

# Laws of Erev Pesah

(when it falls on Shabbat)

## A Compendium

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The following set of guidelines apply to this year, 5781, or any year when Erev Pesah falls on Shabbat. Throughout this document, the following dates should be remembered:

- 12th of Nisan - Thursday (Wednesday night)
- 13th of Nisan - Friday (Thursday night)
- 14th of Nisan - Saturday (Friday night)

## 1 - Shabbat HaGadol

- A. Shabbat HaGadol is the Shabbat before Pesah.
- B. Traditionally, the Rabbi or spiritual leader teaches many of the laws of Pesah to his congregation. Doing this on Erev Pesah would be irrelevant since Pesah is the next day. Therefore, the custom is to move back the *derasha* by one week, to the 7th of Nisan.
- C. Some Rabbis still speak on Shabbat HaGadol on the 14th, but focus on Midrashic literature pertaining to the Exodus of Egypt to inspire the congregation and to make their seder more meaningful.

## 2 - Bedikat Hametz (Search for Hametz)

- A. Normally, Bedikat Hametz takes place on the night of the 14th of Nisan. This year, the 14th of Nisan is Shabbat and therefore the *bedika* takes place on the night of the 13th of Nisan, Thursday night instead.
- B. *Kal Hamira* is recited following the search.
- C. If one forgets to search on Thursday night, he should search Friday morning with a candle.
- D. If one forgot on Friday, he shouldn't search on Shabbat even if he has a candle already lit, since it's forbidden to move a lit candle on Shabbat. One cannot tell a non-Jew to move the candle for him. Rather, he should just search during Hol HaMoed.
- E. If he didn't search during the holiday, he should check after the holiday to ensure he doesn't make use of hametz that spanned Pesah without being eliminated.
- F. One may not eat prior to the search on the night of the 13th like in all other year. This means eating a set meal with bread. The prohibition starts 30 minutes before the start of the search.
- G. Fruits and vegetables are allowed to be eaten and so are rice and beans. One can also drink coffee or tea.
- H. A firstborn who was fasting that day, can eat rice or beans, or have a coffee or tea.
- I. Sometimes, it's even better to have a little something to eat so that he can search properly and less anxiously.
- J. All other laws of *Bedikat Hametz* apply.

### 3 - Ta'anit Bechorot (Fast of the Firstborn)

- A. When Erev Pesah falls on Shabbat, some halachic authorities require the firstborns to fast on Thursday, and some say it's cancelled completely. The rationale for cancelling is because the real day to fast is the 14th and that falls out on Shabbat, and we know, we can't fast on Shabbat.
- B. The Shulhan Aruch (Sepharadim) is lenient and says one does not have to fast but nevertheless if a firstborn can take part in a completion of gemara or another feast of a mitzvah, like a berit mila or pidyon haben, then he should do so.
- C. Our Ashkenazi brothers fast on Thursday.
- D. A father fasting for his under-13 son, is totally exempt from fasting in such a year, and doesn't need to take part in a siyum or *seudat mitzva*.

### 4 - Eliminating Hametz

- A. Even though on Friday the 13th of Nisan, one can eat hametz all day, it's still proper to eliminate the hametz by the end of the 5th hour, like a standard Erev Pesah. We do this so we won't come to err during a normal year.
- B. He should leave aside hametz for two meals: 1) Friday night Shabbat meal, 2) Saturday morning Shabbat meal.
- C. He doesn't have to nullify (*Kal Hamira*) the hametz when he eliminates it on Friday, but rather he should annul it on Saturday morning before it becomes prohibited.

