

ב' ניסן תשפ"א

## *Laws of Erev Pesach that Fall on Shabbos*

### ***Taanis Bechoros – The Fast of the Firstborn:***

1. *Yerushalmi* states that firstborn Jewish males fast on *Erev Pesach* as a remembrance for the miracle during *Makkas Bechoros*, when all the Egyptian firstborns were killed, and the Jewish firstborns were spared. All firstborns should observe this fast, whether they are a firstborn to their father or to their mother, whether they are *Yisraelim*, *Leviim* or *Kohanim*. If the firstborn is a minor, his father observes the fast on his behalf. If the firstborn's father is himself a firstborn, the firstborn's mother observes the fast on behalf of her son.
2. This year, when *Erev Pesach* falls on *Shabbos*, the observance of this fast is advanced to Thursday, since it is forbidden to fast on *Shabbos*. Since it is an advanced fast, there are grounds for leniency, and therefore, if one feels weak, he is exempt from fasting. Also, a firstborn may rely on a *Siyum* (see below, paragraph 4) to break his fast this year, even if ordinarily, he is accustomed to fast on *Erev Pesach*.
3. A firstborn observing the fast should preferably not break his fast until after he completes *Bedikas Chametz* (the Search for *Chametz*) on Thursday evening. If it is difficult for him to prolong the fast until after the search, he may eat some light refreshments [after nightfall] before starting *Bedikas Chametz*. Alternatively, such an individual may appoint a *Shaliach* (emissary) to perform *Bedikas Chametz* on his behalf, and then he may break his fast and eat a regular meal immediately after nightfall.

### ***Siyum Mesechta:***

4. Many firstborns rely on the custom to attend a *Siyum* (completion of a *mesechta*) on *Erev Pesach* instead of fasting. [Presumably, those firstborns who customarily eat at a *Siyum* may likewise eat at a *Seudas Bris* or *Pidyon Haben*.]
5. A firstborn may either make his own *Siyum* upon completing a *mesechta* himself, or he may attend someone else's *Siyum*, after which he may break his fast. He should eat at least a *kezayis* [of any type] of food at the *Siyum*. Having done so, he is exempt from fasting the rest of the day. However, a firstborn may not eat or drink *prior* to the *Siyum*. Thus, he may not drink a coffee in the morning prior to attending a *Siyum*.
6. If, for whatever reason, a firstborn did not fast or partake in a *Siyum* on Thursday this year, there is no obligation for him to make up the missed fast, or to attend a *Siyum*, on Friday instead.

### ***Bedikas Chametz and Burning of Chametz:***

7. *Bedikas Chametz* is performed this year on the evening of the 13<sup>th</sup> of *Nissan*, which is Thursday night. Even though *Bedikas Chametz* this year is advanced by one day, it is performed in the same manner as every year. The usual *bracha* (i.e., *al biur chametz*) is recited prior to the search, and upon completion of the search one recites *Kol Chamira*, as done annually, to nullify any *chametz* not found during the search. So too, it is forbidden to eat or perform work (after nightfall) prior to the search, as every year.
8. After *Bedikas Chametz* is completed, one must take heed to place all his leftover *chametz* in a safe place where it is inaccessible to his young children.
9. Even though one may own [and eat] *chametz* until *Shabbos* morning, the burning of *chametz*, which cannot be performed on *Shabbos*, is performed on Friday morning, before the sixth hour of the day [which is 11:58 a.m. NYC time]. The *chametz* is burned at the same hour of the day as in a regular year (when the burning takes place on *Erev Pesach*) so that people do not mistaken the time for *chametz* burning in a regular year.
10. One does not burn all his *chametz* during the Friday morning burning, for we must retain *challos* for the first two *Shabbos* meals. [It is advisable to obtain fresh *challos*, rolls or pitas for *Shabbos* that do not leave crumbs.]
11. This year, we do not recite the second *Kol Chamira* that is usually recited after burning the *chametz*. The reason is because the second *Kol Chamira* declares all remaining *chametz* nullified, and we cannot do this on Friday morning because we must save *challos* for the *Shabbos* meals. [Therefore, the second *Kol Chamira* is recited on *Shabbos*, at the conclusion of the *Shabbos* meal, as stated below.] Nevertheless, we recite the usual *yehi ratzon* prayer upon burning the *chametz* on Friday.
12. If one did not finish burning his *chametz* on Friday morning, he may burn it later in the day.
13. Since Friday is not *Erev Pesach* [and it is not the time of the *Pesach* offering], there is no prohibition to perform *melachah* (such as doing laundry and shaving), which is generally prohibited on *Erev Pesach*. Thus, one may take a haircut and cut his nails all day on Friday.
14. It is also permitted to *kasher* pots and utensils all day Friday, even though we generally do not do so on *Erev Pesach* after the time for eating *chametz* has expired.
15. One who wears dentures should make certain to *kasher* them before *Shabbos* (after they have not been used with hot foods for 24 hours), because we may not *kasher* utensils on *Shabbos*. Afterwards, he may not eat any hot (*yod soldes bo*) foods.
16. According to the letter of the law, one is permitted to eat *chametz* all day Friday, even after the burning of the *chametz*. However, some have the custom to be stringent and not partake of any *chametz* after the burning of the *chametz* on Friday (except for the *challah* eaten at the *Shabbos* meals). It is worthwhile to follow this custom, especially in household where there are young children.
17. The custom is to bake the special *Matzos Mitzvah* for the *Seder* on *Erev Shabbos*, just as is done every year on *Erev Pesach*.

