

SPECIAL DAYS IN NISAN

Volume 35, Issue 1

Nisan 1/April 9/ Tuesday
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 Rabbeinu** completed the consecration of **Aharon and his sons**. Aharon brought the first sacrifices. The **Nesi'im** (heads of the tribes), brought sacrifices from the first until the twelfth of 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 Sofrim]: The Nesi'im 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 Nevuchadnetzar, the king of Bavel. [Yechezkel 29:17] We read it as the Haftorah of Parshas Va'era.

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 intermarried. [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 Rabbeinu" 3413 (348 BCE). [Menachos 45a],

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

Yahrtzeit of **Nadav and Avihu**, 2449 (1312 BCE). "...A Chosson and Kallah 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 should make the blessing:

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".

"[One makes the blessing] only the first time he sees them in the year". [Alter Rebbe, Seder Birchos HaNehenin 12:14]

Nisan 2/April 10/Wednesday

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

"...There were nine red heifers from the time they were commanded to observe this Mitzvah until the Second Beis HaMikdash was destroyed: Moshe Rabbeinu did the first, **Ezra** did the second; there were seven after Ezra, and the tenth will be done by **Melech HaMashiach**, may he quickly be revealed, Amen, may it be His will." [Rambam, Hilchos Parah Adumah 3:4]

Yahrtzeit 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 Yahrtzeit 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 the 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 11/Thursday

Yahrtzeit 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 13/Shabbos

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

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

Yahrtzeit 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 15/Monday

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

Yahrtzeit of **R. Yitzchok of Dravitch**, student of the Ba'al Shem Tov, 5504 (1744).

Nisan 8/April 16/Tuesday

Yahrtzeit 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).

Yahrtzeit of **R. Ya'akov Tzvi Yales** of Premezyl, Kabbalist and Talmudist, author of Melo Haro'im and Kehilas Ya'akov, 5585 (1825).

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

Nisan 9/April 17/Wednesday

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

Nisan 10/April 18/Thursday

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

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

Nisan 11/April 19/Friday

Birthday of the **Rebbe**, 5662 (1902). Chasidim have a custom to say the Rebbe's chapter of Tehillim daily. We begin saying Chapter 123.

"The Frierdiker 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." [Sichah, Shabbos Mevarchim Av, 5710]

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

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

Yahrtzeit of **R. Yeshayahu Hurwitz**, Kabbalist, author of Shnei Luchos Habris, ("SheLaH"), 5390 (1630).

Before the Alter Rebbe traveled to the Mezritcher Magid, he knew all of the Sh'nei 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 HaMa'amarim, 5708] He organized a Minyan according to the practices of the SheLaH. [Sefer Hasichos, 5705] The Alter Rebbe said he had taken much from him (in Chassidus). [Sefer HaMa'amarim 5710]

Nisan 12/April 20

Shabbos HaGadol

On the Shabbos before Pesach the Jews in Mitzrayim took lambs for the Korban Pesach. The Egyptians gathered and asked the Jews what they were doing. They answered that HaShem had commanded them to use the lambs as a sacrifice, after which HaShem would kill the firstborn Egyptians. The firstborn Egyptians went to their parents and Pharaoh to ask that the Jews be sent out. When they refused, it caused a war between the 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 13/April 21/Sunday

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, 3404 (357 BCE). [Esther 3:12,

4:16]

Yahrtzeit 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).

Yahrtzeit of **R. Moshe Alshich**, Darshan of Tzfas, author of Toras Moshe, in Tzfas, 5358 (1598)

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

Nisan 14/April 22/Monday
Erev Pesach

Ta'anis B'chorim: 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.
Yahrtzeit 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. Moshe b. Maimon, the Rambam**, in Cordova, Spain 4895 (1135).

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

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

First Seder, Monday Night

Nisan 15/April 23/Tuesday
First Day of Pesach

Yetzias Mitzrayim, 2448 (1313 BCE).

We pray for dew and begin to say

“Morid HaTol” 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 Ya'akov**, blessing 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 Sancheiriv 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, Tuesday Night.

Second Seder **Tuesday Night**

Nisan 16/April 24/Wednesday
Second day of Pesach

Birth of **Levi** son of Ya'akov Avinu, 2195 (1566 BCE) and his Yahrtzeit. [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]

Yahrtzeit 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. Ya'akov Yisroel of Czerkass, who had no sons.]

