



LAWS & CUSTOMS FOR NISSAN & PESACH

For the year 5782-2022

Comments or questions, please email Rabbi Wolf rabbewolf@bdhls.org

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► THIRTY DAYS PRIOR TO PESACH

From Purim onward, one should learn and become fluent in the Laws of Pesach.

Some **refrain from eating Matzah** during this time. Others stop after Rosh Chodesh Nissan. However, until the end-time for eating *Chametz* on Erev Pesach, one may eat *Matzah*-like crackers which are really *Chametz* or egg-*Matzah*. One may also eat *Matzah* balls or foods containing *Matzah* meal. One may also be lenient for children below the age of Chinuch.

During these days, *Chametz* should not be scattered in a manner that would make it hard to clean and remove before Pesach, or that would allow it to go unnoticed before Pesach.

One should contribute towards **Maot Chittim** which help provide all the Pesach needs of the poor. *You can donate online at www.bdhls.org/pesach.*

Every Jew should be encouraged to **sell his Chametz**, even if there is concern that he will consume it on Pesach. [Obviously, such a person should be educated not to use it.] *You can sell your chametz online at www.bdhls.org/pesach.*

► MONTH OF NISSAN

Tachanun is not recited the entire month. Similarly, *Av Harachamim* and *Tzidkosecha* are omitted each Shabbat.

There is a custom to recite the **Nossi** each of the first twelve days of Nissan, followed by the *Yehi Ratzon* printed in the Siddur. It is recited even by a Kohen and Levi. On the thirteenth day, one recites the selection from "*Zot Chanukat Hamizbeach*" until "*Ken Assah es Hamenorah*", but without reciting the *Yehi Ratzon*.

One may not fast during Nissan, except a *Chosson* and *Kallah* on their wedding day, who fast even on *Rosh Chodesh Nissan*.

During the month of Nissan, one recites the applicable blessing when seeing **blossoming fruit-trees** for the first time.

Haircuts may be taken only until Erev Shabbat, 13th of Nissan (see further).

► SHABBAT HAGADOL APRIL 9

It is customary to attend **the Rabbi's pre-Pesach lecture** about the themes and practical laws of Pesach.

After Mincha, **the Haggadah is read** from "*Avadim Hayinu*" until "*L'chaper Al Kol Avoinoseinu*".

On Motzei Shabbat, *Vihi Noam* and *V'atah Kaddosh* are recited.

► CLEANING AWAY THE CHAMETZ

It is important to **maintain a positive and enthusiastic attitude** regarding the preparation efforts for Pesach.

One should remember to **clean or discard any Chametz found in the "less obvious" locations** such as vacuum cleaners, brooms, mops, floor ducts, kitchen walls, car interiors, car-seats, baby carriages, highchairs, briefcases, pocketbooks, phones, mobile devices, computer keyboards and other devices commonly handled when eating.

Items regularly used around *Chametz* (e.g. **cookbooks, Bentchers, Siddurim**) should be stored with the *Chametz* that is sold for Pesach. **Books and toys** should be cleaned well or included in the *Sale of chametz*.

Tablecloths or napkins should not be used if they were starched with a substance that may contain *Chametz*.

Shabbat candlesticks should be cleaned thoroughly. If the usual tray will be used on Pesach, it should be cleaned well.

Garbage bins should be thoroughly cleaned. Council bins should also be cleaned.

New **toothbrushes** should be prepared for Pesach.

A Rav should be consulted regarding the use of **vitamins and medicines** (taken orally) which may contain *Chametz*.

Pet food must be *Chametz*-free but may contain *Kitniyot*. Cages, enclosures and feeding bowls must be thoroughly cleaned.

One does not need to clean behind or under heavy furniture rarely moved, if there are no plans to move it on Pesach itself. [Even if one knows for certain that there is *Chametz* there, one may include it in the *Sale of chametz*.]

► KASHERING

If you will be koshering utensils for Pesach, it should be done under the guidance of one who is well versed in the relevant Laws.

Dishwashers, regular ovens, toaster ovens, microwave ovens, grills and BBQs are not *Kashered* and used for Pesach.

Self-cleaning ovens which reach approximately 480°C/900°F may be *Kashered* by running it through a full clean cycle; the oven door and seals should be cleaned well beforehand.

For **gas cooktops**, the grates are *Kashered* through *Libbun Gommur* (heating the grates until they glow red-hot in the dark). The burners, drip-trays and cooktop surface beneath the grates are *Kashered* by cleaning them thoroughly, after which *Libbun Kal* (heating the metal until the other side is hot enough to scorch paper) is performed. One way to achieve all of this is by turning all the burners on the highest, and covering the entire cooktop with a Blech until the grates glow red-hot, by which time the other components of the cooktop will have reached the heat of *Libbun Kal*. [Do not leave the stove unattended when *Kashering* with this method, and ensure adequate ventilation.]

For **standard electric cooktops** (where the burner coils are exposed), the coils are *Kashered* through *Libbun Gommur* (turning them onto the highest setting until they glow red-hot), while the burners, drip-trays and cooktop surface are *Kashered* by cleaning them thoroughly, after which *Libbun Kal* is performed.

If the cooktop surface cannot be *Kashered* through *Libbun Kal* (e.g. if made of glass or enamel), it may instead be covered with a durable and heat-proof covering or lining.

Cooktop **knobs and backsplashes** should be cleaned well (and some also cover them).

Induction cooktops and electric smoothtops (where the burner coils lie beneath a flat ceramic glass surface) are not *Kashered* and used for Pesach.

