

SPECIAL DAYS IN NISAN

**Nisan 1/April 6/Shabbos
Rosh Chodesh Nisan**

Parshas HaChodesh

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

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

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

"...We don't fast in Nisan, nor decree a
fast on the community, a custom based on
the words of the Chachamim [Maseches
Soferim]: The Nesiim began to bring their
sacrifices in Nisan, through the twelfth.
Each day was the 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 it all
holy as a Yom Tov..." [Alter Rebbe's
Shulchan Aruch, 429:9] (And thus, we
don't say Tachnun, "Av HaRachamim" or
"Tzidkascha" in Nisan)

From Rosh Chodesh Nisan until Nisan 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 till kein
asah es hamenorah" (see Siddur)

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

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



Ezra Left Bavel with many Jews on Rosh
Chodesh Nisan and they reached Yeru-
shalayim on Rosh Chodesh Av.

Ezra finished his investigation and
separated all those who had inter-
married. [Ezrah 10:17]

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

Inside this issue:

Special Days	1
Laws & Customs of Pesach	6
Pesach with the Rebbe	15
Acharon Shel Pesach 5666	18
Calendar	22

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

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

Yartzeit of **Nadav and Avihu**, 2449 (1312 BCE).

"...Whoever goes out in the days of Nisan 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]

Nisan 2/April 7/Sunday

Moshe Rabeinu 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 Rabeinu 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, 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 them-selves, with a firm commitment to go in their way 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]

Nisan 3/April 8/Monday

Yartzeit of **R. Levi Yitzchok Slonim**, son of Rebbetzin Menuchah Rochel, daughter of the Mittlerer

Rebbe, 5655 (1895). He was one of the heads of Kolel Chabad in Chevron.

Nisan 5/April 9/Wednesday

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

Yartzeit of **R. Avrohom Yehoshua Heschel** of Aptá, author of Ohev 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]

Nisan 7/April 12/Friday

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

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

Nisan 8/April 13

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 first born Egyptians went to their parents and Paroh to ask that the Jews be sent out. When they refused, it caused a war between the firstborn and the other Egyptians, 2448 (1313 BCE). [Alter Rebbe's Shulchan Aruch, I:430]

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

Yartzeit of **R. Eliyahu Hakadosh of York, Rabeinu 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]

Nisan 9/April 14/Sunday

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

Nisan 10/April 15/Monday

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

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

Nisan 11/April 16/Tuesday

Birthday of the **Rebbe**, 5662 (1902). Chasidim have a custom to say the Rebbe's chapter of Tehillim daily. We begin saying Chapter 118.

"The previous Rebbe said, 'Every Chassid should say a chapter of Tehillim every day, that the merit of the Rebbeim should be extended 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 Bris of **Bnei 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 Habris, ("SheLaH"), 5390 (1630).

Before the Alter Rebbe traveled to the Mezeritcher Magid, he knew all of the Shnei Luchos Habris by heart. He was a "SheLaH Yid", he studied the "SheLaH", gave classes in it, Davened and practiced according to the SheLaH. [Sefer Hamamarim, 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 Hamamarim 5710].

Nisan 13/April 17/Thursday

Bedikas Chometz - the formal search for Chametz is tonight.

Bris of **Avraham Avinu**, 2048 (1714 BCE).

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

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 Alsheikh**, 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).

Nisan 14/April 19/Friday

Erev Pesach

Taanis 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: Bris, Pidyon HaBen or Siyum.

Burning Chametz in the morning.

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

Day of Korban Pesach

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

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

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

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

First Seder, Friday Night

Nisan 15/March 20/Shabbos

First Day of Pesach

Yetzias Mitzrayim, 2448 (1313 BCE).

We pray for dew and begin to say "Morid Hatal" at Musaf.

Sarah brought to house of Pharoh, 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]

Bris 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]

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

Second Seder **Motzei Shabbos**

Nisan 16/April 21/Sunday
Second day of Pesach

Birth of **Levi** son of Yaakov Avinu, 2195 (1566 BCE) and his Yartzeit [Yalkut Shimoni, Shemos]

Supply of Mon exhausted 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 **Gidon** 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 Tomash-**

pol, 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, Motzei Yom Tov, April 21, Sunday Night.

