



A GUIDE FOR
ערב פסח שחל להיות בשבת - שנת תשס"ח
by Rabbi Aaron Levine

Preparing for פסח this year is complicated being that ערב פסח is on שבת. Please note the following:

1. בורים takes place on Thursday, April 17th. A סיום will take place at the conclusion of both minyanim. שחרית is at 6:45 and 8:00 a.m.

2. בדיקת חמץ is moved up to Thursday night, April 17th, not before 8:19 p.m. Notwithstanding that the search takes place a day early (on the night of the 13th of ניסן instead of the 14th of ניסן) the ברכה of על ביעור חמץ is recited before the search begins. כל חמירא is recited at the conclusion of the search as usual.

3. At שחרית Friday morning April 18th מזמור לתודה and למנצח *are* recited.

4. ביעור חמץ (burning of the חמץ) is done on Friday, April 18th, preferably between 10:16 and 11:36 a.m. In so far as it is permissible to eat חמץ until 10:16 a.m. on the following day of שבת, the כל חמירא is not recited in conjunction with the burning of the חמץ. In the event that חמץ was not burned prior to the preferred time of 11:36 a.m., it may be burned at any time prior to the onset of שבת. The same provisions apply to the sale of חמץ.

5. Ordinarily on ערב פסח the time period between חצות and יום טוב is treated in הלכה as חול המועד. There are many restrictions such as not working, not cleaning garments and not taking haircuts. However, being that this Friday is not truly ערב פסח there are no restrictions whatsoever.

6. שמורה מצה and other לפסח כשר matzah may not be eaten either Friday evening or שבת day so that we have an appetite for it at the סדר.

7. שבת meals: Food for this שבת should be לפסח כשר, prepared in לפסח כשר pots and served with לפסח כשר cutlery or paper goods.

8. With respect to משנה לחם two options present themselves:

A) המשנה לחם will consist of חמץ. If this option is used one should wash, recite המוציא and eat חמץ in the corner of the dining room on special chairs or stools in an area far from the לפסח כשר table. If there is not enough room in the dining room, one should recite the המוציא and eat the חמץ in a different room.

After the חמץ is consumed and cleared, one should clean his face and hands of crumbs and rinse his mouth thoroughly. This should be done in the bathroom and not over the לפסח כשר sink.

Afterwards one should return to the **כשר לפסח** table and resume the **כשר לפסח** Shabbos meal.

ברכת המזון: If one recited **המוציא** in the same room where the remainder of the **שבת** meal was eaten, **ברכת המזון** is recited at the dining room table where the **שבת** meal was concluded. If one ate the **המוציא** in a different room, then the **ברכת המזון** is recited in the dining room only if one can see from his place at the dining room table the place where he ate the **המוציא**. If not, one should return to the location where the **המוציא** was made and recite **ברכת המזון** there.

On **שבת** morning one must complete consumption of all **חמץ** by 10:16 a.m. Likewise all remaining **חמץ** from the meal must be disposed of in the toilet before 11:36 a.m. Given that even the **smallest amount** of **חמץ** is prohibited, one must exercise extreme caution that the **חמץ** not get mixed up with the **כשר לפסח** items and that no crumbs whatsoever remain behind.

Care should be taken not to leave over for **שבת** more **חמץ** than is needed for the **שבת** meals so as not to have difficulty in disposing the excess **חמץ** on **שבת** morning.

All **חמץ** items (tablecloth, broom, etc.) should be placed in the **חמץ** closet before 11:36 a.m.

- B) Another option for **לחם משנה** is to use **כשר לפסח** egg matzah for the Friday night and **שבת** morning **סעודות**. A few points of introduction are necessary to understand this option.

It is our custom to adopt the stringency of not eating egg matzah **ערב פסח** starting from the end of the fourth hour of the day (10:16 a.m., **שבת** morning this year). Beyond this time and for the entire **פסח**, egg matzah is permissible only for the infirm and elderly who cannot digest regular **מצה**. **Accordingly, כשר לפסח egg matzah may not be eaten after 10:16 a.m.**

Egg matzah that is certified **כשר לפסח** is **not** treated as **חמץ** with respect to our obligation to dispose of **חמץ** (**ביעור חמץ**). Accordingly, left over egg matzah does not need to be disposed of in the bathroom and need not be separated from the other **פסח** items. Furthermore, we need not worry about the leftover crumbs.

