began his own Seder.

The Rebbe used cloth napkins for the Matzahs. On top of the cloth napkins (not on a plate) the symbolic foods were placed. Under the Matzahs, the Rebbe would use a silver plate (but only the Rebbe had one). Everyone else would follow suit. For maror the Rebbe would take the horseradish and squeezed it into a ball shape and then put it together with the romaine lettuce. He would also use the kepel (top) of the horseradish, which was not grated. For karpas the Rebbe would use a small onion. The charoses was not mixed with wine until later in the evening. Before eating the maror, the Rebbe would take some of the charoses and put it on the plate from under his becher and mix it with the wine that was on the plate. The rest of the Charoses he would leave dry for Korech.

At the Frierdiker Rebbe's place there was a silver tray (from the Rebbe Rashab) with Matzah.

Rebbetzin Chaya Mushka would be in a room off of the dining room with her mother, Rebbetzin Nechama Dina, and the Rebbe's mother, Rebbetzin Chana, and other women. After the Seder the Rebbe would walk his mother home.

Reb Yaakov Katz would say the Haggadah out loud and the Rebbe would say the Haggadah to himself. At times, those sitting near him were able to hear some of what he was saying. Sometimes the Rebbe would correct something that had been said. Reb Yaakov Katz's son would say the Mah Nishtanah. Though questions were not asked during the reciting of the Haggadah, discussions about the Haggadah and the Seder often took place during the meal. The Rebbe was the only one who ate while reclining. The others did not recline because they were at the Rebbe's Seder.

After making the Kaira, the Rebbe would quietly say all the Simanei Haseder beginning with the words, "Simanei Seder Shel Pesach." In addition it was observed that when the Rebbe would come to each Siman he would say it quietly with its explanation. For Kiddush, red wine was used for Pesach, as well as for the entire year. The becher was always a silver cup without a stem and it was always placed on the right side of the Kairah. The Rebbe would always stand for Kiddush both at night and day. The Rebbe would fill up the becher so that it would pour over on to the plate underneath. (See Sicha Shabbos Acharei 5746 (1986), pg. 181) He would pick it up with the right hand, put it in his left hand, and then place it in the palm of his right hand with his fingers touching the becher. At any time during the Seder that the Rebbe would pick up and hold the becher, he would do so in this fashion.

Urchatz; the Rebbe would say it and read the explanation, and at the same time say karpas and its explanation without pausing (making a hefsek) between the two. Before Rachtzah the Rebbe would quietly recite all the Simanei Seder with all the halachos till after Korech in order not to make a hefsek before Korech. For washing his hands the Rebbe would go to a small sink in the hallway off the kitchen, no water was brought to the table. For the karpas the Rebbe would cut part of the onion and eat the piece but would not put the rest back on the Kairah (as the Rebbe has written in the Haggadah). The Rebbe would add some salt to the salt water before dipping the karpas and then dip three times.

For Yachatz, the Rebbe writes in the Reshimos #5, pgs. 19-21, that the Frierdiker Rebbe would take the Afikomen from his sons-in-law and put it together with his own. This has been the custom of the Rebbeim since the Maggid's time.

The Rebbe would uncover some of all of the three Matzahs at the beginning of Maggid. When they came to the Mah Nishtanah, the Rebbe would move the Kairah a little to the side and cover the Matzahs. After the Mah Nishtanah was said, it was the custom of the Frierdiker Rebbe to repeat the Mah Nishtanah to himself quietly with the introduction to the four questions and the explanation just as the children say it (the Rebbe's Haggadah). This was surely the hanhaga of all the previous Rebbeim. This was told to us to be used as guidelines by everyone. (Sichos Yud-Alef Nissan, 5743 (1983) p. 126) The custom by Yidden is that the youngest child asks first. (Hisva'adus 5740 (1980) p. 698)

For the Makos the Rebbe would pour from the becher into an old, cracked dish which was on the floor. After finishing, the Rebbe would add wine to

the becher which would again overflow onto the becher's plate.