We start to say 'V'sein Brachah', in Ma'ariv, Motzo'ei Yom Tov, Nisan 17, April 24, Wednesday Night.

Nisan 17/April 25/Thursday
Yahrtzeit of **R. Yisroel Noach of Niezhin**, fourth son of the Tzemach Tzedek, 5643 (1883).

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

Nisan 18/April 26/Friday
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 27/
Shabbos Chol HaMoed
Yahrtzeit of **R. Yehoshua Falk**, author of Me'iras Einayim and Derishah and Perishah on the Tur, 5374 (1614).

Yahrtzeit of **R. Aharon of Karlin**, student of the Mezritcher Magid, colleague of the Alter Rebbe, 5532,

(1772).

Nisan 20/April 28/Sunday
Erev Yom Tov

Yahrtzeit 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]

Yahrtzeit 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 29/Monday
Shevi’i Shel Pesach

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

Seventh day of **Moshe** at the burning bush; he agreed to speak to Pharaoh, 2447 (1314 BCE). [Rabbeinu Bachya Al HaTorah]

Kriyas Yam Suf: Splitting of the Sea, 2448 (1313 BCE).
Moshe and B’nei Yisrael sang the Shirah. [Sotah 12b]

Yahrtzeit of **R. Dovid Leikes**, student of the Ba’al Shem Tov, 5559 (1799).

Nisan 22/April 30/Tuesday
Acharon Shel Pesach
Yizkor

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

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

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

Moshiach Seudah
Nisan 23/May 1/Wednesday

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 **Ya’akov**.

Nisan 24/May 2/Thursday

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.

Yahrtzeit of **R. Schneur Zalman Mordechai Schneerson**, son of R. Yosef Yitzchok of Orvutch, 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/May 3/Friday

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

Nisan 26/May 4/Shabbos
Shabbos Mevarchin Iyar

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

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

Nisan 27/May 5/Sunday

Beginning of daily Rambam study, 5744 (1984).

Nisan 28/May 6/Monday

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

Nisan 29/May 7/Tuesday
Erev Rosh Chodesh Iyar

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

Nisan 30/May 8/Wednesday
Rosh Chodesh Iyar

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

Yahrtzeit of **R. Ya’akov Emden**, 5536 (1776).

May 9/Thursday
Rosh Chodesh Iyar Day 2

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 Sh'murah Matzohh, and making sure they have a Seder.

There is no reason to wait until the last minute to sell your Chametz, please do it before Monday, Erev Pesach, April 22.

Buy hand-baked Sh'murah Matzohh 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 Pesach'dik 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 from Kitniyos (i.e. Peanut Oil). Therefore make sure when you purchase items for Pesach that they do not contain Kitniyos.

If you have a child that is dependent 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 (i.e. the bathroom sink).

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

Sidurim and Benchers used on the table throughout the year should be put away with the Chametz. It's advisable to have Pesach'dik Siddurim and Benchers.

If you leave home before Pesach you must do Bedikas Chametz the night before you leave. Consult a Rav about details of Bedikas & M'chiras 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 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 Kasherred, and how to do it.

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

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

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 Kasherred and covered or changed.

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Stainless steel sinks may be Kasherred (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 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 chametz'dik food have to be kasherred for Pesach or not worn when preparing Pesach foods.

Bedikas Chametz Search For Chametz

Sunday Night/Nisan 14/April 21

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

If you daven Ma'ariv 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 is 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

Monday Morning/Nisan 14/April 22

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 B'chorim (firstborns), so that they may eat. All

firstborn males (of either or both parents) fast, to commemorate HaShem's miracle of saving the firstborn 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 Matzohh. You can eat Chametz until **10:37am**. 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 **10:37am**.

Chametz must be burnt and annulled **before 11:44 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.

Before midday (**12:52pm**) 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.

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 piece of chicken neck for the Zeroa (shank bone). 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 Ro-

maine 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 at the Seder to avoid errors.

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

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

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

We use three Sh'murah Matzos 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 Matzoh covers are made with pockets for this.)

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

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

If this isn't possible, drink more than half. (This is true for the first three cups. For the fourth, drink an entire Revi'is, to say the B'rachah '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 Matzoh is a K'zayis [one ounce], approximately half a hand-made Matzoh and three quarters of a machine-made Matzoh. We eat Matzohh three times during the Seder: each time, each K'zayis should be eaten within four minutes. (If this is not possible within seven minutes.)

