

SPECIAL DAYS IN NISAN

Nisan 1/March 19/ 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 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 Soferim]: 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 in the Haftorah of Parshas Va'eira.

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. [Ezra 10:17]



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

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

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

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

Nisan 2/March 20/Friday

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 Yeshivah 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/March 21/Shabbos

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

Nisan 5/March 23/Monday

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/March 25/Wednesday

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/March 26/Thursday

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. Yaakov Tzvi Yales** of Premezyl, Kabbalist and Talmudist, author of Melo HaRo'im 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/March 27/Friday

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

Nisan 10/March 28/Shabbos HaGadol

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]

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

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

Nisan 11/March 29/Sunday

Birthday of the **Rebbe**, 5662 (1902). Chassidim have a custom to say the Rebbe's chapter of Tehillim daily. We begin saying Chapter 125.

"The Friediker Rebbe said, 'Every Chassid should say a chapter of Tehillim every day, so that the merit of the Rebbe'im 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 Mevorchim Av, 5710]

Communal B'ris of **B'nei Yisrael**, upon entering Eretz Yisrael, for all Jews who were 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 Sh'nei 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 13/March 31/Tuesday

Bedikas Chometz - the formal search for Chometz is tonight.

B'ris 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)

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 1/Wednesday
Erev Pesach

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

Burning Chametz in the morning.

Eruv Tavshilin

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

Day of Korban Pesach: We say the Seder Korban Pesach—the order of the Pesach offering.

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 Yonason b. Uziel).

First Seder, Wednesday Night

Nisan 15/April 2/Thursday
First Day of Pesach

Yetzias Mitzrayim, 2448 (1313 BCE).

We pray for dew and begin to say “Morid Hatol” at Musaf.

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

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

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

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

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

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

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

Fall of Sisera. [Shoftim 4:1]

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

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

Second Seder **Thursday Night**

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

Nisan 16/April 3/Friday
Second day of Pesach

Birth of **Levi** son of Yaakov Avinu, 2195 (1566 BCE) and his Yahrtzeit. [Yalkut Shimon, 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 re-dedication 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. Nuchum, son of the Mitteler Rebbe, 5680 (1920). [The name Twerski was from his maternal grandfather, R. Yaakov Yisroel of Czerkass, who had no sons].

Nisan 17/April 4/Shabbos Chol HaMo'ed

We start to say ‘**V'sein B'rachah**’, in Maariv, Motzo'ei Shabbos.

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

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

Nisan 18/April 5/Sunday

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

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

Nisan 19/April 6/Monday

Yahrtzeit of **R. Yehoshua Falk**, author of Meiras 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 7/Tuesday

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 Z”L...and R. Hai Gaon” [Shaar Hakolel]. “In any -thing 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 8/Wednesday

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]

Nisan 22/April 9/Thursday

Acharon Shel Pesach

Yizkor

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

Yehoshua began 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 after Mincha

Nisan 23/April 10/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.

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

Nisan 24/April 11/Shabbos

Shabbos Mevorchim Iyar

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

Jews stopped 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 Ovruch, 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 12/Sunday

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

Nisan 26/April 13/Monday

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

Nisan 27/April 14/Tuesday

Beginning of daily Rambam study, 5744 (1984).

Nisan 28/April 15/Wednesday

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

Nisan 29/April 16/Thursday

Erev Rosh Chodesh Iyar

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

Nisan 30/April 17/Friday

Rosh Chodesh Iyar

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

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

Iyar 1/April 18/Shabbos

Rosh Chodesh Iyar Day 2

Pesach Laws and Customs

Wednesday Night ~ Thursday / April 1~April 9

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 Matzoh 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 1st.**

Buy hand-baked Shemurah Matzoh 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 get 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 (i.e. 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 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 them away from the kitchen sink (i.e. the bathroom sink).

