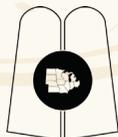


# Guide to Erev Pesach on Shabbos 5781/2021

Compiled & written by Rabbi Yaakov  
Robinson, Menahel, Midwest Agudas  
Yisroel Vaad Harabbanim,  
Rav, Beis Medrash Mikor Hachaim,  
Chicago, IL

Reviewed by Harav Shmuel Fuerst shlit"za,  
Dayan, Agudas Yisroel of Illinois



\*Please note that this guide will not be a comprehensive review of all the Halachos of Erev Pesach. It will only cover the unique halachos related to this year.

## Shabbos Day March 20<sup>th</sup> (7<sup>th</sup> of Nissan)

### SHABBOS HAGADOL

There are various *minhagim* concerning the timing this year of the Shabbos Hagadol *drasha* and saying of *piyutim*. Most shuls schedule the *drasha* for the Shabbos eight days before Pesach (7<sup>th</sup> of Nissan), while others have the *drasha* the day before Pesach.

## Thursday Morning March 25<sup>th</sup> (12<sup>th</sup> of Nissan)

### TAANIS BECHORIM

This year, Taanis Bechorim is pushed forward to Thursday to avoid going into Shabbos while fasting. As in other years, one can exempt himself from fasting by attending a *seudas mitzvah*, such as a *siyum*.

Anyone that is a *bechor* himself or has an obligation to fast because he has a son that is a *bechor* should attend the *siyum* in person. Those that are unable to attend in person may participate virtually like what was done last year.

### EARLY MECHIRAS CHAMETZ (FOR TRAVELERS)

Early *mehiras chametz* will be on Thursday morning. Individuals and families that will be traveling and would like to sell their locations of *chametz* before the night of *bedikas chametz* should be sure to contact their Rav by Wednesday night.

## **Thursday Night March 25<sup>th</sup> (13<sup>th</sup> of Nissan)**

### **BEDIKAS CHAMETZ**

*Bedikas chametz* is usually done on the night of the 14<sup>th</sup> of Nissan, and *biur chametz* on the morning of the 14<sup>th</sup>. This year, however, the *bedikah* is done on Thursday evening (night of the 13<sup>th</sup>) and the *biur* on Friday morning. The *bedikah* should begin right at *tzeis hakochavim*. The *bedikah* has all the same *halachos* as a regular year; 10 pieces of bread should be hidden, a *bracha* should be said, there should be no talking unrelated to the *bedikah* and it should conclude with the recital of the first “*Kol Chamirah*”. If someone forgot to do the *bedikah* on Thursday evening, he should do it on Friday as soon as he remembers. *Chametz* may be bought after the Thursday night *bedikah*, but not more than necessary.

## **Friday Morning March 26<sup>th</sup> (13<sup>th</sup> of Nissan)**

### **FRIDAY MORNING SHACHARIS**

On a regular Erev Pesach, the *tefillos* of “*Mizmor l’sodah*” and “*Lam’natzeyach*” are omitted from davening. This year, they are said on Friday morning.

### **EATING MATZAH**

Although some individuals have a *minhag* to stop eating matzah starting from Purim or Rosh Chodesh Nissan, *m’ikar hadin* matzah is only prohibited on the day of Erev Pesach. This year, matzah may technically be eaten on Friday, but it is still better to avoid when possible.

### **EATING CHAMETZ**

Technically, *chametz* may be eaten all day Friday, even after the burning. Great care must be used in making certain that all remaining *chametz* be in a secure place. It is advisable, however, to minimize altogether the amount of *chametz* leftover to be used on Shabbos.

### **KASHERING**

It is preferable to complete all *kashering* of utensils, appliances and kitchen surfaces by the end of the fourth halachic hour. However, if necessary, *kashering* may be done any time before Shabbos. All the *chametz* utensils should be put away before Shabbos.

