



Shabbos, 12 Nissan, 5784–Friday, 18 Nissan, 5784

## Shabbos

Parshas Metzora, Shabbos Hagadol,  
12 Nissan, 5784

- This Shabbos is called Shabbos Hagadol, in commemoration of the miraculous civil war in which the firstborn Egyptians fought against their parents and Pharaoh.<sup>1</sup>
- We read the *haftorah* for *Parshas Metzora* (Melachim 7:3); we do not read the *haftorah* for *Shabbos Hagadol* unless *shabbos* is *erev Pesach*.
- We don't say Av Harachamim and Tzidkas'cha.
- Today's Nassi is Shevet Naftali.
- It is customary for the *rav* to give a *derashah* in which he discusses the relevant *halachos* of Pesach.<sup>2</sup>
- After Minchah we recite part of the Haggadah, from *Avadim hayinu* until *lechaper al kol avonoseinu*.<sup>3</sup>
- At the end of Maariv, omit Vihi Noam and Ve'atah Kadosh.<sup>4</sup>

## Sunday

13 Nissan, 5784

### On this Day

Today marks the anniversary of the *histalkus* of the Tzemach Tzedek in 5626 (1866). His resting place is in Lubavitch. For more information about the Tzemach Tzedek, visit [www.chabad.org/3268073](http://www.chabad.org/3268073).

- Today's Nassi reading is from *Zos chanukas hamizbei'ach* until *kein asah es hamenorah* (corresponding to Shevet Levi, but we don't say a Yehi Ratzon).<sup>5</sup>
- If you haven't sold your *chametz* yet, make sure to do so today.

## Sunday night

14 Nissan, 5784

### Bedikas Chametz

- *Bedikas chametz* is done immediately after Maariv.<sup>6</sup> Do not eat a meal,<sup>7</sup> learn, or perform any other engaging activity from a half hour before nightfall.<sup>8</sup>

1 שו"ע אדה"ז סי' תל ס"א. וראה לקו"ש חל"ז ע' 7 בארוכה הידועות בזה.

2 שו"ע אדה"ז סי' תכט ס"ב.

3 ספר המנהגים ע' 37. הרבי נהג לאומרה עם הציבור, בישיבה על מקומו.

4 שו"ע אדה"ז סי' רצה ס"ג.

5 לקו"ש חל"ב ע' 19 הערה 1.

6 ספר המנהגים ע' 37.

7 שו"ע אדמו"ר סי' ת"ע ס"ז.

8 שו"ע אדה"ז סי' תלא ס"ה.

- If you are accustomed to davening at home, do *bedikas chametz* first and then daven Maariv. If, however, you generally daven with a minyan, daven first and then do *bedikas chametz*.<sup>9</sup>
- Before *bedikas chametz*, set aside all *chametz* that will be eaten later tonight and/or tomorrow and place it in a secure location.<sup>10</sup>
- Ten pieces of hard bread, each less than a *kezayis*, should be hidden throughout the house, wrapped in paper<sup>11</sup> (but not foil, which does not burn). Those hiding the *chametz* should mark down where they were placed, so they can be easily located if necessary.<sup>12</sup>
- Recite the *berachah* of Al Biur Chametz. Do not speak between the *berachah* and the *bedikah*, even about *bedikah*-related subjects. It is better to refrain from speaking about non-*bedikah*-related subjects until finishing the *bedikah*.<sup>13</sup>
- Additional family members can join in the *bedikah* by listening to your *berachah* and then proceeding to search in a designated section of the house. They should begin by searching a little in the room where the *berachah* was recited.<sup>14</sup>
- Search any area where *chametz* may have been brought, even irregularly.<sup>15</sup> Don't forget to search your car, office, and similar places (unless the *chametz* there is being sold, and the area will be sealed off for the duration of Pesach).
- Search by the light of a wax candle, using the feather to sweep up any *chametz* into a paper bag.<sup>16</sup> Where necessary, a flashlight may be used.
- It is our custom to spend a great deal of time

searching for *chametz*.<sup>17</sup>

- If you are unable to find all of the ten pieces, consult a *rav*.
- Following the search, place the wooden spoon, feather, and whatever is left of the candle into the paper bag. Secure it by wrapping the bag with a string and tying it, leaving the handle of the spoon uncovered.
- Recite the first Kol Chamira, nullifying any *chametz* that was not found. If you do not understand Aramaic, say it in a language you understand.
- Safeguard all *chametz* in a secure place until it is destroyed tomorrow.<sup>18</sup>

# Monday

Erev Pesach, 14 Nissan, 5784

## On this Day

Today is the birthday of the Rambam.

- It is forbidden to eat matzah today (as opposed to until now, when it was merely customary to refrain from eating it).<sup>19</sup> It is our custom to also refrain from eating any of the ingredients included in the *charoses* and *maror* (namely, apples, pears, walnuts, lettuce, and horseradish) until tomorrow night after *korech*.<sup>20</sup>
- We get up early to *daven*.<sup>21</sup> We omit Mizmor Lesodah.<sup>22</sup>

9 שו"ע אדה"ז סי' תלא ס"ו. לקו"ש ח"י"ז ע' 434.

10 שו"ע אדה"ז סי' תלד ס"ב.

11 ספר המנהגים ע' 37.

12 נטעי גבריא אל פ"ח ס"ח.

13 סידור אדה"ז, סדר בדיקת וביעור חמץ.

14 סידור אדה"ז, סדר בדיקת וביעור חמץ.

15 שו"ע אדה"ז סי' תלג ס"ג.

16 ספר המנהגים ע' 37.

17 אג"ק ח"ב ע' שדמ.

18 סידור אדה"ז, סדר בדיקת וביעור חמץ.

19 שו"ע אדה"ז סי' תעא ס"ד.

20 ספר המנהגים ע' 37. ולכאורה בליל הסדר הראשון בחו"ל אין חשש לאכול חרוסת ומרור בשולחן עורך' כמו שאין איסור לאוכלם בליל ערב-פסח (וכן משמע בשו"ע"ר סי' תעא סי"א שחילק את אי-האכילה בע"פ וביום א' דפסח לשני עניינים) - הרב שבתי פרידמן, צפת.