Siddurim and Bentchers used on the table throughout the year, should be put away with the Chametz. It's advisable to have Pesach'dik Siddurim 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, sinks, stoves, or 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:

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“Libun” (fire) and “Hagalah” (purging in boiling water). Things to be Kasherred by Hagalah must be spotlessly clean and without any rust. They should 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 use 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

Tuesday Night/Nisan 13/April 1

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 Pesach’dik. 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 be-

fore Bedikas Chametz.

Before the search, put ten pieces of hard Chametz, wrapped up, 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 B'rachah (see Siddur). Don't speak between the B'rachah 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

Wednesday Morning/Nisan 14/April 1

We 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 to do so.

On Erev Pesach it's forbidden to eat Matzoh. You can eat Chametz until **10:50am**. 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 **10:50am**.

Chametz must be burnt or destroyed and annulled **before 11:53am. After that time you must burn the Chametz, because the annulment doesn't work.**

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

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.

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"For All Your Notary

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

Before midday (**12:57pm**) 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 Matzoh, at least a K'beiyah (2 oz.) and a fully cooked food, at least a K'zayis (1 oz.) of fish or meat, say the Bracha, '...Al Mitz-vas Eruv' and the declaration 'B'dein' in a language you understand (see Siddur). The Eruv (the Matzoh and the food) must remain intact until you complete all preparations on Friday. The custom is to use the Matzoh 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 matzoh, not chometz!). Say it in English, if you don't understand Aramaic.

Preparing for the Seder

Roasting the Zera, 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 Zera (shank bone). It must be roasted before Yom Tov. (If you didn't roast it before Yom Tov, use a cooked chicken neck). The Frierdiker 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 Hala-chos 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 that the children won't fall asleep during the Seder.

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

We use three Shemurah 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 be able to say the after-B'rachah 'Al Hagefen').

It's better to use smaller cups of minimum size, so that 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 Matzoh is a K'zayis [one ounce], approximately half a hand-made Matzoh and three quarters of a machine-made Matzoh. We eat Matzoh 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. (If one has difficulty with eating the Matzoh, 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 direc-

tion of one's seat.

We announce and explain the Simanei HaSeder (Signs 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 Afikomon. 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 "Rabbon 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 about 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 (**12:56 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 HaNovi. 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 K'riyas Shema and 'HaMapil', since it's Leil Shimurim, the night of HaShem's protection.

First Day of Pesach Thursday Nisan 15/April 2

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

Before Musaf on the first day of Pesach, the Sha-

mash announces that we begin saying 'Morid HaTol' (instead of 'Mashiv HaRuach Umorid HaGeshem').

We begin to say it at Musaf.

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

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

If you recall saying 'Morid HaGeshem' after finishing 'MeChayeh Hameisim', start the Shemoneh Esrei over from the beginning.

If you didn't daven Shacharis yet (and aren't davening with another Minyan), but heard the Shamash announce 'Morid Hatol', say 'Morid Hatol' 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 2

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 B'rachah 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 **Thursday Night/Nisan 16/April 3**

No preparations for the Seder or the second day of Yom Tov may be done before **7:59 pm.**

Candle-lighting for the second night of Pesach is **after 7:59 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. K'rias Shema al HaMitah is the same as for every Yom Tov.

Second Day Pesach **Friday/Nisan 16/April 3**

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 4**

Candle lighting, Friday, April 10, is at **6:58 pm. from a pre-existing flame.** We say the B'rachah "...Lehadlik Ner Shel Shabbos Kodesh."

Before Minchah we say Posach Eliyahu and Ye-did Nefesh.

Kabolas Shabbos starts with "Mizmor L'Dovid." In the last stanza of Lecha Dodi say "B'Simchah (instead of "B'Rinah")." 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 Matzoh from the Eruv Tavshilin for part of the Lechem Mishnah 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 Haftarah 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, Motzo'ei Shabbos, remember 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), VeYiten Lecha is recited quietly.