Wooden or laminate tabletops and countertops are *Kashered* by cleaning them thoroughly (including crevices) and waiting 24 hours. Then, after ensuring that the surface is thoroughly dry, one pours boiling water from a kettle that has just been removed from the source of heat, ensuring that the flow of water from the kettle to the entire surface is direct and uninterrupted.

Stone countertops are *Kashered* similarly, but the boiling water is poured over an *Even Meluban* (red-hot stone) which is moved around (or right above) the entire surface as the water is poured over it. The *Even Meluban* remains effective as long as it causes the boiling water to bubble.

Metal countertops and sinks are *Kashered* with boiling water and an *Even Meluban*, in the manner described above. The water should be poured over the lowest surfaces first, before moving upward. Alternatively, they may be *Kashered* through *Libbun Kal* (blowtorching until the other side of the metal is hot enough to scorch paper).

Metal faucets and faucet handles are *Kashered* by pouring boiling water (in the manner described above for tabletops and counters). The hot tap-water should be turned on and running through the interior of the faucet at the time that its exterior is being *Kashered*. Bleach should be poured down the sink drain and onto any crevices between the sink and the sink drain. Any tap filters, aerators, strainers and sponges should be replaced.

The kettle used to boil the water for *Kashering* is customarily reserved for this purpose alone, and is used neither with the *Chametz* nor with the Pesach cooking.

If a tabletop or countertop will be damaged by *Kashering*, or is made of a material that cannot be *Kashered*, one should cover it well instead, ensuring that no liquid is trapped beneath.

Fans, hoods and other areas above stoves and ovens should be cleaned and ideally covered due to the steam that circulates when cooking.

A separate Blech and urn are used for Pesach. Pantries, cupboards, shelves, fridges and freezers (defrosted first) should be thoroughly cleaned with a cleaning agent. The fridge/freezer rubber door seals should be cleaned as well [the interior circulation vents should not be blocked, so as not to cause damage].

► **SALE OF CHAMETZ**

Sale of chametz is effective only if one truly commits to sell his *Chametz* in an unconditional and absolute sale. It is therefore customary to perform a *Kinyan* (act of acquisition) when authorizing the Rav to sell the *Chametz*. [However, this *Kinyan* is not an absolute requirement.]

Sale of chametz occurs before the fifth seasonal hour (12:16 pm in Miami) on Friday Erev Shabbat April 15, in keeping with the usual time schedule every other year. Practically, to ensure the Rabbi will include your sale, **please process your sale by Thursday April 14.**

When the householder sells the *Chametz*, his dependents (who dwell with him permanently) do not need to, unless they own *Chametz* independently. *Chametz* belonging to a Shul or public organization should be sold by the office-bearer responsible for finances.

In the sale, one includes all *Chametz* and *Chametz* utensils. Since the actual location of the *Chametz* is also leased to the non-Jew, one should list the full address of each of his personal and business properties, including common-owned properties, preferably concluding with the words “and wherever my *Chametz* may be found”.

If one owns *Chametz* in a different time-zone, or is travelling to a different time-zone for Pesach, he should inform the Rav of his situation for further guidance.

If one is away from home for the entire Pesach: If he arrives at his destination before the night of *Bedikas Chametz*, he includes his entire home in the *Sale of*

chametz. If he will still be at home the night of *Bedikas Chametz*, he includes most of his home in *Sale of Chametz*, but excludes a small area so that he can conduct *Bedikas Chametz* (see “*Bedikas Chametz*” section).

► **BEDIKAS CHAMETZ PREPARATIONS**

The house should be completely cleaned, the floors swept (including under the beds), and all *Chametz* removed prior to *Bedikas Chametz*.

Anything included in *Sale of chametz* should be securely stored away before *Bedikas Chametz* in a closed area such as a closet (which should be locked or marked). [When extremely necessary, one may access these areas during Pesach, but must avoid remaining there for any length of time, and must not touch the *Chametz* nor open any boxes containing them.]

Chametz that will be eaten from now until Shabbat morning must be placed in a secure location before *Bedikas Chametz*, out of the reach of children and of rodents. A paper bag, single-wick beeswax candle, feather and wooden spoon are prepared for *Bedikas Chametz*.

Ten pieces of bread are put out, each piece less than a *Kezayis*, but all pieces totaling at least a *Kezayis*. Each piece should be wrapped well in paper in order to prevent crumbs. The wrapping material must be flammable (as opposed to foil) so that the pieces of bread burn well.

A record should be kept of the pieces' locations in case they are not found during the search.

► **TIME OF BEDIKAS CHAMETZ – THURSDAY APRIL 14**

Bedikas Chametz is performed as soon as possible after nightfall (8:08 pm), and after davening Maariv. From half an hour prior to Nightfall until after *Bedikas Chametz* (even if running late), one may not eat more than a *K'beitzah* (57 grams) of bread or Mezonos, drink alcoholic beverages, nap, learn Torah, bathe, haircut, work or perform other absorbing activities unrelated to *Bedikas Chametz*.

If one began these activities prior to this time, he may continue during the half hour before Nightfall, but must stop as soon as it is Nightfall.

One may begin learning during the half hour before Nightfall only if he appoints a Shomer (guardian) who is not learning to remind him to perform *Bedikas Chametz* as soon as it is Nightfall.

► **BEDIKAS CHAMETZ**

One lights the candle before reciting the *Bracha*, and holds it in his right hand during the *Bracha*, in order to begin searching as soon as the *Bracha* is finished.

