

## SPECIAL DAYS IN NISAN

### Nisan 1/March 26/ Thursday Rosh Chodesh Nisan

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 **Nesiim**, 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." (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 Yerushalayim on Rosh Chodesh Av.

Ezra finished his investigation and separated all those who had inter-married. [Ezrah 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 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). "...A Choson and Kalah fast today, even though it's Rosh Chodesh, because it's a day of the death of Tzadikim, the sons of Aharon."

"...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/March 27/Friday**

**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 themselves, 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/March 28/Shabbos**

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/March 30/Monday**

**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]

### **Nisan 7/April 1/Wednesday**

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

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

### **Nisan 8/April 2/Thursday**

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]

### **Nisan 9/April 3/Friday**

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

### **Nisan 10/April 4/Shabbos HaGadol**

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]

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.

### **Nisan 11/April 5/Sunday**

Birthday of the **Rebbe**, 5662 (1902). Chasidim have a custom to say the Rebbe's chapter of Tehilim daily. We begin saying Chapter 119.

"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 Hamaamarim, 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 Hamaamarim 5710].

### **Nisan 13/April 7/Tuesday**

**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 8/Wednesday**  
**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.

**Eruv Tavshilin**

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

**Day of Korban Pesach:** we say the Seder Korbon Pesach—the order of the Pesach offering.

**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).

**First Seder, Wednesday Night**

**Nisan 15/April 9/Thursday**  
**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 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]

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]

**Second Seder Thursday Night**

*We begin counting the Omer on the Second Night of Pesach, Thursday Night.*

**Nisan 16/April 10/Friday**  
**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 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].

**Nisan 17/April 11/Shabbos Chol Hamoed**

We start to say ‘**Visein Brachah**’, in Maariv, Motzei Shabbos.

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 12/Sunday**

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 13/Monday**

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 14/Tuesday**

### **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).

### **Nisan 21/April 15/Wednesday 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]  
Leikes**, student of the Baal Shem Tov, 5559 (1799).

### **Nisan 22/April 16/Thursday 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** after Mincha

### **Nisan 23/April 17/Friday 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 18/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).

**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 Schneerson**, son of R. Yosef Yitzchok of Urvitch, 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.

### **Nisan 25/April 19/Sunday**

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

### **Nisan 26/April 20/Monday**

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

### **Nisan 27/April 21/Tuesday**

Beginning of daily Rambam study, 5744 (1984).

### **Nisan 28/April 22/Wednesday**

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

### **Nisan 29/April 23/Thursday Erev Rosh Chodesh Iyar**

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

### **Nisan 30/April 24/Friday Rosh Chodesh Iyar**

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

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

### **Iyar 1/April 25/Shabbos Rosh Chodesh Iyar Day 2**

---

# Pesach Laws and Customs

Wednesday Night ~ Thursday / April 9~April 16

*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. **Please do it before Erev Pesach, April 10th.**

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. 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 dependant on drinking formula and the formula contains Kitniyos you must make sure that there is no chometz mixed into the ingredients, and you need to use separate utensils and wash it away from the kitchen sink (ie the bathroom sink).

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 where to sell the chometz.

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 chometz.

## 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 Kashered, and how to do it.

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

**Kesherim & Ben David  
Inc.**

Established 1947

Diamonds, Rubies  
& Sapphires



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

**Shomer  
Insurance Agency**

Insurance Specialists

**Joseph Schneerson**

Principal & Broker

4221 Wilshire Blvd. #222  
323 934-8160  
License #0717982  
\*\*\*

**Martin Fishman  
& Assoc. Inc.**

**INSURANCE**

6300 Wilshire Blvd.  
Los Angeles, CA 90048  
Tel: 323 866-0830  
License # 04188981  
\*\*\*

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.

It's advisable to complete all Kashering before Erev Pesach.

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**

**Tuesday Night/Nisan 13/April 7**

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 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, 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, 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**

**Wednesday Morning/Nisan 14/April 8**

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 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 **10:46 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 **10:46 am**.

Chametz must be burnt or destroyed and annulled **before 11:51 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 Siddur, 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.

**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"

Before Midday (**12:55 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.

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.

**Eruv Tavshilin**

The second day of Yom Tov will be on a Friday. Make an Eruv Tavshilin on Erev Yom Tov to prepare food on Yom Tov (Friday) for Shabbos. Take a matzah, at least a Kibiyah (2 oz.) and a food, at least a Kizayis (1 oz.) of fish or meat, say the Bracha, '...Al Mitzvas Eruv' and the declaration 'Bidein' in a language you understand (see Siddur). The Eruv (the matzah and the food must remain intact until you complete all preparations on Friday. The custom is to use the matzah for lechem mishneh for the Friday night and Shabbos day and to eat it Shabbos day meal. Food prepared on Friday for Shabbos must be cooked before candle lighting.