Ya'aleh V'Yavo in Shemoneh Esrei We say "Ya'aleh V'Yavo" before modim 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 B'rachah, 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 during 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 Birchas HaMazon over; on Chol HaMoed, **don't** repeat the Bentching.

V'Sein B'rachah

We start at Ma'ariv, Motzo'ei Shabbos, Nisan 17, April 4.

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

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

If you realized you said "V'Sein Tal Umatar" after finishing Shemoneh Esrei, (and you already said the second 'Yiheyu L'Ratzon') repeat the Shemoneh Esrei.

Chol Hamoed

We don't wear Tefillin on Chol HaMoed.

In Shacharis, don't say Mizmor L'Sodah. (The Korban Todah was Chametz!) We Daven the weekday Shemoneh Esrei with Ya'aleh V'Yavo.

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

We're obligated to rejoice on Chol HaMoed like on Yom Tov. Men drink an extra cup of wine. It is also proper to eat meat.

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

Shevi'i Shel Pesach

Tuesday Night/Nissan 21/April 7

Candle lighting, Tuesday, April 7 is **7:01p.m.** We say the B'rachah "... LeHadlik Ner Shel Yom Tov."

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

It's customary to remain awake throughout the night

of Shevi'i Shel Pesach (the seventh night) to learn Torah.

Shevi'i Shel Pesach Day

Wednesday/Nissan 21/April 8

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 K'riyas Yam Suf, and stand during the Shirah.

Acharon Shel Pesach Night

Wednesday Night/Nisan 22/April 8

No preparations for the second day of Yom Tov may be done before **8:04p.m.** Candle-lighting is done from a pre-existing flame.

We **DON'T** say "Shehecheyanu" 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

Thursday/Nisan 22/April 9

Yizkor is before Musaf.

It's customary to have a third meal, after Minchah which is 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 Yeshivah Tomchei Tmimim. He ordered that four

cups of wine be given each student, and then declared, "this is Moshiach's Seudah." (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 13th at **8:04p.m.**

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

Isru Chag **Friday/Nisan 23/April 10**

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 each Shabbos, after Minchah, between Pesach and Shavuot (and throughout the summer), from the Shabbos after Pesach.

Medicines on Pesach

Concerning medicines, please check the **cRc**, the Chicago Rabbinical Council. And follow their guidelines. <https://consumer.crckosher.org/wp-content/uploads/2026/01/Medicine-and-Cosmetics-Letter-2026.pdf>

Birchas Tal

The first day of Pesach after reciting the Musaf Shemoneh 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 Chazan.

Yizkor

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

Have a Kosher and

Freilichen Pesach!

Times are for Los Angeles only!

This is only a brief overview.

For any specific questions please

contact your Rav.



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PESACH WITH THE REBBE by Rabbi Shimon Raichik OB"AM

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

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 Matzoh baking) would be drawn the day before the baking, before sunset. The Beis Nisan matzos were generally sent to Eretz Yisroel. In later years these matzos were also sent to Shluchim in other cities. From the Beis Nisan baking, Matzoh was also taken upstairs to be used by the Rebbetzin Nechamah Dinah 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 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 Oreiv Kablan (a guarantor) to one of the Rabbonim, in the early years to Rabbi Shmuel Levitin, and later to Rabbi Zalman Shimon Dvorkin and in later years to Rabbi Yisroel Piekarsky. The Rebbe would sell the Yeshivah in Melbourne, Australia, as well as other places, to the Rov. 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 Rov.

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 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 before 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 9:00pm. The Rebbe would first go to the Yeshivah dining hall to see each bochur and inspect his Seder plate. He would give them a b'rochoh. In later years he would also go to Hadar HaTorah, Machon Chanah, 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 moror, 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 the dining room with her mother, Rebbetzin Nechamah Dinah, 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 Kairah, 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 spill over onto the plate underneath. (See Sichha 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 halachos 'til 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 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 in it and then dip three times.

