



Laws of Pesach 5781 - 2021

Table of Contents

I.	Laws for 5781 - 2021 (Q & A format).....	1
II.	Important Times.....	5
III.	Select Seder Laws.....	6

Question 1: When do we search for Chametz?

This year, the search for Chametz is on Thursday night, March 25, as soon as possible after nightfall (8:29pm). Before searching, we recite the bracha of "Al Biur Chametz". Following the search, the first "Kol Chamira" paragraph is recited to nullify all chametz that we may not have noticed.

Both of these brachos may be found in the standard Artscroll Siddur on pg. 654-5. The bracha marks the beginning of our destruction of chametz; the "Kol Chamira" paragraph (the first of the two printed in the Siddur) annuls our ownership of any chametz which has escaped our notice.

Question 2: When do we burn our Chametz?

Although chametz may be purchased and eaten all day Friday, the custom is to sell and burn the chametz before the end of the 5th halachic hour of the day (12:28pm). In contrast to normal years, this year *Kol Chamira* is NOT recited at the time of burning. Rather, it should be recited on Shabbos morning before 12:28pm.

Question 3: When is the Fast of the Firstborn (*Taanis Bechorim*)?

The Fast of the Firstborn is on Thursday, March 25, beginning at 6:22am. Firstborn men who do not wish to fast should attend a Siyum. We will be hosting Siyumim following each Shacharis minyan that morning.

Question 4: Is there any issue with performing work (*melacha*) on Friday?

During normal years there is a prohibition against engaging in certain types of work (*melachos*) after midday (*chatzos*) on Erev Pesach. This prohibition does not apply this year when Friday is not actually Erev Pesach, and therefore work may be performed all Friday. In addition, utensils may be kashered all Friday.

Question 5: What do I need to prepare on Friday for the Seder?

Roast the egg and *z'roa*, check and clean lettuce leaves, chop the nuts for the *charoses*, grate the horseradish, and prepare the salt water.

Remember to light a long (*yahrtzeit*) candle on Friday that will remain lit for two days to be used for kindling Yom Tov candles on Motzai Shabbos and Sunday night.

You may also wish to set the Seder table before Shabbos and eat in the kitchen on Shabbos to allow the Seder to begin as early as possible after Shabbos.

Question 6: What food items should be served at the Shabbos meals this year?

Technically, chametz may be eaten on Friday night and on Shabbos day until 11:14am. However due to some complications involved in serving chametz foods, it is recommended to serve only Pesach foods and use only Pesach (or disposable) pots and dishes, with the exception of Challah needed for *lechem mishneh* (two Challahs).

Question 7: Since I am only serving Pesach foods and using Pesach utensils, how do I have *Lechem Mishneh*?

It is recommended that you use small challah rolls that can be consumed without leaving anything leftover. Eat the rolls carefully over napkins or tissues so that any remaining crumbs can be wrapped in the tissues and flushed, or shaken out of the napkins and flushed. Care should be taken that no Pesach utensils be brought to the table until after the challah has been consumed, and the crumbs have been discarded. Once the challah has been consumed and the crumbs have been discarded, rinse out your mouth thoroughly to remove any remaining chametz. The meal can then continue with Pesach foods.

For children who may leave crumbs, egg matzah may be substituted. Because the *bracha* on egg matzah is a matter of dispute, adults should use rolls for *lechem mishneh*, but egg matzah may be eaten afterward (prior to 11:14am). Note that according to Ashkenazic practice, except for the sick, elderly, or small children, egg Matzah should not be eaten at all during Pesach.

On Shabbos morning, challah and egg Matzah may only be eaten until 11:14am, and all chametz must be removed from your possession and nullified by 12:28pm. Note that davening times at Beth Jacob will be earlier to allow time for this.

Question 8: How should I dispose of Chametz?