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

**Preparing For The Seder**

Roasting the Zeroah, making the salt water, Maror and Charoses should all be prepared before Yom Tov.

The Chabad Minhag is to use a roasted chicken neck for the Zeroa (shankbone). It must be roasted before Yom Tov. (If you didn't reheat 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 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.

## 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 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 grape juice. If it's difficult to drink grape juice because of its sugar content, please consult a Rav before Pesach how to dilute it.

**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.)

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. (If one has difficulty with eating the Matzo a Rov needs to 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 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 (12:55 a.m.), especially on the First Night. [The Korban Pesach had to be eaten by midnight]. It can be eaten after Chatzos.

We carry candlesticks to the door, and open it for Eliyahu. 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 Thursday Nisan 15/April 9**

We say Shemoneh Esrei for Shalosh Regalim (see Siddur), 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 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.

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

## **Second Night Pesach Thursday Night/Nisan 16/April 9**

Maariv begins with Shir Hamaalos and is followed by 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**

**Thursday Night/Nisan 16/April 9**

No preparations for the Seder or the second day of Yom Tov may be done before **8:02 pm**.

Candle-lighting for the second night of Pesach is after **8:02 p.m.**, from a pre-existing flame. We say “. Lehadlik Ner Shel Yom Tov” and “Shehechyanu”.

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

## **Second Day Pesach**

**Friday/Nisan 16/April 10**

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.

## **Shabbos Chol HaMoed**

**Nissan 17/April 10**

Candle lighting, Friday, April 10, is at **7:04 pm**, from a pre-existing flame. We say the Brachah “...Lehadlik Ner Shel Shabbos Kodesh.”

Before Minchah we say Posach Eliyahu and Yedid Nefesh.

Kabolas Shabbos starts with “Mizmor L'Dovid.” In the last stanza of Lecha Dodi say “B'Simchah.” Say the regular Shabbos Amidah with Ya'aleh V'yavo. If you forget it repeat the Amidah. (See Siddur).

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

We use the Matzo from the Eruv Tavshilin for part of the Lechem Mishna at the Friday night and Shabbos day meals.

At Shachris on Shabbos we say Amidas Shabbos with Ya'aleh V'yavo, and we say half Hallel, and take out two Sifrei Torah. We say the Haftorah of Yechezkel (see Siddur).

Musaf is that of Shalosh Regalim with Shabbos inserts.

Shabbos day Kiddush is said quietly until “Borei P'ri Hagofen.”

At Maariv, Motzei Shabbos, don't forget to say, ‘Atah Chonantanu’ AND ‘V'sein Brachah’ AND ‘Yaaleh V'yavo.’

Regular Havdallah is recited, with a candle and besomin (if you have pesachdik), Vayitein Lechah is recited quietly.

## **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 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 Birachamav 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.

### **V'Sein Brachah**

*We start at Maariv, Motzei Shabbos, Nisan 17, April 11.*

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.

## **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 clothes), haircuts and nail cutting are forbidden.

### **Shevii Shel Pesach**

**Tuesday Night/Nissan 21/April 14**

Candle lighting, Tuesday, April 14 is **7:07 p.m.** We say the Brachah ". . . Lehadlik Ner Shel Yom Tov."

We **DON'T** say "Shehechiyanu" 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**

**Wednesday/Nissan 21/April 15**

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.

### **Acharon Shel Pesach Night**

**Wednesday Night/Nisan 22/April 15**

No preparations for the second day of Yom Tov may be done before **8:09 p.m.** candle-lighting is from a pre-existing flame.

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

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** **Thursday/Nisan 22/April 16**

Yizkor is before Musaf.

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 16th at **8:10 p.m.**

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

## **Isru Chag** **Friday/Nisan 23/April 17**

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.