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

The Rebbe would uncover some of all of the three matzos at the beginning of Magid. 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 hanhagah of all the previous Rebbei'im. 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 Rabbon 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 Zeh, the Rebbe would put his right hand on the maror and his left hand on the chazeres.

During the meal, the Rebbe would put some salt on the napkin with the 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 besides the Seder) and drink a little wine. With the meal the Rebbe would drink wine but not say L'Chaim so as not to give importance to any wine other than the four cups.

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

The napkins that the Rebbe used for the wine he would leave on the table. The napkins he used to wipe his mouth from the Matzos he would put on the small serving table near him.

In the Haggadah it is noted that the Rebbei'im 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 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; only then would they continue with the Haggadah. After the passing of Rebbetzin Chaya Mushka, for the first time, the Rebbe himself, would go down with a candle for the opening of the door for Eliyahu and saying Sh'foch Chamaschah. The Rebbe had a special way of pouring back the wine from

Kos Eliyahu into the wine bottle, by first pouring the wine into his becher. When they poured back the wine from Eliyahu HaNavi's Kos, Keli Atah was sung, except for one year when the Rebbe started singing P'rozos Teisheiv Yerushalayim before singing Keli Atah.

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

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

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

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

That year, the first group of bochurim/Shluchim came back from Australia, after two years. They had the special privilege of going to participate at 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 afikomen. The bochurim answered yes. They realized that they should have waited for the afikomon until after they went into the Rebbe's Seder. On the second night they made sure not to eat the afikomon 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 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 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 afikomon."

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 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 B'rachah of Shehecheyanu. 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 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 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 happens by Hashgachoh 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 Sichos 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 Hashem commanded him to prophesize there. We read this in the Haftorah on Shabbos Chol HaMoed Pesach.

TeChiyas Hameisim is the Thirteenth Principle of Faith, Ani Ma'amin....

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!"

HaShem 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."

HaShem 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. HaShem wanted Yechezkel to reaffirm to the millions of Jews who had died in Exile, that He will bring them back to life and return them to Yerushalayim. 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, HaShem 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 HaShem 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 Gemoro 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 Mishnah--one Division to each youth. And when Rabbi Chiya had taught each child all he knew of that one Chumash or Mishnah, 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 Gemoro.

Thus every Jew, no matter how high or low his own station in life may be, no matter how knowledgeable or ignorant, he 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, 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 Ba'al 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, HaShem 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 Yerushalayim!

AMERICA IS NOT DIFFERENT

Selections from the discourses of Rabbi Yoseph Yitzchok Schneerson 86 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 Frierdiker Rebbe arrived in America in Adar 5700 (March 1940); behind him lay his destroyed yeshivos 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 Frierdiker Rebbe established the first Lubavitcher yeshivah 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 question, “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 Yechezkel 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 he only told them 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 chossid 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 chossid 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 time 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 Ya’akov Mordechai Bezplov concerning matters of avodah (service to HaShem).

In the course of this discussion, the questions “What is a chossid?” arose. Rabbi Ya'akov 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 Kislev farbrengen, my father spoke of an earlier visit by Rabbi Dov Zev Kazevnikov, when they also discussed the question, “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 avodah - service – that one receives the greatest reward.

In connection to such avodah, 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 Gemoro 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 learning and having farbrengens with the simple folk.

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 gatherings 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 avodah, striving towards becoming the chossid whom the Alter Rebbe created and whom the Rebbe'ım in each generation nourished with Torah and guidance in the ways of serving Hashem.

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 avodah 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 OB" M

A Chossid needed to ask for a b'rochah 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 b'rochah. 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 Gemoroh states that Poshei Yisroel (transgressors of Israel) are as full of Mitzvos as a pomegranate. The Rav asked that if the Gemoroh 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 Gemoroh: If a Jew has as many Mitzvos as a pomegranate, how can the Gemoroh call him Poshei Yisroel?

