

ב"ה

ערב פסח שחל להיות בשבת

# When Erev Pesach falls on Shabbos

## A Halachic guide

Practical Halachos and explanations of the laws.  
Including Bedikas Chometz, Biur Chometz, the Shabbos  
meals, the Seder and more.

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This year Erev Pesach falls on Shabbos. This rare calendric occurrence gives rise to a number of Halachic differences that are unique to this year. In this booklet, we present the key practical Halachos together with their explanations and rationale. References have been included at the end of this publication together with a simple summary of the Halachos for quick reference.

Wishing you and your family a חג הפסח שמח ובשר. May we merit the rebuilding of the Beis Hamikdash and be able to offer the Korban Pesach together, with Moshiach, on Shabbos this year.

## Shabbos Hagadol Drosho

On the Shabbos before Pesach, it is customary for the Rov of the community to teach the Halachos of the upcoming Yomtov<sup>1</sup>. When Erev Pesach falls on Shabbos, the 'Shabbos Hagadol Drosho' is not given on that Shabbos<sup>2</sup>. Rather, it is given on the preceding Shabbos<sup>3</sup> so that people are aware of the Halachos in advance in order to make their Pesach preparations<sup>4</sup>.

## Fast of the First Born

When Erev Pesach falls on Shabbos, the Shulchan Aruch writes that the fast of the first born is observed on the Thursday (Nissan 12) and there are those who say that in such a year there is no fast at all<sup>5</sup>. The Ram"o writes that we should follow the first opinion (fasting on Thursday)<sup>6</sup>.

The fast is not observed on Friday so as not to enter into Shabbos in a state of affliction<sup>7</sup>.

Based on the lenient opinion that there is no fast at all, there is room for leniency on this fast. See for example Kaf Hachaim<sup>8</sup> writes that one who is fasting for their son who is a first born can be lenient. One can also be more lenient if feeling unwell<sup>9</sup>. Even those who generally do not rely on a Siyum or Seudas Mitzvah to eat, may do so in this Kvius.

Even one who is fasting may not eat a meal before doing Bedikas Chometz. If required, they may eat a small amount of bread or Mezonos (less than an egg volume – 57g) or any amount of fruit, meat etc. as this is only considered a Te'imah (taste) and not a meal. Alternatively, they may appoint a Shaliach to do the search for them so that they may eat<sup>10</sup>.

## Bedikas Chometz

Bedikas Chometz cannot be performed on the night before Pesach (Friday night) as one cannot carry the candle which is needed for the search<sup>11</sup>. Instead, Bedikas

Chometz is performed on Thursday night (Nissan 13) in the usual manner with a Bracha<sup>12</sup>. After the Bedika, the Bitul is said as per usual to nullify the Chometz that one did not find or does not know of.

All Chametz that is found during the Bedika and any Chometz that will be used over Shabbos must be sealed and stored in a safe place so that it cannot be taken by children (or mice)<sup>13</sup>.

If one forgot to do Bedikas Chometz on Thursday night, they should do the search on Friday day, with a Bracha and candle. If one forgot to do the Bedika on Friday and remembered on Shabbos, some authorities permit asking a non-Jew to carry an already lit candle to do the search<sup>14</sup>.

Other Poskim write that nowadays when we thoroughly clean the house before Pesach, we can rely on this not to do the Bedika on Shabbos. The Bedika is then performed on Motzai Yomtov of the first days of Pesach<sup>15</sup> (obviously without putting out any pieces of Chometz).

The Alter Rebbe writes<sup>16</sup> that on Shabbos we do not do the Bedika at all, implying that even with a non-Jew carrying a candle. The Bedika is done on Yomtov night with a candle.

## Biur Chometz

The Chometz found during the Bedika, as well as any Chometz that one will not be

eating over Shabbos that is not being sold, is burned on Friday.

One should only leave over a minimum amount of Chometz that is necessary for the 2 Shabbos meals of Friday night and Shabbos morning.

Technically, one should be able to burn the Chometz at any time of the day. Only on Erev Pesach does one need to ensure that the burning takes place before the beginning of the 6<sup>th</sup> hour of the day.

Nonetheless, even when one Erev Pesach falls on Shabbos and one is burning the Chometz a day earlier, one should still burn it at the usual time, so that one does not come to mistakenly think that they can burn the Chometz after midday in other years<sup>17</sup>. The Shulchan Aruch writes before midday. Even though on Erev Pesach the zman Biur is before the 6<sup>th</sup> hour.

(Therefore, if one did not burn their Chometz before this time, they may still do so at a later time on Friday).

The Bitul Chometz usually said at the time of the burning of Chometz is not said, because one cannot nullify the Chometz that they know about, because they still need to eat it on Shabbos<sup>18</sup>. The Yehi Ratzon Tefillah is said at the time of burning on Erev Shabbos.

## Davening early on Friday

On a regular Erev Pesach, it is customary to daven early in the morning, to allow sufficient time to be able to eat Chometz.

When Erev Pesach falls on Shabbos, one does not need to daven early on Friday morning as there is no prohibition on eating Chometz on Friday (Nissan 13) after the 4<sup>th</sup> hour.

