

ערב פסח שחל בשבת

A Guide To Erev Pesach That Falls on Shabbos

THURSDAY, FRIDAY, SHABBOS – The three days before Pesach this year have special *halachos* that pertain to Erev Pesach.

An outline of the three-day schedule:

- **Thursday** – *Taanis Bechorim*
- **Thursday Night** – *Bedikas Chometz*
- **Friday** – *Biur Chometz*: burning and disposing of the *chometz*, selling *chometz* to a non-Jew.
- **Friday Night (Leil Shabbos Kodesh)** – being careful with *chometz* at the *seudah*.
- **Shabbos Day** – davening very early in order to be able to finish eating *chometz* by *sof zeman achilas chometz*; being *mevatel* all *chometz* (by saying “*Kol chamira...*”) before *sof zeman bittul chometz*.
- **Motzoei Shabbos** – First night of Pesach; first Seder



THURSDAY – *Taanis Bechorim*

- Usually, *Taanis Bechorim* is observed on Erev Pesach; but when Erev Pesach falls on Shabbos, the *taanis* is moved back to Thursday.¹
- A *bechor* who attends a *siyum mesechta* is exempt from the fast, just as in other years. (A *bechor* who is not feeling well may eat even if he does not attend a *siyum*.)
- Some *bechorim* are *mehader* to attend a *siyum* on Friday as well, but according to *halacha* this is not required.
- A *bechor* who forgot to fast on **Thursday** should try to fast or have a *siyum* on **Friday**. If this is too difficult, he may eat. However, it is better to avoid a meal that includes bread. (Someone who is not feeling well is exempt, as mentioned earlier.)

THURSDAY NIGHT – *Bedikas Chometz*

- *Bedikas chometz*, usually performed the night before Pesach, is moved back one night this year and performed on **Thursday** night (since Erev Pesach this year is Shabbos and *bedikas chometz* cannot be done on Friday night.²)

¹ The fast is moved to Thursday (not to Friday) so that people should not come into Shabbos fasting. In a year that Erev Pesach *itself* is on a Friday, then the fast is also that day – Friday; but when the fast is being moved, as in the case of Erev Pesach that falls on Shabbos, then it is moved to Thursday (not to Friday).

² Because a candle (or flashlight, etc.) is used to help search for the *chometz*, and this is forbidden on Shabbos.

- On Thursday night, we do *bedikas chometz* as every other year: with a *brachah* (“...al biur chametz”) before the *bedikah* and “*Kol chamira*” after the *bedikah*.
- On Thursday night, one should begin *bedikas chometz* right by nightfall (*tzeis hakochavim*).³ One should make a point, if possible, of starting promptly. Eating a **meal** at that time is not permitted until after *bedikas chometz*, though a light **snack** is permitted even after nightfall. (A woman may eat if her husband is doing the *bedikah*.)
- All *chometz* left over to be eaten on Friday and on Shabbos morning, and the 10 pieces of bread that were gathered at the *bedikah*, should be put in a **secure place** so that they won’t be scattered around the house.
- If one forgot to do *bedikas chometz* on Thursday night (or was unable to, i.e. he was in the hospital), he should do it Friday morning right after Shacharis (before eating a meal).

FRIDAY – SEREIFAS CHOMETZ

- Burning the *chometz* is done on **Friday**.
- In the event that someone cannot burn the *chometz*, he should flush some *chometz* in the bathroom (and dispose of the remaining *chometz*; see further).
- No “*bittul chametz*” needs to be recited on Friday.⁴
- The burning should be done before *sof zeman sreifas chometz*, which is one halachic hour before *chatzos hayom*.⁵
- All **remaining chometz** that was not burned or flushed should be **removed** on Friday to outside one’s private property, rendering it *hefker* (ownerless), except for the *chometz* that will be eaten on Friday and at the Shabbos meals until *sof zeman achilas chometz*.
- A garbage bin that contains *chometz* should be put out at curbside before Shabbos.⁶
- Remember to check pockets and briefcases (if this wasn’t done the night before at the *bedikah*).

Work on Friday:

- Haircuts, cutting nails, washing clothing, ironing, and all work is permitted **all day Friday**.

FRIDAY: SEDER AND YOM TOV PREP

Some Seder preparations need to be done on Friday, as they may not be done on Shabbos:

³ Some daven Maariv at nightfall and then proceed with the *bedikah*. Someone who regularly davens at a later time does not have to daven Maariv before doing the *bedikah*.