21 שו"ע אדה"ז סי' תכט ס"ז.

22 סידור אדה"ז.

## Taanis Bechoros

- All firstborn males fast today.<sup>23</sup> It is customary for fathers to fast on behalf of their firstborn sons who are not yet bar mitzvah.<sup>24</sup>
- It has become customary to participate in a *siyum maseches*, allowing the participants to partake in a *seudas mitzvah* and end their fast.<sup>25</sup>
- Although a firstborn boy under bar mitzvah does not fast, it is customary to bring him to *shul* to hear a *siyum*.<sup>26</sup>

## Burning the Chametz

- All *chametz* must be consumed before the end of the fourth halachic hour of the day. For the exact time in your location, visit [www.chabad.org/zmanim](http://www.chabad.org/zmanim).
- Burn the *chametz* you found last night during *bedikas chametz*, as well as any other *chametz* that will not be sold. Recite the second Kol Chamira, nullifying any remaining *chametz*, and say the accompanying Yehi Ratzon.
- The *chametz* must be destroyed before the end of the fifth halachic hour of the day. For the exact time in your location, visit [www.chabad.org/zmanim](http://www.chabad.org/zmanim).
- Today before this time, search all clothing pockets where *chametz* may have been placed.<sup>27</sup>
- Hair and nails should be cut before *chatzos*. (If you have not done so, nails may be cut afterward, but hair may only be cut afterward by a non-Jew.)<sup>28</sup>

## Eiruv Chatzeros

- Making an *eiruv chatzeros* allows carrying on Shabbos from one private domain to another

(such as two backyards), or within one shared non-public area (such as an apartment building or shared courtyard).<sup>29</sup>

- It is customary to renew the *eiruv chatzeros* on *Erev Pesach*.<sup>30</sup> See below, “*Hosafos*,” for instructions.

## Seder Preparations

### The following Seder preparations should be done before Yom Tov:

- Roast the neck of a chicken<sup>31</sup> for the *zeroa*.
- Boil eggs for the *beitzah* and *shulchan orech*.
- Grind horseradish for *maror*. Additionally, the lettuce should be checked for bugs and washed. The leaves that will be used for *korech* should be dried well, so they will not wet the matzah.
- Prepare *charoses* by blending apples, pears, and walnuts.<sup>32</sup> (Wine will be added during the Seder, before *maror*.)
- After Minchah but before *shekiah*,<sup>33</sup> recite the Seder Korban Pesach.
- Before Yom Tov, light a long-burning candle, from which the candles can be lit tomorrow night.
- Ideally, women and girls should light candles before *shekiah*.<sup>34</sup> When *bentching licht*, the *berachos* of *Lehadlik Ner Shel Yom Tov* and *Shehecheyanu* are said.

## Pesach Hiddurim

- We don't eat machine matzos,<sup>35</sup> children included.<sup>36</sup>

29 שו"ע אדמוה"ז סי' שס"ו ס"א.

30 סידור אדמוה"ז.

31 ספר המנהגים ע' 39.

32 ספר המנהגים ע' 39.

33 סידור אדמוה"ז.

34 הקדמת (בן) ה'דרישה' לטור יו"ד ח"א. מטה אפרים סי' תרכ"ה ס"ג. פסק הגאון בעל 'תורת חסד', וכן מוכח בלקוטי-שיחות כרך כד עמ' 297 הע' 69 - 'קיצור דיני נשיק' עמ' לו.

35 ראה 'אוצר מנהגי חב"ד' עמ' כט-לא על היחס למצות מכונה.

36 ת"מ ח"ג עמ' 7.

23 שו"ע סי' תע.

24 שו"ע אדמוה"ז סי' תע ס"ד.

25 לקו"ש ח"י"ז ע' 67. וראה פסקי דינים סי' תע סק"א בענין אם צריכים המשתתפים לאכול בשעת הסיים.

26 ראה סה"ש תנש"א ח"ב ע' 719.

27 שו"ע אדמוה"ז סי' תלג סמ"ב-סמ"ג.

28 שו"ע אדמוה"ז סי' תסח ס"ד וס"ו.

- We don't eat *gebrochts*,<sup>37</sup> children included.<sup>38</sup>
- We refrain from using ginger and cinnamon.<sup>39</sup>
- Many people adhere to additional Pesach *chumros* and *hiddurim*, and each individual should discuss with his/her *rov* or *mashpia* which ones to adopt.

Rebbe: "During the Seder, and especially when the door is opened, we must think about being a *mentch*, and Hashem will help. Don't ask for *gashmiyus*; ask for *ruchniyus*." (The Rebbe's Haggadah)

**"The Haggadah should be said loudly, with great joy and much *kavanah*."**

(*Siddur HaArizal*, cited in *Likkutei Sichos* vol. 22, p. 179 fn. 40)

# Monday night

First night of Pesach, 15 Nissan, 5784

- After Minchah but before *shekiah*,<sup>40</sup> recite the Seder Korban Pesach.
- Before Yom Tov, light a long-burning candle, from which the candles can be lit tomorrow night.
- Ideally, women and girls should light candles before *shekiah*.<sup>41</sup> When *bentching licht*, the *berachos* of *Lehadlik Ner Shel Yom Tov* and *Shehecheyanu* are said.

## Maariv

- We begin with Shir Hamaalos.
- Say the Shemoneh Esrei for Shalosh Regalim, inserting the additions for Pesach where indicated.
- This is followed by the complete Hallel, Kaddish Shalem, and Aleinu.

