

Table of Contents

PRACTICAL LAWS WHEN SHABBOS IS EREV PESACH..... 2

FAST OF THE FIRST BORN 2

BEDIKAS CHOMETZ 2

BURNING THE CHOMETZ 3

PREPARATIONS FOR THE SEDER..... 3

SHABBOS MEALS..... 4

FRIDAY NIGHT SEUDOH 6

BITUL CHOMETZ..... 7

SHABBOS DAY SEUDOH 8

SEUDOH SHELISHIS 9

PREPARATIONS FOR PESACH 9

AFTER SHABBOS 10

Practical Laws when Shabbos is Erev Pesach

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Fast of the First Born

1. When Shabbos is erev Pesach, the fast of the first born, normally observed erev Pesach (14th of Nisson), is not observed on Shabbos or Friday, rather it begins at *alos hashachar* on Thursday, the 12th of Nisson. In general, this fast day is waived when the first born is not feeling well.¹ This year, when it is not observed on erev Pesach it is **recommended** to fast on the 12th of Nisson (Thursday) but is not obligatory.² Nevertheless, the custom is to exempt oneself anyway through attendance at a *siyum* or other *seudas mitzvah*.

Bedikas Chometz

2. *Bedikas Chometz* is performed on Thursday night, The 13th of Nisson with a *berochob* אשר קדשנו במצוותיו וצונו על ביעור חמץ with a flashlight (torch) or candle. The chometz that is found should be divided into two groups. One bag that should be destroyed (e.g., burned) and the other bag shall be set aside for chometz which you plan to use on Friday and Shabbos (i.e., if you are planning on consuming chometz on Shabbos). The chometz that you will destroy can be burned right away (at night) or the next morning up until the sixth hour of the day. One should recite the *bitul* appropriate for the night which nullifies all chometz that you are **not** aware of.
3. If you need to perform a *bedikob* before Thursday night (e.g., you are leaving your residence earlier) you are required to perform the *bedikob* the night before you leave without a *berochob*.

¹ עיין מ"ב סימן ת"ע סק"ב דבשנה רגילה שהצום הוא ערב פסח, מי שיש לו מיחוש (ואינו בכלל חולה שאין בו סכנה), חש בראשו או בעיניו או שהתענית קשה לו ויקשה עליו לקיים מצוות הלילה באכילת מצה ומרור ושתיית היין והגדה, לא יצום.

² עיין סימן ת"ע ס"ב דאם חל ערב פסח בשבת אם מתענים ביום ה' או שאינם מתענים כלל. ולפי הכללים במחבר דבי"א וי"א המחבר ס"ל כדיעה שנייה, נראה דסובר המחבר לדינא דלא חייב להתענות בחמישי דהרי הביא ב' דיעות בלשון י"א וי"א. אולם ברמ"א כתב דיש לנהוג כסברא הראשונה לצום בחמישי וכ"ד א"ר גר"ז וח"א ועוד. אולם מבואר בסידור היעב"ץ דאין חיוב להתענות כיון דכל עיקרו מנהג, וספיקו להקל, והוא בגדר טוב לנהוג להתענות.

3.1. It is important to make sure that the chometz remaining after *bedikoh* is carefully guarded and that it not get around the house. It is strongly recommended that children should not handle or use chometz at all after the *bedikoh* is completed.³ If there are small children around your home, it is advisable to use one of the other methods discussed below that do not involve chometz in order to fulfill the *seudos* Shabbos.

Burning the Chometz

4. On Friday the 13th of Nisson, the chometz (at least the size of an olive) should be burned in the time that it is burned on a regular year, i.e., up until the 6th hour of the day. If you are planning on using chometz for Shabbos, **כל חמירא** should not be recited as it also annuls the chometz which you are aware of and you may still decide to use chometz on Shabbos. The *kol chamiro* should be recited Shabbos morning. If you have finished all interest and usage of chometz on Friday, you may recite the *kol chamiro* on Friday and include all chometz, whether you know about it or don't, you declare it to be annulled. The special prayer focusing on the annulment of the *yetzer hora* may be recited at the time of burning on Friday (but is not obligatory).

Preparations for the Seder

5. It is forbidden to prepare on Shabbos for Yom Tov, so all the Seder preparations need to be done on Friday. Here is a list of common items that people usually want to prepare:

5.1. Opening bottles that have a metal cap

5.2. Preparation of food for Shulchan Aruch-the Seder meal

5.3. Roasting the *zeroa*

5.4. Checking lettuce for insects. The lettuce should not be left to soak in water for 24 hours.

It will become halachically cooked (*kavush*) and invalid for *marror* at the Seder.