The Matzoh 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 at 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 Matzoh, Koreich and Afikomen. Reclining on your right side, face or back isn't reclining. Women don't recline.

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

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

Throughout Pesach (except the last day) we don't wet the Matzos. Matzos on the table are kept covered. Before pouring liquids at the table, make sure no Matzoh 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 (**12:51 a.m.**), especially on the First Night. [The Korban Pesach had to be eaten by midnight.] It can be eaten after Chatzos.

We carry a candlestick to the door, and open it for Eliyahu HaNavi. Minhag Chabad is not to stand for 'Sh'foch' (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

Tuesday/Nisan 15/April 23

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 begin saying '**Morid HaTal**' (instead of 'Mashiv Haru'ach Umorid HaGeshem').

We begin to say it in 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

Tuesday Night/Nisan 16/April 23

Ma'ariv begins with Shir Hama'alos and is followed by Hallel.

Sefiras HaOmer

We begin to count the Omer at the end of Ma'ariv, 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 Ma'ariv but remember during the night, count with a B'rachah.

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

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

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

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 B'rachah that night.

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

Second Seder

Tuesday Night/Nisan 16/April 23

No preparations for the Seder or the second day of Yom Tov may be done before **8:16pm**.

Candle-lighting for the second night of Pesach is after **8:16 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 Shema al HaMitah is the same as for every Yom Tov.

Second Day Pesach **Wednesday/Nisan 16/April 24**

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 B'rachah

We start at Ma'ariv, Wednesday Night, Motzoei Yom Tov, Nisan 17, April 24.

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

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

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

Ya'aleh V'Yavo in Shemoneh Esrei

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

If you forget "Ya'aleh V'yavo" 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 "Ya'aleh V'yavo" and continue "V'sechezenah".

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

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

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

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

These laws apply to Shacharis, Minchah and Ma'ariv of Chol HaMoed.

Ya'aleh V'Yavo In Bentching

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

If you remember after the word 'Baruch' of the fourth B'rachah, 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 Ya'aleh 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.

Shabbos Chol HaMoed

Nisan 19/April 27

If you have an **Eruv Chatzeiros**, you should remake it for the year, on **Friday, April 26**, see Siddur. Say it in English, if you don't understand Aramaic.

Candle-lighting, Friday, April 26 is at **7:16 p.m.** We say the B'rachah "...L'hadlik 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 Lechah 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.

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 Ma’ariv, Motzoei Shabbos, don’t forget to say, ‘Atah Chonantanu’ AND ‘V’sein B’rachah’ AND ‘Ya’aleh V’Yavo.’

Regular Havdalah is recited, with a candle and besomim (if you have Pesach’dik), V’yiten Lecha is recited quietly.

Shevi’i Shel Pesach

Sunday Night/Nisan 21/April 28

Candle-lighting, Sunday, April 28 is **7:18 p.m.** We say the B’rachah “. . . L’hadlik 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 Shevi’i Shel Pesach (the seventh night) to learn Torah.

Shevi’i Shel Pesach Day

Monday/Nisan 21/April 29

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

Monday Night/Nisan 22/April 29

No preparations for the second day of Yom Tov may be done before **8:21p.m.** the candles are lit 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 Matzoh covered, and we make a point of eating Gebroks [wet Matzoh].

Acharon Shel Pesach

Tuesday/Nisan 22/April 30

Yizkor is said before Musaf.

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

“The Ba’al 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.” (Footnote in the English Hayom Yom, p. 47)

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

Pesach ends April 30th at **8:21p.m.**

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

Isru Chag

Wednesday/Nisan 23/May 1

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.



323-313-0636

A Kosher and Freilichen Pesach!

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

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

MINHAGIM FOR PESACH

As everyone is preparing for Pesach there are lots of Halochos and Minhagim we should be aware of. Every Minhag has to be based in Halachah and there is no basis to have Minhagim which have no base in Halochah. On the other hand we can't be lenient with the Minhagim which we do have.

There's a story told that once someone came to the Rebbe RaShaB and told him how great machine Matzoh is. The Rebbe RaShaB responded with a story:

Once Czar Nicholas wanted to see what a Bris was so he disguised himself and went to see a Bris being performed. He saw the Mohel washing his hands with alcohol, cleaning the knife, and making sure that everything was clean and sterilized. After the Bris was done, the Czar saw the Metzizah — how the Mohel sucks out the blood with his mouth. The Czar said: "everything is fine and good, but do you have to eat from it?"