At the part of Rabban Gamliel when he would say Pesach, Matzah and Maror, the Rebbe would look at the Matzah and the maror on the Kairah (some remember that he would touch the Matzah and the maror).

The custom in the Rebbe's house was to hold the second and third Matzahs with the cloth while saying Matzah Zu. During Maror Zeh, the Rebbe would put his right hand on the maror and his left hand on the chazeres.

During the meal, the Rebbe would put some salt on the napkin with the Matzah, then take some Matzah and dip it into the salt three times. (But not for the first K'zayis.)

Between eating the fish and the meat, the Rebbe would wash his hands with water (some recall that he would do this at all the other Yom Tov meals besides the Seder) and drink a little wine. With the meal the Rebbe would drink wine but not say L'chaim so as not to give importance to any wine other than the four cups.

The Rebbe would not eat until all the waiters were sitting at their places at the table. After the soup was served, everyone took three spoonfuls of soup from the silver soup tureen of the Alter Rebbe. The tureen would then be set in front of the Rebbe and the Rashag would get up and take the hot lid off. When the Rebbe would finish, the Rashag would again rise to take the tureen from him.

The napkins that the Rebbe used for the wine he would leave on the table. The napkins he used to

wipe his mouth from the matzahs he would put on the small serving table near him.

In the Haggadah it is noted that the Rebbeim would pour Eliyahu's cup themselves. The Rebbe would pour the cup for Eliyahu before benching. The Rebbe would have someone rinse out his becher and then he would wipe the becher with a napkin before pouring the wine.

The benching for the Seder was always led by Reb Yaakov Katz. The Rebbe and everyone else held their cup of wine during the benching. When the doors were opened for Eliyahu Hanavi, the street doors downstairs at 770 would be opened. A candlestick was used when it wasn't Shabbos. The Rebbe would wait until everyone returned from downstairs; only then would they continue with the Haggadah. After the passing of Rebbetzin Chaya Mushka, for the first time, the Rebbe himself, would go down with a candle for the opening of the door for Eliyahu and saying Sh'foch Chamaschah. The Rebbe had a special way of pouring back the wine from Kos Eliyahu into the wine bottle, by first pouring the wine into his becher. When they poured back the wine from Eliyahu Hanavi's Kos, Keli Ata was sung, except for one year when the Rebbe started singing Prozos Teshev Yerushalayim before singing Keli Ata.

From after opening the door for Eliyahu until the end of the Haggadah the Rebbe would say the Haggadah louder (but not out loud). At times one could see tears coming from the Rebbe's eyes.

In 5729 (1969) the Rebbe said the pasuk "V'oseh niflaos g'dolos levado ki le-olam chasdo," three times just loud enough so that the people near him were able to hear.

The second night of Pesach the Rebbe would come down to the Shul after the Seder with a Haggadah and explain the Haggadah for a few hours.

People were allowed to go up to the second floor until 5729 (1969) when it became so crowded that the Rebbe said that the bochurim should not come up.

That year, the first group of bochurim/Shluchim came back from Australia, after two years. They had the special privilege of going to participate in the end of the Rebbe's Seder. At the first night's Seder, they came having already eaten the afikomen. The Rebbe asked them if they had eaten the afikomen. The bochurim answered yes. They realized that they should have waited for the afikomen until later, when they came to the Rebbe's Seder. On the second night they made sure not to eat the afikomen before coming. When asked by the Rebbe, they said they had not eaten it yet. The Rebbe said that chairs, cups, and Haggadah's should be brought for them. The Rebbe gave the shluchim from his own afikomen with some other Matzah, covered with a napkin.

The next day, the Rashag asked the Rebbe why he had given the afikomen to the Shluchim, since it says that afikomen should be given only to one's family. The Rebbe answered, "These are the children of my household, and therefore I gave them from my afikomen."