## The Seder

- Begin the Seder as soon as possible, so the children will not fall asleep.<sup>42</sup>
- The Rebbe Rashab once told the Frierdiker

## Preparing the Kaarah

- The *kaarah* is assembled at night, before beginning the Seder.<sup>43</sup>
- If possible, choose concave (bowl-shaped) matzos for the Seder plate.<sup>44</sup>
- To avoid any similarity to the *korban pesach*, the Frierdiker Rebbe would remove almost<sup>45</sup> all the meat from the *zeroa* bone (although it was from a chicken, which is invalid for a *korban* to begin with).<sup>46</sup>
- It is our custom to use both lettuce and horseradish for both *maror* and *chazeres*.<sup>47</sup> To prevent the matzah from becoming wet (*sheruyah*), the *chazeres* should be completely dry.
- We use a raw onion (or cooked potato) for *karpas*.<sup>48</sup>
- Place the *zeroa* on the top of the *kaarah* to the right, and the *beitzah* opposite it to the left. Place the *maror* beneath them in the center. Place the *charoses* beneath the *zeroa*, the *karpas* beneath the *beitzah*, and the *chazeres* beneath the *maror*.<sup>49</sup>

43 הגש"פ עם ליקוטי טעמים ומנהגים.

הרבי היה מסדר את הקערה מעומד. בשעת סידור הקערה, לפני הנחת כל דבר בקערה, היה הרבי אומר את הכתוב בסידור בעניין זה, ואחר סידור הקערה אומר את כל סימני הסדר יחד, כפי שהם כתובים בהגדה. וכשנגיע זמנו של כל 'סימן', חזר ואומר 'סימן' זה לפרטיו. כל האמירות האלה היו בלחש.

44 ספר המנהגים ע' 39.

45 אבל מעט בשר צריך להשאיר עליה, שכן עצם ללא בשר אינה נקראת 'תבשיל', שו"ע אדמוה"ו סי' תעג ס"ב.

46 ספר המנהגים ע' 39.

47 ספר המנהגים ע' 39.

48 ספר המנהגים ע' 39. ברשימות 'חוב' צ' (יומן ניסן תרצ"ה, וורשא) עמ' 14: "לכרפס - היו לוקחים בצל, ורק אח"כ כשנחלשו הדורות, לקחו [-הנשים, 'המלך במסיבו ח"א עמ' קלא. 'אוצר' עמ' קלד] תפוחי אדמה, אבל אדמו"ר מהר"ש לא היה שבע רצון מזה".

49 הגדה.

37 ספר-המנהגים עמ' 41.

38 ת"מ תשמ"ח ח"ג עמ' 111 הערה 258. אבל ראה ת"מ ח"ג שם.

39 ספר-המנהגים עמ' 39.

40 סידור אדה"ו.

41 הקדמת (ב) ה'דרישה' לטור יו"ד ח"א. מטה אפרים סי' תרכ"ה ס"ג. פסק הגאון בעל 'תורת חסד', וכן מוכח בלקוטי-שיחות כרך כד עמ' 297 הע' 69 - 'קיצור דיני נשי'ק' עמ' לו.

42 שו"ע אדה"ו סי' תעב ס"א-ב.

## Kadesh

- Recite Kiddush and drink the first cup, leaning to your left. It is preferable to drink the entire cup in one shot.<sup>50</sup>
- Women who have already said Shehecheyanu when lighting the Yom Tov candles should not say this *berachah* if making Kiddush themselves.<sup>51</sup>
- For more on drinking the *arba kosos* and leaning, see below, “*Hosafos*.”

## Urchatz<sup>52</sup>

- Wash your hands, pouring water three times on the right hand and then three times on the left hand, but do not say a *berachah*.
- See below, “*Hosafos*,” for what to do if you accidentally made a *berachah* when washing for *Urchatz*.

## Karpas

- Take a piece of onion (or potato) less than a *kezayis* and dip it into salt water.<sup>53</sup> Say the *berachah* of Borei Pri Ha’adamah, having in mind that the *berachah* also applies to the *maror* and *chazeres*. Eat the *karpas* without leaning.<sup>54</sup>

## YachatZ

- Break the middle matzah into two. (This should be done when it is in its place inside the *kaarah*.) Set aside the larger piece for the *afikoman*, and leave the smaller piece between the other two matzos.<sup>55</sup>
- The Rebbe Rashab would break the *afikoman*

into five sections.<sup>56</sup>

- It is not our custom for the children to “steal” the *afikoman*.<sup>57</sup>

## Maggid

- Before saying Hei Lachma Anya, uncover part of the matzah.<sup>58</sup>
- After Hei Lachma Anya, move the *kaarah* to the side<sup>59</sup> and pour the second cup of wine. This is followed by Mah Nishtanah.
- The children ask the Mah Nishtanah, saying it with the Yiddish translation. Afterwards, say it quietly yourself as well (along with the Yiddish translation).<sup>60</sup>
- Next, bring the *kaarah* back to its place and continue with Avadim Hayinu.
- The matzah remains partially uncovered until Vehi She’amadah. Before saying Vehi She’amadah, cover the matzah and then lift your cup of wine. When finished, put down the cup and then uncover the matzah.<sup>61</sup>
- We pour a bit of wine from the cup sixteen times: three times when saying *dam va’eish vesimros ashan*, ten times when saying the ten Makos, and another three times when saying *Detzach adash be’achav*. The wine is poured from the cup itself into a broken vessel. The cup is then refilled.<sup>62</sup>
- Do not interrupt in the middle of Dayenu.<sup>63</sup>
- When saying Matzah Zu, grasp the top two matzos (via the cloth covering them) until saying the words *al shum* for the second time.<sup>64</sup>

56 ספר המנהגים ע' 39.

57 ספר המנהגים ע' 39.

58 ספר המנהגים ע' 39. הרבי היה נוהג לגלות מקצתן של כל ג' המצות, גם הפרוסה.

59 הרבי רק הטיה קמעה.

60 ספר המנהגים ע' 40. תו"מ תשמ"ג ח"ג ע' 1226.

61 ספר המנהגים ע' 40.

62 הגדה.

63 הגש"פ עם ליקוטי טעמים ומנהגים.

64 ספר המנהגים ע' 40.

50 ספר המנהגים ע' 39.

51 כף החיים ס"ס תקד. ולענין עניית אמון אחר ברכת שהחיינו של האיש, ראה 'שבח המועדים' ע' 215 בהערה.

52 הרבי קרא לפני נטילה זו גם את האמור בסידור על 'כרפס' (כדי שלא להפסיק אחרי הנטילה).

53 הרבי הטבילו ג' פעמים בני מלח.

54 הגדה, הגש"פ עם ליקוטי טעמים ומנהגים.