Nisan 17/April 22/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 Hamaamarim 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]

Nisan 18/April 23/Tuesday

Birthday of **R. Levi Yitzchok Schneerson**, father of the Lubavitcher Rebbe, 5638 (1878).

Day of the Bris of **the Rebbe**, 5622 (1902).

Nisan 19/April 24/Wednesday

Yartzeit of **R. Yehoshua Falk**, author of Meiras Einayim and 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).

Nisan 20/April 25/Thursday - Erev Yom Tov Erev Tavshilin

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).

Nisan 21/April 26/Friday
Shevii 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 Sea, 2448 (1313 BCE). Moshe and Bnei Yisrael sang the Shirah [Sotah 12b]

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

Nisan 22/April 27/Shabbos
Acharon Shel Pesach
Yizkor

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

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

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

Moshiach Seudah

Nisan 23/April 28/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.

Bris of **Levi**, son of **Yaakov**.

Nisan 24/April 29/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 ones parents.

Yartzeit of **R. Schneur Zalman Mordechai Schneer-**

son, son of R. Yosef Yitzchok of Urvitch, grandson 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. He passes away as a young man two weeks after the passing of his grandfather, the Tzemach Tzedek.

Nisan 25/April 30/Tuesday

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

Nisan 26/May 1/Wednesday

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

Nisan 27/May 2/Thursday

Beginning of daily Rambam study, 5744 (1984).

Nisan 28/May 3/Friday

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

Nisan 29/May 4/Shabbos
Shabbos Mevarchim Iyar

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

Erev Rosh Chodesh Iyar

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

Nisan 30/May 5/Sunday
Rosh Chodesh Iyar

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

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

Iyar 1/May 6/Monday

A Kosher And Freilichen Pesach!

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

Pesach Laws and Customs

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 19. **There is no reason to wait until the last minute to sell your Chametz, please do it before Friday, Erev Pesach, April 19, especially if you are going out of town!**

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. Consult a Rav when in doubt.

Food bought for Pesach must have reliable, current Hashgachah. Cosmetics, perfumes, medicines, etc. may contain Chametz. Before buying them for Pesach, consult a Rav, if possible, calling earlier is always better.

Obviously, all products used on Pesach must be from packages not opened or used throughout the year, even if they're Kosher L'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 out of Kitniyos (ie Peanut Oil).

Therefore make sure when you purchase items for Pesach they do not contain Kitniyos.

If you have a child that is dependant 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).

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

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

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

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

It's a good idea to 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.

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 do Bedikas Chametz and Bitul Chametz, and sell their chametz.

Preparing The Kitchen

It's preferable to have dishes, pots, pans and utensils, etc., put aside and 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.

Keshirim & Ben David Inc.
Established 1947
Diamonds, Rubies & Sapphires



706 S. Hill Street # 320
Los Angeles, CA 90014
Tel: 213 910-1700
Davidkeshirim@yahoo.com

Shomer Insurance Agency
Insurance Specialists
Joseph Schneerson
Principal & Broker
4221 Wilshire Blvd. #222
323 934-8160
License #0717982

Frank Revere - Lawyer
Revere & Wallace
355 S Grand Ave #2450
Los Angeles, CA 90071
frank@reverelawfirm.com
Phone: 213-943-1333
Fax: 213-403-4847
Cell: 213-422-5408

Melinda Dauer
Psy. D., A.T.R.- B.C. - M.S.T.
Art Therapy & Coaching
Children & Adults
310 892-6988
mikhla@aol.com

Law Office of
Michael E. Rubinstein
Personal Injury Attorney
Auto Accidents,
Bicycle Accidents, Slip & Falls
213-293-6075
www.rabbilawyer.com
We Come To You

YOSEF Y. SHAGALOV
Traveling Notary
Public & Home Signing Agent
Member:
National Notary Association
Cell: (323) 934-7095
Fax: (323) 934-7092
E-mail: yys770@aol.com
"For All Your Notary Needs
- At Your Location"

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

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

It's advisable to complete all Kashering before Erev Pesach. Many Shuls have a place to Kasher things before Pesach. It's often more practical to go to the public Kashering than to do it yourself.