Chametz must be disposed of by 12:28pm. Small pieces should be flushed down the toilet. Larger pieces may be placed in green county bins and rolled off your property. If one has large quantities of chametz, it can be given to a non-Jew on Shabbos.

Question 9: Am I allowed to move my garbage bin to the curb on Shabbos?

Yes. Although garbage may be *muktzeh*, one is permitted to remove unpleasant *muktzeh* (*graf shel re'i*). However, this does not allow you to roll your garbage can back from the curb on Monday (the second day of Yom Tov), as the garbage bin itself is also *muktzeh*. In order to facilitate this, it is recommended that you place a water bottle (or any usable item that won't be rendered unusable when placed in the garbage) into the garbage bin before Shabbos. With this option, you can freely wheel your garbage can back from the curb on Monday.

Question 10: How do we eat Shalosh Seudos this Shabbos?

On an ordinary Shabbos, one should have *Lechem Mishneh* at Shalosh Seudos in the afternoon. This is not possible this year, as we are prohibited from eating Chametz after 11:14am and there is also a prohibition against eating Matza on Erev Pesach to increase excitement for the Mitzva of Matza at the Seder. What is the solution?

Option 1: No-bread Shalosh Seudos in the afternoon.

One can forgo the preference to have *Lechem Mishneh* at Shalosh Seudos. Instead, have a Shalosh Seudos meal in the afternoon that consists of other food such as meat, fish, fruits, etc... This afternoon meal should conclude well before sunset (7:54pm), and one who chooses this option should eat moderately in order to eat the Matzah at the Seder with a hearty appetite.

Option 2: Splitting the morning meal.

Those who wish to eat *chametz* bread at Shalosh Seudos should split their morning meal into two parts by reciting Birchas Hamazon and then taking a twenty-minute break before washing and eating again, making sure to finish eating all chametz by 11:14am.

Question 11: Can I eat *gebrochts* on Shabbos?

For those who follow the custom that permits eating *gebrokts* (matzah that came into contact with water) on Pesach, cooked products containing matzah meal (e.g., *kneidlach*) may be eaten on Erev Pesach before approximately 5:30pm. Baked matzah meal products, including cakes, may not be eaten anytime during the day.

Question 12: When can I prepare for the Seder?

One may not prepare on Shabbos for events occurring after Shabbos. Note that you may nap with the intent that this will help you be refreshed for the Seder, but you should not declare that the purpose of the nap is to prepare for that night.

After Shabbos is over (after 8:31pm), one may prepare for the Seder. Before beginning the preparations, recite: *Baruch haMavdil bein kodesh l'kodesh* (Blessed is the One who distinguishes between one type of sanctity and another).

Question 13: When and how is Havdalah recited?

The full Havdalah is recited during the Seder.

Kiddush and *Havdalah (yaknahaz)* are recited together at the Seder as printed in the *Haggadah*. One should recite *Borei me'orei ha'aish* using the Yom Tov candles. Some put them together side by side while upright to simulate a multi-wicked Havdalah candle. It is not necessary to tilt two candles to touch each other.

Key Times:

Thursday, March 25

Fast of the Firstborn: Starts at 6:22am

Bedikas Chometz: As soon as possible after 8:29pm. With a bracha and Kol Chamira.

Friday, March 26

Burning of Chametz: Before 12:28am. Kol Chamira is NOT recited.

Remember Seder preparations, set up candles, including long candles for Yom Tov

Candle lighting: 7:35pm

Shabbos, March 27

Chametz may be eaten until 11:14am

Chametz must be disposed of and annulled by 12:28pm.