## **Beir Chametz**

Due to the fact that there will not be a public place to burn your chametz, you should safely burn them in your personal residence if possible. If for any reason you are not able to burn your chametz in the place where you are, then on Erev Pesach you should take the ten pieces out of the bag in the bathroom and carefully flush them down the toilet. The bag and any extras should be placed in the garbage off your property before the time of beir chametz. The same applies to any other chametz that is not covered in the sale. All this should be done and the kol chamira should be said **before 11:51 AM.**

## **Medicines on Pesach**

Concerning medicines, please check the CRC, the Chicago Rabbinical Council. And follow their guidelines. <http://www.crcweb.org/>

## **Birchas Tal**

The first day of Pesach after reciting the Mussaf Shemonah Esrei, we say Tal (the prayer for dew), this could be said even without a minyan. Omit the parts that are only said by the Chazzan

## **Yizkar**

The last day of Pesach Yiskar is recited. You do not need a minyan to say Yizkar

**KosherAnd**

**Freilichen Pesach!**

**Times are for Los Angeles only!**

**This is only a brief overview.  
For any specific questions please  
contact your Rav.**

# 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 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 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 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 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 onto the plate underneath. (See Sicha Shabbos Acharei 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 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 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 Yechidus) 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.

*(Sefer Hasichos Acharon shel Pesach 5700, 1940 p.70)*

Adapted from Sichas of the Rebbe

One of the most moving and dramatic episodes in the book of the Prophets is Yechezkel's vision in the valley of the dry bones, and the great prophecy which G-d commanded him to prophesize there. We read this as the Haftorah on Shabbos Chol HaMoed Pesach.

Techiyas Hamasim is the Thirteenth Principle of Faith, Ani Maamin ....

The passage in question is read in Shul for the Haftorah every Shabbos Chol Hamoed Pesach (the Shabbos which falls in the middle of the week of Pesach). The following excerpts will give some idea of what to expect:

"The hand of HaShem was upon me, and brought me out through the spirit of Hashem, and set me down in the midst of the valley, and it was full of bones. He made me pass them, around and around, and behold, they were many on the surface of the valley and they were very dry. And He said to me: Son of man, can these bones become alive? ... Prophecy concerning these bones, and say to them: O dry bones, listen to the word of Hashem!"

G-d tells Yechezkel to speak to the dry bones as follows:

"Thus, said Hashem to these bones: Behold, I will cause the spirit of life to enter you, and you will live. I will put sinews upon you and I will spread flesh over you and I will cover you with skin, I will endow you with the spirit of life, and you will live; and you will know that I am HaShem."

While Yechezkel was in the midst of prophesying,

"there was a clattering sound, a commotion--the bones came together, bone to its connecting bone. And as I looked, there were sinews upon them, and flesh came up and skin covered them above. The spirit of life came into them, they came alive and

stood up on their feet, an exceedingly great multitude."

G-d tells Yechezkel,

"Son of man, these bones symbolize the entire house of Israel: behold, they are saying: Our bones are dried up, our hope is lost: we are cut off from the fountain of life. Therefore prophesy, and say to them, Thus said HaShem: Indeed, My people. I will open your graves, and bring you to your land of Israel."

Although with this soul shaking vision Yechezkel gives us a glimpse into the Messianic era, the Prophet also affords us a view of our own times. For, allegorically, the dry bones represent the person of every Jew who, having been cut off from his Jewish origins, and having lost all hope of existing in accordance with the Torah, has turned (contrary to the innermost yearnings of his soul!) to a way of life profoundly at odds with Jewish values and teaching. G-d wanted Yechezkel to reaffirm to the millions of Jews who died in Exile that He will bring them back to life and return them to Jerusalem. But He also wanted Yechezkel to be heard by those Jews in whom Torah and Mitzvos--the flesh and blood and muscle of Yiddishkeit--had dried up, leaving nothing but the "dry bones".

Indeed, G-d addresses Yechezkel as "Ben Adam" ("Son of Man"), to arouse our deepest compassion. "You are a human being, a Mensch", says HaShem. "How can you bear to see your brothers and sisters like this and not be moved to speak to them, to help them?!"

Thus, by promising to restore even the dead from their ultimate exile in the valley of death, HaShem wanted us to learn that every Jew has a duty to speak to the "dry bones" Jews among us, to let them know that there is a Jewish way of life which is comely, dignified, modest and pure, full of light, learning, inner strength and brotherly love.

This Jewish way of life, precisely defined in the Torah (written and oral) holds forth the promise of redemption from the grave of exile and cultural and moral assimilation. Today just as in biblical times, Jews look to the Torah for inspiration. As an ideal, as a goal to be realized through daily and life long resolve, dedication and perseverance, to reach for, to live by, by putting its tenets into practice

How do we know G-d wants us to understand Yechezkel as prophesying to the living as well as to the dead? One clue is that in the Torah portion of Kedoshim, the Torah commands us: "Do not stand still when your neighbor's life is in danger." This commandment refers not only to the life of the body, but especially to the life of the spirit. Thus every Jew has a Torah duty to come to his fellow's aid when he sees him drifting away from Jewish values into assimilation or immorality.