Clean cupboards, counters, cabinets, etc. thoroughly and cover with cardboard, metal or contact paper.

Sink faucets must be Kashered and covered or changed.

Stainless steel sinks may be Kashered (consult a Rav for directions); porcelain or enamel sinks must be cleaned very well and lined. There are those who are Machmir leave the sink unused for 24 hours, then pour boiling water over every part of the porcelain or enamel sink three times, and then line it.

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

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 chametz food have to be kashered for Pesach or not worn when preparing Pesach foods.

Bedikas Chametz **Search For Chametz** **Thursday Night/Nisan 13/April 18**

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. So, 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 a Bedikas Chametz after you clean these 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 spoon and a paper bag for Bedikas Chametz.

Before the search say the Brachah (see Sid-dur). 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, by no means comprehensive. It is only an aid to recall places where Chametz may be:

Behind and Under furniture
Briefcases
Bookcases
Purses
Children's backpacks
Closets
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, next to carpet or drapes 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' [Annulling 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 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/Nisan 14/April 19

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

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. But participating in a Seudas Mitzvah exempts one from the fast. A father fasts (or 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 **10:39 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 **10:39 am**.

Chametz must be burnt and annulled **before 11:46 am**. **After that time you must burn the Chametz but the annulment doesn't work.**

While the Chametz burns, nullify all remaining Chametz and say 'Yehi Ratzon.' (see Sid-

dur, or the beginning of the Hagadah.)

While you say '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 away from home must also do Bitul Chametz, the morning of Erev Pesach.

Before Midday (**12:52 am**) 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.

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 they will be up for the seder.

If you have an **Eruv Chatzeiros** you should remake it for the year, on **Friday, April 19**, see Siddur. Say it in English, if you don't understand Aramaic.

Preparing For The Seder

Roasting the Zeroah, making the salt water, Maror and Charoses **must** all be prepared before Yom Tov, since this year the first Seder is on Shabbos.

If salt water was not made before Shabbos, one is only allowed to make a small amount, only what is needed for the Seder, right before the Seder, and it cannot be 2/3 salt and 1/3 water.

If wine was not mixed into the Charoses then you have to do it differently than normal i.e. put the charoses into the wine, mix it in a x pattern or with your finger. The mixture has to be very thin, it cannot be a thick mixture.

The Chabad Minhag is to use a roasted piece of chicken neck for the Zeroa (shankbone). It must be roasted before Yom Tov. 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 Moror (bitter herbs) and Koreich we use both Romaine lettuce and horseradish.

Every leaf of Romaine must be carefully checked individually, to remove any tiny 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 Moror (Romaine lettuce and horseradish) from Erev Pesach through Koreich of the Second Seder.

First Night of Pesach Friday/Nisan 15/April 19

Candle-lighting for the first night of Pesach is at **7:10 p.m.** We say ". . . Lehadlik Ner Shel Shabbos V'Shel Yom Tov" and "Shehechyanu".

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." Say the Amidah of Sholosh Regalim with Shabbos inserts. After the Amidah we say Vayochulu (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 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 for 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 the children won't fall asleep during the Seder.

We prepare the Seder Plate after 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 top 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 "Reviis" —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 Reviis, to say the Bra'chah '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 grape juice].

The Shiur of Matzah is a Kizayis [one ounce], approximately half a hand-made Matzah and three quarters of a machine-made Matzah. We eat Matzah three times during the Seder: each time, each Kizayis should be eaten within four minutes. (If this is not possible within seven minutes.) Someone who has difficulty with eating matzah or drinking wine or grape juice because of health reasons, they should consult a rav before pesach to find out what Matzah they should use and how much is the minimum amount they have eat. How much could they dilute the wine or grape-juice with water. How big the cup should be and what's the minimum amount they can drink.

The Matzah on the Seder plate won't be enough for everybody; take more Matzos from the box.

The Shiur of Moror 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.

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.

Since it's Shabbos we say Shalom Aleichem, Eishes Chayil etc. quietly, before Kiddush. We do the Shalosh Regalim Kiddush with Shabbos inserts, follow the Haggadah.