Mizmor LeTodah is said in Shacharis on Friday morning.

## Work on Friday

On a regular Erev Pesach, it is forbidden to do certain work activities after midday. Abstaining from work before midday depends on local Minhag. The Mishna Berura is unsure whether this applies on the Friday when Erev Pesach falls on Shabbos.

Accepted practise follows the authorities that maintain that one may do Melacha throughout the day of Friday<sup>19</sup>. Other Poskim<sup>20</sup> write that one may be stringent to not do work from Midday onwards and that this is praiseworthy.

## Sale of Chometz

In a regular year, the Chometz is sold to a non-Jew during the 5<sup>th</sup> hour of the day, with the sale taking effect immediately, since Chometz is forbidden to be owned from the beginning of the 6<sup>th</sup> hour.

When Erev Pesach falls on Shabbos, the following dilemma arises; one can still be eating and using Chometz on Friday and one should eat Chometz on Shabbos, so how can it be sold before Shabbos? On the

other hand, one is not allowed to make the sale on Shabbos.

The Poskim suggest a number of different approaches;

The sale of Chometz with the various Kinyanim is done on Friday. Some suggest that the sale should still be performed at the 5<sup>th</sup> hour, so as not to confuse it with regular years. If the sale was not done at this time, it can be made at a later time before Shabbos comes in<sup>21</sup>.

One approach<sup>22</sup> is to write into the Shtar that the sale of Chometz will only come into effect at the time Shabbos comes in. It should also specify that the sale expressly does not include any Chometz that will be eaten over Shabbos (at the 2 Shabbos meals).

A second approach<sup>23</sup> is for the sale and associated Kinyanim to be performed on Friday but the sale to only take effect on Shabbos day at the Zman when Chometz becomes forbidden<sup>24</sup>. A variation of this is to write that one is selling from now "all the Chometz that remains in the homes at the end of the 5<sup>th</sup> hour."

Even though one cannot make a Kinyan or sale on Shabbos, in this case the act of the Kinyan has been done on Friday. On Shabbos the sale is merely coming into effect<sup>25</sup>.

## Shabbos Shacharis

Davening on Shabbos morning should start early<sup>26</sup> to enable people to eat their

Chometz before the Zman. One should remind the Chazzan not to shlepp the davening<sup>27</sup>.

## Shabbos Hagadol Piyutim

Some Kehillos have the custom of reciting Piyutim for Shabbos Hagadol in Chazoras Hashatz.

When Erev Pesach falls on Shabbos, there are differing customs. Some Kehillos would say the Piyutim on the previous Shabbos (like the Drosho)<sup>28</sup>. In this case, some authorities write that the Piyutim should not be said in the Chazoras Hashatz, so that it would not constitute an interruption. Rather they should be included at the conclusion.

Other Poskim write that the Piyutim should be said as usual on the Shabbos of Erev Pesach<sup>29</sup>. In such a case, one needs to be careful to ensure davening finishes in time for people to be able to still eat Chometz (see below). Others write that in such a Kvius, the Piyutim are not said at all<sup>30</sup>.

The miracle of Shabbos Hagadol is still 'observed' on the Shabbos of Erev Pesach.

## Shabbos Hagadol Haftorah

There are different customs with regards to when the Haftorah of Shabbos Hagadol - Vearvah<sup>31</sup> - is read. Many Kehillos read the Haftorah every year on Shabbos Hagadol, whether it is Erev Pesach or not<sup>32</sup>.

The Levush explains that it is because the Haftorah refers to the arrival of Eliyahu Hanovi to announce the coming of Moshiach, just like Moshe announced the redemption of the Jewish people.

Many Poskim rule that the Haftorah of Shabbos Hagadol is only recited when Shabbos Hagadol falls on Erev Pesach<sup>33</sup>. This is the ruling of the Alter Rebbe.

The Alter Rebbe explains that it is because in the Haftorah we read "and they brought their Maaser to the storehouse". On Erev Pesach of the 4<sup>th</sup> and 7<sup>th</sup> year of the Shemittah cycle, any Maaser that had not been given over the previous 3 years had to be removed from one's house (Biur Maaser). According to some Rishonim, this was done on Erev Pesach.

The custom of the Vilna Gaon was to say the Haftorah of Vearvah every year except when Shabbos is Erev Pesach.

## Hamotzi at the Shabbos meals

One is obligated to eat bread at the Shabbos meals at night and in the morning before the end of the 4<sup>th</sup> hour. The Shulchan Aruch writes that in this Kvius, after Bedikas Chometz, one leaves over enough Chometz for the 2 Shabbos meals.

This poses the dilemma that by this point our homes have been thoroughly cleaned for Pesach, the kitchen has been Kashered and changed-over and the Chometz has been sold. When eating bread, there are concerns of crumbs as well as what to do

with any leftover Chometz after one has finished eating.

This is especially so where one has young children or in large communal or commercial settings.

Practically, one should buy the minimum required amount of Chometz for each person to be able to eat the K'beitza for each of the meals. Some suggest using Pita bread or the like which makes less crumbs than conventional Challahs.