After the *Bracha*, one should not speak at all prior to beginning the search, even matters related to the search. If one did speak, he must repeat the *Bracha* if his words were unrelated to the search.

After one already began the search, until the conclusion of *Kol Chamiro*, one should not speak matters unrelated to *Bedikas Chametz*.

Nevertheless, if one did speak unnecessarily, he does not repeat the *Bracha*. The search begins in a location right next to where the *Bracha* was recited, and is conducted carefully and thoroughly.

The obligation of *Bedikas Chametz* rests with the householder. Nevertheless, he may delegate part (but preferably not all) of the search to family members over Bar-Bat Mitzvah. Ideally, before spreading out, they should hear his *Bracha* and immediately begin searching in a location right next to where he recited the *Bracha*. Otherwise, they search without a *Bracha*.

One searches by the light of the candle and with a feather. Any *Chametz* found is placed in the paper bag. One must carefully and meticulously search every location into which *Chametz* may have potentially been brought, even if only on occasion, and even if it has already been cleaned for Pesach. Even after all ten pieces are found, one must properly search the remainder of the house. However, one does not need to check the locations that are being leased in the *Sale of Chametz*. One should remember to search his porch, garage and vehicle during or after *Bedikas Chametz*.

After *Bedikas Chametz* is concluded, the bag of ten pieces along with the feather and any remnant of the candle is placed inside a paper bag with the wooden spoon, and stored in a secure location inaccessible to children or rodents.

Afterwards, one recites "*Kol Chamiro*", ensuring that he understands the meaning.

[Otherwise, he should recite it in a language that he understands.]

One must also perform *Bedikas Chametz* (or appoint a Shliach to do so) at any other property he is fully or partly responsible for (e.g. workplace, dormitory room, common-owned entryways and facilities rooms) if it is not being sold for Pesach. Ideally, this is done right after *Bedikas Chametz* at home. [The *Bracha* is not recited again; one should therefore have these locations in mind when reciting the *Bracha* at home.] A person must also be delegated to perform *Bedikas Chametz* at the Shul and the Beis Midrash.

If one is vacating his home for the entire Pesach: If he arrives at his destination before the night of *Bedikas Chametz*, he includes his entire home in the *Sale of Chametz*, and performs *Bedikas Chametz* at his destination. [When one is guesting with a host, he may rely on the host's *Bedikas Chametz* and need not perform it himself. Alternatively, he may rent a room from the host with a valid *Kinyan* and perform *Bedikas Chametz* himself.]

If he will still be at home for the night of *Bedikas Chametz*, he should include most of his home in the *Sale of Chametz*, but exclude a small area in which to conduct *Bedikas Chametz*. He must also perform *Bedikas Chametz* (without a *Bracha*) when he arrives at his destination, unless someone else already performed it there.

If one is away from home for the night of *Bedikas Chametz*, but will be returning on Erev Pesach or during Pesach, he must conduct *Bedikas Chametz* (including *Kol Chamiro*) the night before he leaves home, without a *Bracha*. [This is in addition to searching at the place he is staying on the night of *Bedikas Chametz*.] Alternatively, he may appoint a Shliach to search his home on the night of *Bedikas Chametz* with a *Bracha*; however, the homeowner must still recite *Kol Chamiro*.

► **PESACH AND SEDER PREPARATIONS - FRIDAY APRIL 15**

One should familiarize oneself with all the Laws associated with the Seder.

A clean and undamaged kiddush-cup that holds at least a *Revi'is* (86ml) is prepared for all participants.

One should prepare enough red wine to supply four cups for every participant.

(White wine is not preferred at the Seder unless it is superior to your red wines.)

One should prepare a sufficient supply of unbroken (and if hand-baked, concave-shaped) *Matzot* for the Seder.

The romaine lettuce should be washed and checked for bugs before Shabbat. For those who are careful about *gebrokhts*, they should also be dried so that they may be eaten together with the *Matzah* at *Korech*.

The horseradish should be ground before Shabbat and placed in an air-tight container to retain its potency.

The *Charoset* should be prepared (with apples, pears and nuts) before Yom Tov.

Hard boiled eggs should be prepared before Yom Tov for the Seder Plate.

The Shank Bone or Chicken-necks are roasted before Yom Tov for the *Zeroah*.

Salt-water is prepared before Yom Tov.

Roasted meat or poultry may not be eaten at the Seder, even if it was cooked prior to roasting. However, it may be eaten if it was cooked after roasting.

Yom Tov in general, and the Seder in particular, is an especially appropriate time to host guests.

The Mitzvah of *V'Samechta B'Chagecha* entails eating meat, wine and delicacies; providing new clothing or jewelry for one's wife according to his means; and giving sweets to the children. These should be arranged in advance.

► **EREV PESACH MORNING**

It is an opportune time to pray *Shacharit* with the *Minyan*.

One should clean and remove any *Chametz* in his locker.

Mizmor L'Todah is not recited until after Pesach.

FIRSTBORN FAST: Every male firstborn, as well as the father of a firstborn under the age of Bar Mitzvah, should attend and eat from a *Seudat Mitzvah* such as a *Siyum*, *Bris* or *Pidyon Haben*. They should not eat before partaking of the *Seudas Mitzvah*. A *Siyum* may be made on a *Masechta* of *Gemoro* or an entire Seder of *Mishna*. [The *Siyum* may be made even by a child.]

A firstborn (or the father of a firstborn under the age of Bar Mitzvah) who did not hear a *Siyum* must fast.

Wine and grape-juice should not be drunk on Erev Pesach.