### 5 - Selling Hametz

- A. There are those who say that you can sell the hametz on Friday the 13th of Nisan all day, and some are stricter that you have until the end of the 5th hour of the day, just like in other years. It is good to be strict so that one won't come to be mistaken for following years.
- B. There are those who say that we shouldn't write a contract of sale to the non-Jew since it will come into effect on Shabbat which means a transaction would take place on Shabbat. Some argue and say that since the acquirement (*kinyan*) took place on Friday, even if the effective transaction was on Saturday, it's no problem. Primarily, one should not write the document.
- C. One who is accustomed to sell his hametz on the 13th, in order that he doesn't need to perform the *bedika* in those places, for this year he should sell his hametz on the 12th of Nisan (Thursday) in order that he doesn't perform *bedikat hametz* on the night of the 13th.

## 6 - Preparation for Shabbat

- A. One is allowed to do work on Friday like all other Fridays of the year, on condition that his Pesah preparations are taken care of.
- B. From *minha ketana* onwards on Friday, that's 2.5 hrs before sunset, one should not engage in work or eat a major meal.
- C. The leaves of the maror that are used for the night of the seder should be checked for bugs very well on Friday before Shabbat, and then put in a fridge or a wet cloth so that they don't wilt or become mushy.
- D. You can't put them in water over Shabbat, because any vegetable sitting in water for a period of 24 hrs or more has the status of "pickled," and you can't use pickled maror for the seder. Though if one has no other maror other than pickled maror, he may use it after the fact.
- E. On Erev Shabbat, one is permitted to kosher his utensils all day even though there are those that are strict to make sure they are dipped before the 6th hour.

## 7 - Shabbat Morning

- A. On Shabbat Erev Pesah, one should wake up to pray with the sunrise minyan or a service that is earlier than usual. The *tefila* should not be extended with many piyutim or extra aliyot, in order that there's enough time to finish his Shabbat meal before the time of prohibition (10:54am 5781).
- B. The *haftara* of the day is "*Ve'areva LaShem*" which speaks about the future salvation in the end of days.
- C. During one's meal one should be very careful that hametz crumbs are not spread all over one's house. After the meal, one should tidy up and dispose of any bread or hametz.
- D. Any left over *halla*, should be crumbled to the point that there is no piece that equals a *kezayit* ( 28 grams), and then throw it into the garbage or flush it down the toilet.
- E. One should sweep his floors, wash his hands and rinse his mouth well. One may use a toothpick to remove hametz from between his teeth but make sure that he doesn't draw blood. However this isn't necessary.
- F. Those who have dentures should rinse them out and pour hot water from *keli sheni* (2nd vessel) onto them.
- G. After the meal he should recite the nullification statement of *Kal Hamira* in whichever language he understands.

## 8 - Eating Matza & its Status

- A. The Rabbis prohibited eating matza on Erev Pesah in order that the mitzva would be beautified come the night of the seder, since matza on the night of the seder is a biblical mitzva.
- B. The prohibition to eat matza on Erev Pesah is only during the day of the 14th (Saturday) not the night (Friday night).
- C. Eating egg matza is permitted because that's matza that can't be used at the seder table.
- D. Cooked or boiled matza is permitted to be eaten on Erev Pesah because one can't fulfill his obligation on Pesah with it, since it doesn't have the taste of matza.
- E. The same goes for fried matza which is permitted to be eaten on Erev Pesah
- F. One option when Erev Pesah falls on Shabbat is to use cooked/boiled matza for all three meals. One can use Pesah utensils for cooking his Shabbat food all *kasher laPesah*, then dip the matzot whole into the pot for it to cook. Remove the matzot whole and bless hamotzi and recite *birkat hamazon*. One can do the same for fried matza.
- G. If one practices this method on Erev Pesah, then he should annul his hametz (*kal hamira*) when he burns it on Friday. If he didn't do so, he can recite it on Shabbat, prior to the time of prohibition (12:08pm 5781).
- H. Matza on Erev Pesah that falls on Shabbat has the status of *muktze* since one cannot eat it on Erev Pesah.
- I. This applies only to the matza he plans on eating on Pesah, like *matza shemura*, which a person is meticulous not to give his children to eat, however regular matza which we would give to our small children who don't understand the stories of yetziat mitzrayim, would be allowed to be handled on Shabbat.
- J. One should not remove the matzot from the box until after *Ben HaShemashot*, which is approximately 20 minutes after sunset.
- K. Hametz on Shabbat/Yom Tov after it's prohibited time is *muktze* and cannot be handled whatsoever.