The Hamotzi should be eaten outside or in a room that is going to be closed and 'sold' for Pesach. One should not walk around with the Chometz and parents should supervise the young children that they stay in one area. See below how any crumbs should be cleaned.

Kiddush must be recited in the place in which one is eating the Hamotzi (Makom Seuda). When using a Pesach Becher, one should take care to put the Becher away and not use it once the Chometz is being eaten.

## The Shabbos meals

The Mitzvah of Oneg Shabbos still applies on this Shabbos and one should have proper meals, with warm foods as they would on any other Shabbos.

The Shulchan Aruch discusses scenarios where one cooks for Shabbos using Chometz Keilim and ingredients. In this case, one should not cook Chometz foods that sticks to the pots, making them

difficult to clean on Shabbos. The Keilim must be thoroughly cleaned out and put away before the end of the 5<sup>th</sup> hour.

The Acharonim also discuss how one can cook and serve Kitnios at the Shabbos meals (since the Issur of Kitnios only starts from the 5<sup>th</sup> hour). There is no problem of owning Kitnios on Pesach.

Since this creates a number of concerns, nowadays, we do not cook Chometz or use Chometz Keilim for this Shabbos. Instead all the food is cooked completely Pesachdig. It is also preferable (for Ashkenazim) not to cook Kitnios foods for this Shabbos<sup>34</sup>.

After eating the Chometz (outside), everyone should shake-off any Chometz crumbs (including from their clothing and beard) before going inside. Before eating the Pesachdig meal, everyone should wash their hands and thoroughly rinse their mouths – especially if using Pesachdig cutlery etc. (as opposed to plasticware which may be preferable and more practical to use).

## Other solutions for Hamotzi

On Erev Pesach it is Rabbinically forbidden to eat Matzah, so that the Matzah at the Seder will be eaten with an appetite<sup>35</sup>. This prohibition begins from dawn (Amud Hashachar). Therefore, technically one could use Matzah for the Friday night meal. However, many have the custom to not eat Matzah for a number of weeks or full-month before Pesach.

The above concern only applies to Matzah that can be used to fulfil the Mitzvah of Matzah at the Seder – Lechem Oni made of flour and water. It does not apply to Matzah Ashira – Matzah that is made with fruit juice e.g. wine, egg, oil etc, popularly referred to as ‘egg Matzos’.

Ashkenazim, following the ruling of the Ram"o<sup>36</sup>, do not eat Matzah Ashira during Pesach, starting from the end of the 4<sup>th</sup> hour on Erev Pesach.

The Poskim<sup>37</sup> discuss the permissibility of using Matzah Ashira for the Shabbos Seudos. The issue is that the Bracha of Matzah Ashira is Mezonos and for the Shabbos meals one must use bread that one would recite the Bracha Hamotzi over<sup>38</sup>.

Some Poskim suggest that in situations where using Chometz will be difficult, one can use egg Matzos for the Hamotzi of the Shabbos meals. This relies on the opinion that when one is Kovea a Shabbos Seudah on such breads, they ‘become’ Hamotzi<sup>39</sup> even if only eating a Kzayis.

Others write that this should not be relied upon due to the Shaalah of the Bracha.

If one is eating the Shiur of Kvius Seudah (4 egg-volumes) of egg Matzos, one washes Netilas Yadaim and makes the Bracha Hamotzi and bentches according to all opinions<sup>40</sup>.

## After the meals

The Shulchan Aruch<sup>41</sup> writes that after completing the Shabbos morning meal (before the fifth hour), one should shake off the small crumbs. They should be shaken off onto the floor in a place where people will trample, thereby rendering them inedible before the 6<sup>th</sup> hour.

This only applies to small crumbs of Chometz. Larger crumbs must be given to a non-Jew as a Matanah<sup>42</sup> or properly disposed of.

When giving the Chometz to a non-Jew in a place where there is no Eiruv (depending on whether there is a Reshus Harabim or not), there are limitations on how much Chometz that you can give to them.

The Acharonim<sup>43</sup> write that it is preferable not to rely on shaking the crumbs onto the floor. Rather one should clean up all of the crumbs and dispose of them by throwing them into a place that is Hefker (if one is in a place where there is an Eiruv).

Alternatively, one may gather the crumbs and flush them down the toilet<sup>44</sup>. Large pieces can be disposed of in the same manner<sup>45</sup>.

To avoid issues of how to dispose of plastic plates etc. one should not use plates when eating the Chometz.

## Sweeping

Chaza"l forbade sweeping on Shabbos lest one come to fill in holes on the ground.

There is also the concern of breaking the bristles of the broom<sup>46</sup>. Therefore, the Mishna Berura<sup>47</sup> writes that one should have a non-Jew sweep. Otherwise they should sweep with a Shinui by using a cloth.

Nonetheless, the Acharonim write that nowadays since all of our houses have tiled or wooden floors (as opposed to dirt), one may sweep the floor (as there is no concern of filling in holes) with a soft-bristle brush (so that there is no concern of breaking bristles). The broom should be brushed-off into the toilet and put away for Pesach. One may not wash or mop the floor with water.