Apples, pears, nuts and Maror are not eaten from Erev Pesach until Shulchan Orech of the second Seder.

Many activities are prohibited on Erev Pesach after midday, including tailoring or sewing new garments, laundering, meticulous forms of writing and giving haircuts. However, one may:

- Instruct a non-Jew to do these.
- Do these himself if necessary to prevent a real financial loss.
- Mend a used vessel or garment for

Pesach if it is damaged only slightly, or he fixes it unprofessionally. One may also do this for others without pay.

Since one should not launder on Chol Hamoed either, the laundry should be tended to before midday on Erev Pesach.

One should have a haircut in honor of Pesach. Ideally, one should take the haircut before midday. If one did not do so, he may use a non-Jewish barber after midday.

Nails are trimmed in honour of Pesach. Ideally, they should be trimmed before midday.

On Erev Pesach, one should not donate blood or undergo any procedures or tests involving blood loss. [This does not apply in cases of great need, and certainly not when it is Pikuach Nefesh.]

► BURNING THE CHAMETZ

One must stop eating Chametz before 11:11 am, and clean his mouth. One may still benefit from Chametz until the end time of Biur Chametz (12:16 pm).

Prior to the end-time for Biur Chametz, one should:

- remove from his property all garbage that may contain Chametz.
- check the pockets and cuffs of any unlaundered clothing and coats.
- seal and mark all locations included in Mechiras Chametz.
- clean jewelry rings, then Kasher them by pouring boiling water over them.

One should ensure that the actual pieces of Chametz are thoroughly burned before the end-time of Biur Chametz. [One may also burn the Chametz and recite Kol Chamiro earlier in the morning if he and

his entire family have already concluded the final meal of Chametz.]

Flammable liquids are not recommended when burning the Chametz, due to the concern that they may render the Chametz inedible, as well as safety concerns.

If still extant, the Daled Minim and/or Hoishanos are burned at Biur Chametz.

The fire is used solely for burning the Chametz. One should not derive any benefit from the fire.

After the Chametz is completely burned, but before the end-time of Biur Chametz, one recites the second Kol Chamiro (and the accompanying Yehi Ratzon), ensuring that he understands its meaning. [Otherwise, he should recite it in a language that he understands.]

One should recite Kol Chamiro even if he is not burning Chametz (e.g. a child or guest).

► CHAMETZ AFTER THIS TIME

One cannot benefit from any Chametz – even belonging to a non-Jew. [Examples include sitting on a sack of flour, enjoying the smell of Chametz, selling or giving Chametz to a non-Jew, feeding Chametz to an animal – even one that is ownerless, renting/lending any item to a non-Jew when it is known or he clearly states that he will use it for Chametz, or placing an order for Chametz to be delivered right after Pesach.]

One may not assume responsibility for any Chametz on Pesach, even if it belongs to a non-Jew. [Examples include providing a delivery service, storing it in one's property or warehouse, or relying on it as collateral for a loan.] If one did assume responsibility for such Chametz before Pesach, he must include it in Mechiras Chametz.

One may not touch Chametz throughout Pesach, unless while destroying it. [On Shabbat and Yom Tov, there is the additional concern of Muktzeh.]

One may also not eat at the same table as a non-Jew eating Chametz, even if they are not acquainted, and even if there is a Hekker (item serving as a reminder) in between.

One must prevent a gentile employee (such as a household-helper) from bringing Chametz onto one's premises. A gentile who is not an employee may enter with Chametz and eat it on site, provided that

one doesn't thereby assume any responsibility for the Chametz. One must also ensure that the gentile removes the Chametz from the premises as soon as he leaves, and the area must be cleaned.

► FINDING CHAMETZ AFTER THIS TIME

If one finds Chametz on Erev Pesach after the end-time for Biur Chametz, on Chol Hamoed, or after Pesach, he should burn it immediately.

If one finds Chametz on Yom Tov, he should cover it immediately without moving it, as it is Muktzeh. He should burn it immediately after Yom Tov. [If, for whatever reason, the Chametz is already in someone's hand, he should be directed to immediately flush it down the toilet.]

When burning such Chametz, the Blessing of Al Biur Chametz is recited only when all the following conditions are met:

- It is definite Chametz.
- It belongs to him.
- It is a Kezayis or bigger. [If it became Chametz on Pesach itself, it does not need to be a Kezayis.]
- It is still Pesach (not before or after).
- It was not in his possession at the time when the Rav sold the Chametz.

If a guest mistakenly brings Chametz as a gift, one should intend to not acquire it.

One should also remember not to handle it directly on Yom Tov, and should follow the instructions above for destroying it.

► EREV PESACH AFTERNOON

On Erev Pesach, it is ideal to open the packaging of all the items that will be used during Yom Tov (e.g. wine bottles and Matzah boxes).

Parents should ensure that their children nap during the day so that they are awake and alert for the Seder.

Many have the custom to immerse in a Mikvah after midday, to prepare for Shabbat and Yom Tov.

It is forbidden to eat a proper meal once the tenth Halachic hour of the day begins (5:57 pm), in order to eat the Matzah at night with a healthy appetite. However, one may snack in small quantities that won't ruin his appetite for the Seder.

Prior to candle-lighting, one should give Tzedakah for the two days of Yom Tov.

Those who perform an annual Eruv Chatzeiros customarily do it on Erev Pesach using Shmurah Matzah.

One should arrange a pre-existing flame from which to light the candles on the second night of Pesach.

Since the first night of Pesach is Shabbat, the candles should be kindled at the usual eighteen minutes before sunset (7:26 pm), and certainly not after sunset (7:44 pm).