55 הגדה, ספר המנהגים ע' 39.

- When saying Maror Zeh, place your hands on the *maror* and *chazeres* until saying the words *al shum* for the second time.<sup>65</sup>
- Before reciting Lefichach, cover the matzah and then lift your cup of wine, holding it until the words *venomar lefanav halelukah*.<sup>66</sup>
- When reaching the *berachah* of Asher Ge'alanu, lift the cup again and hold it until the end of the *berachah*.<sup>67</sup>
- Recite the *berachah* of Borei Pri Hagafen and drink the second cup, leaning to the left. It is preferable to drink the entire cup in one shot.

## Rachtzah<sup>68</sup>

- Wash your hands, pouring water three times on the right hand and then three times on the left hand, and say the *berachah* of Al Netilas Yadayim.
- From this point until after *korech*, refrain from saying anything unrelated to eating the matzah and *maror*.<sup>69</sup>

## Motzi-Matzah

- Hold all three matzos and say the *berachah* of Hamotzi. Next, let the bottom matzah slip from your hands and recite the *berachah* of Al Achilas Matzah while holding the top two matzos. Have in mind that this *berachah* also applies to the matzah that will be eaten by *korech* and to the *afikoman*.<sup>70</sup>
- Take a *kezayis* from the middle matzah and another *kezayis* from the top matzah and eat them together (i.e., the first bite should include a bit of both *kezeisim*) while leaning to the left.<sup>71</sup>

Do not dip the matzah into salt.<sup>72</sup>

- The *shiur* of a *kezayis* of matzah (for *motzi-matzah*, which is *min hatorah*) is 1 oz.<sup>73</sup> If there are eight matzos to a pound (and each matzah thus weighs 2 oz.), this equals half a matzah. (If there are more than eight matzos to a pound, add to this ratio; if there are less, subtract.)
- Those who have their own *kaarah* take two *kezeisim*. The other participants at the Seder should be given at least one *kezayis* of matzah to eat.
- Eat at least the size of a *kezayis* of matzah within a *kedei achilas pras*.<sup>74</sup> The opinions regarding the length of a *kedei achilas pras* range from a minimum of four minutes to a maximum of seven minutes.<sup>75</sup>

## Maror

- Place some of the dry *charoses* into the wine in the plate beneath your *becher*.<sup>76</sup> Take a *kezayis* of *maror* and dip part of it into the *charoses*, and then shake it off. Recite the *berachah* of Al Achilas Maror, having in mind that the *berachah* also applies to the *chazeres*, and eat the *maror* without leaning.<sup>77</sup>
- The *shiur* of a *kezayis* of *maror* is  $\frac{3}{4}$  oz,<sup>78</sup> including both the lettuce and the horseradish.<sup>79</sup> It should be eaten within a *kedei achilas pras*.<sup>80</sup>

## Korech

- Take a *kezayis* of matzah from the bottom matzah and a *kezayis* of *maror* from the *chazares*. Put some dry *charoses* on the *maror* and then shake it off. Recite *Kein asah Hillel*

72 ספר המנהגים ע' 40.

73 לוח כולל חב"ד.

74 שו"ע אדה"ז סי' תעה ס"ח.

75 ראה ספר המנהגים ע' 45.

76 ראה תול"מ תשמ"ו ח"ג ע' 181 דכן נהג כ"ק אדמו"ר הרי"ף.

77 הגדה, ספר המנהגים ע' 40.

78 לוח כולל חב"ד.

79 שו"ע אדה"ז סי' תעג סכ"ח.

80 שו"ע אדה"ז סי' תעה ס"ד.

65 ספר המנהגים ע' 40.

66 ספר המנהגים ע' 40.

67 ספר המנהגים ע' 40.

68 לפני 'רחה' אמר הרבי בפיו בלחש את כל הדינים שבסידור, מ'רחה' עד 'כורף'.

69 שו"ע אדה"ז סי' תעה ס"ח.

70 הגדה.

71 הגדה, ספר המנהגים ע' 40.

and eat the *korech* while leaning to the left.<sup>81</sup>

- The *shiur* of a *kezayis* of matzah for *korech* (which is *miderabanan*) is  $\frac{3}{4}$  oz. If there are eight matzos to a pound, this equals  $\frac{3}{8}$  of a matzah. The *shiur* of *maror* for *korech* is the same as its *shiur* for *maror*,  $\frac{3}{4}$  oz.<sup>82</sup> Both together should be eaten within a *kedei achilas pras*.

## Shulchan Orech

- Begin the meal by eating the *beitzah* from the *kaarah* dipped in salt water, and continue with the rest of the Yom Tov meal. We eat the meal without leaning.<sup>83</sup>
- To prevent matzah from coming in contact with water (*sheruyah*), the matzos on the table should remain covered. Before pouring water (or any other liquid containing water) into a cup or bowl, check to ensure no matzah crumbs are inside. (This applies throughout Pesach as well, with the exception of Acharon Shel Pesach.)<sup>84</sup>
- Make sure to drink enough during the meal, so you won't be thirsty after eating the *afikoman*.<sup>85</sup>

## Tzafun

- Take two *kezeisim* from the *afikoman* (one to recall the *korban pesach*, and the second to recall the matzah eaten together with the *korban pesach*) and eat them while leaning to the left.<sup>86</sup>
- The *shiur* of the *kezeisim* for the *afikoman* (which is *miderabanan*) are  $\frac{3}{4}$  oz. each. (If there are eight matzos to a pound, both *kezeisim* together equal  $\frac{3}{4}$  of a matzah.) Each *kezayis* should be eaten within a *kedei achilas pras*.
- If it is difficult for you to eat two *kezeisim*, you

can eat one *kezayis* (i.e.,  $\frac{3}{8}$  of a matzah) and stipulate that it recalls either the *korban pesach* or the matzah eaten together with it (whichever is the correct halachic opinion).<sup>87</sup>

- The *afikoman* should be eaten before *chatzos*.<sup>88</sup> For the exact time in your location, visit [www.chabad.org/zmanim](http://www.chabad.org/zmanim).
- Nothing should be consumed after the *afikoman* (except for the last two cups of wine), including water.<sup>89</sup>