But what if that Jew has himself grown up in ignorance or fallen away from Torah? How can such a Jew save his fellow? The Gemorah tells how Rabbi Chiya saved Yiddishkeit from extinction during the darkest days of the Babylonian Exile. He would walk from village to village, looking for Jews, bringing food to the hungry and the orphaned. When he would find children playing in the road, he would choose five groups from the younger ones, and six groups from the older ones, and he would sit down with them and take out scrolls from his bag and learn Torah with them, privately. The younger ones, he taught Chumash--just one Book to each group. The older ones, he taught Mishna--one Division to each youth. And when Rabbi Chiya had taught each child all he knew of that one Chumash or Mishna, he would take leave of them, telling them, "Now go and teach each other and the other children." And he would move on to the next village. "How great are the deeds of Rabbi Chiya!", concludes the Gemorah.

Thus every Jew, no matter how high or how low his own station in life may be, no matter how knowledgeable or ignorant, has to know that he has the power and the ability and the duty to help another Jew come closer to Yiddishkeit. This can be achieved, if by only teaching another Jew the letter "aleph", or by describing to a daughter or a nephew something he saw his grandparents do--something which the daughter or nephew never saw his parents do.

A few years ago, the Rebbe, OB"M, as he stood handing out dollar bills to a long line of hushed visitors, was overheard to respond to the following question from an admiring Baal Teshuva: "Which is more important - to help another Jew come closer to Yiddishkeit, or to strengthen one's own Yiddishkeit?" The Rebbe's immediate reply: "To help another Jew. Because by helping another Jew in his Yiddishkeit, you strengthen your own Yiddishkeit!"

In great part due to the Rebbe's own tireless effort and example, Jewish outreach has become a significant part of Jewish life and practice. However, the time is also at hand when the dry bones themselves are reaching out in search of Torah and Mitzvos. For when the dry-bones of a Jew finally tire of lying in the valley of death, despondent and assimilated, it is a sure sign that, as in the prophecy of Yechezkel, G-d has caused breath to enter him, and sinews and flesh and skin to cover him. It is a sure sign that G-d will bring him speedily and literally now to Jerusalem!

# AMERICA IS NOT DIFFERENT

---

*Selections from the discourses of Rabbi Joseph Isaac Schneerson 80 years ago during the first year after his arrival in the U.S.A. in Adar, 5700.*

*Translated by Professor Abraham Boyarsky of Montreal, Canada*

The previous Lubavitcher Rebbe arrived in America in Adar 5700 (March 1940); behind him lay his destroyed yeshivas and a ravaged Poland. Although the Rebbe was in poor health and broken-hearted about the plight of the Jews in Europe, he was not discouraged. Indeed, as the following excerpts from his sichos (public discourses) of that first year in America demonstrate, he was full of hope and trust in G-d.

On the shores of America, he launched a campaign to transform the spiritual face of the continent. To those who claimed that life was different here, that it was impossible, וְאֵיךְ, to keep Shabbos and Kashrus in America, he replied with the now famous phrase: "America is not different." The previous Rebbe established the first Lubavitcher yeshiva in America just days after his arrival here, and initiated a series of programs which, in the span of a few short years, began to, and still bear fruit, under the guidance and leadership of our Rebbe.

## ***The Ninth Day of Nissan 5700, Lakewood***

### ***What Is A Chossid?***

In regard to the question, "what is a chossid?" there exist many explanations which were presented during various farbrengens a long time ago when I was a child. In my notes of 1894-1895, there is a record of a conversation with my father that took place in 1887 when I was seven years old. My father explained to me that the word chossid does not only apply to the manner in which one prays. He reminded me, as he often did, that I was a born chossid and that I must bear this in mind when I eat, talk, pray and study. In one of my notes I write about the sojourn of my parents in Charkov during the month of Iyar 1887, on their way from Yalta to Lubavitch.

There, on Lag B'Omer, my father addressed a large audience of chassidim concerning the questions, "What is a Chossid?" I was very surprised that fully grown Jews with white beards did not know what a chossid was, and that my father had to tell them.

I could not contain myself and when the Rav, Rabbi Yechezkal Arlazarov, and Rabbi Asher Gratzman joined in a dance with me, I informed them that my father had already told me in the winter what a chossid was, while then he told only now. Rabbi Arlazarov burst into laughter and said to me: "You, your father told what a chossid is, and us he told what a chossid is." As much as I tried, I simply could not comprehend the distinction between a chosidl and a chossid. I took the matter very seriously and could not calm down until I divulged everything to my father... On the train leaving Charkov, my father explained to me the difference between a chosidl and a chossid using the example of a sapling and a large, fruit-bearing tree, which given my age, I understood well.