The Rebbe RaShaB explained: Things can be fine and good, but not everything that is kosher for Pesach do we have to eat.

Especially in our times where Baruch Hashem we are living in a country where we can buy more on Pesach than all year round, even non Gebrochts. This story gives us a guideline as to how to conduct ourselves. There is a custom by Yidden that on Pesach we are more careful than the entire year because of the strictness of Pesach. As Lubavitchers we are careful not to eat Gebrochts, Ginger, Cinnamon, and Kosher L'Pesach Mashke. Some are also careful not to eat radish and garlic.

The Frierdiker Rebbe says (in Sefer HaSichos 5703 page 64), that when his father would eat Matzoh he wouldn't eat any other food or drink with it. But, he would eat Matzoh with milk or wine that was so guarded that not even a drop of water went into the wine or milk.

We see from here that the Rebbeim did eat dairy. It's not a custom of Chabad not to eat dairy products. With that said, we don't have to eat every dairy product that's Kosher for Pesach. In today's times, all milk and cheeses are processed and contain some water, therefore, to dip Matzoh in wine or milk or to toast cheese on Matzoh is not okay if you're careful with Gebrochts.

The Rebbe RaShaB was so careful that when he bought produce for Pesach, didn't buy in a store that sold Chametz. You shouldn't buy in a store that has Chametz right near the Pesach food. If the store does sell Chametz, make sure the counter is covered before you put your Pesach food down on it.

PESACH WITH THE REBBE

BY RABBI SHIMON RAICHIK OB" M

Many of the following descriptions of the Rebbe's hanhaga during the Seder were taken from HaMelech Bi'mesibo, 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 mayim shelanu (the water for the matzohh baking) would be drawn the day before the baking, before sunset. The Beis Nisan matzohs were generally sent to Eretz Yisroel. In later years these matzos were also sent to Shluchim in other cities. From the Beis Nissan baking, matzoh was also taken upstairs to be used by the Rebbetzin Nechama Dina A"H, and by all those who ate in the Frierdiker Rebbe's home which was on the second floor of 770. The Erev Pesach matzohs were given out by the Rebbe. The Rebbe himself ate only from the first batch of the first baking of the Erev Pesach Matzohs.

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 Levitin, 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 matzoh. Reb Hendel Lieberman would not take his matzoh by himself; he would ask the Rebbe to give him a matzoh. Once when a person took a matzoh 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 in 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, matzohh and becher upstairs for him. The Rebbe would bring his Haggadah and the Siddur HaAri Za"L to the Seder. During the Seder the Rebbe would consult the Siddur HaAri Za"L. 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 chiddushim 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 9:00pm. The Rebbe would first go to the Yeshivah dining hall to see each bochur and inspect his Seder plate. He would give them a brochoh. In later years he would also go to Hadar HaTorah, Machon Chanah, and to several other Sedorim before beginning 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 marror 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 marror, 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 Koreich.

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

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 Chanah, and other women. After the Seder the Rebbe would walk his

mother home.

Reb Ya'akov 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 Ya'akov 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 Sichah Shabbos Acharei 5746 (1986), pg. 181.) He would pick it up with his right hand, put it in his left hand, and then place it in the palm of his right hand, with his fingers touching the becher. At any time during the Seder that the Rebbe would pick up and hold the becher, he would do so in this fashion.

Urchatz; the Rebbe would say it and read the explanation, and at the same time say karpas and its explanation without pausing (making a hefsek) between the two. Before Rachtzah the Rebbe would quietly recite all the Simanei Seder with all the halachas till after Koreich in order not to make a hefsek before Koreich. 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 karpas, the Rebbe would cut part of the onion and eat the piece but would not put the rest back on the Kairah (as the Rebbe has written in the Haggadah). The Rebbe would add some salt to the salt water before dipping the karpas, and then dip three times.

For Yachatz, the Rebbe writes in the Reshimos #5, pgs. 19-21, that the Frierdiker Rebbe would take the Afikomon 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 Mah Nishtanah, the Rebbe would move the Kairah a little to the side and cover the matzos. After the Mah Nishtanah was said, it was the custom of the Frierdiker Rebbe to

say the Mah Nishtanah 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. (Hisva'adus 5740 (1980) p. 698)

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

At the part of Rabban Gamliel when he would say Pesach, Matzoh and Maror, the Rebbe would look at the matzoh and the marror on the Kairah. (Some remember that he would touch the matzoh and the marror.)