### ***The Shabbos Meals:***

18. One should not prepare for *Shabbos* any type of *chametz* dish that could adhere to one's pots or eating utensils. The custom is to prepare only *Kosher l'Pesach* dishes for the *Shabbos* meals. After reciting *kiddush* we eat more than a *kebeitzah* (egg's volume) of *challah* or bread. Afterwards, we clear off all the *chametz* and crumbs from the table, shake out our clothing, and wash our hands.

We then eat the *Kosher for Pesach* meal, using disposable plates and cutlery, or *Pesach* plates and cutlery.

19. We *daven Shacharis* early on *Shabbos* morning so that we can finish the morning meal before the end of the time for eating *chametz*, which is 10:55 a.m. NYC time.
20. If one has only one *challah* available for his morning meal, he may combine it with a *matzah* when reciting *hamotzi* to fulfill the *lechem mishneh* obligation. However, he must take heed that the *matzah* does not touch the *challah*; he merely holds the *matzah* nearby. Even though we may not eat *matzah* on *Erev Pesach*, a *matzah* is still valid for *lechem mishneh* and is not *muktzah*, since *matzah* is permitted to young children on *Erev Pesach*. However, the special *Matzos Mitzvah* (baked on Friday) is *muktzeh* and cannot be used for *lechem mishneh* on Friday, since it is designated for use only at the *Seder*.
21. One who does not want to have any *chametz* in his house on *Shabbos*, may use egg *matzah* instead of *challah* for his *Shabbos* meals. However, the egg *matzos* too must be eaten before the time for eating *chametz* expires (because we generally do not eat egg *matzah* on *Pesach*). In order to fulfill the *Shabbos ha'motzi*-obligation with egg *matzah*, one must eat the volume of four eggs, which is about four *matzos*.

#### ***After the Morning Meal:***

22. After the morning meal is completed, one must gather all the remaining *chametz* and crumbs and get rid of them by flushing it down the toilet. In addition, disposable dishes with *chametz* on them should be placed in a garbage bag and disposed of. In locations where there is an *eruv*, the garbage bag containing *chametz* should be placed in the street (outside of one's property). In location where there is no *eruv*, one may ask a non-Jew to remove the *chametz* from his property, provided the street is a *karmelis* (not a *reshus harrabim* d'oraish). If there is no non-Jew available, we may ask a minor to take the *chametz* to the street (*karmelis*). Even though it is generally forbidden for one to ask a minor to carry something for him into the street on *Shabbos*, we may be lenient in this one-time situation. Also, there are grounds for leniency since the minor is carrying for his own sake, as he is carrying out his own *chametz*.
23. After one completes his meal and gets rid of his *chametz*, he should say the second *Kol Chamirah* [before the sixth hour of the day, 11:58 a.m. NYC time], whereby he nullifies any *chametz* that might have mistakenly been left in his possession. Even if one recited *Kol Chamirah* on *Erev Shabbos*, he should recite it again on *Shabbos* morning after the meal.
24. After the *Shabbos* morning meal, one should brush his teeth well, using a soft, dry toothbrush, without toothpaste. Then one should rinse his mouth well with hot water (i.e., as hot as possible without scalding oneself), but he should do so without indicating that he intends to *kasher* his teeth, because we may not *kasher* utensils on *Shabbos*. Alternatively, one should drink a hot cup of tea.
25. If one finds *chametz* in his possession after the beginning of the sixth hour of the day [11:58 a.m. NYC time], he may not move it because it is *muktzeh*. He must cover the *chametz* with a vessel, and then burn it immediately after *Yom Tov*, on *chol hamoed* (Monday night).
26. The third *Shabbos* meal [*Shalosh Seudos*] eaten *Shabbos* afternoon consists of meat, fish, or fruit. There is no *ha'motzi* recited at this meal since the time for eating *chametz* has expired, and one may not eat *matzah* on *Erev Pesach*.

27. One should not eat too much during *Shalosh Seudos* on *Shabbos* afternoon, because one must make sure to have a hearty appetite when eating the *matzah* at the *Seder*.
28. It is forbidden to set the *Seder* table on *Shabbos* [for one may not prepare *Yom Tov* needs on *Shabbos*]. Therefore, one should set the *Seder* table on *Erev Shabbos*, so that he can begin the *Seder* on the night of *Pesach* without delay.
29. One should also make the following *Seder* preparations on *Erev Shabbos*: Roast the egg and *z'roa* for the *ke'ara*, check and clean lettuce leaves, chop the nuts for the *charoses*, grate the horseradish, and prepare the salt water. If these preparations were not done in advance, they must be done after nightfall on *Yom Tov* before the *Seder*.
30. If one takes a nap *Shabbos* afternoon, he should not verbalize that he is doing so to be well-rested for the *Seder*, because, as stated above, one may not prepare on *Shabbos* for *Yom Tov*.
31. Women who do not *daven Maariv* on the night of the *Seder* should make sure to say (after nightfall), "*Boruch Hamavdil Bein Kodesh L'Kodesh*" before cooking or preparing for the *Seder*.