Years flew by. I went from teacher to teacher, from Rabbi Yekusiel to Rabi Shimshon, and from Rabbi Shimshon to Rabbi Nissan. I spent with the chassidim Rabbi Hendel and Rabbi Abba Tchashniker; I listened to the stories of Rabbi Shmuel Hurwicz, one of the Tzemach Tzedek's chassidim, Rabbi Meyer Mordechai Chairnin and my teacher Rabbi Nissan Skabla. In all these discourses and stories they touched frequently upon the question: "What is a chossid?"

From all these discussions and stories, I developed a rather broad conception of what a chossid is: he is an intellectual, a man of prayer, a man with good character traits, a man who fasts, a man of silence.

In 1896-97, my parents and I lived in Vitzsburg-Bayern. At the Yud Tes Kislev farbrengen, my father spoke about chassidus and the chossid. During that holy, festive occasion, my father related that in 1876-77 he'd had a conversation with Rabbi Yaakov Mordechai Bezplov concerning matters of avoda (service to G-d).

In the course of this discussion, the questions “What is a chossid?” arose. Rabbi Yaakov Mordechai suggested that a chossid is a person who is devoted to the Rebbe. But my father felt that even a person who is bound to the Rebbe with the greatest ties possible may still be lacking as a chossid... The essence of a chossid consists not only of his bond to the Rebbe, but also his commitment to the deeds and activities of the Rebbe.

I explained this to myself by means of the body-soul example. The body is bound up with the soul, but there is more to this union: the body is also committed to the deeds of the soul (by fulfilling its wishes).

During that Yud Tes Kisleve farbrengen my father spoke of an earlier visit by Rabbi Dov Zev Kazevnikov, when they also discussed the questions, “what is a chossid.” Rabbi Dov Zev stated that a chossid is someone who is devoted to the well-being of others. Indeed, this was the guide the old chassidim employed to imbue their children with the feeling of actively seeking the well-being of their fellows. It is for such avoda - service – that one receives the greatest reward.

In connection to such avoda, Rabbi Dov Zev went on to relate some stories about his youth. He was born and raised in a small settlement near Dobrianka (state of Tchernegov). In that settlement there resided great scholars and chassidim who were very knowledgeable in the revealed Torah (Talmud, Shulchan Orach, etc.) and in chassidus.

Rabbi Yoel Zalman, one of the great scholars and chassidim, was his teacher and he inculcated in Rabbi Dov Zev the good trait of being one who actively seeks the well-being of others. At the age of twelve, Rabbi Dov Zev could already learn quite well and was proficient in numerous stories of our sages. In the settlement there also lived many simple people who did not even know the meaning of Hebrew words. Rabbi Dov Zev was very touched by their spiritual plight and decided to arrange for certain times when he would learn siddur with them and recount to them various stories from the Gemorah and Medrash. This went on for three or four years. But it was very difficult, because he could not express himself clearly.

As time went on, speech became more difficult for him, and when his father passed away he began to stutter. Nevertheless, he did not give up.

At the age of seventeen, Rabbi Dov Zev came to Lubavitch to visit the Tzemach Tzedek. During Yechidus with the Tzemach Tzedek, he told the Rebbe about his sessions with the simple Jews and that it was very difficult for him to speak because he stuttered. The Tzemach Tzedek told him to continue his classes and blessed him with special talents for explanation and eloquent speech.

After he left the Tzemach Tzedek, Rabbi Dov Zev could not recognize the change in himself. He began to speak with a fluency he could not believe. On returning home, he repeated the three ma’amorim he had heard from the Rebbe, and everyone was utterly amazed. He was the Rebbe’s golem, he told them; the Maharal of Prague had made a golem of clay, and the Rebbe had created a golem of flesh. We, who remember Rabbi Dov Zev, (as one who had) ‘pearls’ streaming from his mouth, can have a tiny idea of the good reward for a chossid who actively seeks the welfare of others.

## **Shabbos — Chol Hamoed Pesach, 5700**

### ***A Chassidic Farbrengen***

Once a Chassidic gathering was a truly Chassidic event. The inner content of a Chassidic phrase was explained and what could be gleaned from a Chassidic story was discussed in great depth. All this placed chassidim in a purer atmosphere and in a higher spiritual realm. One used to leave such a gathering more observant and smarter, and certainly more refined and spiritually elevated. The atmosphere alone made a person cleaner.

Now, due to some decline in Torah observance in the last years, Chassidic transformed into occasions for strengthening Yiddishkeit. Now, family purity, Shabbos observance, Torah study and the performance of mitzvos are the subjects under discussion. Certainly these matters should be discussed — not only discussed, but acted upon — but, nevertheless, this should not supplant a truly Chassidic, spiritual gathering.