## Beirach

- Fill Eliyahu Hanavi's cup with wine.<sup>90</sup> Pour the third cup of wine.
- When washing *mayim acharonim*, do not pass the fingers across the lips, so that matzah crumbs will not come in contact with the water. (This applies throughout Pesach as well, with the exception of Acharon Shel Pesach.)<sup>91</sup>
- Hold the cup of wine from the beginning of *bentching* until the words *bonei verachamav Yerushalayim amen*.<sup>92</sup>
- After *bentching*, lift the cup of wine, recite the *berachah* of Borei Pri Hagafen, and drink it while leaning to the left. It is preferable to drink the entire cup in one shot.
- Pour the fourth cup of wine. One (or more) participant takes a candle and opens the front door (including all the doors between the room where the Seder is being held and the front door). We then say Shefoch Chamas'cha.<sup>93</sup>

## Hallel-Nirtzah

- When reaching Hodu Lahashem and Ana

87 שו"ע אדה"ז סי' תעז ס"ג. ספר המנהגים ע' 41.

88 הגדה.

89 הגדה. ספר המנהגים ע' 41.

90 ראה 'אוצר מנהגי חב"ד - ניסן' ע' קצב ואילן.

91 ספר המנהגים ע' 41.

92 הגש"פ עם ליקוטי טעמים ומנהגים.

93 ספר המנהגים ע' 41.

81 הגדה. ספר המנהגים ע' 41.

82 לוח כולל חב"ד.

83 ספר המנהגים ע' 41.

84 ספר המנהגים ע' 41.

85 הגש"פ עם ליקוטי טעמים ומנהגים.

86 הגדה. ספר המנהגים ע' 41.

Hashem, the one leading the Haggadah says each *possuk* aloud, and the rest of the participants answer in turn (as is done when saying Hallel in *shul*).<sup>94</sup>

- After Nishmas and Yishtabach, recite the *berachah* of Borei Pri Hagafen, and drink the fourth cup while leaning to the left. It is preferable to drink the entire cup in one shot.
- Recite a *berachah acharonah* on the wine (if you drank a *revi'is*), followed by Leshanah Haba'ah Birushalayim.
- After saying Leshanah Haba'ah Birushalayim, the Rebbe would pour the wine from Eliyahu Hanavi's cup back into the bottle, while all the participants would sing the Alter Rebbe's *niggun* of Keili Atah.<sup>95</sup>
- Tonight, for Krias Shema Al Hamitah, only the first paragraph of Shema and the *berachah* of Hamapil are said.<sup>96</sup>

your name, your mother's name, and the words אשתי, בְּנִי, בְּנֵי, בתי, or/and בנותי, as appropriate), and Berich Shemei.

- Two Sifrei Torah are removed from the *aron kodesh*. From the first Sefer Torah, five *aliyos* are read in the *kriah* of *Mishchu u'kchu lachem* (*Shemos* 12:21–51). The second Sefer Torah is then placed next to the first one, and Chatzi Kaddish is recited. This is followed by *hagbah* and *gelilah* of the first Sefer Torah.
- From the second Sefer Torah, *U'vachodesh harishon* (*Bamidbar* 28:16–25) is read for Maftir. This is followed by *hagbah* and *gelilah* of the second Sefer Torah, after which the *haftorah* is read (*Yehoshua* 3:5–7, 5:2–6:1, 6:27).
- If you are unable to hear *krias hatorah*, it is recommended to read the *kriah* from a *chumash*.<sup>97</sup> This applies to the rest of the week as well.
- *Krias hatorah* is followed by Ashrei and Musaf.

# Tuesday

First day of Pesach, 15 Nissan, 5784

## Shacharis

- Say the Shemoneh Esrei for Shalosh Regalim, inserting the additions for Pesach where indicated. This is followed by the complete Hallel, Kaddish Shalem, Shir Shel Yom, and *krias hatorah*.

## Krias Hatorah

- When the *aron kodesh* is opened, say Vayehi Binsoa Ha'aron, the Yud-Gimel Midos Harachamim (once), the Ribono Shel Olam for Shalosh Regalim (inserting, where indicated,

## Musaf, Morid Hatal

- In Musaf, we begin saying *morid hatal* instead of *mashiv haruach u'morid hageshem*. (Before Musaf, the *gabbai* announces, “Morid hatal!”)
- Say the Musaf for Shalosh Regalim, inserting the additions for Pesach where indicated.
- If you heard the *gabbai's* announcement before *davening* Shacharis, say *morid hatal* during Shacharis as well, unless you are *davening* with another *minyana*.<sup>98</sup>
- See below, “*Hosafos*,” for the laws that apply if you said *mashiv haruach u'morid hageshem* instead of *morid hatal*.
- During *chazaras hashatz*, the *chazzan* says *tefilas tal* and the Kohanim *duchen*. For details about Birchas Kohanim, see below, “*Hosafos*.”

94 ספר המנהגים ע' 41.

95 ספר המנהגים ע' 42.

96 שו"ע אדה"ז ס' תפא ס"ב.

97 קצות השלחן ס' כה ס"ד.

98 ראה ספר המנהגים ע' 68-69.





## Yom Tov Meal

- For Kiddush, say *Askinu*, *Eileh Moadei*, and *Borei Pri Hagafen*.
- It is appropriate to add something special to today's meal, to commemorate the feast Esther prepared for Achashverosh on the day Haman was hanged.<sup>102</sup>
- When *bentching*, say *Yaaleh Viyavo* and the *Harachaman* for Yom Tov. (See below, "*Hosafos*," for the laws that apply if you forgot to say *Yaaleh Viyavo*.)