The Blessings are Shel Shabbat v'Shel Yom Tov and Shehecheyanu. [If one mistakenly omitted either Shabbat or Yom Tov entirely— if she realized within the time frame it takes to say three words, she corrects her mistake. Otherwise, there is a debate whether to repeat the Blessing, and how. One should take great care to avoid this dilemma in the first place. If one forgot Shehecheyanu, she should have in mind to be Yoitzei during Kiddush.]

If conducting the Seder elsewhere, one must derive some practical benefit from the candles after nightfall.

When a man is required to light candles, he does not recite Shehecheyanu, as he will be doing so in Kiddush. [Therefore, on the second night of Pesach, it is best that he lights candles right before Kiddush, so that his Shehecheyanu is linked to both.]

Mincha is davened a bit earlier than usual, in order to recite “Seder Korban Pesach” before sunset.

Since it is also Erev Shabbat, Hoidu and Posach Eliyahu are recited before Mincha.

► MATZAH

It is preferred to use *Matzah* produced from wheat, and not from other grains (such as spelt) unless there are health concerns.

If a *Matzah* folded over during baking, or it has a large bubble, one should not eat of that area or its perimeter (at least 2cm).

► KITNIYOT

Kitniyot (legumes) are not eaten by Ashkenazim on Pesach. Common examples include rice, millet, buckwheat, corn, peas, beans, lentils, sesame seeds, mustard, chickpeas, peanuts, soy and soybeans, tofu, sunflower and poppy seeds.

Kitniyot derived oils are not used, such as canola, corn, peanut, safflower, sesame,

sunflower, soybean (often labelled as vegetable oil) or rapeseed (flaxseed) oils.

The status of cottonseed oil is debated, but it is generally regarded as non-*Kitniyot*.

Kitniyot may be used when necessary for the sick, infirm or babies (e.g. infant formulas and nutritional supplements). However, designated utensils should be used, and they should be kept separate from the rest of the Pesach utensils.

One may own and derive benefit from *Kitniyot* on Pesach (such as feeding pets).

► SOME COMMON STRINGENCIES

The Arizal stressed the importance of being extra careful to refrain from any possible chametz consumption. Historically, different communities and families adhered to different customs. Additionally, commercial food production systems and technologies have radically changed over time, which may change some of the time-old customs.

It is important that all purchased processed foods have a reliable *kosher-l'pesach hechsher*.

Following are some common examples of stringencies:

- Not to eat *gebrokhts* – *Matza* that came in contact with water
- To peel or shell all fruits, vegetable and nuts before use.
- To have a special pot exclusively for boiling eggs.
- To boil and strain sugar before Pesach.
- Not to eat commercially prepared foods (besides *Matzah*, wine, meat and/or oil).
- Not to use spices.
- To use coarse salt and not fine salt.
- Not to eat garlic.
- Not to use food that fell on the floor. (If peelable, one may peel it).
- To thoroughly wash any utensil that fell on the floor, or to set it aside and not use it until the following Pesach.
- Not to eat food prepared outside one's own home.
- To cook as much as possible prior to Pesach, since a speck of *Chametz* that is inadvertently mixed in becomes nullified then, unlike on Pesach itself.

► FORGOT TO PREPARE THE SEDER ITEMS

If one forgot to prepare any of the items for the Seder, one can prepare on the first night only what is necessary for that night, and not for the second night.

If one forgot to prepare the Zeroah, one may use a cooked chicken-neck instead. On the second night of Yom Tov, one may also roast a chicken-neck provided that he consumes its meat the following day (i.e. while it is still the second day of Yom Tov).

One may not grind horseradish on Yom Tov. If it was not done on Erev Yom Tov, one may finely chop the horseradish on the second night, but only chop it coarsely on the first night (since it is Shabbat). Alternatively, one can suffice with romaine lettuce.

If one forgot to wash and check the romaine lettuce for bugs, it may be done as usual on the second night of Yom Tov. However, on the first night, one cannot remove a bug from the lettuce (since it is Shabbat), and should therefore discard the section of lettuce containing the bug.

If one forgot to prepare the Charoset on Erev Yom Tov, one may grate it on the second night with a Shinui, such as by holding the grater backwards or grating directly onto the tabletop. However, on the first night, it can only be chopped coarsely with a knife (since it is Shabbat).

If one forgot to prepare the salt-water on Erev Yom Tov, it may be prepared as usual on the second night. However, on the first night, only a small amount may be prepared, and it must be a weak solution (since it is Shabbat).

► FIRST NIGHT MAARIV

Kabbalat Shabbat begins with Mizmor L'Dovid, and not with L'chu Neranarah. In Lecho Dodi, we say B'Simcha U'vetzahala.

Since it is Shabbat, all the Shabbat selections are added in the Amidah of Yom Tov.

If one did not make any mention of Shabbat in the middle Blessing, or he mistakenly davened the regular Amidah of Shabbat: If he did not yet finish reciting the second Yih'yu L'ratzon (at the end of the passage of Elokai N'tzor), he should return to the beginning of the middle Blessing (i.e. Atoh Vechartonu). Otherwise,

he must repeat Amidah. [The same applies to all other Tefillos of the day.]

After Amidah, the passage Vayechulu is recited, followed by Hallel, Kaddish Tiskabel and Mizmor L'Dovid. [The Blessing of Me'ein Sheva is omitted, even though it is Shabbat.]