5.5. Making the *Charosses*

5.6. Preparing the salt water

5.7. Setting up the candles that need to be lit for Yom Tov

³ כ"כ בחמד משה תמ"ד סק"א ובגר"ז שם ס"א ובחיי אדם קכ"ט ס"ט ובהנהגת הרב יוסף חיים זוננפלד לשבת ערב פסח, וע"ע במקור חיים תמ"ד ס"ד.

- 5.8. Grating the horseradish. (the grated *charein* must be sealed well with plastic wrap so that the flavor doesn't dissipate).
- 5.9. Boil eggs
- 5.10. Arrange for a fire to be available on Motzaei Shabbos to light your Yom Tov candles. One can purchase a 25 hour candle or put a lot of olive oil in a cup and light it using a floating wick. A candle will last longer if it is lit when frozen.
- 5.11. Cut nails and hair before Shabbos erev Pesach.
- 5.12. Men should try to go to mikve for the Yom Tov.
- 5.13. When arranging the Shabbos clock, remember that you will need the lights to stay on longer for the Seder.
- 5.14. It is forbidden to set the table on Shabbos for Yom Tov.⁴ One cannot ask a non-Jew on Shabbos to set the table for the night of yom Tov (see note 10). Therefore, if possible, try to eat your Shabbos meals on a different table than the one you plan to use for the Seder. This way you can set the table for the Seder on Friday. For example, one can eat the Shabbos meals outside on the patio, porch, kitchen table and leave the nice dining set for the Seder.⁵ The Shabbos *seudob* should be eaten near the Shabbos candles.⁶

Shabbos Meals

6. There are many options available to plan your Shabbos *seudos*. I shall simplify matters and offer a few suggestions that are practical and user-friendly. These are not exhaustive. If you have another idea, please contact me if you wish to verify whether your suggestion is halachically compliant.
7. Some people wish to have chometz at their Shabbos *seudos* and that is perfectly permissible. Even if you are using chometz challos, nevertheless, I recommend that all the food served be Pesachdik, cooked on Pesach equipment and served on disposable tableware. The food can come from the Pesachdik kitchen, dished with Pesachdik utensils into disposable

⁴ תרסיז במ"ב סק"ה.

⁵ מסופר על הסטייפלר (בעל קה"י) שאכל סעודתו במרפסת, ועל החזו"א שאכל בחדר המיוחד לתפלה בציבור בתוך ביתו ולא ייחדו כבית מדרש ולכן היה רשאי לאכול שם. גם ראיתי בבית מו"ר הרב שלמה פישר שליט"א בזקנותו שנהפך הסלון למקום מיועד לתפלה, לאחר התפלה אכלו שם סעודות כיון שלא ייחדוהו כבית מדרש.

⁶ רס"ג ס"ט וס"ס רע"ג.

serving bowls or platters and brought to the table that has chometz. That way, you can consume your challoh and eat your meal without any mix between the Pesach equipment and the chometz. Using chometz utensils really complicates matters and it is most practical to avoid chometz equipment. You should leave just a minimum of chometz around and try to consume all the chometz. For each *seudoh*, each person should have at least 5 ml of pita, roll or challoh. A *kezayis* (size of an olive - 5 ml) is necessary for the *seudas* Shabbos. In order to wash with a *berochob* (*al netilas yodayim*) it is best to have a *kebeitzob* (the size of an egg 17-50 ml). If someone else is making the *berochob* you can answer *amen* and only need to eat a very small amount of bread (or fried matzo).

8. The morning *seudoh* can also be of chometz but must be completed before the end of the time of *zeman achilas chometz*. In Johannesburg 5781 that is at 9:50 a.m. In Yerusholayim it is at 10:10 a.m.
 - 8.1. For *lechem mishneh* it is permitted to bring a regular or shmuroh matzo (that will not be used that night for the seder) wrapped in a plastic bag and keep near the chometz roll for the *berochob*.⁷ They do not need to touch each other.
 - 8.2. This meal can be a light breakfast with no hot food. The Chazon Ish recommended that people have cold food such as eggs, cheese, vegetables and fruit (Letters vol.1:188). One should daven early and be home on time for this breakfast.
 - 8.3. It is possible for the participants of a shul to stop the davening after *shacharis* and have a little breakfast for the shul participants with *kiddush*, *challoh* and a light breakfast in an area that will not leave crumbs of chometz all over the shul (e.g., a yard or park that has an *eiruv*). After this first *seudoh*, the davening can continue with *kerias Hatorah* and *mussaf*.
 - 8.4. After *zeman mincha* (12:44 p.m. in Johannesburg 5781 and 1:16 p.m. in Yerusholayim 5781) one should have hot Pesachdik food including fish, meat and Pesach dishes. No bread or matzo is allowed from *zeman issur achilas chometz*. For this *seudoh shelishis* you may recite a *borei nefashos* afterwards. One may eat the *seudoh shelishis* of fruit, vegetables, meat and fish even in the last third of the day (from the beginning of the 10th hour to sunset)

