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 בלבב שלם



שע"י "חדר הוראה" שכונת מנחת יצחק פעיה"ק ירושלם תובב"א - בראשות הרב חיים אהרן בלייער שליט"א

Halachos compiled by HaRav Chaim Bleier – Translated from the Hebrew edition by R' Zerachya Shicker

Dinim of

Erev Pesach on Shabbos

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לוקוטי ופסקי הלכות "חוקי חיים"

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לעשות רצונך
בלבב שלם



שע"י "חדר הוראה" שבגנת מנחת יצחק פעיה"ק ירושלם תובב"א - בראשות הרב חיים אהרן בלייער שליט"א

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Erev Pesach on Shabbos

Parshas Vayikra 5785

216

Shabbos Parshas Vayikra, 7 Nissan

Shabbos Hagadol Drasha

1. The Shabbos before Pesach is called Shabbos Hagadol. The minhag is to speak in public about the halachos of Pesach, primarily to teach the people the ways of Hashem and what they need to do: hagala, biur chometz, baking matzah, and other halachos of Pesach. Mere lomdus or a nice speech does not fulfill this chiyuv (מ"ב סי' תכ"ט סק"ב).
2. **Erev Pesach on Shabbos.** When Erev Pesach falls on Shabbos, the drasha is moved up to the previous Shabbos [this Shabbos, Vayikra] (מהר"ל, חק יעקב סי' תל"ט סק"ג, מ"ב שם) since people need to know what to do in advance. If the drasha will just be lomdus or an enlightening speech, not practical halachos, it can be delivered on the Shabbos of Erev Pesach (ערוה"ש סי' תל"ט ס"ה).

Piyutim, Yotzros

3. Some who are accustomed to saying piyutim and yotzros on Shabbos Hagadol move them up to this Shabbos [Vayikra] (מהר"ל) (ה"ל שבת הגדול דף ח') since several of them contain halachos of Pesach that must be known in advance. Others say them on the Shabbos of Erev Pesach, which is the true Shabbos Hagadol (פמ"ג). (שם משב"ז ד"ה אומרים). Yet others do not say yotzros at all this year (הגר"ח זוננפלד) since davening needs to be quicker in order for the Shabbos seuda to be eaten before the deadline for eating chometz.

Motzei Shabbos

4. On this Motzei Shabbos, ויהי נועם, ואתה קדוש, ויהי ותן לך are said as usual since melacha can be done every day of the following week (הגר"ש וואזנר).

Thursday, 12 Nissan

Taanis Bechoros

5. Firstborns – whether of a father or a mother – fast on Erev Pesach (ש"י"ע סי' ת"ע ס"א). Some say that when Erev Pesach falls on Shabbos, firstborns fast on Thursday (ש"י"ע שם ס"ב), the logic being that since the fast is not observed on the usual date, it is better to move it up to Thursday than to fast on Friday (מ"ב סק"ו). Others say firstborns do not fast this year (ש"י"ע ס"ב) – since it is just a minhag, once it is deferred it is not observed altogether (מ"ב סק"ז).
6. The minhag is to fast on Thursday (רמ"א שם, ש"י"ע הרב ס"ז); Sephardim also do this (בן איש חי שנה א' פ' צו הל' ע"פ שחל בשבת, כף החיים סק"ג). Still, if someone feels a bit weak, he should not fast. The fast is more lenient this year than in other years since some say firstborns do not fast altogether (הגר"ח זוננפלד, אג"מ ח"ד סי' מ"ט).
7. **Didn't fast on Thursday.** If one forgot (הגר"ש"א, סדר פסח כהלכתו) or was unable to fast on Thursday (אמרי שפר עמ' רמ"ה) and also was unable to exempt himself with a siyum on Thursday, he should fast or take part in a siyum on Friday. Lechatchila, he should accept the fast upon himself at Mincha on Thursday. If he did not, it is fine since Friday also has somewhat of a connection to the fast (הגר"ח קרליץ).
8. **Siyum.** Every year, firstborns exempt themselves from fasting by taking part in a siyum. They are lenient since it is difficult to fast on Erev Pesach due to all the work that needs to be done, the weakness of the generation, and the maror and four cups of wine that will follow the fast (ערוה"ש סי' ט"ה). Even though these reasons do not apply when the fast is moved up to Thursday, the minhag is to be meikel and take part in a siyum since the fast is not at its usual time. Also, something secondary [this year's early fast] should not be stricter than the main thing [a regular year's fast] (מקראי קודש ח"ב סי' כ"ג).

Chometz Sale on the 13th

9. Some people sell their chometz every year on 13 Nissan, before the chiyuv of bedikas chometz takes effect, to satisfy the poskim who hold that only if one already sold chometz is he exempt from his chiyuv of bedika (הובאו במ"ב סי' תל"ו סק"ב). This year, they must arrange the sale with a rav by Thursday, 12 Nissan, while it is still day, so that the sale to the non-Jew takes effect before evening.