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 Mitzraim 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 (**12:52 a.m.**), especially on the First Night. [The Korban Pesach had to be eaten by mid-night]. 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 we say only the first paragraph of Kriyas Shema and 'HaMapil', since it's Leil Shemurim, the night of HaShem's protection.

First Day of Pesach Shabbos/Nisan 15/April 20

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

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

During the Musaf repetition the Chazan includes a special Tefillah about Tal.

If you say 'Morid Hageshem', but realize your mistake before 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 She-

moneh 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 "Eile Moadei Hashem."

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

Second Night Pesach Motzei Shabbos/Nisan 16/April 20

We say Shemoneh Esrei for Shalosh Regalim, (see Siddur) with V'Todiyeinu, 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 how much tonight 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/Nisan 16/April 20

No preparations for the Seder or the second day of Yom Tov may be done before
8:08 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 8:08 **p.m.**, from a pre-existing flame. We say ". . . Lehadlik Ner Shel Yom Tov" and "Shehechyanu".

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

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

Yayen (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 - 'Shehechyanu'

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/Nisan 16/April 21

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 at Maariv, Sunday Night, Motzei Yom Tov, April 21.

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

If you say "Visein 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 you said "Visein Tal Umatar" after finishing Shemoneh Esrei, (and you already said the second 'Yiheyu Liratzon') repeat the Shemoneh Esrei.

Ya'aleh V'Yavo in Shemoneh Esrei

We say "Yaaleh Veyavo" in Shemoneh Esrei throughout Chol Hamoed.

If you forget "Yaaleh Veyavo" in Shemoneh Esrei on Chol Hamoed (or aren't sure you said it) and haven't said HaShem's name at the end of the Brachah, say "Yaaleh Veyavo" and continue "Visechezenah".

If you remember after HaShem's name, but before "Modim", say "Yaaleh Veyavo" 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 "Yaaleh Veyavo", (and you already said the second 'Yiheyu Liratzon'), repeat Shemoneh Esrei.

If you forgot "Yaaleh Veyavo" at Shacharis and already said Musaf, don't repeat Shemoneh Esrei for Shacharis.

These laws apply to Shacharis, Minchah and Maariv of Chol Hamoed.

Ya'aleh V'Yavo In Bentching

If you forget "Yaaleh Veyavo" in Bentching on Pesach and remember after "Bonei Bira-chamav 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 Hamoed, **Don't**, repeat the Bentching.

Chol Hamoed

We don't wear Tefillin on Chol Hamoed.

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

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

We're obligated to rejoice on Chol Hamoed: we eat meat; men drink an extra cup of wine.

Sewing, laundering (except baby and young children's clothing), haircuts and nail cutting are forbidden.

Erev Shevii Shel Pesach **Thursday/Nisan 20/April 25** **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 "Kizayis" (1 oz.)] fish or meat; say the Brachah, "Al Mitzvas Eruv", and the statement, "BiDein", (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.

Shevii Shel Pesach **Thursday Night/Nisan 21/April 25** Candle-lighting, Thursday, April 25 is **7:15 p.m.** We say the Brachah ". . . Lehadlik Ner Shel Yom Tov."

We **DON'T** say "Shehechyanu" at candle-lighting or at Kiddush.

It's customary to remain awake throughout the night of Shevii Shel Pesach (the seventh night) to learn Torah.

Shevii Shel Pesach Day **Friday/Nisan 21/April 26** 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 Posech Eliyahu and Yedid

Nefesh but not Hodu, because it's Erev Shabbos

Acharon Shel Pesach Night **Friday Night/Nisan 22/April 26** Candle-Lighting, Friday, April 26 is at **7:15 pm.** We say the Brachah ". . . Lehadlik Ner Shel Shabbos V'Shel Yom Tov," from a pre-existing flame.

We **DON'T** say "Shehechyanu" at candle-lighting or at Kiddush.

Kabolas Shabbos starts with "Mizmor L'Dovid." In the last stanza of Lecha Dodi say "B'Simchah." Say the Amidah of Sholosh Regalim with Shabbos inserts.