The custom in the Rebbe's house was to hold the second and third matzos with the cloth while saying Matzoh Zu. During Maror Zeh, the Rebbe would put his right hand on the marror 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 matzoh 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 as well) 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 spoonsful 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 Elyahu'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.

given only to one's family. The Rebbe answered, "These are the children of my household, and therefore I gave them from my afikomon."

The benching for the Seder was always led by Reb Ya'akov 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 and only then would they continue with the Haggadah. After the passing of Rebbetzin Chaya Mushka, for the first time, the Rebbe himself would go down with a candle for the opening of the door for Eliyahu and saying Sh'foch Chamascha. 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 the wine was poured back 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 his eyes.

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

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

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

That year, the first group of bochurim/Shluchim came back from Australia, after two years. They had the special privilege of participating in the end of the Rebbe's Seder. At the first night's Seder, they came having already eaten the afikomon. The Rebbe asked them if they had eaten the afikomon. 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 Haggadahs should be brought for them. The Rebbe gave the shluchim from his own afikomen with some other matzoh, covered with a napkin. The next day, the RaShaG asked the Rebbe why he had given the afikomon to the Shluchim, since it says that afikomon should be

ACHARON SHEL PESACH IN 5666 (1906)

Following is an excerpt from a Farbrengen the Frierdiker 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 Yeshivah.

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 on 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 Moshiach'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, Chanah 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 Chanah 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 Aharon) 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 Aharon 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 their 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 he put me (R. Zalman Aharon) on the left and covered us both with the Zeyde's tallis. The Tzemach Tzedek 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 neshomos of our great grandparents are *meilitz yosher* (pleading the case) for their descendants, and therefore we mention their neshomos and [pledge to] give Tzedakah.

Great Tzaddikim like Zeyde (the Tzemach Tzedek) see the neshomos of their parents, and our father said that today Zeyde saw the neshomoh of his mother (Rebbetzin Devorah Leah) and the neshomoh 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 Ba'al 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

PESACH IN LUBAVITCH

Guests in Lubavitch weren't permitted to attend the Tzemach Tzedek's Seder. There was only a minyan of specific people, as well as family. All guests were provided for by the Rebbe's household. On Erev Pesach they received wine, Charoses, Maror and Erev Pesach Matzos.

Once, R. Yekusiel Leipler came for Pesach (he had no set time to come to Lubavitch, and would come when he felt the impulse or necessity). That year there were many guests; so on the night of Bedikas Chametz deliveries were made to all the Orchim to provide them with their needs for the Sedarim, except the Matzoh which was baked Erev Yom Tov.

R. Yekusiel was very involved with Bedikas Chametz, in its physical and spiritual senses. A messenger arrived and told him that the Rebbe sent him food. R. Yekusiel was certain whatever he received from the Rebbe was connected to the Avodah in which he was then involved. Surely this food from the Rebbe's house would help him to check for his Chametz. He combined the wine, Maror and Charoses and ate them.

On Pesach, in the middle of the seder, R. Yekusiel said he had nothing for the Seder. The Tzemach Tzedek questioned the servants. The messenger described where R. Yekusiel was and what the package looked like. R. Yekusiel remembered he'd been in the middle of Bedikas Chametz. "I received it! In fact, you really revived me and saved me!" The Tzemach Tzedek said a place should be set at the Seder for R. Yekusiel.

Afterward R. Yekusiel said he had spiritual work to do for the next fifteen years from what he gained at the Tzemach Tzedek's Seder.

(Sefer HaSichos, 5696 (1936) P. 230)

The Rebbe, (Shlita), explained that when you receive something you must take it and utilize it right away.

(Sichah Shabbos Hagadol, 5774)

Rabbi Ya'akov Landau told this: Once Rebbetzin Sterna Sarah said, "We must do Bedikas Chametz in

the room where we'll store Pesach foods." It was the night of Rosh Chodesh Nisan. The Rebbe RaShaB said that since the walls weren't cleaned earlier, everything should be removed and the walls cleaned. The Rebbetzin asked me to do Bedikas Chometz before everything was returned. I asked the Rebbe, "Why am I searching now?"