## **BIUR CHAMETZ**

On a regular Erev Pesach one may eat *chametz* until the end of the fourth halachic hour of the day and must destroy any *chametz* by the end of the fifth halachic hour, at which time we usually say the second “*Kol Chamirah*”. This year, however, *biur chametz* is done on Friday morning since it cannot be done on erev Pesach (Shabbos). To be consistent and avoid confusion on other years, the *biur* should ideally be done on Friday morning before the end of the fifth halachic hour. If one was unable to burn the *chametz* before that time, it may be burned the rest of the day on Friday. As in other years, the *chametz* prepared from the night before (along with the wooden spoon, candle, feather etc. used for the *bedikah*) should be burned at this time.

It is important to note that the second “*Kol Chamirah*” should not be said at this time. It is to be said on Shabbos after the disposal of all remaining *chametz*. If “*Kol Chamirah*” is accidentally said on Friday by the *biur*, it should be repeated on Shabbos morning. People who say a “*Yehi Ratzon*” every year may say it at this time also.

## **REGULAR MECHIRAS CHAMETZ**

*Mechiras chametz* will be occurring on Friday morning, following the same timeline as a regular Erev Pesach. If one did not manage to sell *chametz* before this time, it may still be sold the rest of the day until Shabbos.

### **Friday Afternoon March 26<sup>th</sup> (13<sup>th</sup> of Nissan)**

## **DOING MELACHA**

In other years, as a general rule, any work that would be forbidden on *Chol Hamoed* is forbidden after *chatzos* (halachic midday) of Erev Pesach. This year, however, all work (that is permissible on a regular Erev Shabbos) is permitted on Friday afternoon. Therefore, one may take a haircut, shave, cut nails and do laundry all day Friday.

## **SEDER PREPARATIONS ON FRIDAY**

As many preparations as possible for the *seder* that can be done on erev Shabbos should be done at that time. This is in order to enable the *seder* on Motzei Shabbos to start in a timely fashion and because several preparations either cannot be done at all on Yom Tov or they would need to be done with a *shinui* if saved for the night of the *seder*.

Some examples of activities that should be done before Shabbos include:

- Cutting plastic tablecloths and garbage bags from a roll.
- Opening cases and individual bottles of wine.
- Roasting the *z'roah* for the seder plate. If roasted on Motzei Shabbos it must be eaten on the first day of Yom Tov (Sunday).
- Roasting the egg for the seder plate. Note: The roasted egg may be eaten at the *seder*. The prohibition is only on roasted meat.
- Making the *charoses*. This is because otherwise the grating and grinding must be done with a *shinui* on Yom Tov. Mixing in wine can be done on Motzei Shabbos, but only to make enough for one *seder*.
- Making the salt water for dipping at the *seder*.
- If using romaine lettuce for *marror*, the checking for insects should be done on Friday.
- Grating of horseradish. If done on Motzei Shabbos, it must be done with a *shinui*.

## **PREPARING FOOD FOR SHABBOS**

Most people do not leave over any true *chametz* for Shabbos other than what will be used for *lechem mishna* at the *seudos*. Instead, they serve only Kosher L'Pesach foods at all the *seudos*. This is certainly the most advisable plan in order to avoid the challenges of keeping the *chametz contained*, dealing with the leftover *chametz*, and properly cleaning and storing the *chametz* pots and dishes after use.

## **SETTING THE SHABBOS AND SEDER TABLE**

As stated above, the most advisable way to prepare for the *seudos* is to serve only Kosher L'Pesach food. Accordingly, all the dishes and silverware should either be Pesach ones or disposable.

Being that preparation for the *seder*, including setting the table, may not be done on Shabbos afternoon, it is a good idea to set the *seder* table before Shabbos and have the Shabbos *seudos* at a different table. A family should only utilize this tip if there is no concern of *chametz* getting onto the table or with the table being tampered with.