Say Shalom Aleichem, Eishes Chayil, etc. quietly before Kiddush. We make Kiddush for Yom Tov with Shabbos inserts.

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

Acharon Shel Pesach **Shabbos/Nisan 22/April 27**

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

Yizkor is before Musaf.

Say all the Shabbos parts of Kiddush quietly until "Eile Moadei 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 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." (Foot note 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. (Maamar Acharon Shel Pesach, 5749, 1989)

Pesach ends April 27th at **8:18 p.m.**

We say regular Havdallah using candles and spices.

After Pesach, give the Rav about an hour to re-purchase the Chametz before using it.

Isru Chag

Sunday/Nisan 23/April 28

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

We say Pirkei Avos, a Perek a week, after Minchah, between Pesach and Shavuos (and throughout the summer), from the Shabbos after Pesach.

PESACH WITH THE REBBE

Many of the following descriptions of the Rebbe's hanhaga during the Seder were taken from Hamelech B'misibo, 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 these customs.

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

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 matzos 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 matzos from the Beis Nisan matzos 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, matzoh and becher upstairs for him. The Rebbe would bring up the to the Seder his Haggadah and the Siddur HaArizal. 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 Matzos. On top of the cloth napkins (not on a plate) the symbolic foods were placed. Under the Matzoh, the Rebbe would use a silver plate (but only the Rebbe had one. See the Haggadah) Everyone else would follow suit. For maror the Rebbe would squeeze the liquid out of it and then put it together with the romaine lettuce. He would also use the kepel (the 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 Friediker Rebbe’s place there was a silver tray (from the Rebbe Rashab) with Matzoh.

The 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 it’s 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 onto the plate underneath. (See Sicha Shabbos Acharai 5746 (1986), pg. 181) He would pick it up with the right hand, put it in the left hand, and then place it in the palm of his 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 halachas 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 Rishimos #5, pgs. 19-21, that the Friediker 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 matzos at the beginning of Maggid. When they came to the Ma Nishtana, the Rebbe would move the Kairah a little to the side and cover the matzos. After the Ma Nishtana was said, it was the custom of the Friediker Rebbe to say the Ma Nishtana over 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 Nisan, 5743 (1983) p. 126). The custom

by Yidden is that the youngest child asks first. (Hisvaadus 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, Matzoh and Maror, the Rebbe would look at the matzoh and the maror on the Kairah (some remember that he would touch the matzoh and the maror).

The custom in the Rebbe's house was to hold the second and third matzos with the cloth while saying Matzoh Zu. During Maror Ze, 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 matzoh, then take some matzo and dip it into the salt three times.

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 terrine of the Alter Rebbe. The terrine 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 terrine 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 Matzos 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 come 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'ose ni-flaos 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 after they went into 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 matzo, 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."

ACHARON SHEL PESACH IN 5666 (1906)

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

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

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

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

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

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

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

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

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

The first day of Pesach is Moshe Rabbeinu's day of rejoicing, and the last day of Pesach is Moshich's day of rejoicing.

Today [Acharon Shel Pesach, 5666]", the Rebbe RaShaB said to his son [the Rebbe Rayatz], "I went into the study (the room for Yeichidus) and heard in the next room a heated debate between your daughters, Chana and [Chaya] Mushka (then about six or seven years old). I was very interested to hear what the issue was.

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

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

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

3: Zeyde was wrapped in a tallis and laying in bed.

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

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

When Uncle R. Zalman Aaron told this to my father - it brought tears to his eyes, and two tears ran from his cheeks when he heard the end of this recollection.

A few minutes later my father turned to his brother, the Raza, and asked him do you remember the Birchas Kohanim of that year, and kissing the Zeyde's Tzitzis?

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

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

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

In the afternoon our father came into our room, and I asked "What is Yizkor?" The Maharash explained that the neshomas of our great grandparents are *millitz yoshor* (pleading the case) for their descendants and therefore we mention their neshomas and [pledge to] give Tzedakah.

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

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

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

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

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

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

ACHARON SHEL PESACH IN 5666 (1906)...Continued

The Rebbe repeated this entire story on Achron Shel Pesach 5763 –1963 and went into many details of this story and of the answers of why Achron Shel Pesach is such a day of great Simcha.

