

***A Guide***

***to***

***Shabbos***

***Erev Pesach***

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## Note to the Reader

In 1927, the *gaon* and halachic authority Rabbi Yisrael Wetzl, the Rabbi of Budapest, published a compendium of halachos and customs pertaining to *erev Pesach* when it falls on Shabbos. It was entitled *Chok LeYisrael*. This work was republished in 1930. A new edition was published in 1960, and a later edition, reedited and annotated by R. Sholom Meshullem Weinberger, in 1974. That year, R. Zvi Cohen of Bnei Brak published a halachic guide to *erev Pesach* on Shabbos, entitled *Erev Pesach SheChal BeShabbos*, which relied heavily on *Chok LeYisrael*. This English compendium draws extensively from the above-mentioned Hebrew works.

# **Shabbos**

## **7 Nissan**

### **April 16, 2005**

#### [1. Shabbos HaGadol Talk](#)

#### [2. Maariv on Motza'ei Shabbos](#)

#### [3. Melaveh Malkah](#)

1. The Shabbos before Pesach is *Shabbos HaGadol*.<sup>1</sup> On this Shabbos, it is customary for the Rabbi of the community to speak publicly<sup>2</sup> on the halachos of Pesach.<sup>3</sup> *Mishnah Berurah* rules that when *erev Pesach* falls on Shabbos, the Rabbi should speak on the preceding Shabbos, the seventh of Nissan.<sup>4</sup> *Aruch HaShulchan* rules that he should speak on the Shabbos that falls on *erev Pesach*.<sup>5</sup> *Chok LeYisrael* rules that the prevalent custom accords with *Mishnah Berurah*.<sup>6</sup>
2. *Veehe Noam* and *VeYiten Lecha* are said on *motza'ei Shabbos* after *maariv*.<sup>7</sup>
3. One should be more particular than usual to eat a *melaveh malkah* meal on the *motza'ei Shabbos* of *Shabbos HaGadol*.<sup>8</sup>

**Thursday**  
**12 Nissan**  
**April 21, 2005**

[1. Fast of the Firstborn](#)  
[2-3. Search for Chametz](#)

1. Firstborn sons fast on Thursday, the twelfth of Nissan.<sup>9</sup>
2. The search for *chametz* is carried out Thursday night.<sup>10</sup> It is preceded by the blessing "and has commanded us concerning the removal of *chametz*"<sup>11</sup> and followed by the declaration "All *chametz*, leaven or leavened bread in my possession, that I have neither seen nor removed nor know about, should be annulled and considered ownerless as dust of the earth."<sup>12</sup>
3. If one forgot to search for *chametz* on Thursday night, he may search for it on Friday,<sup>13</sup> but not on Shabbos.<sup>14</sup>

**Friday**  
**13 Nissan**  
**April 22, 2005**

- [1. Sale of Chametz](#)
- [2-3. Shacharis](#)
- [4-5. Destroying Chametz](#)
- [6. Kashering](#)
- [7. Work](#)
- [8. Haircut, Shaving, Cutting Nails](#)
- [9. Baking Matzahs](#)
- [10-11. Cooking for Shabbos](#)
- [12. Challah, Terumah, Maaser](#)
- [13. Roasted Bone](#)
- [14. Charoses](#)
- [15. Salt Water](#)
- [16. Candles](#)
- [17. Seder Table](#)
- [18. Mikvah](#)
- [19. Yom Tov Clothing](#)

1. Even though *chametz* may be sold until Shabbos begins, one should sell his *chametz* before the beginning of the sixth hour on Friday.<sup>15</sup> In the contract, the time of sale of *chametz* is one hour before Shabbos.<sup>16</sup> One may, therefore, eat and benefit from *chametz* until one hour before Shabbos.<sup>17</sup>
2. One does not have to daven *shacharis* early, as on *erev Pesach* in other years.<sup>18</sup>
3. *Mizmor LeSodah* and *Lamenatze'ach* are said during *shacharis*.<sup>19</sup>
4. *Chametz* should be destroyed before the beginning of the sixth hour as in any other year.<sup>20</sup> One should leave enough *chametz* for food, which may be eaten until the fourth hour on Shabbos.<sup>21</sup>