## **PREPARE A THREE-DAY CANDLE**

On Yom Tov one may only light candles from an existing flame. Therefore, on Friday afternoon one should light a candle that will remain safely lit for longer than two days to be able to draw a flame from for *hadlakas neiros* on the first two nights of Yom Tov. Alternatively, if one will have the flame of a gas stove on throughout Yom Tov, the fire for *hadlakas neiros* may be drawn from there instead.

## **Leil Shabbos March 26<sup>th</sup> (14<sup>th</sup> of Nissan)**

### **LECHEM MISHNA AND SEUDAH PROCEDURE**

One of the main challenges of having Erev Pesach on Shabbos is navigating how to fulfill the *mitzvah* of *lechem mishna* properly. On one hand, people would like to avoid having any chametz in their homes once they have fully cleaned for Pesach, yet on the other, eating *matzah* should not be done on Erev Pesach.

The following is a step-by-step guide for how to properly eat the *seudos* of Erev Pesach on Shabbos

**Step 1** - Decide which food to use to fulfill the *mitzvah* of *lechem mishna*, both options are acceptable -

- **OPTION #1-** Use small challah rolls. They should be fresh to minimize the amount of crumbs created. The following are some factors to bear in mind -
  - The upside of using challah rolls is that they are for sure *hamotzie*, and they are for sure not *matzah*.
  - The downside is that it is challenging and sometimes unnerving having real *chametz* in the house over Shabbos.
  
- **OPTION #2-** Use certified Kosher L'Pesach egg *matzah* (Note: Even though it is certified for Pesach, it should only be consumed on Pesach itself by the sick, elderly, and young children.) The following are some factors to bear in mind -
  - The upside of using egg *matzah* is that there is less of a *chametz* concern. One more factor is that individuals with braces or that will have a hard time cleaning their teeth after the *seudah* without being able to brush, may find it beneficial to use egg *matzah* instead of challah rolls.

- The downside is that some poskim question if a *hamotzie* can be said on egg matzah. *Halacha l'maaseh*, if one does use egg matzah, a *hamotzie* may be said because the *seudah* was established on it.

**Step 2** - Decide where to start the *seudah* and eat the *lechem mishna* -

- OPTION #1 - Start outdoors on the deck or patio.
- OPTION #2 - Start at a different table than the one the *seudah* is being eaten at.
- OPTION #3 - Start at the *seudah* table but without any dishes set yet, and only set the table after eating *lechem mishna*. Technically, the table can be fully set and the *challah* can be eaten on a plastic tablecloth over the dishes, but that is not advisable.

**Step 3** - Make *kiddush*, wash and make *hamotzie* in your location of choice. The roll or egg matzah should be eaten carefully over a tissue or napkin on a plastic tablecloth.

**Step 4** - All leftover *chametz* should be crumbled and put into the toilet including the napkins or tissues that were eaten over. The plastic table cloth may be put into the garbage after all the crumbs have been removed.

**Step 5** - Continue with the rest of the *seudah* eating only Kosher L'Pesach foods on Pesach dishes or disposable dishes. If the *seudah* began outdoors or at a different table, it can simply be moved to the table that *seudah* will be taking place at. If it started at the same table that *seudah* will be taking place at, the table can be set and the *seudah* continue after all the egg matzah or bread crumbs have been completely cleaned away.

## **FRIDAY NIGHT SEUDAH**

The Friday night *seudah* should be conducted following the procedure described immediately above. There are no time limitations on this *seudah*.

## **Shabbos Day March 27<sup>th</sup> (14<sup>th</sup> of Nissan)**

### **SHABBOS MORNING DAVENING**

Most shuls schedule davening much earlier than usual to enable the two remaining *seudos* to take place before the latest time to eat *chametz*.

## SCHEDULING THE SHABBOS DAY SEUDOS

There are different *minhagim* how to schedule the daytime *seudah* and *shalosh seudos* when Erev Pesach falls out on Shabbos. Please note that in all the options below, only the *chametz* (rolls or egg matzah) needs to be completed by the time *chametz* becomes prohibited, the rest of the *seudah* may continue past that time.