See Likutei Sichas [volume 37, page 19] about saying shehechyanu on Acharon shel pesach. The inner reason why we don't make shechyanu is that Achron Shel Pesach is connected with Moshiach and since we are still in Golus and we are still in pain of being in Golus we cannot say shechyanu. Also see note 43 how the Rebbe connects this story to that concept.

PESACH BY THE REBBEIM

In the year of 1904-5 the Rebbe RaShaB was involved in sending matzos and other necessities for Pesach to the front lines of the Russo-Japanese war, to Shanghai, Harbin, etc. At the time the RaShaB was in Paris and Baron Ginsberg was also. The Baron had contacts with the government, so the Rebbe asked the Baron to become involved and obtain permission to send things for Pesach to the soldiers. "We have a solution, there is Pesach Sheini," said the Baron (so as not to have to get involved). The Rebbe RaShaB said that at the front there are no barons, the soldiers there are simple Jews and they don't know any tricks - they need matzo for Pesach. With the help of the French press (Ecco d'Paris and Figaro), pressure was put on Russia until the government in Petersburg gave permission and the government itself helped by providing a location in which to bake, etc. In the middle of the Seder the Rebbe RaShaB received a telegram from Petersburg, that Mr. Horowitz had gone with the trainload of matzo. He telegraphed Petersburg and from there they telegraphed Lubavitch that everything went through. My father stood up and thanked HaShem. (Sefer Hasichos, 5702, Pesach, p. 89)

R. Aisik Homiler was a Chassid of the Alter Rebbe. Since he was a firstborn, he would make a Siyum on Erev Pesach on the entire Talmud. Kerem Chabad, Vol II, p. 44)

Once Rebbetzin Sterna Sarah asked R. Yaakov Landau to do Bedikas Chametz in the room where Pesach foods would be stored. It was the night of Rosh Chodesh Nisan. He asked the Rebbe RaShaB, "Why am I searching now?"

The Rebbe answered, "Generally a room is cleaned for Pesach. When we search (on the night before Pesach) it isn't a true Bedikah. Many things are laying around. Therefore do it now when it's cleaned out before putting everything back in the room. (Kerem Chabad, Vol. II, p. 39)

Once before Bedikas Chametz the previous Lubavitcher Rebbe told this: In 5525 (1765), when the Alter Rebbe came back from the Mezeritcher Maggid for the first time, he didn't eat on Nisan 13. He didn't fast; he just didn't eat. He wanted to bring all the intentions he'd learned in Mezeritch into actual practice. Bedikas Chametz took him all night, though he lived in one room. (Sefer Hasichos 5698, p. 265)

In connection with bedikas Chometz here is vort from the chossid R Leib Shainin. R. Leib Shainin once said in his Shabbos Hagadol Drashah: "On the night of the fourteenth we search for leaven by the light of a candle. Any place where we do not bring in leaven does not require searching." (Pesachim 1:1) The night before Pesach, we must also examine our spirituality and remove any Chametz (bad character traits, evil inclination, etc.). One must examine oneself to find his Chametz and eradicate it. But a place where you didn't bring Chametz -- someone else's character -- you do not search." (R. Leib Sheinin, a chassid of the Rebbe RaShaB and Rebbe RaYaTz, was the Rav of Dukshitz and was considered a 'Beinoni' of the Tanya). (Heard from R. Shimon Goldman, from his father-in-law R. Yochanan Gordon, once the Shochet in Dukshitz.)

When the Rebbe RaShaB was brought to Cheder and candies were thrown, as is the custom, the Tzemach Tzedek told him that Malach Michoel is throwing this candy. (The Rebbe explains that the father happens to be the shaliach of Malach Michoel.)

This concept was accepted by the child very seriously - the candies were so precious to him that he did not want to eat them. Erev Pesach the custom is to check all of the pockets of even the small children for Chometz and the Tzemach Tzedek called in his grandson and made him eat the candies. (Sefer Hasichos 5701, p.30)

Likutei Sichos, Volume 16, page 129 where the Rebbe discusses why the Rebbe Rashab was told to eat the candies instead of selling it in the chometz.