It is preferable not to leave any *chametz* for the Shabbos meals, but to use *matzah ashirah*.<sup>22</sup> The blessing recited on *matzah ashirah* is normally *mezonos*, but in this case, the meal is established around the *matzah ashirah*, which, therefore, requires a *hamotzi* blessing and *Birkas HaMazon*.<sup>23</sup>
5. After destroying the *chametz*, one should not recite the proclamation of annulling the *chametz*.<sup>24</sup>

6. Utensils may be kashered at any time during the day.<sup>25</sup>
7. Work is permitted after *chatzos*, until *minchah ketanah*.<sup>26</sup>
8. One may take a haircut, shave, and cut his nails even after *chatzos*.<sup>27</sup>
9. Those whose custom is to bake matzahs on *erev Pesach* bake this year on Friday,<sup>28</sup> but do not recite Hallel while baking.<sup>29</sup>
10. One should not cook food for Shabbos with *chametz* in it, which might stick to the pot, in order to avoid having to scrub the pot clean on Shabbos, as this scrubbing would not be for the purpose of using the pot on Shabbos. If such food is cooked, the pot should be washed to remove the *chametz*.<sup>30</sup>
11. It is preferable to cook Pesach food for Shabbos in Pesach utensils.<sup>31</sup> If one wishes to transfer the cooked food from a Pesach utensil to a *chametz* utensil, the transfer should be made to a second Pesach utensil, and then to a *chametz* utensil.<sup>32</sup>
12. The separation of *challah*, *terumah*, and *maaser* on Shabbos or *Yom Tov* is prohibited.<sup>33</sup> They should, therefore, be separated from all foods to be eaten on Shabbos and *Yom Tov* prior to Shabbos. Before Shabbos, one should ask the members of his household whether these things have been separated.<sup>34</sup>
13. The roasted bone that is placed on the Seder plate should be roasted before Shabbos.<sup>35</sup>
14. The *charoses* should be prepared before Shabbos.<sup>36</sup>
15. The salt water should be prepared before Shabbos. If one forgets to prepare it before Shabbos, a small quantity may be prepared on *Yom Tov*.<sup>37</sup>
16. The candles to be lit on *motza'ei Shabbos* for *Yom Tov* should be placed in the candlesticks before Shabbos.<sup>38</sup>
17. The Seder table and everything needed for the Seder should be prepared before Shabbos, and the room the table is in should not be used on Shabbos.<sup>39</sup>
18. It is a mitzvah to immerse in the *mikvah* before *Yom Tov*.<sup>40</sup> One should do this on Friday.<sup>41</sup>
19. *Yom Tov* clothing should be worn for Shabbos.<sup>42</sup>

# **Shabbos**

## **14 Nissan**

### **April 23, 2005**

- [1-2. Shacharis](#)
- [3. Haftorah](#)
- [4. Anim Zemiros](#)
- [5-8. Second Meal](#)
- [9-14. Removing Chametz](#)
- [15-16. Preparing for Yom Tov](#)
- [17-21. Minchah](#)
- [22. Third Meal](#)
- [23. Maariv](#)
- [24. Marror](#)
- [25. Candlelighting](#)
- [26. Kiddush, Havdalah](#)
- [27. Haggadah](#)

1. One should daven *shacharis* early and daven faster than usual to be able to finish eating *chametz* in time.<sup>43</sup>
2. Some of those whose custom is to say *Yotzros* and *piyutim* on *Shabbos HaGadol* say them on this Shabbos as well.<sup>44</sup>
3. Most congregations read the haftorah *VeArvah LaShem (Malachi 3)*.<sup>45</sup> The custom of the Gaon of Vilna was to read the haftorah of the weekly *parashah*.<sup>46</sup>
4. It is better not to recite *Anim Zemiros* rather than rush its recitation.<sup>47</sup>
5. The second Shabbos meal should be eaten early.<sup>48</sup>
6. There are varying halachic opinions as to whether the third meal on any Shabbos requires bread and whether it must be eaten after *minchah*. *Chametz* may not be eaten after *minchah*, and matzah may not be eaten the entire day. Therefore, it is advisable to divide the second meal into two parts, say *Birkas Hamazon* in the middle, take a walk or say words of Torah, then wash and say *Birkas Hamazon* again.<sup>49</sup> (See par. 22.)
7. Some have the custom to eat cold food (*chametz*) for the second meal and hot food (Pesach) after *chatzos*.<sup>50</sup>
8. Although the matzos to be used at the Seder are *muktzeh* on Shabbos,<sup>51</sup> if there is only one *challah* available for *lechem mishnah*, it may be joined with a matzah intended for the