Chassidim should distinguish between two types of gatherings: (a) a gathering whose purpose is to strengthen Yiddishkeit in general and Torah education in particular, (b) a chassidic gathering where the Chassidic spirit finds abundant and frequent expression.

A true Chassidic gathering must overflow with the authentic, unchanged intellectual avoda, striving towards becoming the chossid whom the Alter Rebbe created and whom the Rebbeim in each generation nourished with Torah and guidance in the ways of serving G-d.

Chassidus has not changed and chassidim have not changed. It is only that, from generation to generation, more explanations have been added to facilitate the study of chassidus by lesser intellects. Chassidus and chassidim have not changed, but during the last thirty years, for various reasons, chassidus and chassidim have become “diluted.” There is the essence of chassidus and chassidim, but it is “diluted.” The old, essence-chossid exists; it is only that he has become watered down.

We know that if a liquid or a food has been diluted more than it should be, we cannot simply remove the extra water, because then we will also remove much of the liquid or food with it. There are two diametrically opposite ways in which the extra water can be withdrawn: (a) to boil the liquid or food on a strong fire, or (b) to freeze the liquid or food in a very cold place.

The superfluous Chassidic and chassidim-water must be boiled out by a deep longing nigun (melody) and with a dance expressing ecstatic adherence to G-dliness. The other method entails a “cold” intellectual explanation of the deep, chassidic principles. And this must be the foundation of a true Chassidic gathering: the true Chassidic gathering should be the fiery furnace in which the unnecessary water in chassidus and chassidim is boiled away of the icebox in which it is frozen out.

At a true chassidic gathering, much must be said about service of the heart, not only that it is needed, but how to actually do it.

Older chassidim who learned from old Chassidim must teach the younger chassidim how to pray and the young chassidim must learn from the older chassidim.

The true Chassidic gathering is an inheritance without boundaries. A successful gathering, sooner or later, raises one to the greatest heights, whether in intellectual comprehension or in avoda and sensitivity to G-dliness.

# OUR CONNECTION TO THE REBBE AND HIS CONNECTION TO US IN HONOR OF YUD ALEF NISSAN

BY RABBI SHIMON RAICHIK

---

**A** Chossid needed to ask for a brocha and he couldn't go to his own Rebbe, for his Rebbe was very ill, so he came to Crown Heights to the Rebbe for a brocha. The Rebbe asked him to say a Torah of his Rav. The man made excuses that the Rav was ill and hadn't spoken recently. The Rebbe insisted. So the man said, “The Gemorrah states that Poshei Yisroel (transgressors of Israel) are as full of Mitzvos as a pomegranate. The Rav asked that if the Gemorrah called them Poshei Yisroel how could they have as many Mitzvos as a pomegranate?” So the Rebbe responded that he also has a question on that Gemorrah: If a Jew has as many Mitzvos as a pomegranate, how can the gemorrah call him Poshei Yisroel?

(as recounted by Rabbi Y. Stillman)

**O**ne time Rabbi A.B. was at the Ohel and while he was there he recognized a certain man accompanied by several children, but couldn't recall why he was familiar. The man came to Rabbi B. and said, “You don't recognize me? Once we were in front of the Rebbe's house on Lag B'Omer and the Rebbe was standing by the car and I was holding the car door and I asked for a brocha for a child. So the Rebbe turned to me and said, “What do you want?” So I repeated my request for a brocha for a child. “So why only one, why not many?” responded the Rebbe. The man turned to Rabbi B. and said, “You see all these children? Every Yud Alef Nissan and Gimel Taamuz I bring them to the Rebbe—for this is where they belong.”

(ibid.)

**O**nce on Hoshana Rabba the Rebbe was distributing Lekach and a woman from Florida, who has been deserted by her husband, was in line. The Rebbe inquired about the whereabouts of her husband, calling him by his name Steve. The woman said she doesn't know, but A. B., who was then a shliach in Florida, has contact with him.

The Rebbe asked do you know where A. B. is? The lady said yes, downstairs with another boy (in 770 preparing the platform for Hakafos). The Rebbe sent Rabbi Groner to fetch him with the other bochur. Rabbi Groner didn't tell them where they were going, nor did they time to prepare themselves, until all of a sudden the bochurim were before the rebbe with their shirts awry, hatless and tzitzis flying.