In Lubavitch they were very strict about searching for Chametz. On the morning of Erev Pesach the Rebbe RaShaB would go to the yard and shake out his pockets. ("What kind of Chametz could have been in my father's pockets...?", commented the previous Lubavitcher Rebbe.) Mendel, the servant, stood ready with a brush.

Once the Rebbe RaShaB asked Mendel whether the chicken coop and stable had been thoroughly cleaned. Mendel said yes, he'd done it himself. The Rebbe said, "Know that you are responsible for it with your Neshamah." R. Mendel fainted. (Sefer Hasichos 5702, p. 90)

In Lubavitch the Rebbe RaShaB, at the first Seder was very particular to eat the Afikomin before midnight and they would finish the Haggadah one and a half hours after midnight. On the second night the Rebbe RaShaB would explain the Haggadah and they ate the Afikomin after midnight. (Sefer Hasichos, 5701 (1941) pg. 93-94)

In 5583 (1823) R. Hillel Paritcher was in Lubavitch for four months to clarify a question in Halachah. The Mitteler Rebbe told him to speak to his son-in-law, the Tzemach Tzedek, and he became very close with him.

Before Yom Tov, R. Hillel was very concerned about where he would be eating. In the Mitteler Rebbe's house only a Minyan of the family ate; There were no guests at all. The Tzemach Tzedek invited R. Hillel to spend Pesach with his family. In the middle of the Haggadah, the Tzemach Tzedek fell from his chair in a faint. R. Hillel became very emotional -- he didn't notice that the Tzemach Tzedek's wife, Rebbetzin Chayah Mushka, calmly went to her father, the Mitteler Rebbe, and told him the Tzemach Tzedek had fainted.

R. Hillel realized the Tzemach Tzedek's children weren't alarmed. R. Zalman, the Mittler Rebbe's servant, came with a handkerchief and put it on the Tzemach Tzedek's face. He awoke and continued with the Seder. (Sefer Hasichos, 5696 (1936), p. 231)

The Rebbe RaShaB related that when he was a small child, in 5525 (1865), his father, the Rebbe MaHaRaSh, took him and his brother to the Tzemach Tzedek, on Shevii Shel Pesach. Sitting on a sofa, his head bent forward, he told them, "Kinderlach, today all the heavens open and HaShem makes Himself revealed." At that moment it started to thunder and lightning. The Rebbe said the impression it made on him was as if all the heavens were opening... (Sefer Hasichos 5698, p. 27) ***

R. Hillel was with the Tzemach Tzedek for Shevii Shel Pesach. The Tzemach Tzedek asked, "What is Kriyas Yam Suf?" and explained that every Jew must split his own Yam. He repeated for R. Hillel the Maamar, "Veheinif" he heard from the Alter Rebbe (printed in Likutei Torah). The Tzemach Tzedek said everyone must split the ocean of his thoughts and get rid of all thoughts which are not for HaShem and go on dry land. The Tzemach Tzedek was on a very high level of Dveikus... (Sefer Hasichos, 5696 (1936), p. 231)

(The Rebbe said in 5748 "splitting one's own Yam" means annulling anything that covers and conceals.)

Among the Alter Rebbe's Chassidim were three doctors. One lived in Riga. After Pesach he was sent leftovers from the Alter Rebbe's third Matzah, as well as the Maror and Karpas. He would grind it all into medicine.

Once there was a person so ill the doctors gave up hope. The Chassid administered his medicine and the patient became well. A specialist asked the Chassid how he did this. The Chassid explained what the medicine was and where he got it. Time passed and the specialist was asked to testify when the Alter Rebbe was imprisoned. His positive testimony had great impact. (Sefer Hasichos 5702, p. 92)

Nisan 5779 Calendar

CALENDAR TIMES ARE FOR LOS ANGELES

Tazria
Rosh Chodesh
Parshas HaChodesh
Nisan 1/April 6
Light Candles Friday April 5: **6:59**
Shabbos Ends: **8:02**
Last Time To Read Shema: **9:43**