## 9 - Seuda Shelishit

- A. *Seuda shelishit* is after mincha and therefore one cannot use hametz because the prohibition time arrived, and as well one can't use matza because one can't eat matza on Erev Pesah.
- B. Instead one should eat egg matza and finish his meal before the 10th hour of the day.
- C. One should try to eat at least a *betza* (56 gr) of egg matza and recite *bore mine mezonot* followed by *al hamihya*. *Birkat hamazon* isn't recited.

- D. Like mentioned previously, it is even better to eat cooked matza or fried matza since that matza can't be used on Seder night. If it still has the shape of matza, you can recite hamotzi followed by *birkat hamazon*.
- E. One should begin *seuda shelishit* before the 9th hour of the day (4:30pm 5781) in order that he eat the matza that night with an appetite.
- F. Really one can even eat *seuda shelishit* after that ,as long as he eats less than a *betza* of egg matza (56 grams)

## 10 - Preparation for the Seder & Saturday Night

- A. The Pesah table cannot be set until at least 20 minutes after sunset since one cannot prepare from Shabbat to Yom Tov. This should be done if one is expecting many guests. However, if not, it is best to wait until Shabbat is over.
- B. Women should say "*Baruch HaMavdil Ben Kodesh LeKodesh*" prior to lighting the Yom Tov candles.
- C. On Saturday night we light candles for the next day Yom Tov.
- D. We must make sure that these candles are not lit until *tzet hakoachavim*, three stars.
- E. The candles must be lit from an existing flame and the blessing of "*LeHadlik Ner Shel Yom Tov*" should be recited.
- F. For the Sephardic women who first bless and then light candles, *sheheheyanu* should not be recited because it might pose an interruption between the blessing and the lighting. If they did however, they should still answer *amen* to the *sheheheyanu* during kiddush, because that blessing is for the mitzva of matza and the retelling of the story of egypt.
- G. For those who light candles and then bless, such as Moroccan Jews, one does recite *sheheheyanu* after the blessing of *LeHadlik Ner Shel Yom Tov*.

## 11 - Kiddush and Havdala

- A. The order of kiddush on the seder Saturday night is - יקנה"ז -
  - a. *Bore peri hagefen* בורא פרי הגפן
  - b. *mekadesh yisrael vehazemanim* קידוש ישראל והזמן
  - c. *bore meore haesh* בורא מעור האש
  - d. *hamavdil ben kodesh lekodesh* המבדיל בין קודש לקודש
  - e. *Shehecheyanu* שחייבנו
- B. If one forgot to bless havdala during kiddush, if he remembers before karpas, he should say havdala on a new cup, since it's prohibited to taste any food before havdala.

- C. If one already started the Hagada, don't stop, but rather say havdala on the 2nd cup of the night after the blessing of *Asher Ge'alanu*. The *ba'al habayit* (head of the house) should recite *bore meore ha'esh* just prior to the blessing of havdala.
- D. If one remembers in the middle of the meal, he interrupts his meal and recites *bore meore ha'esh* and havdala.
- E. If one remembers after the meal and after *birkat hamazon*, he should recite *bore meore ha'esh* and havdala on the third cup.
- F. If that passed, then he should say it on the 4th cup.
- G. If he remembered after the 4th cup, he should take a new cup and recite havdala because the entire night of *Motsae Shabbat* is good for havdala.
- H. Kiddush should be recited while standing and so is the havdala.
- I. One who makes a mistake and concludes the blessing with *hamavdil ben kodesh lehol* instead of *hamavdil ben kodesh lekodesh*, doesn't need to repeat the blessing.