

What to Do when *Erev Pesach* Falls on *Shabbat* (5768): A Short Guide

by Rabbi Aryeh A. Frimer (Revised March 27, 2008)

(Note: For clarity, references have been kept to an absolute minimum. Abbreviations - OH: *Shulkhan Arukh Orah Hayyim*; MB: *Mishnah Berurah*; IM: *Resp. Igrot Moshe*. Times are Daylight Savings for Rehovot Israel, and following the general custom in Israel, are *le-humra*: Magen Avraham before noon and Gra after noon.)

I. General: *Ta'anit bechorot* is pushed up to Thursday morning. *Bedikat hametz* is performed Thursday evening. All *hametz*, not needed for Friday or *Shabbat* meals, should be sold, removed or burned before Friday morning 11:15 AM (end of 5 *sha'ot zemaniyot*; same *she'at bi'ur* time as in a regular year). By Friday afternoon, the house should be entirely *Pesachdig* and only *kasher le-Pesach* foods and utensils should be used - with perhaps the only exception, bread for *lehem mishneh*. All preparations for the *Seder* (removing *challah* from the *matzot*, preparing the *maror*, *haroset*, salt water, roasting the shankbone and egg) should have been completed. No preparations for the *Seder* or *Yom Tov* may be done on *Shabbat*.

II. Basic Principles:

A) *Matzah*

- 1) It is Rabbinically forbidden to eat *matzah* on *erev pesach* (OH 471:2). The majority of *Poskim* maintain that this prohibition starts only from the morning [*alot ha-shahar*] (*ibid.*, MB no. 13). The minority view maintains that one should be stringent from the night before. (IM, OH, I, 155). Some have the custom of not eating *matzah* from Purim or *Rosh Hodesh Nissan*.
- 2) According to most authorities, this prohibition includes items baked with *matzah mehl* (e.g., cakes and cookies), but not those cooked (e.g., *Kneidelach - kufta'ot*) [OH 444, MB no. 8; OH 471, MB no. 20] or fried (*matzah brei*, *chremzelach*) [*Erev Pesach she-Hal be-Shabbat*, R. Zvi Cohen, chap. 21, parag. 5 and note 10].
- 3) In order to assure that *matzah* will be eaten with a zest *Seder* night, *Haza"l* forbade eating cooked or fried *matzah* or *matzah ashira* (see section II.C below) products starting from mid-afternoon (*samuch le-mincha ketanah*; 3 *sha'ot zemaniyot* before sunset), which is 3:57 PM.

B) *Bread (Hametz)*

- 1) Rabbinically, it is forbidden to consume *hametz* on *erev Pesach* (which this year falls on *Shabbat*) after 9:56 AM (end of 4 *sha'ot zemaniyot*).
- 2) All *hametz* must be removed and "*Kol Chamira*" recited by 11:15 AM (end of 5 *sha'ot zemaniyot*).
- 3) *Hametz* may be removed by flushing it down the toilet.

C) *Matzah Ashirah* (*Matzah* made without water using fruit juice or eggs)

- 1) *Sefaradim* use *matzah ashirah* on *Pesach* (OH 462:1-3) and they may eat *matzah ashira* on *erev Pesach* until *samuch le-mincha ketanah* [3:57 PM; see above sec. II.A.3] (OH 444:1 and 471:2). However, the custom of Ashkenazic Jewry is to refrain from eating it, unless one is elderly or ill (OH 462:4). *Matzah ashirah* is not *hametz*, and may be stored in the house (*ibid.*, MB no. 16).
- 2) There are three views regarding the time from which this Ashkenazic stringency begins: a) From the same time as it is Rabbinically forbidden to eat *Hametz* [i.e., 9:56 AM] (IM, OH, I, 154, 155; R. Joshua Katz and R. Elisha Aviner); b) from noontime [12:39 PM], which is the time it is Biblically forbidden to eat *Hametz* (*Resp. Nodah be-Yehudah Mahadura Kamma*, OH, sec. 21); c) from *samuch le-mincha ketanah* [i.e., 3:57 PM; sec. II.A.3] (*Derekh ha-Chaim, Hilkhos Pesach; Arukh ha-Shulkhan* OH 444:5; R. Eliezer Silver; R. Shlomo Goren, *Terumat haGoren*, sec. 103; R. Nachum L. Rabinovitch; see also *Yehaveh Da'at*, I, sec. 91, no. 12). d) Children may eat *Matzah Ashirah* all *erev Pesach*. (R. M. Feinstein quoted by R. S. Weissman)
- 3) Normally one makes a *mezonot* before and *al ha-Mihyah* after eating *matzah ashirah*. However, when it is used as bread - particularly for a *seudat mitzvah* (like a *Shabbat* meal) - and is eaten together with other