(As recounted by Rabbi Y. Stillman)

One 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 him for a b'rochah for a child. So the Rebbe turned to me and said, "What do you want?" So I repeated my request for a b'rochah 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 Tamuz I bring them to the Rebbe—for this is where they belong."

(ibid)

Once on Hoshana Rabba when the Rebbe was distributing Lekach, a woman from Florida, who had 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, had 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 HaKofos). 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 have time to prepare themselves, until all of a sudden the bochurim were before the Rebbe with their shirts awry, hatless and tzitzis flying.

Do 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 HakKofos," 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 HaKofos. They got on the phone and finally located him, and tried to convince him to be in New York for HaKofos. After much effort they finally persuaded him to come.

Following Simchas Torah the Rebbe handed out Kos Shel B'rochah. When Steve passed by, 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)

At 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 serious, 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 Ya'akov and daughters of Sarah, Rivkah, Rochel and Leah. They must learn about their heritage to know it!"

(ibid)

When 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)

Many years ago I was invited to eat upstairs at the Rebbe's table on Shemini Atzeres. (Until Rebbetzin Nechamah Dinah 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 Nechamah Dinah 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)

In 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" (Gemoroh 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)

Once the RaShaG, Rabbi Gurary, OB"m was in Chicago raising funds for the United Lubavitch Yeshivos at the same time that Rabbi Ya'akov 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 5786 Calendar

CALENDAR TIMES ARE FOR LOS ANGELES

Rosh Chodesh
Nissan 1/March 19/Thursday

Vayikra
Nissan 3/March 21
Light Candles Friday March 20: **6:47**
Shabbos Ends: **7:50**
Last Time To Read Shema: **9:56**

Tzav
Shabbos Hagadol
Nissan 10/March 28
Light Candles Friday March 27: **6:55**
Last Time To Read Shema: **9:50**
Shabbos Ends: **7:58**

**Yud Alef Nissan/March 29/
Sunday**
Start Saying Chapter 125 in Tehillim

Bedikas Chometz
**Nissan 13/March 31/Tuesday
Night**
Start Bedikas Chometz After: **7:42**

Nissan 14/April 1/Wednesday
Fast of the Firstborn
Finish Eating Chametz By: **10:50**
Destroy and Annul Chametz **11:53**
Midday/Chatzos: **12:57**
Light Yom Tov Candles: **6:56**
Midnight: **12:56**

**Latest time for Kiddush Levana
Los Angeles: Wednesday night
going into Nissan 15 12:56AM**
(Yerushalayim: Tuesday night/
Adar 15/ March 3 10:12PM)

Pesach Day One
Nissan 15/April 2/Thursday
Last Time to Read Shema: **9:46**
Light Candles After
(From pre-existing flame): **7:59**
Start Counting Sefiras Haomer

Pesach Day Two
Nissan 16/April 3/Friday
Last Time to Read Shema: **9:45**
Light Shabbos Candles
From a **Pre-Existing Flame**: **6:58**

Shabbos Chol Hamoed
Nissan 17/April 4
Last Time To Read Shema: **9:44**
Shabbos Ends: **7:54**

Shevii Shel Pesach
**Nissan 21/April 7-8/
Tuesday Night - Wednesday**
Light Candles Tuesday April 11: **7:01**

Acharon Shel Pesach
**Nissan 22/April 8-9/
Wednesday Night - Thursday**
Light Candles Wednesday April 8
From a Pre-Existing Flame After: **8:04**
Yizkor
Moshiach Seudah
Yom Tov Ends: **8:04**

Shemini
Shabbos Mevarchim
Nissan 24/April 11
Light Candles Friday April 10: **7:03**
Last Time to Read Shema: **9:39**
Shabbos Ends: **8:06**
Avos Perek One

Tazria-Metzorah
Rosh Chodesh Iyar Day One & Two
Nissan 30/Iyar 1
April 17 & 18/Friday & Shabbos
Light Candles Friday April 17: **7:09**
Last Time To Read Shema: **9:33**
Shabbos Ends: **8:12**

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