**D**o you know where Steve is?" asked the Rebbe. The bochurim explained that they have some contact with him. "You must see that he is here for Hakafos," insisted the Rebbe. "Okay," agreed the bochurim. As they were leaving, the Rebbe tells Rabbi Groner to inform them that the Rebbe is holding them responsible that Steve should be at Hakafos. They got on the phone and finally located him, and tried to convince him to be in New York for Hakafos. After much effort they finally persuaded him to come.

Following Simchas Torah the Rebbe handed out Kos Shel Brocho. Steve passed, the Rebbe gave him a full bottle and started to speak to him that he should return to his wife, and the Rebbe would help assure the Sholom Bayis. Steve returned to his wife and became a Ba'al Teshuva.

(ibid.)

**A**t a Shluchim Convention, one of the Ba'alei Batim told a story that happened to him at dollars. He came to the Rebbe and the Rebbe was smiling. The man said that he wanted to tell the Rebbe some good news. So he told the Rebbe that we opened a minyan for people without a heritage, and Boruch Hashem we are successful. The Rebbe became very severe and the person realized that he shamed the "Rebbe's children". The Rebbe turned to him and said, "Every Jew has a heritage! Tell them that they are sons of Avrohom, Yitzchok and Yaakov and daughters of Sarah, Rivka, Rochel and Leah. They must learn about their heritage to know it!"

(ibid.)

**W**hen Rabbi Estulin's parents left Russia in 1969, they came to the Rebbe. Once, in Yechidus, his mother started to cry to the Rebbe that she received a letter from her sister, that she and her husband will never leave Russia, they will never be given permission. So the Rebbe replied, if we would rely on the Russian government, you would also never have left Russia, only Hashem made a small miracle, and you left Russia. So tell me, by Hashem is there a difference between a small miracle or a big miracle?

Six months later, Mrs. Estulin's sister and her family were able to settle in Eretz Yisroel.

(As told by Rabbi N. Estulin)

**M**any years ago I was invited to eat upstairs at the Rebbe's table on Shemini Atzeres. (Until Rebbetzin Nechama Dina passed away, the Rebbe, his brother in law—the Rashag—Rabbi Gurary, and a few other Chassidim would eat at the Frierdiker Rebbe's table on Yomim Tovim.) Before the Rebbe came in to the Yom Tov meal some Chassidim asked Rebbetzin Nechama Dina if she would tell some stories about the Rebbe. And she told the following:

Once the Rebbe was by the Frierdiker Rebbe and after they finished speaking the Rebbe left. My husband turned to me and said, "There goes the Tzemach Tzedek."

(As told by Reb Berel Weiss)

**I**n the late '50's a man was instructed in Yechidus, that before he goes into business he should give five thousand dollars to the Rebbe for Tzedakah. At that time it was an immense sum of money and the chossid gave part of it.

In the 1960's his business went bad and he decided to go to Eretz Yisroel. Before his departure he had Yechidus. "If you would have given the five thousand dollars," the Rebbe said, "then I would have gone to R. Yochanan who says, "Give a tenth so that you will become rich— עשר בשביל שתתעשר" (Gemorrah Ta'anis 9a) and I would have demanded from him that he should keep his promise.

(heard from my father, R. Menachem Shmuel Dovid Raichik, HK"m)

**O**nce the Rashag, Rabbi Gurary, OB"m was in Chicago raising funds for the United Lubavitch Yeshivas and at the same time Rabbi Yaakov Yehuda Hecht was in Chicago for his institutions. They were to fly back to New York for Shabbos. A snow storm started and all the airports were shut down. Rabbi Hecht tried vigorously to find a flight back to New York for Shabbos. The Rashag turned to him and said, "We're staying here for Shabbos." Rabbi Hecht asked how he knew. The Rashag replied that last night I spoke with my brother in law, the Rebbe and at the end of the conversation the Rebbe wished me a "Good Shabbos". That made me realize that I wouldn't be in 770 for Shabbos.

(Heard in New York, Sivan, 5757 from one of Anash)



# Nissan 5780 Calendar

CALENDAR TIMES ARE FOR LOS ANGELES

**Rosh Chodesh**  
**Nissan 1/March 26/Thursday**

**Vayikra**  
**Nissan 3/March 28**  
Light Candles Friday March 27: **6:52**  
Shabbos Ends: **7:55**  
Last Time To Read Shema: **9:52**

**Tzav**  
**Shabbos Hagadol**  
**Nissan 10/April 4**  
Light Candles Friday April 3: **6:59**  
Last Time To Read Shema: **9:45**  
Shabbos Ends: **8:03**