Candle Lighting (1st night of Yom Tov), and Seder preparations: only after 8:31pm

Afikoman should be eaten by 1:43am

Sunday, March 28

Candle Lighting (2nd night of Yom Tov), and Seder preparations: only after 8:31pm

Monday, March 29

Yom Tov ends: 8:32pm

SELECTED HALACHOS OF THE SEDER

1. One of the central Mitvos and themes of the Seder night is to share with our children the story of how Hashem took us out of Egypt and what that means to us. It is the night when we pass down our proud, unbroken tradition to our children and reinvigorate ourselves with our beliefs in Hashem and His Torah. Many Halachos and customs of the Seder are in place to keep us focused on our children and keeping them engaged and involved throughout the night. Their role in the night does not begin and end with the recitation of the Four Questions. Therefore, one should begin the Seder immediately upon coming home in order to involve our children in as much of the Seder as possible before they tire and fall asleep.
2. The obligation of the reading of the Haggadah, drinking of the four cups of wine, and eating of the *matzah* and bitter herbs are equally incumbent on women as they are on men.
3. In each and every generation a person is required to act as if he himself had just been freed from Egyptian bondage. Therefore, in the manner of free men and royalty, we recline on our left sides when eating and drinking at the Seder.
4. While preferable to recline throughout the meal, the requirement to recline is limited to the four cups of wine and the matzah (during “Motzei Matzah,” “Korech,” and the Afikomen). Some have a custom to recline for “karpas” as well. Many women have the custom not to recline.
5. If one forgot to recline: (a) after the first, third, or fourth cups of wine, he should not drink another cup; (b) after the second cup, he should drink another cup while reclining, but does not make another bracha; (c) after the matzah of “motzei matzah,” he must eat again (without a bracha) while reclining; (d) after “korech,” he

does not need to eat again; (e) after the afikomen, if he has not yet bentedched, he should eat again (if it is not too difficult), but if he has already bentedched (or washed mayim achronim), he should not eat again.

6. The participants in the Seder should understand the flow of the Haggadah. Therefore, the one who is conducting the Seder should explain at frequent intervals the sections previously recited for those who are not familiar with the Hebrew, or have the Haggadah recited in English.
7. Ideally, red wine should be used for the four cups. Even someone who does not usually enjoy wine should drink wine at the Seder, as it represents an expression of freedom. The wine may be diluted with grape juice. If drinking wine is too difficult, or will cause one to become drowsy, grape juice certainly may be used. The cup should hold about 3 oz of wine / grape juice. Ideally one should drink a full 3 oz. For Friday night Kiddush (i.e. the first of the four cups) Rabbi Moshe Feinstein held that one should use a cup that holds 4.42 fl oz. There is an opinion that one should drink more than half of the contents of the cup, whatever the size. If it is too difficult to drink more, one should drink a little more than 1.5 oz for each cup.
8. Ideally, the *matzah* for the Seder from which one will eat to fulfill the *mitzvah* should be “*shemurah*,” made from wheat watched for fermentation from the time of its cutting. Following the first two days of Yom Tov, any matzah with a Kosher for Passover certification may be eaten.
9. A rabbi should be consulted if one’s health does not permit eating *matzah* in its ordinary form.
10. One should try to consume roughly a third or a half of a hand matza (depending on size and consistency) or one half or two-thirds of a machine matza within 2-3 minutes. However, if one

is unable to do so, one has still fulfilled the obligation if it was consumed within 9 minutes.

11. The most recommended type of bitter herbs are romaine lettuce stalks. Since worms or bugs are often found within these stalks, the lettuce should be soaked and checked carefully before the Seder. For the mitzvah of Maror, one should consume one large leaf (about 8 x 10 inches) or two stalks of lettuce within 3 minutes. If it takes 9 minutes, one has still fulfilled the obligation.

Some have the custom to use horseradish for Maror. About 1 oz should be consumed within 3 minutes. If it takes 9 minutes, one has still fulfilled the obligation.

12. The *afikomen* should preferably be eaten before Chatzos (Halachic midnight) at 1:43am. After eating the *afikomen* one may not eat any food or drink flavored beverages for the rest of the night (except for the remaining two cups of wine). If one is unable to eat the *afikomen* before Halachic midnight it may still be consumed until dawn.