## Maseches Sotah

- It is customary to study *Maseches Sotah* during the days of *sefirah*, one *daf* per day (in addition to each person's regular *shiurim*).<sup>103</sup>
- Today's "*daf*" is the *shaar blat* of *Maseches Sotah*.<sup>104</sup> Tomorrow we study *daf beis*, the next day—*daf gammel*, and so on.<sup>105</sup>

## Motzoei Yom Tov

- There are four additions/changes in tonight's *Shemoneh Esrei*: *morid hatal*, *Atah Chonantanu*, *vesein berachah*, and *Yaaleh Viyavo*. Except for *Atah Chonantanu*, all are in effect throughout *Chol Hamoed*.
- See below, "*Hosafos*," for the laws that apply if you said *vesein tal u'matar levrachah* instead of *vesein berachah* or if you forgot to say *Yaaleh Viyavo*.
- Tonight's *sefirah* is two days of the *omer*.
- *Havdalah* is said without *besamim* and a candle.
- Use your free time on *Chol Hamoed* to learn more Torah, and to influence others to do the same. (*Likkutei Sichos* vol. 7, p. 267)

<sup>102</sup> שו"ע אדה"ו סי' תצ ס"ב. וראה 'המלך במסיבו' ח"א ע' רצא.

<sup>103</sup> ספר המנהגים ע' 43.

<sup>104</sup> ראה תו"מ תשמ"ה ח"ד ע' 2143 ואילך, ובכ"מ.

<sup>105</sup> ראה תו"מ ח"א ע' 96 ואילך.

# Thursday

First day of *Chol Hamoed Pesach*,  
17 Nissan, 5784

## Shacharis

- We don't wear *tefillin*.
- We don't say *Mizmor Lesodah* throughout *Pesach*.
- During *Shemoneh Esrei*, say *morid hatal*, *vesein berachah*, and *Yaaleh Viyavo*.
- *Shemoneh Esrei* is followed by *Half Hallel*, *Kaddish Shalem*, *Shir Shel Yom*, and *krias hatorah*.

## Krias Hatorah

- Two *Sifrei Torah* are removed from the *aron kodesh*. From the first *Sefer Torah*, three *aliyos* are read in the *kriah* of *Kadesh li* (*Shemos* 13:1–16), followed by *hagbah* and *gelilah*. From the second *Sefer Torah*, *Vehikravtem* (*Bamidbar* 28:19–25) is read, followed by *Chatzi Kaddish*, *hagbah* and *gelilah*.
- This is followed by *Ashrei*, *Uva Letzion*, and *Musaf*.

## Musaf

- Say the *Musaf* for *Shalosh Regalim*, inserting the additions for *Pesach* where indicated. Where appropriate, replace the words *yom tov* with *yom*.

## Rest of the Day

- On each day of *Chol Hamoed*, males over *bar mitzvah* should drink a *revi'is* of wine to fulfill the mitzvah of *simchas Yom Tov*.<sup>106</sup>
- When *bentching*, say *Yaaleh Viyavo* and replace *magdil* with *migdol*. (See below, "*Hosafos*," for

<sup>106</sup> שו"ע אדמוה"ו סי' תקכ"ט ס"ז. ובתו"א מגילת-אסתר צ"ג, רביעיית.

the laws that apply if you forgot to say Yaaleh Viyavo.)

- Tonight's *sefirah* is three days of the *omer*.

# Friday

Second day of Chol Hamoed Pesach,  
18 Nissan, 5784

## On this Day

Today marks the birthday of Reb Levi Yitzchak, the Rebbe's father, in the year 5638. It also marks the day of the Rebbe's *bris*, in the year 5662. To learn more about the Rebbe's father, visit [www.chabad.org/2283906](http://www.chabad.org/2283906).

- See yesterday's Luach for the laws that apply to Chol Hamoed.
- Today's *kriah* (in the first Sefer Torah) is *Im kesef talveh* (*Shemos* 22:24–30, 23:1–19).

# Hosafos

Erev Pesach 5784

## Eiruv Chatzeros Instructions

- The *eiruv* should consist of one *grogeres* (around 0.65 oz.) of matzah for each dwelling benefiting from the *eiruv*. However, eighteen *grogros* (around 11.7 oz.) suffices for any amount of dwellings, even if the number exceeds eighteen.<sup>107</sup> A pound of matzah is thus sufficient in every case. The matzos used should be complete.<sup>108</sup>

- The one making the *eiruv* takes the matzah and gives it to a non-dependent adult, to acquire it on behalf of all those benefiting from the *eruv*. This is done by lifting the matzah one *tefach* (around 3 in.), after which he returns it to the one making the *eiruv*. If no non-dependent adult is available, he may give the *eiruv* to his wife, bar-mitzvah son, or bas-mitzvah daughter.<sup>109</sup>
- The one making the *eiruv* should state that the *eruv* includes all those presently living in the domains affected by the *eiruv*, as well as all those who may join throughout the year.
- The one making the *eiruv* recites the *berachah* of Al Mitzvas Eruv, followed by *Bedein yehei shara lana*, as printed in the *siddur*. If he does not understand Aramaic, he should say it in a language he understands.
- The matzah should be kept in a secure spot, specifically in a place designated for dwelling purposes (not a porch, garage, or the like),<sup>110</sup> for the duration of the year. It should not be eaten during that time.<sup>111</sup>

Pesach 5784

## Arba Kosos

- Although it is best to drink the entire cup, you are *yotzei* if you drink the majority of a *revi'is*<sup>112</sup> (i.e., a bit more than 1.5 fl. oz.), as long as initially there was an entire *revi'is* of wine in the cup<sup>113</sup> (i.e., 3 fl. oz.). For the last cup, however, an entire *revi'is* must be drunk.<sup>114</sup>
- Every male and female above the age of bar and bas mitzvah must drink each of the *arba kosos*. Children, both boys and girls, who have reached the age of *chinuch* should be given *arba kosos* to

109 שו"ע אדמו"ר סי' שס"ו סעי' י"ב ואילך.

110 שו"ע אדמו"ר שם סי"ה.

111 כפשטות הענין, וכן משמע ברור משו"ע אדמו"ר שם סי"ב.

112 שו"ע אדמו"ר סי' תעב סי"ט, וע"ש סי"ב.

113 שו"ע אדמו"ר סי' תעב סי"ז.

114 שו"ע אדמו"ר סי' תעב סי"ט.

107 שו"ע אדמו"ר סי' שסח ס"ג.