The above applies indoors. Sweeping outdoor patios, even if they are paved, is still problematic. One should ask a non-Jew to sweep outdoor spaces. Otherwise one may collect the pieces of Chometz from the floor by hand or sweep with a cloth.

## After the daytime meal & nullification

At the end of one's morning meal, finishing Chometz before the end of the 4<sup>th</sup> hour, they should wash their hands and thoroughly rinse out their mouth and clean between their teeth (with a toothpick or pre-torn dental floss, taking care not to cause any bleeding<sup>48</sup>). One should brush-off all Chometz that may have fallen on their clothing (or beard).

False teeth (that will be used for Pesach) should be thoroughly cleaned (in a permissible manner). One should then dry them thoroughly and pour boiling water over them from a Kli Rishon<sup>49</sup>.

One should check and empty out the pockets of their clothing as is usually done at the time of Biur Chometz.

Before the end of the 5<sup>th</sup> hour we recite the daytime Kol Chamira to nullify the Chometz as is usually done at the time of burning the Chometz<sup>50</sup>. This is said even if one has no Chometz left in their possession<sup>51</sup>. Some have the custom of saying the Yehi Ratzon prayer on Shabbos day as opposed to Friday at the time of Biur.

From the beginning of the 6<sup>th</sup> hour, it is Rabbinically forbidden to benefit from Chometz. Therefore, one may no longer give it to a non-Jew as a gift.

If one did not dispose of their remaining Chometz before this time<sup>52</sup>, the Chometz is Muktzah and cannot be handled on Shabbos or Yomtov. The Chometz should be covered with a Keili until Motzai Yomtov, when it should be burned immediately.

One may ask a non-Jew to collect it and flush it down the toilet<sup>53</sup>.

## Mincha

Some Poskim write that one should Daven Mincha early at Mincha Gedola<sup>54</sup> in order

to eat the Shalosh Seudos before the end of the 9<sup>th</sup> hour of the day

On Shabbos Hagadol after Mincha, it is customary to recite from the Hagaddah from Avadim Hayinu<sup>55</sup>. This is done even if Shabbos Hagadol is on Erev Shabbos<sup>56</sup>. Some have the custom of not reciting from the Hagaddah after Mincha when Erev Pesach falls on Shabbos<sup>57</sup>.

It is customary to recite the Seder Korban Pesach after Mincha on Erev Pesach, as this was the time when the Korban Pesach was offered<sup>58</sup>. By studying Torah about the Korban Pesach, it is considered as though we have brought it ourselves<sup>59</sup>. Just as the Korban Pesach was brought even on Shabbos<sup>60</sup>, the Seder Korban Pesach is also recited.

## Shalosh seudos

After the end of the 4<sup>th</sup> hour one is no longer permitted to eat Chometz and eating Matzah on Erev Pesach is forbidden. The Mechaber<sup>61</sup> writes that one should use Matzah Ashira (egg-Matzah)<sup>62</sup>.

For Ashkenazim, who do not eat egg-Matzah after the 4<sup>th</sup> hour, the Ram"o rules that one should be Yotzai Shalosh Seudos with fruit or fish and meat. The Alter Rebbe<sup>63</sup> writes that one should preferably fulfil the Shalosh Seudos with fish and meat. Only if one does not have fish or meat, should they be Yotzai by eating fruit<sup>64</sup>.

The Poskim suggest a number of other ways how the Shalosh Seudos can be fulfilled.

Technically one may fulfil Shalosh Seudos with Matzah that has been cooked and has not dissolved and lost its form and the pieces are still at least a Kzayis<sup>65</sup>. (For those who eat gebrochts) The Bracha would be Hamotzi. However, the Poskim<sup>66</sup> quote the Maharil who writes that we do not do this.

The same applies with Matzah-balls or other cooked Matzah where the pieces are less than a Kzayis – which would be Mezonos. Matza-balls could be eaten even from the 10<sup>th</sup> hour and onwards.

Another Eitza, brought by the Magen Avraham<sup>67</sup>, is to divide the morning meal into two and be Yotzai the morning meal and Shalosh Seudos with Chometz before the end of the 4<sup>th</sup> hour. One would wash and eat the 'morning meal' with an egg volume of Challah and the Shabbos foods.

After Bentching, one makes a Hefsek<sup>68</sup>, before washing again for the 'Shalosh Seudos' where they will eat another egg volume of bread. One must allow sufficient time for the two meals and the Hefsek.

The Acharonim question this approach as it goes against the ruling of the Shulchan Aruch<sup>69</sup> that the Shalosh Seudos must be eaten after Mincha Gedolah (half an hour after midday). There are some who suggest that it is preferable to be Yotzai according to all opinions by dividing their

morning meal and also eating other foods in the afternoon<sup>70</sup>.

The Magen Avraham<sup>71</sup> references the Zohar<sup>72</sup> that in this Kvius, Rabbi Shimon bar Yochai would fulfil the Shalosh Seudos by expounding on the Maaseh Hamerkava (the Torah's esoteric teachings). Kaf Hachaim<sup>73</sup> writes that this is limited to the Rashbi who knew the Divine Kavanos. We however, need to eat for the Shalosh Seudos, although he concludes that to do both is favourable.