⁴ Usually, we are *mevatel* (nullify) all *chometz* that might be in our possession right after *sereifas chometz*. This year, however, when we burn the *chometz* a day before Erev Pesach, the *bittul* is said on Shabbos (before *sof zeman bittul*), because it will be useless to do it on Friday (since we still need *chometz* on Friday and at the Shabbos meals).

⁵ *Me’ikar hadin*, when Erev Pesach is on Shabbos and *sereifah* takes place on Friday, halachically one may do it any time on Friday. However, the Shulchan Aruch says that the *minhag* is to do it at the usual time, to avoid Erev Pesach mixups in the future. If one did not burn the *chometz* at the regular time, he should do so at any time on Friday.

⁶ If the trash bins are privately owned, **they should be declared hefker** (ownerless) in addition to being left at curbside. Once they are emptied, one may bring them back to his private property on Chol Hamoed.

- opening caps of bottles that will be needed for the two Sedarim and Yom Tov
- roasting the egg and the *zero'a*
- making the *charoses*
- All food that one wants to have pre-cooked or pre-baked for Yom Tov should be ready before Shabbos.

PLANNING FOR SHABBOS

The Shabbos Seudos: What and How to Eat

Lechem Mishnah: It is recommended to use a type of challah/bread that does not produce crumbs, like **pita** (use two **whole** pitas for *lechem mishneh*) or challah rolls. (Break off pieces from the roll rather than cutting it with a knife, to cut down on crumbs produced by cutting.)

Pesach matzah that is kosher for the Seder **may not be eaten** the entire Shabbos.⁷ **Egg matzah** may be eaten this Shabbos (until *sof zman achilas chametz*⁸). However, it is questionable if one can be *yotzei lechem mishneh* with egg matzah (because its *brachah* might be “Mezonos”, not “Hamotzi”). The only option for *lechem mishneh* that is acceptable according to all opinions is *chometz* challah/pita.⁹

See footnote for more on egg matzah.¹⁰

The rest of the Shabbos foods: Besides the Hamotzi eaten at the beginning of the *seudah*, all other Shabbos foods (fish, soup, chicken, *cholent*, desserts, etc.) should be **kosher l'Pesach** to prevent problems of what to do with the **leftovers**, or with the **pots and utensils** that are being used for the Shabbos *seudah*.

Where to eat: Plan ahead where and how the family will eat the Hamotzi. If possible, it is recommended to make Kiddush and eat the Hamotzi in a **different area** than usual (the porch, basement, kitchen...) and then carefully dispose of all the remaining pieces of challah and crumbs by flushing them away. Afterwards, eat the rest of the *seudah* in the dining room – *chometz*-free.

⁷ Young children may eat Pesach matzah this Shabbos (and every Erev Pesach) if they are still too young to comprehend the concept of *yetzias Mitzrayim*.

⁸ From the *sof zman* of eating *chometz*, we don't eat egg matzah, even if it is kosher l'Pesach, because we are stringent not to eat it on Pesach out of concern that the eggs in the recipe will cause the flour to become *chometz* faster (ראה תס"ב, ס"ד). However, the stringency is limited to eating it, not to having it in one's possession; to keep egg matzah in the house over Pesach is permitted if it is certified kosher l'Pesach.

⁹ Matzah that is *chometz* (i.e., the all-year box matzos) should not be eaten this Shabbos (and every other Erev Pesach), even during the time that *chometz* is still permitted, because it might be included in the *issur* of eating matzah on Erev Pesach. However, it goes without saying that these *chometz'dig* matzos are treated as regular *chometz* that must be disposed of before Pesach.

¹⁰ Rav Moshe Feinstein *zt"l* held that one may use egg matzah for *lechem mishneh* because when eating it as the “bread” of the meal, the *brachah* will be Hamotzi. However, other Poskim disagree. Even though we recommend using regular Hamotzi challah/pita that is *chometz* (as Rav Moshe himself did), nevertheless, if necessary, one may rely on the opinion that egg matzah qualifies for *lechem mishneh*. If using egg matzah, a substantial amount should be eaten (Rav Dovid Feinstein, *zt"l*).