**Yud Alef Nissan/April 5/Sunday**  
**Start Saying Chapter 119 in Tehillim**

**Bedikas Chometz**  
**Nissan 13/April 7/Tuesday Night**  
Start Bedikas Chometz After: **7:57**

**Nissan 14/April 8/Wednesday**  
**Fast of the Firstborn**  
  
Finish Eating Chametz By: **10:46**  
Destroy and Annul Chametz **11:51**  
Midday/Chatzos: **12:55**  
Light Yom Tov Candles: **7:03**  
Commence the Seder after: **8:00**  
Midnight: **12:55**

**Pesach Day One**  
**Nissan 15/April 9/Thursday**  
Last Time to Read Shema: **9:41**  
Shacharis:  
Light Candles After  
(From pre-existing flame): **8:02**  
Start Counting Sefiras Haomer

**Pesach Day Two**  
**Nissan 16/April 10/Friday**  
Last Time to Read Shema: **9:40**  
Shacharis:  
Light Shabbos Candles  
From a **Pre-Existing Flame**: **7:04**

**Shabbos Chol Hamoed**  
**Nissan 17/April 11**  
Last Time To Read Shema: **9:40**  
Shabbos Ends: **8:06**

**Shevii Shel Pesach**  
**Nissan 21/April 14-15/**  
**Tuesday Night - Wednesday**  
Light Candles Tuesday April 14: **7:07**

**Acharon Shel Pesach**  
**Nissan 22/April 15 - 16/**  
**Wednesday Night - Thursday**  
Light Candles Wednesday April 15  
From a Pre-Existing Flame After: **8:09**  
Shacharis:  
Yizkor:  
Minchah, then Moshiaich Seudah:  
Yom Tov Ends: **8:10**

**Shemini**  
**Shabbos Mevarchim**  
**Nissan 24/April 18**  
Light Candles Friday April 17: **7:10**  
Tehilim:  
Last Time to Read Shema: **9:35**  
Shachris:  
Shabbos Ends: **8:12**  
*Avos Perek One*

**Tazria-Metzorah**  
**Rosh Chodesh Iyar Day One & Two**  
**Nissan 30/Iyar 1**  
**April 24 & April 25/Friday & Shabbos**  
Light Candles Friday April 24: **7:15**  
Last Time To Read Shema: **9:30**  
Shabbos Ends: **8:17**

**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***

## **EZ ROTH PLUMBING & HEATING INC.**

**ZALMAN ROTH  
“ALWAYS HELPFUL FOR  
ANY SITUATION”**

**5747 MELROSE AVENUE**

**323 469-5692**

**FAX: 323 469-3736**

**LICENSE #741375**

### **Mechiras Keilim**

During this challenging time, it is not always possible to Toivel Keilim, due to the restrictions currently in effect. Many people are making Pesach for the first time and are purchasing new Keilim, making it even more challenging. With this in mind, the Montreal Vaad Haeir set up a system of Mechiras Keilim (selling the utensils, pots, pans, cooking and other appliances, etc.), similar to the sale of Chametz, by selling it to a gentile. This would work with the intention that it is only for a short period of time, 30 days. During this time, one may use these items, which are borrowed from the non-Jew. However, after 30 days, these are then returned to the original ownership of the person that purchased them, and must then be toiveled.

The link for the form is: [www.mk.ca.mechiras-keilim-form/](http://www.mk.ca.mechiras-keilim-form/)

Please note:

- Read all instructions and follow the information.
- The sale takes place on the Eastern Time Zone. Act accordingly!

### **Mechiras Chametz**

Due to the present circumstance and in the best interest for everyone's safety, this year the selling of chametz will be performed online.

While it is preferable to make this transaction in person, nevertheless, due to the situation we are relying on an online mechira. In today's modern world these transactions are considered a valid and reliable form of acquisition.

To sell your chametz please go to: [www.chabadofla.com/sale](http://www.chabadofla.com/sale)

Please note:

- When doing mitzvotim please pass out the above link for others to sell their chametz as well.
- If you want your form to be printed, please fill it out by Tuesday, 13 Nisan/April 7, 3:00 pm.
- The link will be deactivated on Wednesday Erev Pesach at 9:00 am.
- This form is ONLY for those who will be on the West Coast for Pesach. For people in other time zones please go to [www.chabad.org/chametz](http://www.chabad.org/chametz)
- For those people that have the custom to pay the Rabbi in connection with the mechira, payment can be made via Zelle to [rabbisraichik@gmail.com](mailto:rabbisraichik@gmail.com) or via PayPal to [paypal.me/rabbiraichik](https://www.paypal.me/rabbiraichik)

**WISHING EVERYONE A KOSHER, HEALTHY AND FREILICHEN PESACH**