Seder – but only the *challah* may be eaten.<sup>52</sup>

9. After eating the second meal, if one still has *chametz* in his possession, he may give it to a non-Jew<sup>53</sup> or animal,<sup>54</sup> crumble it and flush it down the toilet,<sup>55</sup> or render it *hefker* and throw it into a public domain – if there is an *eruv*.<sup>56</sup>
10. The tablecloth should be shaken out, the dishes and cutlery minimally washed, so the *chametz* is removed, and the floor swept.<sup>57</sup>
11. The tablecloth, dishes, and cutlery should be placed with the other *chametz* utensils.<sup>58</sup>
12. One should brush the clothing he is wearing with his hands to get rid of any crumbs,<sup>59</sup> and wash his teeth and hands.<sup>60</sup> Dentures should be thoroughly washed.<sup>61</sup>
13. Eating *chametz* is prohibited from the end of the fourth hour of the day. One may still benefit from the *chametz* during the fifth hour and would be allowed to give it to a non-Jew or to an animal during this hour. It is prohibited to benefit from the *chametz* from the beginning of the sixth hour; it may therefore not be moved as it is *muktzeh*.<sup>62</sup>
14. One should annul his *chametz* and make the annulment declaration, *kol chamira*, as on any other *erev Pesach*, before the beginning of the sixth hour, though he has already done so on Friday.<sup>63</sup>
15. It is prohibited to prepare for *Yom Tov* on Shabbos. One should, therefore, not prepare anything for the Seder on Shabbos.<sup>64</sup>
16. On Shabbos, one should not say, "I will go to sleep to be able to stay awake for the Seder."<sup>65</sup>
17. It is preferable to daven *minchah* as soon as it is permitted, in order to eat the third meal before the end of the ninth hour.<sup>66</sup>
18. *Tzidkascha Tzedek* is not said after *minchah*.<sup>67</sup>
19. After *minchah*, it is customary to recite the order of the passover offering.<sup>68</sup>
20. Those whose custom is to say a portion of the Haggadah after *minchah* on Shabbos *HaGadol* say it on this Shabbos.<sup>69</sup>
21. From this Shabbos until after Sukkos, *Barchi Nafshi* is not recited.<sup>70</sup>
22. Though the third meal has already been eaten (see par. 6), one should again eat a meal at the correct time for the third meal. However, since bread or matzah cannot be eaten, one should eat meat, fish, or fruit.<sup>71</sup>

23. *VaTodi'einu* should be said during *maariv*.<sup>72</sup> If one forgets to say it, he does not have to repeat the *amidah*,<sup>73</sup> but he should not perform any *melachah* until he recites Havdalah in Kiddush.<sup>74</sup> If he wishes to do *melachah* before reciting Kiddush, he should say, "*Baruch hamavdil bein kodesh lekodesh*."<sup>75</sup> Women who do not daven *maariv* should say, "*Baruch hamavdil bein kodesh lekodesh*" before they light the *Yom Tov* candles or prepare the Seder.<sup>76</sup> After saying *VaTodi'einu*, one may smoke, even before reciting Havdalah in Kiddush.<sup>77</sup>
24. If horseradish is used for *marror*, it should be grated, with a *shinuy* – for example, not in a dish but on the table – immediately before the Seder, so it does not lose its sharpness. If the horseradish was grated before Shabbos, it should be kept in a closed container so it does not to lose its sharpness.<sup>78</sup>
25. Most authorities agree that women who are accustomed to light Shabbos candles before reciting the blessing should recite the blessing before lighting *Yom Tov* candles. Some rule that they should not deviate from their custom, but light the candles, then recite the blessing. Commentators note that the proponents of both views agree that if a woman lights after dark, as she must do when Pesach is *motza'ei Shabbos*, the blessing should precede lighting.<sup>79</sup>
- Many women are accustomed to recite the blessing *shehecheyanu* when they light *Yom Tov* candles. Some authorities rule that they should not recite *shehecheyanu* when they light, but listen to their husband recite it with Kiddush. Some authorities rule that a woman who recites *shehecheyanu* when she lights should not answer amen when she hears the blessing at Kiddush. The blessing for candlighting is "*lehadlik ner shel Yom Tov*."<sup>80</sup>
26. The order of Kiddush is *borei pri hagafen*, *Kiddush*, *borei me'orei ha'eish*, *Havdalah*, *shehecheyanu*.<sup>81</sup> *Besamim* are not used.<sup>82</sup>
27. When reading the Haggadah on *Pesach motza'ei Shabbos*, in the blessing *asher ga'alanu*, some say "*min hapesachim umin hazevachim*."<sup>83</sup> Others recite the usual text, "*min hazevachim umin hapesachim*."<sup>84</sup>