Metzora
Shabbos Hagadol
Nisan 8/April 13
Light Candles Friday April 12: **7:05**
Shabbos Ends: **8:08**
Last Time To Read Shema: **9:37**

Yud Alef Nisan/April 16/Tuesday
Start Saying Chapter 118 in Tehillim

Bedikas Chametz
Nisan 14/April 18/Thursday Night
Start Bedikah After: **7:54**

Nisan 14/April 19/Friday
Fast of the Firstborn
Finish Eating Chametz By: **10:39**
Burn & Annul Chametz By: **11:46**
Chatzos: **12:52**
Light Shabbos & Yom Tov Candles: **7:10**
Try To Finish Eating Afikomen By: **12:52**

Pesach Day One
Nisan 15/April 20/Shabbos
Last Time to Read Shema: **9:32**
Shachris: **10:00**
Light Candles After **8:08**
(From pre-existing flame):
Second Seder/
Start Counting Sefiras Haomer

Pesach Day Two
Nisan 16/April 21/Sunday
Last Time to Read Shema: **9:32**
Shachris: **10:00**
Yom Tov Ends: **8:08**

Shevii Shel Pesach
Nisan 21/April 25-26
Thursday Night - Friday 7:15
Don't forget to make an Eiruv 9:29
Tavshilin Erev Yom Tov 10:00
Light Candles Thursday April 25:
Last Time to Read Shema:
Shachris:

Acharon Shel Pesach
Nisan 22/April 26-27
Friday Night - Shabbos
Light Candles Friday April 26
From a Pre-Existing Flame: **7:15**
Shachris: **10:00**
Yizkor: **12:00**
Minchah: **5:15**
(Followed by Moshiach Seudah)
Shabbos & Yom Tov Ends: **8:18**

Achrei Mos
Shabbos Mevarchim Iyar
Nisan 29/May 4
Light Candles Friday May 3: **7:21**
Tehilim: **8:15**
Shachris: **10:15**
Shabbos Ends: **8:24**
Last Time to Read Shema: **9:24**
Avos Perek One

Rosh Chodesh Iyar Day One
Nisan 30/May 5/Sunday

Rosh Chodesh Iyar Day Two
Iyar 1/May 6/Monday

Molad of Iyar

**CONGREGATION LEVI YITZCHOK
CHABAD OF HANCOCK PARK**

356 N. La Brea Avenue
Los Angeles, CA 90036

Return Service Requested

Torah On The Line



To Get Connected, Call:

(323) 939-TORAH

(323) 939-8672

(310) 453-4774

No Computer Ever Needed

Always on Call Always Free

License #0801071

**GROSSMAN
INSURANCE
SERVICES**

is now online at

**INSURANCE
WISEGUYS.COM**

specializing in:

**LIFE
HEALTH
LONG TERM CARE
MEDICARE SUPPS**

1800 400 9949

**EZ ROTH
PLUMBING &
HEATING
INC.
ZALMAN
ROTH
“ALWAYS
HELPFUL
FOR ANY SIT-
UATION”**

**5747 MEL-
ROSE AVE-
NUE**

323 469-5692

**FAX: 323 469-
3736**

Koshering Keilim ~ Hag'alas Keilim

will be done next door to the shul
In the Parking lot of Beis Yehudah, during
the week before Pesach.

There will be Biyur Chametz

at Yeshiva Ohr Elchonon Chabad,
Erev Pesach ~ Friday, Nisan 14, April 19.

MATZAH

As every year the Shul will help people buy
Matzah, for themselves or for Mivtzoim.
Please call and order, let us know what you
need and when you will be picking it up.
(We will provide envelopes and brochures)

Mechiras Chametz ~ Selling the Chometz

Rabbi Shimon Raichik

will be available for selling Chometz daily in
the Morning from 9:00 ~ 10:00 am in the
Shul and a half hour after Ma'ariv in the
Shul beginning on Wednesday, Nisan 5-April
10, or by appointment.

For those who are **leaving town** (New York,
Israel etc) there will be a special Mechiras
Chometz made for them. You must give your
paper to Rabbi Raichik no later than

Wednesday night ~ April 17