## Eating before the 10<sup>th</sup> hour

On Erev Pesach, it is forbidden to eat a meal from the beginning of the 10<sup>th</sup> hour of the day. This is in order to eat the Matzah with an appetite<sup>74</sup>. One cannot begin a meal before the 10<sup>th</sup> hour if they know that it will continue into the 10<sup>th</sup> hour<sup>75</sup>.

Chaza"l only forbade the eating of 'bread' and therefore this prohibition only applies to eating Matzah Ashira (for Sefardim) or Matzah that has been cooked in liquid (which is technically permissible to eat on Erev Pesach). Regular Matzah is forbidden the whole day anyway<sup>76</sup> and Chometz is forbidden after the 4<sup>th</sup> hour.

Technically one may eat other foods such as meat, fish, cheese, eggs and fruit. Those who eat gebrochts may also eat foods cooked with Matzah or Matzah that has been cooked and has lost its form so that there are no longer pieces the size of a Kzayis and the Bracha is Mezonos e.g.

Matzah balls<sup>77</sup>. However even when eating these foods, they should only eat a small amount<sup>78</sup>.

## Other food limitations

After the 10<sup>th</sup> hour, one can drink all beverages except for wine<sup>79</sup> (and grape juice). This is because wine satisfies a person like bread. Technically this only applies to a small amount of wine. Consuming a large amount of wine increase a person's appetite<sup>80</sup>.

Since it is hard to identify the difference between a small and large amount of wine, some Poskim advise not to drink any wine at all<sup>81</sup>.

There are those who have the custom of not eating any of the species of Marror on Erev Pesach in order to eat the Marror with an appetite<sup>82</sup>. This applies from dawn.

There is a further stringency not to eat Charoses or any of the ingredients of the Charoses (apples, pears etc.). Even though the Alter Rebbe in Shulchan Aruch<sup>83</sup> writes that one need not follow this custom, Chabad custom is not to eat any of the ingredients of Charoses or Marror from the morning of Erev Pesach until after the Korech on the second night<sup>84</sup>.

## Preparing on Shabbos

One should start the Seder as soon as possible after nightfall, so that the children can be awake to ask the Mah Nishtana<sup>85</sup>. Therefore, in a normal year, one should

have all preparations ready from before Yomtov.

However, in this Kvius, one is not allowed to do any preparations on Shabbos for after Shabbos. This applies even if the preparations do not involve Melacha, such as setting the table.

As much of the preparations as possible should be done before Shabbos.

If one is able to set the table for the Seder before Shabbos and eat the Shabbos meals in a different room, this is praiseworthy.

Some allow preparations that do not involve Melacha - such as setting the table to be done by a non-Jew on Shabbos<sup>86</sup> since it is for the needs of a Mitzvah.

Before starting any preparations for the Seder (even if they do not involve Melachos), the women must recite "Baruch Havdil bein Kodesh L'Kodesh".

## Sleeping

One may sleep or rest on Shabbos afternoon, even if their intention is to be able to be awake at the Seder. However, one should not say that it is being done for this reason<sup>87</sup>. This is relevant when putting kids to rest in the afternoon so that they can be awake at the Seder.

## Preparing the Zeroa and Marror

This is because one is only allowed to cook on Yomtov those foods that will be eaten

on Yomtov. Since we do not eat the Zeroa at the Seder (so that it does not appear like we are eating the Korban Pesach), one is not allowed to roast the Zeroa on Yomtov. Therefore, one must remember to roast the Zeroa before Shabbos.

If one forgot to roast the Zeroa, they may roast the Zeroa before the Seder if they will eat it during the Yomtov day meal the following morning<sup>88</sup>.

According to the Alter Rebbe<sup>89</sup>, one should not grate Marror on Yomtov, even with a Shinui. One may certainly not grate Marror on Shabbos. Therefore, one must ensure to grate the Marror for the Seder on Erev Shabbos. If one did not do so, the Marror can be cut into small pieces with a knife on Yomtov.

According to some Poskim<sup>90</sup>, one cannot make the salt water on Yomtov in the usual manner. One can only make a minimal amount. Therefore, the salt water should be prepared on Erev Shabbos this year.

However, according to the Alter Rebbe<sup>91</sup>, making salt water in the regular manner is only problematic on Shabbos. On Yomtov one can make salt water in any manner or quantity. Therefore, the salt water can be made on Motzai Shabbos.

## Maariv and the Seder night

In the Maariv Amidah we add the Havdalah paragraph beginning Vatodienu.

If one forgot to recite Vatodienu, the Amidah is not repeated.

The Kiddush on Yomtov that falls on Motzai Shabbos is referred to as **YaKNHaZ**, an acronym for the order of the Brachos when combining Havdalah and Kiddush together; **Y**ayin (Hagafen), **K**iddush (Mekadesh Yisroel Vehazmanim), **N**er (Borei Me'orei Ha'eish), **H**avdalah (Hamavdil) and **Z**man (Shehecheyanu).

If one forgot to recite the Havdalah component of the Kiddush, the Havdalah is said over the second cup after the concluding Bracha of the Haggadah (Go'al Yisroel), before drinking from the cup. The Shulchan Aruch<sup>92</sup> discusses what to do if one only remembered at a later point of the Seder.

