

Essential Halochos for When Erev Pesach is on Shabbos

(Notes adapted by Rabbi Rashi Simon, based on the formulation of Rabbi Refoel Goldblatt)

1. This year with Pesach starting on Motzai Shabbos there are many halochos that are different from other years. (For good or for better, the next occurrence of this is in 2045.)
2. One may feel that erev Pesach on Shabbos is a cause of stress, however it can equally be seen as an opportunity to have a more relaxing erev Pesach than usual, with a chance to rest which may not usually exist.
3. Friday, on which we expunge/burn any remaining chometz (other than what one plans to sell), does not need anything more done than erev Pesach in other years and in fact may be slightly less stressful, as the deadline for removing chometz does not apply in the same way.

Ta'anis Bechorim (Fast of the Firstborn)

4. *Ta'anis bechorim* is observed on Thursday. As per minhag, there will be a siyum after Shacharit for those who prefer not to fast.
5. One who is fasting is permitted to have a snack after nightfall (8:30pm) before the Search for Chometz.

Bedikas Chometz

6. *Bedikas chometz* should take place on Thursday night promptly after nightfall (8:30pm). Although it is not the night of erev Pesach we still say the *brochah* as usual. Afterwards, the "*kol chamira*" declaration should be said by all members of the family who may own chometz.
7. An area that will not be used over Pesach can be closed up and sold. In accordance with general practice, one does not need to do *bedikah* (search) there.

Bi'ur Chometz

8. Although we will still eat chometz on Shabbos, nevertheless the *minhag* is to burn any chometz that will not be used by the usual time, ie 11.53 am. It is best not to acquire any additional chometz after this time.
9. If you forgot to put away chometz that you planned to sell you can still put it away even on Shabbos, until *sof zeman bi'ur*, ie the latest time for removing chometz. This is 11:34am on Shabbos). After this time, it is *muktzeh* and may not be moved! Try to avoid this situation.

10. This year we do not say the second *kol chamira* declaration after *bi'ur* as usual, since we are still eating chometz until Shabbos morning. Don't forget to say it the next day, however.
11. The usual restrictions on *melocha* after midday on erev Pesach (haircuts, shaving, certain crafts, etc) do not apply on Friday.
12. Remember to empty any bins that may contain chometz, to change Hoover bag, etc, as it is problematic to do this on Shabbos. (Ideally this should have been done before *zeman bi'ur*, 11:53am.)
13. Since one is not permitted to prepare anything on Shabbos for the Seder, everything possible should be prepared on Friday, so that the Seder can start promptly when Shabbos ends.

Shabbos Meals

14. One is not permitted to eat matzah on erev Pesach. Although many authorities permit eating matzah on the evening before erev Pesach (ie Friday night), general practice is to be stringent. (Indeed, many are accustomed to refrain from matzah from Rosh Hodesh Nissan, or even from Purim.) Therefore Shabbos meals must include chometz to meet the requirement of *lechem mishneh* (at least for the evening and morning meals).
15. It is recommended to choose types of bread that produce fewer crumbs than challah, such as pitta, bagels, or individual challah rolls. Note, however, that these should be *hamotzi*, not so-called "*mezonos* bread." Another option, *which I recommend*, is using *matzah 'ashira* ("enriched matzah", colloquially known as "egg matzah"), which creates less concern for crumbs, since *matzah 'ashira* is not real chometz. However, since the usual *berakhah* on *matzah 'ashira* is *mezonos*, to use as "bread", one should eat a significant amount of egg matzah (eg a whole piece) together with the other menu items.
16. One must make sure that chometz is not scattered on the floor (but you are careful about that anyway, I'm sure.) If possible, it is ideal to eat the chometz in a restricted area which can easily be swept afterwards.
17. Even better, circumstances and weather permitting, eat your chometz/meal outdoors. In this case one does not need to sweep crumbs, only make sure there are no larger pieces of chometz left on the ground. You may continue the meal indoors after finishing the chometz. Remember to go back outside for *birkat ha-mazon*, unless you can see the area where you ate bread from the place where you are bentshing.
18. It is best to eat Pesach food, prepared in Pesach utensils, and eat on Pesach crockery. Just keep the chometz separate from the Pesach kitchen utensils, particularly if they are

hot. Naturally, keep the chometz away from your Pesach crockery too. Using egg matzah mitigates this concern, as egg matzah, although avoided (by Ashkenazim) as a stringency, is not actually chometz.