► HALLEL

The entire Hallel is recited on the first two night and days of Pesach. Half Hallel is recited on the last six days of Pesach. It is preferable to recite Hallel with the Minyan.

► THE SEDER – BOTH NIGHTS

The table should be set with the best utensils and finery – even if not actually needed for the Seder – as an expression of freedom.

The Seder should begin as soon as possible, but only after nightfall (8:10pm).

The *Matzot* should be unbroken. For those using hand-baked *Matza*, they should be concave-shaped, and positioned so that they resemble a receptacle. The three *Matzot* are inserted from bottom to top.

During Kiddush on the first night of Pesach, one recites a total of five Brachot: *Yayin, Kiddush, Ner, Havdallah and Zman*. [If one jumbled the order, he does not need to repeat it in the correct order, unless he reversed the order of Yayin and Kiddush.]

When reciting the *Bracha* of Ner-Candles, one looks at the candle, but does not bring the candles together, nor does one look at his fingernails or bring them close to the flames.

A woman who recites her own Kiddush should not say *Shehecheyanu*, as she did so at candle-lighting.

One leans to the left when drinking the four cups of wine, as well as when eating the *Matzah*.

One should drink red wine for each of the four cups. (White wine is not used at the Seder unless it is superior to one's red wines. Even then, some add a little red wine to color it). If one cannot drink a full cup of wine, he or she may mix it with grape-juice. If even this is impossible, one may use only grape-juice.

Each of the four cups should be entirely consumed without any pause. If this is not possible, one should keep any pause to an

absolute minimum. At the very least, one should drink the majority of the cup, preferably in one swallow. [If even this is not possible, the barest minimum is *Rov Rev'i's* (at least 44ml), preferably in one swallow.]

One may drink water or other liquids (other than wine) between the first and second cups of wine. If he intended to do so when he recited Kiddush, then he does not make a *Bracha*; otherwise he recites *Shehakol*. Children who are hungry may snack. However, if they are old enough to understand the story of Yetzias Mitzrayim, they should not eat any *Matzah* until after Maggid.

Although a *Bracha* is not recited at Urchatz, one must still observe all the other Laws of Netilat Yadayim.

One dips the Karpas before making the *Bracha*, and should have in mind the *Marror* and *Korech* when making the *Bracha*. One should eat less than a *Kezayis* of Karpas.

At Yachatz, the *Matzah* is broken into two pieces. [Ideally, the smaller piece should still be a *Kezayis*.] The larger piece is then hidden for the afikomen.

During Maggid, the Haggadah should be recited at a reasonable pace, joyously and in a loud voice, whilst sitting respectfully.

At the *Bracha* of *Lefichoch* at the conclusion of Maggid, one should recite "*min HaPesachim umin HaZevachim*" on the first night of Pesach, and "*min HaZevachim umin HaPesachim*" on the second night of Pesach.

One should endeavor not to speak unrelated matters from the beginning of Motzi-*Matzah* until the end of *Korech*.

For Motzi-*Matzah*, every person with a Kaarah eats two *Kezaysim* of *Matzah*; one *Kezayis* of the Kohen *Matzah* and one *Kezayis* of the Levi *Matzah*. If this is too hard, one may suffice with one *Kezayis* comprised from both of those *Matzot*. The pieces of the Kohen and Levi *Matzah* are eaten together, and not one after the other. One without a Kaarah is given a bit of the Kohen and Levi *Matzah* supplemented by other *Matzah*; they need eat only one *Kezayis* in total. [For Motzi- *Matzah*, one follows the stricter opinion that measures a *Kezayis* as 29 grams.]

The *Matzah* is not dipped into salt.

When eating Motzi-*Matzah*, as well as *Marror, Korech* and Afikomen, one should consume them in the shortest time frame possible, ideally within four minutes.

Marror requires one *Kezayis* (combined from both the horseradish and romaine lettuce). [For *Marror*, one may follow the lenient opinion that measures a *Kezayis* at approximately 19 grams.]

One should have in mind the *Korech* when making the *Bracha* on the *Marror*.

Korech is comprised of one *Kezayis* of the Yisroel *Matzah*, and one *Kezayis* of *Marror* (combined from both the horseradish and romaine lettuce). [For both the *Matzah* and *Marror* of *Korech*, one may follow the lenient opinion that measures a *Kezayis* as approximately 19 grams.]

The Shulchan Orech meal begins with the egg dipped in salt-water. At this point, the remainder of the Kaarah may be removed from the table. One should not eat the Zeroah.

One does not lean when eating the meal.

One should eat his fill, but pace himself so that he can eat the Afikomen without feeling bloated.

One does not recite a *Bracha* when drinking wine during the meal, as it is included with the *Bracha* over the second cup of wine.

For the Afikomen, one eats two *Kezaysim* of *Matzah*; one to commemorate the Korban Pesach and the other to commemorate the *Matzah* that was eaten with it. As the *Matzah* hidden at the time of Yachatz is likely less than two *Kezaysim*, it should be supplemented with other *Matzah*. Those who do not have a Kaarah are given a little bit of the Afikomen *Matzah* supplemented by other *Matzah*. If one finds it too hard to consume two *Kezaysim*, one may suffice with one *Kezayis*, but should stipulate that he thereby fulfils whichever commemoration is the primary one. [For Afikomen, one may follow the lenient opinion that measures a *Kezayis* as approximately 19 grams.]

We are particular about eating the Afikomen before midnight (1:25am) only on the first night. On the second night, the Seder is conducted at greater length, with greater elaboration of the Haggadah.

One does not eat or drink anything after the Afikomen, aside from the last two cups of wine.