One should go through the seder more slowly than usual, to allow food to cook or warm up in time for Shulchan Orech, being mindful that one must still finish the Afikomen before midnight<sup>93</sup>.

It may be advisable to pre-cook the food for the Seder before Shabbos and warm it up on Motzai Shabbos, rather than starting to cook from scratch.

## The egg on the Seder Plate

The Zeroa on the Kaarah is a reminder of the Korban Pesach. The egg is a reminder of the Korban Chagigah. The Korban Chagigah was brought on Erev Pesach and was eaten at the Seder before the Korban Pesach, so that the Korban Pesach could be eaten with an appetite.

The Korban Pesach was brought even when Erev Pesach fell on Shabbos<sup>94</sup>. However, the Korban Chagigah could not be brought on Shabbos. Based on this, the Avudraham writes that when Pesach falls on Motzai Shabbos, no egg is placed on the Kaarah.

However, the custom is that the egg is still placed on the Kaarah<sup>95</sup>. This is so as not to make a difference from year to year. It would also appear as though we are too closely resembling the Korbanos. There are also reasons according to Kabbalah<sup>96</sup>.

## Concluding blessing

When Erev Pesach falls on Shabbos, we make an emendation in the concluding Bracha of the Maggid in which we ask Hashem to bring Moshiach and return us to Yerushalaim. Usually we say **וְנֹאכַל שָׁמַיִם וְנֹאכַל אֲרָצָה**, “there we will eat from the Zevachim and Pesach sacrifices”.

The Zevachim refers to the Korban Chagigah which was eaten before the Korban Pesach.

When Erev Pesach falls on Shabbos, the Chagigah would only be brought the following day. Therefore, the order in which we mention the sacrifices is changed to read **וְנֹאכַל שָׁמַיִם וְנֹאכַל אֲרָצָה**. This is the Chabad custom<sup>97</sup>.

Other Poskim suggest that we should not change. The reason is because we are not referring to this year. Rather, it is a wish to

be able to bring these sacrifices next year, when Erev Pesach will not be on Shabbos.

Even if according to our calendar Erev Pesach next year will be on Shabbos, they write that we still should not change the

formula. This is because when the Beis Hamikdash is rebuilt, we will revert back to declaring Rosh Chodesh based on the sighting of the new moon. So, it is not guaranteed that next year Erev Pesach will be on Shabbos.

## Endnotes and references

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- <sup>1</sup> Bach 429:2, Magen Avraham 429:1, Shulchan Aruch Harav 429:2
- <sup>2</sup> Shulchan Aruch Harav 429:2
- <sup>3</sup> Drashos Mahari"l, Elya Rabbah 430:2, Chok Yaakov, Mishna Berura 430:2.
- <sup>4</sup> Kaf Hachaim 429:2
- <sup>5</sup> Orach Chaim 470:2
- <sup>6</sup> Shulchan Aruch Harav 470:7
- <sup>7</sup> See Kaf Hachaim quoting acharonim that the fast should be observed on Friday (Birkei Yosef)
- <sup>8</sup> 430:23
- <sup>9</sup> See Kuntres Seder Erev Pesach Shechal Beshabbos – Rabbi Yosef Chaim Sonnenfeld that in such a Kvius anyone can redeem their fast with giving Tzedaka instead of fasting.
- <sup>10</sup> Shulchan Aruch Harav 470:7
- <sup>11</sup> Shulchan Aruch Harav 444:1
- <sup>12</sup> Unlike in a regular year where one cannot make a Bracha when doing the Bedika on any other night other than the 14<sup>th</sup> of Nissan as it is not the zman of the Bedika. In this year, the night of the 13<sup>th</sup> of Nissan is the zman of the Bedika.
- <sup>13</sup> Shulchan Aruch Harav 444:1
- <sup>14</sup> Based on the principle of Shevus Deshvu Bamakom Mitzvah. Some are even more lenient and permit asking a non-Jew to light a candle for the Bedika.
- <sup>15</sup> Shaarim Metzuyanim Behalacha. In such a case it is recommended not to make a Bracha.
- <sup>16</sup> 435:3
- <sup>17</sup> Shulchan Aruch 444:2, Shulchan Aruch Harav 444:5
- <sup>18</sup> Shulchan Aruch Harav 444:6
- <sup>19</sup> See Kaf Hachaim 444:21. Shaarei Teshuva 444 quoting Shu"t Kneses Hagedolah. Chok Yaakov 468
- <sup>20</sup> Shaarei Teshuva in the name of Drashos Maharil
- <sup>21</sup> Piskei Teshuvos quotes Rabbi Moshe Feinstein that even when making the sale in the morning, the Rov should organise the non-Jew to return in the afternoon in case the Rov needs to sell any additional Chametz from people who came late.
- <sup>22</sup> Maharam Shik, Arugas Habosem, Maharsham
- <sup>23</sup> Shoel umeishiv 6:50, Daas Torah, Mahrshag 2:117, Toras Chessed 1:13
- <sup>24</sup> See Minchas Yitzchok 8:38
- <sup>25</sup> Rabbi Akiva Eiger questions whether this makes a difference.
- <sup>26</sup> See Kuntres Seder Erev Pesach Shechal Beshabbos – Rabbi Yosef Chaim Sonnenfeld that the Shules should daven as soon as it becomes day
- <sup>27</sup> Sefer Chassidim 314, Chok Yaakov 9, Shulchan Aruch Harav 444:7
- <sup>28</sup> Likutei Mahariach, Maharil.
- <sup>29</sup> Pri Megadim Mishbetzos Zahav 430:1
- <sup>30</sup> See Kuntres Seder Erev Pesach Shechal Beshabbos – Rabbi Yosef Chaim Sonnenfeld
- <sup>31</sup> Malachi
- <sup>32</sup> Levush 430, Siddur Yaavetz, Minchas Elozor 1:35
- <sup>33</sup> Be'er Heitev 430:1, Shulchan Aruch Harav 430:3, Kaf Hachaim 430:3
- <sup>34</sup> Chok Yaakov 471:2
- <sup>35</sup> Shulchan Aruch Harav 471:4 quoting Yerushalmi Pesachim 10:1
- <sup>36</sup> 462:4. Shulchan Aruch Harav 462:7
- <sup>37</sup> See Beis Yosef 544
- <sup>38</sup> See Darkei Moshe 274, Shulchan Aruch Harav 274:5
- <sup>39</sup> See Shaarei Teshuvah 168:9. Igros Moshe 1:155
- <sup>40</sup> See Hagaha of Mahari"l that towards the end of his life, the Alter Rebbe ruled that one can be Yotzai the Shabbos meal with eating a Kzayis of baked Mezonos, even though the Bracha will be Mezonos and the after Bracha will be Al Hamichya.
- <sup>41</sup> 444:4
- <sup>42</sup> See Shulchan Aruch for the Halachic limitations on how this must be done
- <sup>43</sup> Mishna Berura 444:15
- <sup>44</sup> Mishna Berura 444:21
- <sup>45</sup> There is no concern of Toichen – grinding, based on the principle אין טוחן אחר טוחן
- <sup>46</sup> See Shulchan Aruch OC 337
- <sup>47</sup> 444:15