The Rebbe answered, "Generally when a room is cleaned for Pesach we forget to make Bedikas Chametz and later when we search [on the night before Pesach] it isn't a true Bedikah; many things are laying around, here an onion, here something else [in preparation for Pesach]."

When not in Lubavitch, the Rebbe RaShaB would write to the servants to tell them to do Bedikas Chametz (without a Brachah) when they cleaned for Pesach.

Once before Bedikas Chametz the Frierdiker Rebbe told this: In 5525 [1765], when the Alter Rebbe came back from the Mezritcher Magid 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 Mezritch into actual practice. Bedikas Chametz took him all night, though he lived in one room.

[Sefer HaSichos 5698, p. 265]

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 Chometz could have been in my father's pockets...?" commented the Frierdiker 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]

R. Aizik Homiler was a Chasid 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]

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 Hagadah, 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 Chaya Mushka calmly went to her father, the Mitteler Rebbe and told him that the Tzemach Tzedek had fainted.

R. Hillel realized that the Tzemach Tzedek’s children weren’t alarmed. R. Zalman, the Mitteler Rebbe’s servant, came with a handkerchief and put it by the Tzemach Tzedek’s face. He awoke and continued the Seder.

[Sefer HaSichos, 5696 (1936) p. 231]

The Rebbe RaShaB told, that when he was a small child in 5525 (1865), his father, the Rebbe MaHa-RaSh, took him and his brother to the Tzemach

Tzedek, on Shevi’i 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 Shevi’i 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 Ma’amar, “Veheinif” that he had heard from the Alter Rebbe [now 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 D'veikus...

[The Rebbe Shlita said in 5748 “splitting one’s own Yam means annulling anything that covers and conceals.]

Among the Alter Rebbe’s Chasidim were three doctors. One lived in Riga. After Pesach he was sent leftovers from the Alter Rebbe’s third Matzoh, 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 Chasid administered his medicine and the patient became well. A specialist asked the Chasid how he did this. The Chasid 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 5784 Calendar

CALENDAR TIMES ARE FOR LOS ANGELES

Rosh Chodesh
Nisan 1/April 9/Tuesday

Tazria
Nisan 5/April 13
Light Candles Friday April 12: **7:05**
Shabbos Ends: **8:08**
Last Time To Read Shema: **9:37**

Yud Alef Nisan/April 19/Friday
Start Saying Chapter 123 in Tehillim

Metzora
Shabbos HaGadol
Nisan 12/April 20
Light Candles Friday April 19: **7:10**
Shabbos Ends: **8:13**
Last Time To Read Shema: **9:32**

Bedikas Chametz
Nisan 13/April 21/Sunday Night
Start Bedikah After: **7:57**

Nisan 14/April 22/Monday
Fast of the Firstborn
Erev Pesach
Finish Eating Chametz By: **10:37**
Burn & Annul Chametz By: **11:44**
Chatzos: **12:52**
Light Yom Tov Candles: **7:13**
Finish Eating Afikomen By: **12:51**

Pesach Day One
Nisan 15/April 23/Tuesday
Last Time to Read Shema: **9:29**
From a Pre-Existing Flame After: **8:16**
Start Counting Sefiras Haomer

Pesach Day Two
Nisan 16/April 24/Wednesday
Last Time to Read Shema: **9:28**
Yom Tov Ends: **8:16**

Shabbos Chol HaMoed
Nisan 19/April 27
Light Candles Friday April 26: **7:16**
Shabbos Ends: **8:19**
Last Time To Read Shema: **9:27**

Shevi'i Shel Pesach
Nisan 21/April 28-29
Sunday Night - Monday
Light Candles Sunday April 28: **7:18**
Last Time to Read Shema: **9:26**

Acharon Shel Pesach
Nisan 22/April 29-30
Monday Night - Tuesday
Light Candles Monday April 28
From a Pre-Existing Flame After: **8:21**
Yizkor: **12:00**
Minchah: **5:30**
(Followed by Moshiach Seudah)
Yom Tov Ends: **8:21**

Acharei
Shabbos Mevorchim
Nisan 26/May 4
Light Candles Friday May 3: **7:21**
Shabbos Ends: **8:24**
Last Time to Read Shema: **9:23**
Avos Perek One

Rosh Chodesh Iyar Day One
Nisan 30/May 8/Wednesday

Rosh Chodesh Iyar Day Two
Iyar 1/May 9/Thursday

Molad of Iyar
Wednesday/May 8
11:41am (8 *chalakim*)

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