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Pesach Points

- **Maos Chitim** Everyone should participate in Maos Chitim, to ensure that everyone will have their needs met for the Seder and the entire Pesach.
- **Haggadah** Everyone needs to review the laws of Pesach and the Haggadah.
- **Daily Nasi** Let's encourage and remind people the custom of reciting the Daily Nasi and the subsequent Yehi Ratzon from Rosh Chodesh Nissan on.
- **Children's Haggadah** The Rebbe requested that every child have their own Haggadah. There are many Haggados made just for children. It's important to keep them interested and awake!
- **Shabbos HaGodol** It's customary to review the Haggadah with our children, in order for them to be familiar with it as well.
- **Prep for the Seder** must be done on Friday
 - * Preparing the Maror and Lettuce
 - * Making Charoses
 - * Roasting Zero'a
 - * Making Salt Water
 - * Prepare pre-existing flame

SHIURIM

- **Motzi Matzah** the Shiur is 1 oz (appx 1/2 a hand baked Shmurah Matzah when there are 8 matzahs to the lb). Should be eaten in 4 minutes but at most 7 minutes.
- **Maror** - At least 3/4 oz. of combined horseradish and romaine lettuce. Should be eaten in 4 minutes but at most 7 minutes.
- **Koreich**—Sandwich Matzah and Maror 3/4 oz. combined horseradish and romaine lettuce. Matzah is 3/4 oz (which is a bit over 1/3rd of a hand baked Shmurah Matzah when there 8 matzahs to the lb.) Should be eaten in 4 minutes but at most 7 minutes.
- **Tzafun**—Eating of Afikomen Matzah is 3/4 oz (which is a bit over 1/3rd of a hand baked Shmurah Matzah when it's 8 matzahs/lb.) Should be eaten in 4 minutes but at most 7 minutes.
- Shiur of **Wine** is at least 3.5 oz
- **Moshiach Seudah** Publicize the concept of Moshiach Seudah, and its customs.

Nissan 5782 Calendar - Shnas Shemittah

Tazria

Rosh Chodesh

Parshas HaChodesh

Nissan 1/April 2

Light Candles Friday April 1: **6:56**

Shabbos Ends: **7:59**

Last Time To Read Shema: **9:46**

Metzora

Shabbos Hagadol

Nissan 8/April 9

Light Candles Friday April 8: **7:02**

Shabbos Ends: **8:05**

Last Time To Read Shema: **9:40**

Yud Alef Nissan/April 12/Tuesday

Start Saying Chapter 121 in Tehillim

Bedikas Chametz

Nissan 14/April 14/Thursday Night

Start Bedikah After: **7:50**

Nissan 14/April 15/Friday

Fast of the Firstborn

Finish Eating Chametz By: **10:41**

Burn & Annul Chametz By: **11:47**

Chatzos: **12:53**

Light Shabbos & Yom Tov Candles: **7:07**

Try To Finish Eating Afikomen By: **12:53**

Pesach Day One

Nissan 15/April 16/Shabbos

Last Time to Read Shema: **9:35**

Light Candles After (From pre-existing flame): **8:10**

Second Seder/

Start Counting Sefiras Haomer

Pesach Day Two

Nissan 16/April 17/Sunday

Last Time to Read Shema: **9:34**

Yom Tov Ends: **8:11**

Shevi'i Shel Pesach

Nissan 21/April 22-23

Thursday Night - Friday

Don't forget to make an Eiruv Tavshilin Erev Yom Tov

Light Candles Thursday April 21: **7:12**

Last Time to Read Shema: **9:30**

Acharon Shel Pesach

Nissan 22/April 22-23

Friday Night - Shabbos

Light Candles Friday April 22

From a Pre-Existing Flame: **7:12**

Shabbos & Yom Tov Ends: **8:15**

Yizkor

Achrei Mos

Shabbos Mevarchim Iyar

Nissan 29/April 30

Light Candles Friday May 29: **7:18**

Shabbos Ends: **8:21**

Last Time to Read Shema: **9:26**

Avos Perek One

Rosh Chodesh Iyar Day One

Nissan 30/May 5/Sunday

Rosh Chodesh Iyar Day Two

Iyar 1/May 6/Monday

Molad of Iyar

Sunday, Nissan 30, May 1

5:20 (1 *chelek*) AM