foods, one recites *ha-motzi* and *birkhat ha-mazon*. [IM, OH, I, 154; *Yehaveh Da'at*, I sec. 91, no. 12; *Erev Pesach she-Chal be-Shabbat*, chap. 15, note 17]. A minimum of a *kezayit* [10 g or approximately 1/3 of a Matzah - *Shiurim de-Rabbanan*; based on *Siddur Pesach keHilkhato*, II, Chap. 8; "Halachos of Pesach" R. Shimon Eider, sec. XXI.D.7; R. Nachum L. Rabinovitch] is required for *birkat ha-Mazon* [OH 184:6]; however, one should preferably eat at least the volume of a *ke-beitzah* (20 g or approximately 2/3 matzah) to fulfill the obligation of *seudat shabbat* [OH 291:1, MB no. 2].

D) **Kitniyot** (The custom of *Ashkenazim* not to eat rice or lentils on *Pesach*).

Pri Migadim (*Eshel Avraham*, OH 444, no.2) permits eating *kitniyot* on *Erev Pesach*, and indicates that the prohibition of *kitniyot* is only on *Pesach* proper. Nevertheless, *Hok Yaakov* (OH 471 no. 2) forbids eating *kitniyot* on *Erev Pesach* (from 9:56 A.M.), and this seems to be the general custom (*Resp. Shevet HaLevi*, III, end of sec 31; *Nitei Gavriel*, *Hag HaPesach*, II, Chapter 38, no. 14; *Siddur Pesach keHilkhato*, I, Chap 16, no. 10, note42* - citing R. Joseph Shalom Elyashiv; *Hilkhos Hag be-Hag*, *Hag ha-Pesach*, Chapter 12, no. 15 suggests that the custom begins from noontime [12:39 PM]). *Kitniyot* may certainly be eaten Friday night. *Kitniyot* are not *hametz*, and may be stored in the house.

III. Options for Three Meals:

A) Friday Night: use Bread (*Challah* or *pita* – the latter makes less crumbs), *Matzah* (if your custom permits it) or *matzah ashirah*. If bread is used: Make *ha-Motzi* over two *hametz challot* AWAY from the table. Eat the *Challot* over a paper towel or *hametz* plate, collect all crumbs and dispose of them by flushing them down the toilet. Wash plate in bathroom sink and put it with the *hametz* dishes. Wash out your mouth and hands and continue with your *Kasher le-Pesach* meal.

B) Shabbat Morning: use bread or *matzah ashirah*.

1) If you intend to use bread (*Challot*) - *daven* at the early *minyan* Shabbat morning and finish eating your *challot* and washing out your mouth before 9:56 AM. Continue with you *Kasher le-Pesach* meal. Finish the clean up and recite *kol chamira* before 11:15 AM.

2) If you intend to use *matzah ashirah*: a) If you follow the most stringent position (see section II.C.2.a) then attend the first *minyan*, and finish eating the *matzah ashirah* before 9:56 AM. b) If you hold like either of the two more lenient positions (section II.C.2.b or c), you can attend the regular *minyan* and finish eating the *matzah ashirah* by 12:39 PM or 3:57 PM, respectively. c) In all cases, **BE SURE TO SAY KOL CHAMIRA BEFORE 11:15 AM**. It can be said *Shabbat* morning before *Shul*. If you have no intention of using *hametz* at all on *Shabbat*, *kol chamira* can be said already on Friday after you have removed all your *hametz*.

C) *Seudah Shlishit*:

1) One approach is to eat two meals in the morning, separated by a period of interruption (go for a walk, read a book etc.). If you are using *hametz* or *matzah ashirah* [and you follow the most stringent position as to the latest time to eat *matzah ashirah* (sec. II.C.2.a)], then finish eating *hametz* or *matzah ashirah* of the second meal by 9:56 AM. If you are using *matzah ashirah* and hold the middle position (section II.C.2.b), you can eat it until 12:39 PM.

2) A second approach is to eat products made from cooked or fried *matzah* pieces or *matzah mehl* (sec. II.A.2) or *matzah ashirah* [if you hold the most lenient position (sec. II.C.2.c)]. Make *mezonot* and *al ha-michyah* - unless you eat ca 4 volumes of *ke-beitzah* (~2.7 *matzot*), in which case you make *ha-Motzi* (*Yehaveh Da'at*, I, sec. 91, nos. 11 and 12; OH 168, MB no. 24). Use them before 3:57 PM.

3) Finally, one can use fruit, meat, fish or potato starch cakes and macaroons, even after 3:57 PM. Be sure not to fill yourself up, so you will have an appetite by the evening.