19. Some prefer to use disposable plates and even cutlery for the meals this Shabbos. (Yes, I can hear the cheers already.)
20. *Sof zeman achilas chometz* (latest time to eat chometz) is 10.07 am. (Some are lenient to eat until 10.44am.) For this reason, we will daven Shacharis early, and finish before 9:00am. No chometz may be eaten after this time, including food cooked in chometz pots. However, your Shabbos meal can continue with Pesach-only food beyond this time.
21. You can use dental floss (if your gums will not bleed as a result) or a dry brush for oral hygiene. You can rinse your mouth with water or mouthwash beforehand. Toothpaste is not recommended for Shabbos or Yom Tov.
22. Substantial pieces of chometz must be destroyed. If practical, one may flush them down the toilet, or pour bleach on them, and put them in the bin. If none of this is possible, they may be thrown into the wheelie bin. In extremis, you may place chometz with the food/sprits which you have previously isolated/localised for inclusion in your sale of chometz.
23. All this *must* be done by *sof zeman bi'ur*, ie 11.34am.
24. **Important:** the "*Kol chamira*" declaration (disowning any overlooked chometz) must be said by this time. If your Aramaic is rudimentary, it is best to say it in English.

Seudah Shelishis

25. Since it is forbidden to eat chometz after 10:07am (as above no. 20), and we cannot eat matzah on erev Pesach, there is an issue with how to fulfil the mitzvah of Three Meals on this Shabbos. Even Pesach cake made with matzah meal may not be eaten on erev Pesach. And Ashkenazim don't eat egg matzah on Pesach. So *mezonos* possibilities are very limited.
26. One option is to have a meal of kneidlach or similar in the afternoon. (Boiled matzah is permitted on erev Pesach.) This should ideally be accomplished before 4.26 pm.--or thereafter, if necessary. Keep your appetite for the Seder night.
27. Other possibilities are *seudah shelishis* of meat, fish, fruit, etc. Some hold that one should do this even if also having two meals in the morning, as per no. 29 below.
28. Sefardim can have a meal of egg matzah. If they wish to say *ha-motzi* they have to eat an appropriate amount, as per no. 15 above.

29. There is a time-pressure option as well, for the diehards: Divide your breakfast into two! After eating part of your meal you should *bentsh* (recite *birkat ha-mazon*) and have a break, eg walk outside, learn or converse in another room, etc. After that you wash your hands again, eat more bread (or substantial portion of egg matzah), and continue the meal. Make sure to finish chometz by *sof zeman achilah*. Yikes, that's 10:07am, as per no. 20 above!
30. Whether you manage two meals (that is, of bread/egg matzah) before 10:07am or only one, either way you can continue eating Pesach food afterwards and *bentsh* in the normal way when you have finished. Do not forget to destroy any chometz and say "*kol chamira*" (as above no. 24) before the time, even if in the middle of the meal.

Hachonah (preparing for after Shabbos)

31. In general, one may not prepare anything on Shabbos for Yom Tov. This does not include learning commentaries on the Haggadah etc, but preparing the table, the food, or even the *haggadot* is not permitted.
32. One may sleep in the afternoon even if it is in order to be refreshed for the seder, but one should not say expressly that this is the purpose. Similarly, one may change into yom tov clothes (which are naturally also suitable for Shabbos), but don't say that you are doing so specifically for Yom Tov. (Silence is golden.)
33. One may instruct a housekeeper, for example, to perform preparations that are not blatantly for the seder, and do not involve *melachah*, eg clearing the room where the seder will take place, etc.

Yom Tov (once Shabbos is over)

34. Before preparing for the seder or doing any *melachah* that may be done on yom tov (but not on Shabbos), one must say *boruch ha-mavdil bein kodesh le-kodesh*, "blessed is the One who distinguishes between the sacred and the sacred." (In Ma'ariv we add ותודיענו.)
35. One should start the seder promptly following Maariv. All relevant preparations should be accomplished before Shabbos where this is possible.
36. Kiddush at the seder combined with Havdalah: For the *berakhah* on the flame, it is ideal to (have someone) carefully put the flames of two Yom Tov candles together. However, some just say the *berakhah* on the candles without merging their flames. (Indeed, I once observed this at the home of a distinguished rabbi.)

Hag Same'ah and Next Year in Jerusalem!