- OPTION #1- It is admirable to have two *seudos* before the time that *chametz* becomes prohibited. This can be done in two acceptable ways:
  - 1. Wash, eat the appetizers, *bentch*, wait a half an hour and then wash a second time and complete the *seudah*. (This may be done even though normally the first daytime *seudah* should ideally have hot food and be more significant than *shalosh seudos*.)
  - 2. Eat a full *seudah* and then take a walk outside, and then return home for *shalosh seudos*.
  - Note: If one utilizes one of these approaches and completes *shalosh seudos* in the morning, it is advisable to eat something in the afternoon to fulfill the obligation of *shalosh seudos* according to those that are of the opinion that it needs to be in the afternoon.
- OPTION #2- Have one full regular *seudah* in the morning and fulfill *shalosh seudos* by eating fruit, meat or fish in the afternoon.

## PROCEDURE AND MENU OF DAYTIME SEUDOS

The daytime *seudos* should be eaten following the procedure described for the Friday night *seudah*. As stated above, only the *chametz* needs to be completed before the *zman issur chametz*, the rest of the *seudah* may continue afterwards.

As advised earlier, other than the *lechem mishna*, all the food should be Kosher L'Pesach. The first *seudah* should ideally have a hot food such as Kosher L'Pesach cholent or other foods that were heated up properly.

Please remember that matzah may not be eaten on Shabbos being that it is Erev Pesach.

A few relevant *halachos* to keep in mind -

- This prohibition applies to all men and women and all children above *chinuch* age (around 6 years old).
- Egg matzah may be eaten on Erev Pesach, and that is why they may be used for the *seudos*, but they should not be consumed after the time that *chametz* becomes prohibited (except by the sick and elderly).
- Cooked and deep-fried matzah may still be eaten until later in the afternoon.
- Baked goods made with matzah meal, such as cakes and cookies, may not be consumed the entire day.

Although there are restrictions on eating matzah in order to save an appetite for that night, there is no similar prohibition on the other *seder* foods. Therefore, one may eat eggs, romaine lettuce, or *karpas* vegetables on this Shabbos. One should, however, minimize drinking wine.

## **DISPOSAL OF CHAMETZ & SECOND KOL CHAMIRAH**

One must dispose of all leftover *chametz* by the end of the fifth halachic hour on Shabbos morning. Therefore, the leftover pieces of *chametz* should be crumbled and flushed in the toilet along with the tissues and napkins that were eaten over. The plastic tablecloth should have the *chametz* crumbs removed and flushed and then be put into the garbage.

The second “*Kol Chamirah*” must also be said before this time.

## **SHALOSH SEUDOS & EREV PESACH FOOD RESTRICTIONS**

Starting with the tenth halachic hour and on, one may no longer eat even cooked and deep-fried matzah products. Having snacks of fruits, vegetables, meat, fish and non-intoxicating drinks is acceptable.

Therefore, one who will be fulfilling *shalosh seudos* in the afternoon should only eat a moderate amount of these foods.

In general, though, one should minimize all foods eaten from this point and on in order to save an appetite for the *seder* and its *mitzvos*. Those that are finicky and easily lose their appetite should minimize eating from even earlier.

## **TAKING A NAP**

One may take a nap on Shabbos in order to have energy for the seder. However, one should not verbalize to others the reason for the nap as this would be seen as preparation for after Shabbos.

## **PREPARATION FOR AFTER SHABBOS**

No preparation for after Shabbos may be done on Shabbos itself. Therefore, preparation for the seder may not begin until after *tzeis hakochovim*.

One may clean up on Shabbos after *shalosh seudos* if one finds the dirty table unpleasant.

One may only change on Shabbos afternoon into Yom Tov clothing if it is not evident that the change is being done specifically for Yom Tov.