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<sup>48</sup> It is also possible to brush one's teeth gently with a soft-bristled toothbrush without any toothpaste or adding water. The brush should be locked away after being used.

<sup>49</sup> Minchas Yitzchok 8:37. There is no problem because it appears like washing them and is not necessarily perceived as Kashering

<sup>50</sup> Ram"o 444:2, Shulchan Aruch Harav 444:14

<sup>51</sup> Shulchan Aruch Harav 444:14

<sup>52</sup> According to the Rambam, the Chometz becomes Muktzah from the end of the 4<sup>th</sup> hour. See Beis Yosef 444

<sup>53</sup> Based on the principle שבות דשבות בהקום מצוה

<sup>54</sup> Seder Erev Pesach Shechal B'Shabbos

<sup>55</sup> Ram"o 430

<sup>56</sup> Shulchan Aruch Harav 430:2, Sefer Haminhagim p33, Elya Rabbah 430:8, Kaf Hachaim 431:8

<sup>57</sup> Seder Erev Pesach Shechal B'Shabbos

<sup>58</sup> Mincha is in place of the afternoon Tamid. The Korban Pesach was brought after the afternoon Tamid

<sup>59</sup> Alter Rebbe's Siddur – Haggadah Shel Pesach. Shelah Mesechta Pesachim.

<sup>60</sup> Pesachim 65b, 66a

<sup>61</sup> 444:1

<sup>62</sup> The Bracha would be Mezonos unless eating the Shiur of Kvius Seudah

<sup>63</sup> Shulchan Aruch Harav 444:3-4, based on Magen Avraham. Chok Yaakov writes that it is preferable to use fruit as it is less filling

<sup>64</sup> Kaf Hachaim 444:16 writes that there is a preference to use fruits from the 7 Species, so that they make the after-blessing Me'ein Shalosh

<sup>65</sup> Since one cannot fulfil the Mitzvah of Matzah at the Seder with Matzah that has not been cooked

<sup>66</sup> Magen Avraham 444:2, Admor Hazaken 444:4

<sup>67</sup> 444:2. See Mishna Berura 444:8 who writes that according to the Biur Hagr"o one should follow this.

<sup>68</sup> Acharonim suggest different options on how the Hefsek should be made. Some write that one should leave the house and go for a walk. Others suggest that it is sufficient to wait a minimum time (half hour or 15 minutes).

<sup>69</sup> OC 291:2

<sup>70</sup> Kaf Hachaim 444:8

<sup>71</sup> 444:2

<sup>72</sup> Volume 3, 95a

<sup>73</sup> 444:18

<sup>74</sup> Shulchan Aruch Siman 470

<sup>75</sup> Shulchan Aruch Harav 471:1 based on Magen Avraham 471:1

<sup>76</sup> Children who are too young to understand the story of Yetzias Mitzrayim can be given regular Matzah to eat on Erev Pesach – Shulchan Aruch Harav 471:10

<sup>77</sup> Shulchan Aruch Harav 471:8. Mishna Berura only allows before the 10<sup>th</sup> hour

<sup>78</sup> Shulchan Aruch Harav writes מעט, a little bit. Pri Chadash says that one should only eat a Kzayis

<sup>79</sup> Shulchan Aruch 471:1

<sup>80</sup> Shulchan Aruch Harav 471:2. Although too much wine will ruin a person's appetite to eat. There is also the concern that they will be too intoxicated to do the Seder.