**Shabbos**  
**21 Nissan**  
**April 30, 2005**

1. Piyutim, Shir HaShirim

2. Kiddush in the Synagogue on Motza'ei Shabbos

1. Those who customarily say *piyutim* on *Shabbos Chol HaMoed* say them on this Shabbos. The *piyut Yom LeYabashah* is said before *Shirah Chadashah*, and the *piyut Berach Dodi* before *Ga'al Yisrael*. *Shir HaShirim* is read on this Shabbos.<sup>85</sup>
2. Communities which customarily recite Kiddush in the synagogue on Shabbos and *Yom Tov* night also recite Kiddush before counting the *omer*. On *motza'ei Shabbos*, however, the *Yom Tov* Kiddush is recited after counting the *omer* in order to lengthen Shabbos as much as possible.<sup>86</sup>

# **Search for Chametz**

## **Annuling and Destroying Chametz**

On Thursday evening, the 13th of Nissan, every corner of the house must be searched for *chametz*. Although some families have the custom of putting out ten (well wrapped) pieces of bread to be found during the search, this is by no means a substitute for making a thorough search for all *chametz* present. The search is made by the light of a candle. However, in places where it is more convenient, a flashlight may be used.

Before starting the search, one is required to make the appropriate *berachah*. All those who will help in the search should be present and attentive when the *berachah* is recited by the head of the household or whoever is leading the search, having in mind that it is being said for them, too. Immediately after the recitation of the *berachah*, one may not speak or delay before beginning the search, and it is preferable not to speak at all until the search has been completed, except when necessary for the performance of the search. One should have the intention that this *berachah* is not only for the search but also for the annulling of the *chametz* immediately afterward, the burning of the *chametz* the next morning, and the final annulling after that. The *berachah* is as follows:

**Blessed be You, Hashem our G-d, King of the universe, Who has sanctified us by  
His commandments and commanded us concerning the removal of *chametz*.**

After the search, one should wrap the *chametz* which he intends to burn the following morning and store it in a place where it is safe from children and pests. Likewise, any *chametz* which he intends to eat until the permitted time expires should be similarly stored in a secure place.

At this point, all remaining *chametz* which is unknown to the head of the household is to be annulled. The following declaration is *not a prayer* but an act which, in order to be valid, must be understood. Therefore, it should be said in a language understood by the one reciting it.

**All leaven and leavened products in my possession, which I have neither seen nor  
removed nor know about, shall be deemed of no value and ownerless like the dust of  
the earth.**

On Friday morning, the 13th of Nissan, during the fifth hour of the day, all *chametz* other than food he requires for Shabbos is to be burned. After it has been burned, a declaration annulling all remaining *chametz* must be said in a language understood by the one reciting it. The declaration is said on Shabbos morning, at the regular time, after disposing of any leftover *chametz* from the meal. (see 14 Nissan, par. 9) The declaration is as follows:

**All leaven and leavened products in my possession, whether I have seen them or not, whether I removed them or not, shall be deemed of no value and ownerless like the dust of the earth.**

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<sup>1</sup> *Tosafos, Shabbos 87b*, see under "ve'oso."