If eating the *chometz* in a separate area is not feasible, and the family will be eating the *chometz* at the same table where the rest of the *seudah* will take place, then no dishes, cutlery or food should be on the table until after the tablecloth (with the *chometz* crumbs and leftovers) is cleared away. Use a disposable plastic tablecloth during Hamotzi and then clean off any pieces or crumbs and flush them away. Discard the disposable tablecloth,¹¹ and only then continue with the rest of the *seudah*.

Dishes: Many use disposable plates, cups, cutlery, etc., for the Shabbos *seudah* to avoid having Pesach dishes around while *chometz* is still being eaten.¹² It also eliminates the need to wash the dishes, and helps everyone come to the Seder in a calm state.

FRIDAY NIGHT – SEUDAS LEIL SHABBOS

- Kiddush should be said where one is planning to eat the Hamotzi, so if the Hamotzi will be eaten on the porch or in the basement, make Kiddush there first.
- The Hamotzi is eaten very carefully. If the Hamotzi will be eaten in a carpeted area, it might be helpful to spread a plastic tablecloth (or sheet) to catch any crumbs that might fall while eating. Then shake out the small crumbs outdoors (if the home is enclosed with a gate or *eruv*) or flush them away.
- For Hamotzi, every adult should eat the size of a *k'beitzah* (i.e. the volume of two ounces) or at least the size of a *k'zayis* (one ounce), as required every Shabbos.
- See above, "Planning for Shabbos," on how to dispose of leftover *chometz* pieces. (Tiny crumbs on the floor are halachically **not an issue** for Pesach.)
- No additional *brachos* are said on the rest of the meal (except for the dessert). Even though we finished eating the bread at the beginning, it is still considered a bread meal, with the *brachah* of Hamotzi covering the whole meal.
- At the end of the *seudah*, return for *bentching* to the area where Kiddush was made and the Hamotzi eaten; however, if that location can be seen from the room where the *seudah* was finished, then the family may *bentch* where they ate the *seudah*.¹³

Shalom Zachar

- At a *shalom zachar* on this Friday night, serve only kosher l'Pesach items so as not to be stuck with *chometz* leftovers or mess.

SHABBOS DAY – EREV PESACH

Davening

¹¹ Even after cleaning the tablecloth some crumbs might be left, so the tablecloth should be disposed of and not used for Pesach.

¹² The pots (soup pot, *cholent* pot, etc.) are all kept in the kitchen where no *chometz* will enter, but to start using the Pesach dishes is not advisable when there is a chance that some *chometz* can come in contact with them.

¹³ If both areas are in the same house, i.e. two different rooms in the house. However, if the two areas are in **two different houses**, one should go back to the first one. It is questionable whether the **porch** and the **house** are halachically considered different homes, and therefore one should try to go back to the porch for *bentching* even if the porch can be seen through the window of the dining room.

- On Shabbos morning, Shacharis should start early to leave enough time after davening to eat the *seudah* that requires eating a Hamotzi of *chometz* before *sof zeman achilas chametz*.
- The Shabbos Hagadol *drashah* takes place on the Shabbos **before** Shabbos Erev Pesach.
- In many shuls, the *yotzros* of Shabbos Hagadol are also said on the preceding Shabbos.

The Seudah

- Begin the *seudah* immediately upon coming home from shul, so as not to run late with eating *chometz*.
- Kiddush and Hamotzi follow the same procedure as on Friday night (detailed above).
- The same that was done Friday night after the Hamotzi to get rid of all remaining *chometz* pieces and crumbs is done on Shabbos morning as well.
- Some divide the Shabbos-day *seudah* **into two**.¹⁴ For many, though, this is not practical, and they eat Hamotzi only **once** on this Shabbos day.

The Latest Time for Eating Chometz

- On Shabbos morning, *chometz* may be eaten until the end of the **fourth halachic hour** from the morning (two halachic hours before midday). The *minhag* is to adhere to the earlier *sof zman*, the one known as “the *sof zman* of the *Magen Avraham*.” Check your local calendar for the exact time that applies to your city. (Note: One should be careful not to mix up the “latest time of **eating chometz**” with the “latest time of **disposing of chometz**,” which is one hour later.)
- Before *sof zman achilas chometz*, everyone should clean his/her mouth well, making sure that no pieces of the Hamotzi are stuck between the teeth.¹⁵

The Latest Time for Disposing of Chometz

- *Chometz* may still be in our possession until *sof zman biur chometz*, which is at the end of the **fifth** halachic hour from the morning (one halachic hour before midday). This means that even after the time that we must stop **eating chometz**, the remaining *chometz* does not have to be disposed of until around one hour later.¹⁶
- Do not wait until the last minute to flush the remaining *chometz*, because “*Kol chamira*” must be said before *sof zman biur chometz*.
- If there is too much *chometz* left to flush away in the bathroom, ask a non-Jew to take it away.