<sup>81</sup> Seder Erev Pesach Shechal B'Shabbos

<sup>82</sup> Ram"o 471:2, Shulchan Aruch Harav 471:11

<sup>83</sup> 471:12

<sup>84</sup> Sefer Haminhagim p37

<sup>85</sup> Shulchan Aruch Harav 471:1

<sup>86</sup> Pri Megadim Eshel Avraham 503:1

<sup>87</sup> Mishna Berura 290:4

<sup>88</sup> Shulchan Aruch Harav 473:21

<sup>89</sup> 504:4 based on Magen Avraham 504:7 as this is Uvdim Dechol. According to the Mishna Berura 504:19, the Marror can be grated with a Shinui.

<sup>90</sup> Chayei Adam 130:19, Kitzur Shulchan Aruch.

<sup>91</sup> Shulchan Aruch Harav 473: 19 also Mishna Berura 473:21

<sup>92</sup> See Shulchan Aruch Harav 473:7

<sup>93</sup> Seder Erev Pesach Shechal B'Shabbos

<sup>94</sup> Pesachim 65b, 66a

<sup>95</sup> Tosfos 114b אה"ה ד. Haggadah with Likutei Taamim

<sup>96</sup> According to the Ariza"l and Shala"h, the food items on the Kaarah correspond to the Divine Sefiros

<sup>97</sup> Siddur Admor Hazaken - Haggadah

# Summary of Halachos when Erev Pesach falls on Shabbos

Note: Times are for Melbourne only

References to more details inside

## Thursday Nissan 12

- Taanis Bechorim - Fast of the firstborn. Hear a Siyum in the morning (p1)

## Thursday Evening – אור ל"ג ניסן

- Bedikas Chometz – Search for the Chometz as per usual with Blessing starting at nightfall **7:51pm** followed by the nullification – Bittul (p1)
- All Chometz being used over Friday and Shabbos to be securely stored away

## Friday Nissan 13

- Burn Chometz **before 12:25am**. Kol Chamira nullification is not recited. Yehi Ratzon is said (p2)
- Sell Chometz **before 12:25am** excluding any Chometz to be eaten on Friday and Shabbos (p3)
- Prepare as many of the Seder preparations as possible (p9)
- Ensure to roast the Zeroa and grate the Marror, preferable to wash and check lettuce (p10).

## Friday night - אור ל"ד ניסן

- Friday night meal – make Kiddush and eat Chometz Hamotzi (Pita) outside or in a room which will be sealed for Pesach. Supervise young children (p4)
- Clean up all crumbs and flush in toilet. Brush off all crumbs, wash hands and rinse mouth (p6)
- Eat Shabbos the meal inside, cooked Kosher for Pesach and served on Pesach dishes or plastic (p5)

## Shabbos Nissan 14

- Davening to start early with Piyutim and Haftorah as per community custom (p3)
- Seudas Shabbos with Kiddush and Hamotzi outside as per above (p4,5)
- Shabbos meal, cooked Kosher for Pesach and served on Pesach dishes or plastic
- Finish eating Chometz **before 11:25am** (Melbourne) (p1)
- Brush off crumbs, wash hands and rinse mouth and clean teeth thoroughly (p7)
- Clean up all crumbs and flush all remaining Chometz down toilet or dispose of in a public place e.g. the street (p7)
- Empty broom into toilet and put away in area being sold
- Check and empty pockets (p7)
- Recite the morning nullification of Chometz – Kol Chamira **before 12:25pm** (p7)
- Mincha early followed by reciting of the Haggadah and Seder Korban Pesach as per custom (p7)
- Eat a small amount of meat, fish or fruit to fulfil Shalosh Seudos (p8)
- For Sefardim who eat egg Matzah, must eat before **4:20pm** (p9)
- Do not drink wine or grape juice after 4:20pm. (p9)
- Customary not to eat any of the Minim of Marror or ingredients of Charoses from dawn (p9)
- No preparations allowed on Shabbos for the Seder night (p9)

## Motzai Shabbos Seder night - אור ל"ו ניסן ליל הסדר

- After Shabbos ends (8:00pm Melbourne), recite קודש לקודש בין קודש המבדיל ברוך המבדיל בין קודש לקודש, *Baruch Hamavdil Bein Kodesh L'Kodesh* before doing any preparations for the Seder
- Women and girls to light candles **after 8:00pm** (p10)
- Vatodienu is added in Maariv (p10)
- Start Seder as soon as possible (p9)
- Seder should go slower to allow food to heat up. Finish Afikoman (and Hallel) **before 1:25am** (p11)
- Kiddush of Yakhnaz including Havdalah (p11). Change to וְיִבְרָכֶם מִן הַפְּסָחִים וּמִן הַדְּבָרִים (p11)