<sup>2</sup> *Magen Avraham, Orach Chayim 429*.

<sup>3</sup> *Bach, Orach Chayim 429*, see under "kasav Beis Yosef."

<sup>4</sup> *Mishnah Berurah 429:2, 430:2*.

<sup>5</sup> *Aruch HaShulchan, Orach Chayim 430:5*.

<sup>6</sup> R. Yisrael Wetz, *Chok LeYisrael*, par. 2.

<sup>7</sup> *Ibid.*, based on *Sha'arei Teshuvah, Orach Chayim 444:2*.

<sup>8</sup> *Ibid.*, par. 4. Because the meal eaten the following *motza'ei Shabbos*, the night of the Seder, will not be recognizable as a *melaveh malkah*.

<sup>9</sup> Rema, *Orach Chayim 470:2; Shulchan Aruch HaRav 470:7; Chayei Adam 129:12*.

<sup>10</sup> *Shulchan Aruch, Orach Chayim 444:1*. The search cannot take place on Shabbos, because it is prohibited to carry the candle on Shabbos. It cannot take place on Friday, because one cannot search by light of day.

<sup>11</sup> *Mishnah Berurah 444:1*. In any other year, one who searches for *chametz* on the thirteenth does not pronounce the blessing.

<sup>12</sup> *Ibid. (Kaf HaChayim 444:22*, citing *acharonim*, explains that we do not fear that in other years he will mistakenly also annul his *chametz* on the thirteenth instead of the fourteenth.)

<sup>13</sup> *Shulchan Aruch, Orach Chayim 434*.

<sup>14</sup> See note 10.

<sup>15</sup> *Minchas Elazar*, vol. 3, chap. 26. This way, there will not be confusion in other years.

<sup>16</sup> Because we do not want to effect the sale on Shabbos.

<sup>17</sup> *Chok LeYisrael*, par. 14.

<sup>18</sup> *Chok LeYisrael*, par. 10. One normally davens early in order to eat before the time when eating *chametz* is prohibited. This does not apply in our situation since it is permitted to eat *chametz* most of the day (see 13 Nissan, par. 1).

<sup>19</sup> *Mishnah Berurah 433:48*.

<sup>20</sup> *Shulchan Aruch, Orach Chayim 444:1*.

<sup>21</sup> *Ibid.* and *Bei'ur Halachah*, see under "umishayarin."

<sup>22</sup> *Iggeros Moshe, Orach Chayim*, vol. 1, chap. 155

<sup>23</sup> Matzah must be made only from flour from one of five types of grain – wheat, spelt, barley, oats, rye – and water. To satisfy the Torah mitzvah of eating matzah at the Seder, it must fulfill the conditions of *lechem oni*, bread of poverty. Certain fluids (e.g., wine, oil, honey, milk, fruit juice,

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eggs) turn the matzah into *matzah ashirah*, enriched unleavened bread. These matzahs may not be eaten on the Seder night. However, they may be eaten on *erev Pesach*.

<sup>24</sup> *Mishnah Berurah* 444:10.

<sup>25</sup> *Chok LeYisrael*, par. 22.

<sup>26</sup> *Bei'ur Halachah* 468, see under "*me'chatzos*."

<sup>27</sup> *Chok LeYisrael*, par. 18.

<sup>28</sup> *Shulchan Aruch, Orach Chayim* 458:1.

<sup>29</sup> *Minchas Elazar*, vol. 1, chap. 59.

<sup>30</sup> *Shulchan Aruch, Orach Chayim* 444:3.

<sup>31</sup> *Mishnah Berurah* 444:14.

<sup>32</sup> *Sha'ar HaTziyun* 444:4.

<sup>33</sup> *Mishnah Berurah* 339:26.

<sup>34</sup> *Mishnah Berurah* 260:13.

<sup>35</sup> *Mishnah Berurah* 473:32. It should not be roasted on *motza'ei Shabbos*, because eating the roasted bone on the Seder night is prohibited, and cooking on *Yom Tov* should be only for the purpose of eating on *Yom Tov*. If one forgot to roast it before Shabbos, it may be roasted on *motza'ei Shabbos*, but it should only be eaten on *Yom Tov* day.