Thursday Evening, Night of 13 Nissan

Bedikas Chometz

10. Bedikas chometz may not be done on Friday night since one may not move a candle on Shabbos (ב"י סי' תמ"ד). Accordingly, when Erev Pesach falls on Shabbos, Chazal established that it is done on the night of 13 Nissan (ש"י"ע שם ס"א).
11. Right at the start of Thursday night, 13 Nissan, after Maariv, we say the bracha חמץ חמץ and then check in every crack and crevice by candlelight for chometz (ש"י"ע שם ומ"ב סק"א). When saying the bracha, one should have in mind the burning of the chometz that will take place on Friday, as well as the disposal of chometz after the Shabbos seuda (ע"פ מ"ב סי' תל"ב סק"ג). All the regular halachos of bedikas chometz apply. Afterward, we nullify the chometz and say the (מ"ב סק"א) associated with bedikas chometz כלל חמירא וכו'.
12. **Forgot to check at night.** If one forgot to do the bedika on the night of the 13th, he should do it – with a bracha and by candlelight in the cracks and crevices – on the day of the 13th as soon as he remembers (ש"י"ע). He has all day to nullify the chometz, even into the sixth hour, since the chometz is not yet forbidden, unlike in most years, when the deadline for bitul chometz is the end of the fifth hour.
13. **Remembered Friday night.** Some say that if one remembered on Friday night that he did not yet do a bedika, he may tell a non-Jew to light a candle and carry it for him so that he can do a bedika (ש"י"ע). (אבני צדק ח"א סי' נ'). Others say one may not have a non-Jew light or carry a candle for him (הק לישראל). Therefore, he should do a bedika on Friday night as best as he can relying on regular electric lighting and do the rest by sunlight the next day. Areas such as cracks and crevices that need candlelight should be checked on Motzei Shabbos or Motzei Yom Tov (חק לישראל).

Friday, 13 Nissan

Tefilla

14. **למוזר לתודה** and **למונצח** are said at Shacharis since it is not actually Erev Pesach (לוח א"י, הגר"ש וואזנר), but there is no Tachanun or אפים קל ארך אפים.

Selling Chometz

15. We wrote last week (Issue 215) that rabbanim and batei din make the chometz sale in the 5th hour, like every other year, and stipulate that the acquisition not take effect until shortly before Shabbos starts.

Preparing and Leaving Over Chometz for Shabbos

16. One must prepare and leave over exactly two [or three (below, 36)] meals' worth of chometz for himself and his family (ש"י"ע סי' תמ"ד ס"א), estimating how much bread each person needs. A wise person will have the foresight to buy an amount that will be finished and he will only leave over crumbs to be disposed of on Shabbos. One should keep the chometz he buys in a safe place, far from the reach of children and far from the Pesach table and dishes (מ"ב סק"ג).

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Opening times: Sun. – Thurs. 5:00pm till 8:00pm | Fri. 10:00am till 11:00am and from 1 hour before candle-lighting

17. **Soft, crumb-free bread.** It is advisable to make or buy soft breads or challos without a crumbly crust; this avoids making lots of crumbs on Shabbos Erev Pesach. In Eretz Yisroel, some people eat pitas for the Shabbos seuda since they do not crumble.

Burning and Nullifying Chometz

18. **Burning chometz.** Leftover chometz that will not be eaten on Shabbos as well as chometz found during the bedika is burned on Friday at the end of the fifth hour, like any other year (ש"ע ס"י תמ"ד). One should see to it that he burns at least a kezayis (ס"ב ומ"ב סק"ט).
19. **Do not say וכו' חמירא וכו'.** After burning the chometz, we do not do bitul like any other year. We do not say וכו' חמירא וכו' since we keep some chometz for Shabbos. Instead, כל חמירא is said on Shabbos (רמ"א שם, ומ"ב סק"י) as will be explained (below, 40).
20. **יהי רצון after the burning.** Those who say יהי רצון after burning the chometz to get rid of the yetzer hara can say it this year too (תשובות והנהגות ח"ב ס"י ר"א).
21. **Eating chometz.** This year, chometz may be eaten after biur chometz (ביאה"ל ד"ה ומשיירין) until the end of the fourth hour on Shabbos. Still, one should designate a spot for the remaining chometz and only give chometz sparingly to children to keep the house clean from chometz (מקור חיים לבעל חור"י ס"י תמ"ד ס"ד).

Baking Matzos Erev Pesach

22. Those who bake matzos on Erev Pesach should also bake matzos this year after chatzos on Erev Shabbos (ש"ע ס"י תנ"ח). Although it is not the time when the korban Peach is brought – that is only on 14 Nissan – and thus these matzos have no advantage over matzos that were baked earlier, it is still a reminder of other years (מ"ב סק"ו).