⁷ ואינו מוקצה כיון דחזי לקטנים שאינם מבינים בסיפור יציאת מצרים כמבואר ברמ"א תע"א ס"ב ובא"א תמ"ד סק"א. ולכן אותן שלא יתן לנכרים או לקטנים כגון שמייחדם לליל הסדר הם מוקצה, כ"כ בפמ"ג שם. ואגב אציין שלפ"ז אסור לשלוח בשבת מצה שמורה לחבירו כדי שיסעוד בו בליל הסדר, ויש בזה משום טלטול מוקצה והכנה משבת לחול.

but one should not eat a lot so that he or she has an appetite for the matzo later that night.⁸

9. Having chometz around the house can cause anxiety. Especially when there are small children around, it is advisable to keep chometz from your home from Thursday night after bedikas chometz. There are a number of options to have an entirely Pesachdik kitchen starting from Friday and enjoying Shabbos meals on your *Pesachdike* tableware or nice disposable tableware.
10. Children who are too young to understand the story of *yetzias Mitzrayim* are permitted to consume matzo the entire Shabbos. Children that are old enough to understand the story of *yetzias Mitzrayim* (3-4 years old) may eat regular matzo Friday night but should not have regular matzo during Shabbos day. They may have egg matzo until *sof zeman achilas chometz* or fried matzo (see below) all day long. (Adults may also eat fried matzo all day long, see below).

Friday night Seudoh

11. Friday night it is permissible to consume **regular** or *shmuroh matzo*.⁹ There is a stringency to avoid matzo the night before the Seder but halochah does allow it and it might be the best option for many people. Mishnoh Beruroh does allow eating matzo Friday night and only forbids it from *alos hashachar*. Rav Moshe Feinstein agrees, but recommends using another solution and refraining from regular matzo Friday night when possible.
12. You may use **egg matzo** (*matzo ashiroh*) for Friday night *seudoh* and recite a *birchas hamotzie* on it. Since you are using the matzo as your meal food for a Shabbos *seudoh*, the *berochah* is *hamotzie* and not *mezonos* (even though it seems like a cracker). However, when using egg

⁸ עיין סימן תע"א ס"א ומ"ב סק"ג ובסימן תמ"ד סק"ח.

⁹ כן פסק במ"ב תע"א ס"ק י"ב. עיין ירושלמי (פ"י מפסחים ה"א) כל האוכל מצה בערב פסח כבא על ארוסתו בבית חמיו, והבא על ארוסתו בבית חמיו לוקה. ישנה ד' דיעות בדין זה. דעת הרז"ה, רבינו אפרים והרא"ש שיש להתיר אכילת מצה עד חצות היום בערב פסח. דעת הריטב"א, נמק"י ורבינו ירוחם שמותר עד סוף ד' שעות (זמן איסור אכילת חמץ מדרבנן). דעת הרי"ף והרמב"ם, בעל העיטור, מאירי, ר"ן ורשב"ץ שאסור כל היום מעה"ש אבל בלילה מותר. ודעת הרמב"ן נראה שאוסר אף בלילה.

ונקטו הרבה פוסקים לאסור כל היום מעה"ש ולהתיר אכילת ממצה בלילה, א"ר (תע"א סק"ו), חק יעקב (סק"ז), חיי אדם (קכ"ט ס"ג), גר"ז (תע"א ס"ד) ובאג"מ או"ח קנ"ה כתב דראוי להחמיר בלילה כדמשמע מהמג"א אבל אין למחות ביד האוכלים מצה בלילה כיון דלרוב הפוסקים ליכא איסור כלל.

matzos, it is advisable to use disposable tableware. Ashkenazim should not eat egg matzo on Pesach (except for extreme situations) and treat is a *safelek* chometz. Flavor of the egg matzo should not be absorbed by the Pesach equipment that you plan to use on Pesach.