<sup>36</sup> *Chok LeYisrael*, par. 27. The wine may be added on Pesach night. If one forgot to prepare *charoses* before Shabbos, it may be prepared on *Yom Tov*, with a *shinuy*.

<sup>37</sup> *Mishnah Berurah* 473:21.

<sup>38</sup> *Mishnah Berurah* 514:18.

<sup>39</sup> *Pri Chadash, Orach Chayim* 444.

<sup>40</sup> *Mishnah Berurah* 471:22.

<sup>41</sup> *Chok LeYisrael*, par. 30.

<sup>42</sup> *Chok LeYisrael*, par. 52.

<sup>43</sup> *Mishnah Berurah* 444:4.

<sup>44</sup> *Chok LeYisrael*, par. 34.

<sup>45</sup> *Levush* 430.

<sup>46</sup> *Erev Pesach SheChal BeShabbos* 14:4.

<sup>47</sup> *Chok LeYisrael*, p. 129, addendum to par. 33.

<sup>48</sup> *Chok LeYisrael*, par. 30.

<sup>49</sup> *Magen Avraham, Orach Chayim* 444:1.

<sup>50</sup> *Mishnah Berurah* 444:14.

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- <sup>51</sup> *Pri Megadim* 444:1.
- <sup>52</sup> *Chok LeYisrael*, note 78.
- <sup>53</sup> *Mishnah Berurah* 444:16.
- <sup>54</sup> *Mishnah Berurah* 444:21.
- <sup>55</sup> *Ibid.*
- <sup>56</sup> *Chok LeYisrael*, note 85.
- <sup>57</sup> *Shulchan Aruch, Orach Chayim* 444:4.
- <sup>58</sup> *Ibid.*
- <sup>59</sup> *Mishnah Berurah* 433:47.
- <sup>60</sup> *Orchos Chayim* 433:15.
- <sup>61</sup> *Chok LeYisrael*, note 87.
- <sup>62</sup> *Shulchan Aruch, Orach Chayim* 443:1
- <sup>63</sup> *Mishnah Berurah* 44:22.
- <sup>64</sup> *Pri Megadim, Orach Chayim* 444:1.
- <sup>65</sup> *Ba'er Heytev* 290. But to think it would be permitted, see *Erev Pesach SheChal BeShabbos* 17:4.
- <sup>66</sup> *Mishnah Berurah* 444:8. This is so the matzah at the seder can be eaten with an appetite. If one forgets and the time has passed, he may still eat the third meal. He should, however, not eat so much that he not be able to eat the matzah at night with an appetite.
- <sup>67</sup> *Shulchan Aruch* 129:2
- <sup>68</sup> *Mishnah Berurah* 471:22.
- <sup>69</sup> *Mishnah Berurah* 430:2.
- <sup>70</sup> *Kitzur Shulchan Aruch* 107:3.
- <sup>71</sup> *Mishnah Berurah* 444:8.
- <sup>72</sup> *Shulchan Aruch, Orach Chayim* 491:2.
- <sup>73</sup> *Mishnah Berurah* 491:4.
- <sup>74</sup> *Shulchan Aruch, Orach Chayim* 299:10.
- <sup>75</sup> *Mishnah Berurah* 291:36.
- <sup>76</sup> *Rema, Orach Chayim* 299:10.
- <sup>77</sup> *Ba'er Heytev, Orach Chayim* 299:13.
- <sup>78</sup> *Chok LeYisrael*, par. 63.
- <sup>79</sup> See Rav Yitzchak Yaacov Fuchs, *Halichos Bas Yisrael*, English edition, (Jerusalem: Targum, 1985), ch. 17.
- <sup>80</sup> *Ibid.*

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<sup>81</sup> *Shulchan Aruch, Orach Chayim 473:1.*

<sup>82</sup> *Mishnah Berurah 473:3.*

<sup>83</sup> *Mishnah Berurah 473:72.*

<sup>84</sup> *Mishnah Berurah 473:72 and Sha'ar HaTziyun.*

<sup>85</sup> *Mishnah Berurah 490:13.*

<sup>86</sup> *Mishnah Berurah 489:43.*