Thus, egg matzah is unique; **we may own it but may not eat it.**

Egg matzah which is NOT certified as כשר לפסח is גמור חמץ and falls under the rules of section A.

Ordinarily, the **ברכות** on egg matzah are **מזונות** and **על המחיה**. We recite **המוציא** and **ברכת המזון** only if we intend at the outset to eat it as the main part of our meal. A meal in **הלכה** is defined as at least two-three whole egg matzos. This is not so when we use egg matzos as the **לחם משנה** for, **סעודת שבת**. Here, we recite **המוציא** and are required only to eat the amount of **מצה** one customarily eats during the course of a **שבת** meal. We wash and recite **ברכת המזון** as usual. **Even so it is preferable that one eat in this instance at least one complete egg matzah.**

Accordingly, one may use **לפסח כשר** egg matzah for **לחם משנה**, recite **המוציא** and **כשר לפסח** at his **לפסח כשר** dining room table together with his **לפסח כשר** products and need not be concerned about leftover crumbs being that the egg matzah is **לפסח כשר**. However, one must stop eating egg matzah before **10:16 a.m.** **שבת morning**.

9. In order to allow enough time to eat **לפסח כשר** or **חמץ** egg matzah before 10:16 a.m. we will *daven* at 7:00 a.m. **שבת morning**. It should be noted that we are only required to finish the **לפסח כשר** or **חמץ** egg matzah before 10:16 a.m. We may, however, continue the **שבת meal** and recite **ברכת המזון** after 10:16 a.m.

10. **כל חמירא**: Between 10:16 and 11:36 a.m., the full text of the **כל חמירא** is recited. The text of the **כל חמירא** is the same as that normally recited after the burning of **חמץ**. Note that the formulation is slightly different than the **כל חמירא** recited on Thursday evening. On Thursday evening, we disown only the **חמץ** that we are not aware of (**דלא חזיתא**). On **שבת morning**, however, we disown both the **חמץ** we are aware of and **חמץ** we are not aware of (**דחזיתא ודלא חזיתא**).

11. **שלישית סעודה** – Two options present themselves:

- A) One option would be to squeeze in another meal of **לחם משנה** consisting of **כשר לפסח** egg matzah or **חמץ** (with all the precautions mentioned earlier) **before 10:16 a.m.** This is done by reciting **ברכת המזון** after the first meal and then wash a second time for **שלישית סעודה**. If this option is chosen there should be an “interruption” between the two meals.
- B) A second option is to have the third **סעודה** later in day between 1:29 and 4:52 p.m. If this option is chosen, neither **חמץ** nor egg matzah may be eaten and hence **שלישית סעודה** will be without **לחם משנה**. Within this option we fulfill the obligation of the third **סעודה** with meat, fish and fruit.

12. After 4:52 p.m. we may not drink wine nor eat filling foods as this will spoil our appetite for the **סדר**.

13. No preparations may be made for the **סדר** on **שבת**. The earliest time is 8:30 p.m. after the recital of **קודש לקודש** בין **קודש** לבין **קודש**. The prohibition against preparation includes such things as setting up the tables and chairs for the **סדר**. Moreover, preparation of specific items for the **סדר** may entail violations of forbidden **מלאכות**. Preparation of **חרוסת**, for instance, entails the prohibition of grinding; checking for worms or bugs in the **מרור** entails the prohibition of selecting, and preparing the salt water entails the prohibition of preserving.

14. **מוציא שבת**: The first cup at the **סדר** is that of **קידוש**. On **שבת**, **הבדלה** is included. For **בורא מאורי האש** it is not necessary to join two candles together. It is sufficient to look at the **יום טוב** candles when reciting the **ברכה**.