108 שו"ע אדמו"ר סי' שסו ס"י.

drink as well.<sup>115</sup>

- If it is difficult to drink pure wine, it may be mixed with grape juice. If this, too, is difficult, grape juice alone may be used.<sup>116</sup>

## Leaning

- Although *me'ikar hadin* women are required to lean, nowadays the custom is for women to drink the *arba kosos* and eat the matzah without leaning.<sup>117</sup>

### The following laws apply if you forgot to lean:

- The first, third, or fourth cup: Do not drink another cup instead.<sup>118</sup>
- The second cup: You are *yotzei bedieved*; however, it is recommended to drink an additional cup of wine while leaning (without making another *berachah*).<sup>119</sup>
- The matzah of *motzi-matzah*: You are *yotzei bedieved*; however, it is recommended to eat another *kezayis* of matzah while leaning.<sup>120</sup>
- *Korech*: There is no need to eat more matzah.<sup>121</sup>
- The *afikoman*: There is no need to eat more matzah.<sup>122</sup>

## Urchatz

- If you accidentally made a *berachah* when washing for *Urchatz*, skip to *Motzi-Matzah* and then continue with *Karpas*, *Yachatz*, *Magid*, *Maror*, *Korech*, etc. Do not make a *Borei Pri Ha'adamah* before eating *Karpas* (as you have already washed and eaten matzah), and skip *Rachtzah*.<sup>123</sup>

## Morid Hatal

### The following laws apply if you said *mashiv haruach u'morid hageshem* instead of *morid hatal*:

- If you remembered before saying Hashem's name at the end of the *berachah*, go back to *Atah Gibor*.<sup>124</sup>
- If you already finished the *berachah*, go back to the beginning of *Shemoneh Esrei*.<sup>125</sup>
- If the time of the next *tefilah* has already arrived, *daven* the next *tefilah* twice, the first time for that *tefilah* and the second time to make up for the previous *tefilah*.<sup>126</sup>
- For the first thirty days, if you are uncertain whether you have said *morid hatal* or *mashiv haruach u'morid hageshem*, it is assumed you have said *mashiv haruach u'morid hageshem* and you must go back. After thirty days, it is assumed you have said *morid hatal* and you do not go back.<sup>127</sup>

## Birchas Kohanim

- Cover your face with a *tallis*. Children in the men's section should join their fathers underneath the *tallis*.<sup>128</sup>
- Face the Kohanim and pay close attention when the Kohanim are saying the *berachos*.<sup>129</sup> Answer Amen to each of the *berachos*.
- When the Kohanim say *yevorechecha*, keep your head in the center. When they say *Hashem*, tilt your head to the right. When they say *veyishmerecha*, move your head back to the center. Continue in this manner as follows: left, center, right, center, left, center, and so on, until the word *shalom*, when the head is in the center.<sup>130</sup>

115 שו"ע אדה"ז סי' תעב סכ"ה.

116 ראה המובא בס' סדר פסח כהלכתו ח"ב פ"ג הערה 26, פסקי תשובות סי' תעב אות יא, וילקוט-יוסף סי' ערב העל יא. באג"ק כרך יט עמ' ריג מציע הרבי מיץ ענבים כפתרון לשתייט ארבע כוסות לחולה.

117 שו"ע אדה"ז סי' תעב ס"ו.

118 שו"ע אדה"ז סי' תעב סט"ו.

119 שו"ע אדה"ז שם.

120 שו"ע אדה"ז שם.

121 שו"ע אדה"ז סי' תעה ס"כ.

122 שו"ע אדה"ז סי' תעו ס"ד.

123 ראה ת"מ חכ"ה ע' 230 ואילך. העו"ב גליון תתנח ע' 46 ואילך.

124 שו"ע אדה"ז סי' קיד ס"ד.

125 שו"ע אדה"ז סי' קיד ס"ד.

126 ראה שו"ע אדה"ז סי' קח ס"ז.

127 שו"ע אדה"ז סי' קיד ס"ו.

128 היום-יום, וט בתשרי. לקוטי-דיבורים ח"א עמ' 58. 'ציצית הלכה למעשה' פ"ב סכ"ז-כח ושי"נ.

129 שו"ע אדמוה"ז סי' קכ"ה, סעי' לו. סידור אדמוה"ז.

130 היום יום ז' סיון, עמ' ס'.

- When the Kohanim sing the last three words, recite Ribono Shel Olam, as directed in the *siddur*. The words of Ribono Shel Olam should only be said while the Kohanim are singing, and not while they are saying the actual words.
- However, say the last three words of the Ribono Shel Olam— *veyishmereini usechoneini vesirtzeini*—as the Kohanim are saying the final word, *shalom*. Then, immediately say Amen and Adir Bamarom.<sup>131</sup>
- Say Adir Bamarom while the *tallis* is still over your head.<sup>132</sup>
- It is customary to say *yasher koach* to the Kohanim after the Kaddish which follows *chazaras hashatz*.<sup>133</sup>

## Vesein Berachah

### The following laws apply if you said *vesein tal u'matar levrachah* instead of *vesein berachah*:

- If you remembered before saying the second Yihiyu Leratzon (at the end of Shemoneh Esrei), go back to the beginning of Barech Aleinu. This applies even if you remembered before saying Hashem's name at the end of Barech Aleinu.<sup>134</sup>
- If you remembered after saying the second Yihiyu Leratzon, go back to the beginning of Shemoneh Esrei.<sup>135</sup>
- If the time of the next *tefilah* has already arrived (e.g., if this took place during Shacharis and you only remembered after *chatzos*), *daven* the next *tefilah* twice, the first time for that *tefilah* and the second time to make up for the previous *tefilah*.<sup>136</sup>
- For the first thirty days, if you are uncertain whether you have said *vesein berachah* or *vesein*

*tal u'matar levrachah*, it is assumed you have said *vesein tal u'matar levrachah* and you must go back. After thirty days, it is assumed you have said *vesein berachah* and you do not go back.<sup>137</sup>