13. Another option is to use **fried matzos**. As long as the size of the fried matzo is a *kezayis*, the *berochob* is *hamotzie* anytime it is consumed (even if eaten alone and not part of a Shabbos *seudoh*). Using your *Pesachdike* frying pan, add a generous amount of oil to the pan and fry the baked matzo so that it absorbs the flavor of the oil. This fried matzo may be eaten the entire Shabbos. You can use it for Friday night, Shabbos day and for *seudoh shelishis*. By using the fried matzo, you are not restricted to have your *seudos* Shabbos at certain times. The only restriction is to finish your *seudoh shelishis* of fried matzo before the last third of the day. In Johannesburg 5781 the 10th hour of Shabbos begins at 3:10 p.m. and in Yerusholayim 5781 it is at 3:45 p.m. By these times, you should not be eating anymore fried matzo. If you wish to have *seudoh shelishis* after this time, you may eat some vegetables, fruit, fish or meat but only in small quantities so that you won't ruin your appetite for the matzo later that night.

13.1. If you choose to prepare fried matzos, you may use your *Pesachdike* cutlery, dishes and tableware for all *seudos* on Shabbos. Everything is kosher LePesach. The only downside is that you need to spend some time before Shabbos frying matzos according to the needs of your family and it may not be so tasty. However, you only need to eat a small amount. For each *seudoh* you need to eat the size of an olive (5ml) that is a piece of matzo the area of a small persons four fingers. In order to make the *berochob* of *al netilas yodayim* when washing you should plan to consume, twice that amount. A quarter of a machine size matzo is more than enough.

Bitul Chometz

14. It is imperative that each person remember to annul their chometz on Shabbos morning before the sixth hour of the day (JHB 5781 11:00 a.m. JLM 5781 11:25 a.m.) if he hasn't already done so on Friday. Use your Haggodoh or siddur and make sure that you understand the content of the words you are about to say to annul all of your chometz that you know about and that you are unaware of. Any residual chometz that you may have must be destroyed or given to a non-Jew and out of your house. You can crumb it and flush down the toilet, put it in a trash bin in the JHB public park or give to a non-Jew and make sure it

is not on your domain. If these options are difficult, you may keep it in your home and pour a non-muktzeh liquid that will make the food inedible such as a strong soap or cleanser. All of this must be done before the sixth hour of the day (times above).

Shabbos Day Seudoh

15. You may have chometz and kitniyos at this *seudoh* if it eaten early enough and the necessary precautions are taken (see above).
16. You can opt to use egg matzo but still must finish by *sof zeman achilas chometz* (JHB 5781 9:45 a.m. JLM 5781 10:10) and you should use disposable tableware like we mentioned for the Friday night *seudoh*.
 - 16.1. If you are pressed for time, and have chometz or egg matzos and don't have another way to eat seudas Shabbos in the morning, you may follow the opinion of the Gro in his calculation of *sof zeman achilas chometz* (JHB 5781 10:10 a.m., JLM 5781 10:40 a.m.) which divides the time between sunrise and sunset into twelve parts and calculates four hours *zmanios*. (This is the same time as *sof zeman tefilloh*).
17. You may opt to use fried matzo (prepared before Shabbos) and have the *seudoh* whenever you want on Pesachdike utensils. You only need to eat a *kezayis*.
18. If you will not be having fried matzo for *seudoh shelishis* (see below) it is recommended to divide the morning meal into two parts (this is recommended if you are having chometz or egg matzo Shabbos morning). One should *bentsch* on the first meal, have a 30 minute break, then wash and eat again another meal to fulfill *seudoh shelishis*. All chometz and egg matzo must be consumed before the *sof zeman achilas chometz*. Having two meals early Shabbos morning is recommended but not obligatory. The appropriate time for *seudoh shelishis* is after *zeman mincha* and one can use meal foods such as fish, meat and other tasty dishes that are *Pesachdik*. Even if one split his meal in the morning, he should still have *seudoh shelishis* after *zeman mincha* (fish, meat, fruit etc.).¹⁰

¹⁰ עיין או"ח סימן רצ"א מחלוקת אם יוצאים סעודה שלישית קודם זמן המנחה. ובמ"ב תמ"ד סק"ח ממליץ לחלק סעודתו בבוקר כדי לקיים השיטות שמקיים סעודה שלישית קודם מנחה ואש יאכל פת. ומשי"כ לשהות חצי שעה הוא לאו דוקא, אלא כך כתב בחזו"א באגרת ח"א סימן קפ"ח. ובחמד משה כתב דסגי בהילוך ד' אמות. ועכ"פ נראה דגם 20 דקות ש"ד להפסק ברור.