¹⁴ This is how the meal is split: after Kiddush and Hamotzi, fish is eaten and then everyone *bentches*. After *bentching*, they have a short break and walk around outside. Then everyone washes again for Hamotzi, they clean away the crumbs, and continue with the rest of the Shabbos *seudah*. **This is done** to be *yotzei* eating “*seudah shlishis*” with bread, according to the view that holds that it may be eaten even before *chatzos*.

¹⁵ A dry toothbrush (*chometz'dig*) may be used. Toothpaste is forbidden; water is also forbidden. However, if it causes bleeding, do not use a toothbrush. Alternatively, avoid touching the gums with the brush.

¹⁶ Therefore, it is recommended to first clean the mouth from *chometz* (as mentioned above) and only afterward proceed with disposing of leftover *chometz*.

- Every adult¹⁷ should now say the “**Kol chamira**” that is normally said after burning the *chometz*, to nullify any *chometz* that might still be in his/her possession. “*Kol chamira*” can be found in the Machzor for Pesach. Say the version that follows *sereifas chametz*.
- The exact words of “*Kol chamira*” are not essential, as the main purpose is to declare (even using the following words): “I want to make *hefker* (ownerless) all *chometz* that belongs to me, regardless if such *chometz* is known to me or I am unaware of it.”

Case of Lateness

- If someone could not start the meal until after the *sof zman* of eating *chometz*, at this point he may not have a Hamotzi of *chometz* because it is already *assur* to eat *chometz*, nor may he eat matzah (because of the *issur* of eating matzah on Erev Pesach).¹⁸ In order to be *yotzei* Kiddush, he must drink at Kiddush an extra *rivi'is* (3 oz.) of wine or grape juice, and then eat the rest of the meal. (However, he has lost out on fulfilling the Shabbos day *seudah* with “*pas.*”)

Seudah Shlishis

- For *seudah shlishis*, one should eat some fish, chicken, or meat sometime after *chatzos* (midday). If this is difficult, one may eat some fruit or some Pesach'dig *shehakol* cake or macaroons.¹⁹
- Even those who divide the morning *seudah* into two *seudos* should eat something in the afternoon, because according to many Poskim, a person cannot fulfill the mitzvah of *seudah shlishis* when eating before *chatzos*.
- Eating for *seudah shlishis* should be minimal so as not to spoil the appetite for the matzah that will be eaten later at the Seder.
- It is a *minhag* is to read the Haggadah this Shabbos afternoon (to prepare for the Seder).

MOTZOEI SHABBOS – LEIL HASEDER

- This Motzoei Shabbos is the first night of Pesach. *Melachos* that are permitted on Yom Tov (e.g. lighting candles, carrying, cooking) may **not** be done on Motzoei Shabbos until first saying “**Baruch haMavdil bein kodesh l'kodesh.**”
- The Pesach Seder this year is of the same as in all other years, with the exception of a change in the first of the four *kosos* (cups of wine); that we insert Havdalah into the Kiddush.²⁰

May we be zocheh to bring nachas to Hashem with our avodah, for this is the purpose of our lives.

¹⁷ Children old enough to understand the meaning of *Kol chamira* can be taught to say it so as to be *mechanech* them to say it after they are Bar/Bas Mitzvah.

¹⁸ Egg matzah too is not eaten after *sof zman achilas chometz*.

¹⁹ From the beginning of the tenth halachic hour of Erev Pesach (around three hours before *shekiah*), one may not eat Pesach *kneidlach* made with Pesach matzah-meal (those who eat *gebrokts*), or drink one *revi'is* of wine, so as not to spoil one's appetite for the Seder that night.

²⁰ Also, at the *brachah* of the second cup at the Motzoei Shabbos Seder, we switch the order of the words *v'nochal shom min hazevachim u'min hapesachim*, as noted in the Haggadah.