## **Leil Haseder - Motzei Shabbos March 27<sup>th</sup> (15<sup>th</sup> of Nissan)**

### **CANDLELIGHTING AND SEDER PREPARATIONS**

Before lighting candles or preparing for the seder, one who did not recite Maariv should say the abbreviated version of *havdallah*: “*Baruch hamavdil bein kodesh l’kodesh*”. The full *havdallah* will be recited during *kiddush* at the seder.

The Yom Tov candles may be lit any time after *tzeis hakochovim*. As stated above, on Yom Tov one may only light from an existing flame, so one must draw the flame for *hadlakas neiros* on Motzei Shabbos and Sunday night from a three-day candle that was lit before Shabbos or from some other existing flame.

### **HAVDALLAH IN KIDDUSH**

Havdallah from Shabbos is said during *kiddush*. This *kiddush* is known as a “*Yaknaha*”z *Kiddush*” because of the order of the *brachos*. The proper order is found in all *siddurim* and *haggadahs* -

- Wine - יין - The *bracha* on the wine (“בורא פרי הגפן”).
- Kiddush - קידוש - The *kiddush bracha* (“אשר בחר בנו מכל עם”).
- Candle - נר - The *bracha* on the candle (“בורא מאורי האש”).
- Havdallah - הבדלה - The *havdallah bracha* (“המבדיל בין קודש לקודש”).
- Zman- זמן - The “*She’hechyanu*” *bracha*.

Even though women normally avoid saying *havdallah* on their own, women may say *kiddush* on Yom Tov that contains *havdallah* in it.

Normally, during *havdallah* the candle that is used needs to be an *avukah* (torch, i.e. at least two wicks).

On Yom Tov this poses a problem because using a traditional *havdallah* candle isn't practical being that it can't be extinguished afterwards. Some people purchase a special small "Yaknahaz" *havdallah* candle that is made specifically for this scenario. This option is the optimal one, when available. Otherwise, two candles should be held in close proximity of each other and this would be sufficient. If possible, the flames should be put together without holding the actual candles together. (According to many poskim the candles shouldn't actually be held together because pulling them apart afterwards would be a form of *kibui* (extinguishing).)