ודע, דאם לחוץ לזמן לאכילת הסעודה יש להקל לשער סוף זמן אכילת חמץ ע"פ שיטת הגר"א שמחשב מהנץ עד השקיעה.

Seudoh Shelishis

19. You should eat *seudoh shelishis* after *zman mincha* (JHB 5781 12:44 p.m. JLM 5781 1:16 p.m.) even if you had two *seudos* in the morning. The meal can consist of fish, meat, vegetables, cheese, fruit etc. You can also have *kneidlach* (matzo meal fashioned into balls and cooked – the *berochoh* is *mezonos*) or fried matzo (*berochoh* is *hamotzi*). The *kneidlach* and fried matzo should be consumed before the last third of the halachic day (JHB 5781 3:10 p.m. JLM 5781 3:50 p.m.). No *kitniyos* may be consumed after *chatzos* (JHB 5781 12:13 JLM 5781 12:44).

Preparations for Pesach

20. It is forbidden to prepare for the Pesach Seder on Shabbos. You cannot arrange the pillows for leaning, set the table, arrange the Seder plate or any other preparation for the meal or evening. You should not bring wine or grape juice to be used for the Seder unless you might need some for Shabbos itself. One is allowed to sleep Shabbos afternoon planning to be rested for the Seder but you should not declare it, tell others or advise others to sleep explaining to them that by doing so they will be rested for the Seder.

21. Preparations that a Jew may not do, should not be delegated to a non-Jew to do.¹¹

22. It is advisable to daven mincha early so that you can have *seudoh shelishis* before the last third of the day. After mincha, it is customary to recite and learn the practice of the Pesach offering which was brought by each family or group during the time of the Beis Hamikdosh. If inconvenient to recite *hakrovas korban Pesach* before the *seudoh*, the *seder korban Pesach* can be recited or learned after *seudoh shelishis*.

23. It is also customary to recite and prepare part of the Haggodoh.

¹¹ יש דיעות בפוסקים אם אמירה לנכרי מותר בדבר שאין בו אלא איסור הכנה. בפמ"ג א"א סק"א מסתפק בהכנה באמירה לנכרי ולכן י"ל ספק דרבנן להקל, וכ"כ בדעת תורה סימן תמ"ד ע"פ ספק הפמ"ג. אולם במג"א סימן שכ"א סק"ז דן לגבי בשר ששכחו למולחו וחל יום השלישי שלו בשבת, ומסיק שאין להתיר לשרותו במים אפילו ע"י נכרי, וכל האיסור שם הוא הכנה, ודן להתיר רק משום שבות דשבות במקום פסידא, והובא במ"ב שם ס"ק כ"א. וכ"פ במ"ב בסימן שי"ט ס"ק ס"ב ותנ"ט ס"ק ל"ה, הרי ג"פ פסק המ"ב לאסור הכנה ע"י נכרי ואילו ראה הפמ"ג את דברי המג"א לא היה נשאר בספק, ולכן נראה דלדינא אין לסמוך על זה.

After Shabbos

24. When Shabbos is over, one can start preparing for the Seder. Before any *melochob* or activity that is forbidden on Shabbos is performed (e.g., lighting Yom Tov candles, preparation for the Seder, roasting *zeroa*) it is necessary to recite the *havdoloh* addition in davening of maariv (ותודיענו) or say *baruch hamavdil* etc. without mentioning the name of Hashem.
25. It is recommended that women should only recite the *berochob lehadlik ner shel Yom Tov* and not recite the *shebecheyanu* when lighting the Yom Tov candles. They should listen to the *berochob* of *shebecheyanu* during *kiddush*. Those who wish to carry on their mother's custom and recite the *berochob* of *shebecheyanu* at candle lighting may do so.
26. The Seder plate should have a *zeroa* and egg symbolic of the *korban Pesach* and *korban chagigoh* despite the fact that in the Beis Hamikdosh when Pesach falls on Motzaei Shabbos there is no *korban chagigoh*.
27. Kiddush for the Seder is unique and follows the pattern called YKNHZ as it includes *havdoloh* between Shabbos and Yom Tov. See Haggodoh for instructions.
28. In the Haggodoh one should not modify the wording of ונאכל שם מן הזבחים ומן הפסחים etc. since the *berochob* is referring to a future time, and not this Pesach.