## Yaaleh Viyavo When *Bentching*

### The following laws apply if you forgot to say *Yaaleh Viyavo* when *bentching*:

- If you remembered before saying Hashem's name at the end of the *berachah*, go back and say *Yaaleh Viyavo*.
- If you remembered after saying Hashem's name but before beginning the *berachah* of Hatov Vehameitiv, say the added paragraph for Yom Tov or Chol Hamoed (as appropriate) printed in the haggadah, *siddur*, or *bentcher*. On Shabbos Chol Hamoed, if you forgot Retzei as well, say the paragraph that combines both Shabbos and Yom Tov/Chol Hamoed.
- If you only remembered after beginning the *berachah* of Hatov Vehameitiv, the law will depend on when this took place: If it is on Yom Tov during the nighttime or first daytime meals, go back to the beginning of *bentching* (even if you merely said the word "Boruch"). However, if it is Chol Hamoed or during the third Yom Tov meal, do not go back.<sup>138</sup>
- On Shabbos Chol Hamoed, if you must repeat *bentching* due to forgetting Retzei, say *Yaaleh Viyavo* as well, even if you said it the first time.<sup>139</sup>

## Yaaleh Viyavo When *Davening*

### The following laws apply if you forgot to say *Yaaleh Viyavo* in *Shemoneh Esrei*:<sup>140</sup>

- If you remembered before saying Hashem's name at the end of Retzei, go back, say *Yaaleh*

131 ספר המנהגים עמ' 42.

132 ספר-המנהגים עמ' 42.

133 חקרי מנהגים ח"א עמ' קל"ז.

134 שו"ע אדה"ז סי' קי"ז ס"ג.

135 ראה שו"ע אדה"ז סי' קיז ס"ה.

136 ראה שו"ע אדה"ז סי' קח ס"ז.

137 ראה שו"ע אדה"ז סי' קיד ס"י.

138 סידור אדה"ז.

139 ראה שו"ע אדה"ז סי' קפח ס"ד.

140 סידור דרך החיים.

Viyavo, and continue with Vesechezenah.

- If you remembered after completing Retzei but before beginning the next *berachah*, say Yaaleh Viyavo at that spot and continue with Modim.
- If you remembered after beginning Modim, go back to the beginning of Retzei.
- If you remembered after saying the second Yihiyu Leratzon, go back to the beginning of Shemoneh Esrei.
- If the time of the next *tefilah* has already arrived, *daven* the next *tefilah* twice, the first time for that *tefilah* and the second time to make up for the previous *tefilah*.
- If you forgot to say Yaaleh Viyavo during Shacharis and you have already *davened* Musaf, do not repeat Shacharis.

## Sefiras HaOmer

- Beginning from half an hour before *shekiah*, do not start a meal until you have counted *sefirah*.<sup>141</sup>
- It is customary for both men and women to refrain from doing work from *shekiah* until after counting.<sup>142</sup>
- Sefiras HaOmer should be recited standing.<sup>143</sup>
- When saying the *berachah*, have in mind: (1) the *sefirah* of that night; (2) the word of Ana Bechoach corresponding to that day; (3) the appropriate word of Lamnatzei'ach Bingenos; and (4) the appropriate letter of the *possuk* Yismichu.<sup>144</sup>
- If you did not recite Sefiras HaOmer after Maariv, you can recite it with a *berachah* later as well, until *alos hashachar*.<sup>145</sup>

- If you forgot to count at night, count during the day without a *berachah*.<sup>146</sup> During the subsequent nights, continue to count with a *berachah*.<sup>147</sup>
- If you didn't count during the day either, count during the subsequent nights without a *berachah*.<sup>148</sup>
- If you are in doubt whether you counted at night, even if you did not count during the day, continue counting during the subsequent nights with a *berachah*.<sup>149</sup>
- From *shekiah* and onward, if you are asked for the number of that night's *sefirah*, respond, "Yesterday was so-and-so." If you responded by simply saying the number of that night's *sefirah*, you may still recite a *berachah* before counting later. However, if you responded, "Tonight is so-and-so," do not make a *berachah* when counting later.<sup>150</sup>
- It is best to refrain from saying "Tonight is so-and-so" from *plag haminchah* (1.25 halachic hours before *shekiah*) and onward. However, if you did say so during that time (but before *shekiah*), you may still recite a *berachah* before counting later.<sup>151</sup>
- If you overhear someone counting *sefirah* before you have counted, have in mind not to be *yotzei*.<sup>152</sup>

141 שו"ע אדה"ז סי' תפט ס"ז.

142 שו"ע אדה"ז סי' תצג ס"ט.

143 שו"ע אדה"ז סי' תפט ס"ד.

144 סידור אדה"ז, סדר ספירת העומר.

145 שו"ע אדה"ז סי' תפט ס"ג.

146 שו"ע אדה"ז סי' תפט ס"ג.

147 שו"ע אדה"ז סי' תפט ס"ד.

148 שו"ע אדה"ז סי' תפט ס"ד.

149 שו"ע אדה"ז סי' תפט ס"ה.

150 שו"ע אדה"ז סי' תפט ס"ד.

151 שו"ע אדה"ז סי' תפט ס"ו.

152 ראה שו"ע אדה"ז סי' תפט ס"ב. אבל השמיעה מהש"ץ אינו מונעו מלברך, דהוי כאילו כיוון בפירוש שלא לצאת - ראה שם ס"ד.

## ג פרקים ליום

### Shabbos

הלכות תפלה וברכת כהנים  
פרק יא-יג

### Sunday

פרק יד-טו  
הלכות תפילין ומזוזה וס"ת  
פרק א

### Monday

פרק ב-ד

### Tuesday

פרק ה-ז

### Wednesday

פרק ח-

### Thursday

הלכות ציצית  
פרק א-ג

### Friday

הלכות ברכות  
פרק א-ג

## פרק אחד ליום

### Shabbos

הלכות כלאים  
פרק ט

### Sunday

פרק

### Monday

הלכות מתנות עניים  
פרק א

### Tuesday

פרק ב

### Wednesday

פרק ג

### Thursday

פרק ד

### Friday

פרק ה

## ספר המצוות

### Shabbos

מ"ע ה

### Sunday

מ"ע כו יב

### Monday

מ"ע יג

### Tuesday

מ"ע טו יח

### Wednesday

מ"ע יז

### Thursday

מ"ע יד

### Friday

מ"ע יט