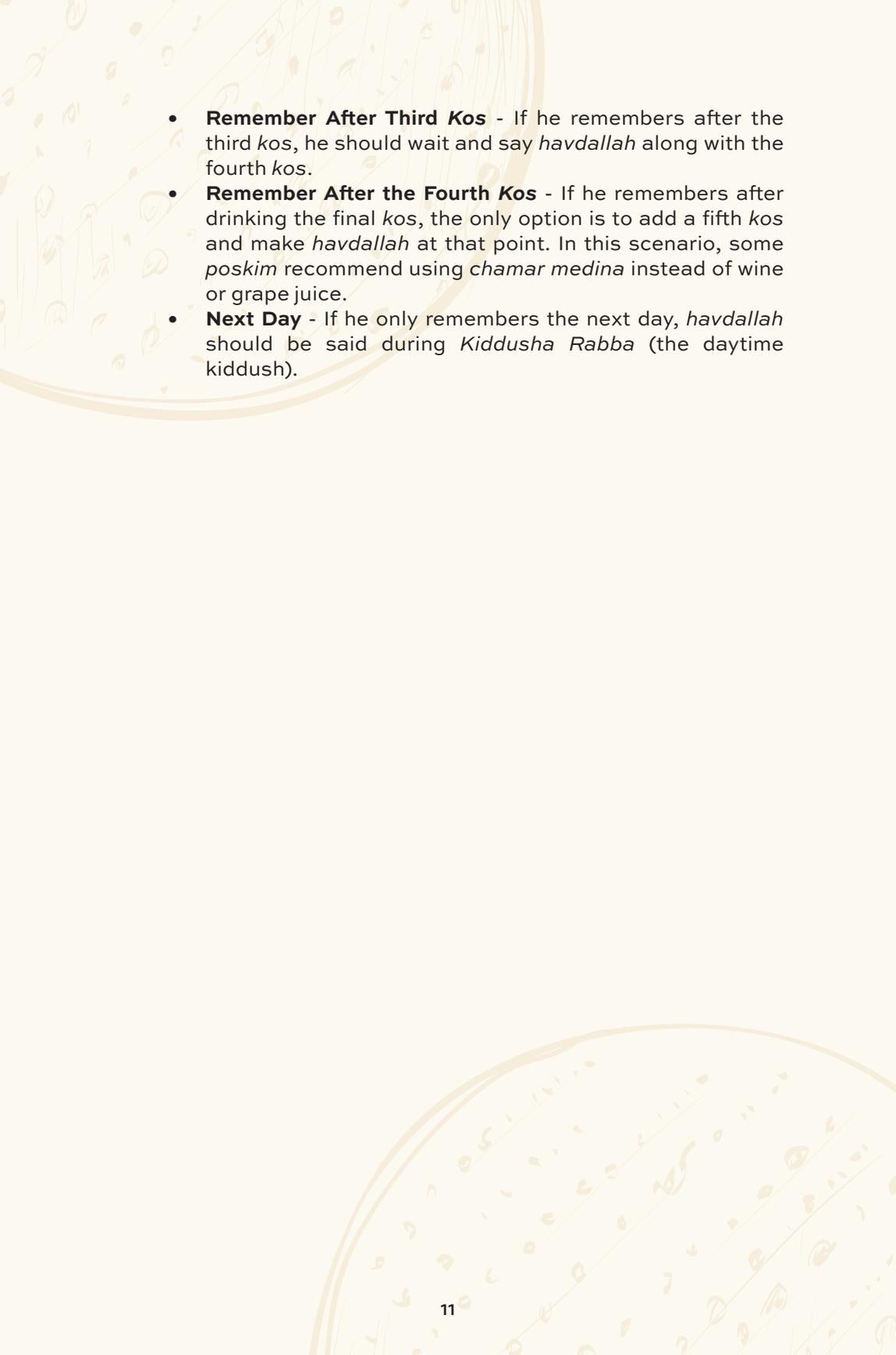
Rav Shlomo Zalman Auerbach writes that the *minhag* is that one does not need to look at his nails during the *bracha* on the candle.

## MISTAKES IN HAVDALLAH

If one accidentally said "*hamavdil bein kodesh l'chol*" instead of "*hamavdil bein kodesh l'kodesh*", he did not fulfill his obligation and he must repeat saying *havdallah*.

If one forgot to say *havdallah* altogether during *kiddush*, the halacha would depend on when he remembers -

- **Remember While Drinking** - If he remembers while drinking the first *kos*, he should refill the cup immediately and make *havdallah* then. This *havdallah* would consist of the "*Borei mi'orei ha'eish*" and "*Baruch hamvdil*" *brachos*, but not "*Borei pri hagafen*."
- **Remember After Kiddush** - If he only remembers after completing *Kiddush*, then he should save *havdallah* to be said along with the *bracha* on the second *kos* at the end of *Maggid*. In this scenario, *karpas* may be eaten even though *havdallah* was not said yet.
- **Remember After Second Kos** - If he remembers after drinking the second *kos*, then *havdallah* should be said immediately because the *seudah* may not be eaten without saying *havdallah* first. This *havdallah* would consist of the "*Borei mi'orei ha'eish*" and "*Baruch hamavdil*" *brachos*, but not "*Borei pri hagafen*."
- **Remember After the Seudah** - If he remembers after completing the *seudah*, *havdallah* should be said along with the third *kos* at the end of *bentching*.

- 
- **Remember After Third Kos** - If he remembers after the third *kos*, he should wait and say *havdallah* along with the fourth *kos*.
  - **Remember After the Fourth Kos** - If he remembers after drinking the final *kos*, the only option is to add a fifth *kos* and make *havdallah* at that point. In this scenario, some *poskim* recommend using *chamar medina* instead of wine or grape juice.
  - **Next Day** - If he only remembers the next day, *havdallah* should be said during *Kiddusha Rabba* (the daytime kiddush).