When opening the door for *Eliyahu HaNavi* at *Shefoch Chamoscha*, (some of) the candles are taken to the door. Those who open the door say *Shefoch Chamoscha* whilst standing at the door, whereas everyone else recites it whilst remaining seated at the table.

Rabbi Shalom Dovber of Lubavitch once said, "During the Seder, and especially when the door is opened at *Shefoch Chamoscha*, one must think that he should merit to be a *mentsch*, and then Hashem will help. "Don't request physical matters; ask for spiritual matters!"

At the conclusion of the Seder, the wine from the *Kos Shel Eliyahu* is returned to the bottle. [Wine should first be added to the *Kos Shel Eliyahu* before returning it to the bottle, so that the wine in the bottle does not become *Pagum*.]

Before going to sleep on the first night of Pesach, one recites only the first paragraph of *Shma* and the *Bracha* of *Hamapil*. On the second night, *Krias Shma She'al Hamitah* is recited as per every *Yom Tov*.

► YA'ALEH VEYAVO IN BENTCHING

If one forgets *Ya'aleh Veyavo* in bentching, but remembers before saying Hashem's name at *Bonei Yerushalayim*, he goes back. If one remembered after that, but before beginning the next *Bracha*, he recites the extra *Bracha* as printed in the *Bentcher*. If one began even the first word of the next *Bracha*, one must begin bentching again if it is one of the two required meals of *Yom Tov*, but not if it is a third optional meal, or *Chol Hamoed*.

The *Horachamon* for *Yom Tov* is recited.

► FIRST DAY: TEFILLAT TAL

After the *Kaddish* right before *Musaf*, the *Gabbai* announces "*Morid Hatal*". From that point on, one recites "*Morid Hatal*" in *Amidah*.

If one heard this announcement before davening *Shacharit*, he recites "*Morid Hatal*" in the *Amidah* of *Shacharit* as well. [One should avoid such a situation.]

The *Chazzan* recites the special *Tefillah* of *Tal* during the repetition of *Amidah*.

If one mistakenly said "*Morid HaGeshem*":

- If one realized before saying Hashem's name at the end of the *Bracha*, he returns to the beginning of the *Bracha*.

- If one already concluded the *Bracha*, he must return to the beginning of the *Amidah*.

- If one did not realize his error until the time for that *Tefillah* passed, he must daven the next *Tefillah* twice. [E.g. If he said "*Morid HaGeshem*" at *Shacharit*, he must recite the *Mincha Amidah* twice.]

If one is in doubt whether he said *Morid Hatal*, for the first thirty days he should assume that he did not, and after thirty days he should assume that he did.

► FIRST AFTERNOON OF PESACH

If possible, one avoids beginning a meal after the tenth *Halachic* hour of the day begins, so that he has an appetite for the second Seder.

One may not perform any preparations on the first day for the second night and day of *Yom Tov*. [However, during *Bein Hashmashot*, one may instruct a non-Jew to prepare that which would be permissible for a Jew to perform on *Yom Tov* were it not being prepared for the second day.]

► SECOND NIGHT AND DAY OF PESACH

The candles should be kindled with a pre-existing flame, and not before *Nightfall* (8:20 pm). The *Brachot* are *L'Hadlik Ner Shel Yom Tov* followed by *Shehecheyanu*. Tasks and preparations required for the second day of *Yom Tov* should not be conducted before this time.

Sefirat Haomer is recited at *Maariv*, or before beginning the Seder.

During the day meal of the second day of Pesach, it is appropriate to commemorate the anniversary of *Esther's* feast which culminated in the hanging of *Haman*.

► V'TEIN BRACHA

Beginning on the first night of *Chol Hamoed*, we start reciting *V'tein Bracha*. If one said *Tal Umotor*, but realized before saying Hashem's name at the end of that *Bracha*, he returns to the start of the *Bracha*.

If one already concluded the *Bracha*:

- If one already concluded the *Bracha*, he must go back to the *Bracha* of *Boreich Aleinu*, and continue from there to the end of *Amidah*. If he already began reciting (the

second) *Yih'yu L'ratzon*, he must repeat the entire *Amidah*.

- If one did not realize his omission until the time for that *Tefillah* has passed, he must daven the next *Tefillah* twice. [E.g. If one said *V'tein Tal Umotor Livrocho* during *Shacharit*, he must recite the *Amidah* of *Mincha* twice.]

- If one said *V'tein Tal Umotor Livrocho* in *Mincha* of *Erev Shabbat*, he does not repeat the *Amidah* of *Friday night*.

- If one is in doubt whether he said *V'tein Bracha*, for the first thirty days he should assume that he did not, and after thirty days he should assume that he did.

► YA'ALEH VEYAVO IN DAVENING

If one forgets *Ya'aleh Veyavo* in davening but remembers before saying Hashem's name at the end of *Hamachazir Shechinato L'tziyon*, he goes back. If he remembered between the conclusion of that *Bracha* and *Modim*, he recites it at that point, without going back. If he remembers after that point, but before taking three steps back, he returns to the beginning of *Retzei*. If he remembers after taking three steps back, *Amidah* is repeated.

If one is unsure whether he recited *Ya'aleh Veyavo*, *Amidah* is repeated.

If one forgot *Ya'aleh Veyavo* during *Shacharit*, and only realized after *Musaf*, he does not repeat *Shacharit*.

If one forgot *Ya'aleh Veyavo* during *Mincha* or *Maariv*, and only realized after the *Zman Tefillah* has passed, he must recite an additional *Amidah* in the next *Tefillah*, as compensation.

► CHOL HAMOED – APRIL 18-APRIL 21

On the first night of *Chol Hamoed*, *Havdalah* is recited without *Besomim* and candles. *V'Yiten Lecha* is not recited.

Mizmor L'Todah is not recited during *Pesach*.

Half-Hallel is recited during *Chol Hamoed* as well as on the last days of *Pesach*.

On *Chol Hamoed*:

- One wears finer clothing.
- One washes for *Matzah*, eats meat and drinks a cup of wine every day.
- One allocates more time for learning.

Many activities are possibly prohibited during Chol Hamoed, including (but not limited to) business activity, trade, moving homes, gardening, sewing, laundering (unless for children who soil their clothing frequently, but only as required), preparing food for after Yom Tov, cutting nails (unless it was done on Erev Pesach as well) and taking haircuts.

For the sake of Chol Hamoed or the last days of Yom Tov, one may professionally

repair any item which is directly involved in food preparation (e.g. oven or fridge), or which provides direct benefit to the body (e.g. the plumbing, electricity or air-conditioning), provided that it wasn't practical to fix prior to Yom Tov (e.g. it broke on Yom Tov).

One should avoid writing. If it cannot be deferred until after Chol Hamoed, one should write with a *Shinui*.

Unless needed for Yom Tov, one should not shop for utensils, appliances or clothing. [One may be lenient if the item is significantly discounted and it cannot be purchased later for a similar price.]

Routine medical exams that can easily wait should not be scheduled for Chol Hamoed.

► EREV SHVI'I SHEL PESACH – THURSDAY APRIL 21

An Eruv Tavshillin is performed.

Prior to candle-lighting, one should give Tzedakah for the two days of Yom Tov.

One should arrange a pre-existing flame from which to light the candles on the second night of Yom Tov.

Candle-lighting is at 7:29 pm. The *Bracha* is Shel Shabbat v'Shel Yom Tov, but *Shehecheyanu* is not recited.

► SHVI'I SHEL PESACH NIGHT - THURSDAY APRIL 21

If one neglected to light before Yom Tov, one may – and should – light candles on Yom Tov itself, from a pre-existing flame.

In Kiddush, *Shehecheyanu* is not recited.

There is a custom to remain awake the entire night of Shvi'i Shel Pesach and study Torah.

► SHVI'I SHEL PESACH DAY – FRIDAY APRIL 22

Regarding preparations on Friday for Shabbos, see the separate Eruv Tavshilin Halacha Guide.

As it is Erev Shabbos, Posach Eliyahu is recited before Mincha, but not Hoidu.

As it is Erev Shabbos, one should not eat after sunset – even if one washed for bread. [One may bentch after sunset and even after the emergence of three stars.

Ya'aleh Veyavo is recited, but not Retzei.]

Since Acharon Shel Pesach is Shabbos, the candles should be kindled with a pre-existing flame at the usual eighteen minutes before sunset (7:29 pm), and certainly not after sunset (7:47 pm).

The Brocho is *Shel Shabbos v'Shel Yom Tov*. *Shehecheyanu* is not recited.

Candles must not be waxed into place, nor may the wicks be twisted to facilitate their lighting. When necessary, one may remove the wax from the previous night with a knife. It is best that one removes it in a way that it falls directly into the bin.

All the Shabbat selections are added in the *Amidah* of Shacharit and Musaf.

As it is Shabbat, the special selections normally added for Yom Tov when opening the Aron Hakoidesh are omitted.

The congregation stands and faces the Sefer Torah while the Shirah is read.

One may not perform any preparations on the first day for the second night and day of Yom Tov.

► ACHARON SHEL PESACH NIGHT – FRIDAY APRIL 22

Kabbolas Shabbos begins with Mizmor L'Dovid. In Lecho Dodi, we say B'Simcha U'vetzahala. All the Shabbos selections are

added in Shmoneh Esrei. [See the section "First Night Maariv" for details regarding one who forgot.] After Shmoneh Esrei, the rest of Maariv is as per every Shabbos.

Shalom Aleichem and Eishes Chayil (as well as all the other selections prior to Kiddush) are recited in an undertone. Yom Hashishi is then recited aloud, followed by Hagofen and the Yom Tov Kiddush (including the Shabbos additions). *Shehecheyanu* is not recited.

It is customary to use the Matzah of the Eruv Tavshilin as part of the Lechem Mishnah of both the night and day meals. It is eaten at the last meal of the day.

The Brocho for Kneidlach is Mezonos.

► ACHARON SHEL PESACH DAY – SHABBAT APRIL 23

Yizkor is recited before Musaf. Those who leave the Shul for Yizkor may recite "Av Harachamim" after Yizkor if they wish to.

After Mincha and before sunset, we wash for *Matzah* and participate in a Seudat Moshiach.

One may technically eat *Chametz* during the Seudas Moshiach after *Nightfall*.

During Bentching, *Retzei* and *Ya'aleh Veyavo* (and Horachamon) are recited, even if it is already after *Nightfall*.

Since it is Motzei Shabbos, Vihi Noam and V'atah Kaddosh are recited.

Havdallah is recited with Besomim and candles, V'Yiten Lecha is recited, and a Melave Malka meal is prepared, as per every Motzei Shabbos.

► ISRU CHAG

One should wait a short period of time after Pesach before eating *Chametz*, in order to allow time for the Rov to repurchase the *Chametz*.

Isru Chag is celebrated with additional and festive foods.

Best wishes for a Kosher un Freilichen Pesach!