Issur of Melacha, Haircut

23. **Issur melacha.** Strictly speaking, there is no issur melacha this Erev Shabbos since it is not the time of the korban Pesach (ש"ע ס"י תס"ח), which is the main reason for the issur melacha (ביאה"ל ד"ה מחצות). Nevertheless, some are machmir to keep an issur melacha this year, as there is another reason for the issur: so that one does not get busy with activities and forget to burn the chometz or prepare for the mitzvos of Pesach (ביאה"ל שם). Alternatively, they do not want to make exceptions to the issur (מהר"ל הל' שבת הגדול).
24. **Haircuts are mutar.** One may get a haircut all day on Erev Shabbos since it is a Yom Tov need (מ"ב ס"י רנ"א סק"ז); it does not need to be before chatzos, like in other years. One may certainly trim his nails at any point on Erev Shabbos.

Hagalas Keilim

25. In a regular year, lechatchila we make sure to do hagala on chometz utensils before the fifth hour (ש"ע ס"י תנ"ב ס"א), but this year, one may do hagala all day (הגר"ש וואנור, מבית לוי חט"ז עמ' י"ז). Still, some are careful to do it before mincha gedola (ס"י שושנת העמקים), or at least mincha ketana. If one did not do hagala before then, he has all day.

Making Shabbos Food

26. It is proper to cook food that is kosher for Pesach in Pesach dishes for this Shabbos (מ"ב ס"י תמ"ד סק"ד). If one is using chometz dishes, make sure not to transfer food directly from Pesach dishes onto chometz dishes (ש"ע הרב ס"י תנ"א סנ"ט, שער הצינון ס"י תמ"ד סק"ד). Instead, transfer the food into a second Pesach dish, and from there to a chometz dish (פמ"ג שם א"א סק"ד). However, it is best to use nice, disposable utensils for the Shabbos food; that way, one can transfer food directly onto them from Pesach dishes and eat the food with chometz on the table without fear of making Pesach dishes assur.
27. **Cholent.** It is not advisable to make a chometzdk cholent with barley. Even if it is completely finished, it is impossible to get rid of the residue from the pot (ע"פ ש"ע שם ס"ג ומ"ב סק"א). If one does make a chometzdk cholent [e.g., in a disposable pot that will be disposed of in an outdoor city trash receptacle in a place with an eiruv], it may only be eaten while chometz can still be eaten and it must be disposed of before the deadline for biur chometz.
28. Some allow eating a non-chometzdk cholent with kitniyos at any point during the day, as even Ashkenazim, who are machmir on kitniyos on Pesach (see Issue 129 at length), are not machmir on Erev Pesach (פמ"ג א"א ס"י תמ"ד סק"ב); some are machmir starting at chatzos (ח"ק יעקב ס"י תע"א סק"ב, שו"ת שבט הלוי ח"ג ס"י ל"א); others are meikel if it is necessary (42) (הגר"ש"א, סידור פסח פט"ז הע' 42). Thus, Ashkenazim who eat a kitniyos cholent must abide by the abovementioned times.

Making Pesach Food

29. Before Shabbos, one should do all the food preparations that are usually done Erev Pesach which may not be done on Shabbos, e.g. roasting the zeroa and egg, checking lettuce for bugs, making charoses and salt water, grating maror, and opening bottles, bags, and wrappers, e.g., the wrapping that matzah comes in.
30. **Setting the table for Seder night.** It is proper to set up the table for the Seder and chairs for leaning on Erev Shabbos in a different room to avoid delaying the Seder on Motzei Shabbos to set up (הגר"ח זוננפלד). If possible, the Shabbos seudos should be eaten in a different area if there is a respectable place to do so. Another advantage of this is that chometz will not be eaten near the Seder table. If this is not feasible, the Seder table should be set after tzeis, not on Shabbos itself due to the issur of preparing (פמ"ג א"א סק"א).

Shabbos Erev Pesach, 14 Nissan

Arising Early

31. We arise early to daven Shacharis so that there will be time to finish eating chometz before the deadline (מ"ב ס"י תמ"ד סק"ד). Many people daven vasikin (הגר"ח זוננפלד). We do not prolong the davening with long tefillos or tunes (מ"ב שם). In most places, yotzros of Shabbos Hagadol are omitted (see above, 3).

Eating Matzah

32. **Matzos mitzva.** One may not eat matzos mitzva at any point on 14 Nissan (מ"ב סק"ב). Accordingly, one may not have matzos mitzva for his Shabbos seuda. Some allow eating matzos mitzva at the night seuda (ב"א היטב שם). Some people stop eating matzah Rosh Chodesh Nissan (מ"ב שם).
33. **Matzah ashira on Pesach.** Matzah made from dough kneaded with just wine, fruit juice, oil, honey, or eggs – without any water – is called matzah ashira. The chiyuv to eat matzah on Pesach may not be fulfilled with matzah ashira. The Mechaber says matzah ashira may be eaten on Pesach (ש"ע תס"א), whereas the Rama says it may not (ש"ע ס"ד).
34. **Matzah ashira on Erev Pesach.** Some poskim say matzah ashira may be eaten at the seuda on Shabbos Erev Pesach (ש"ע ס"י תמ"ד ס"א), even according to the Rama (פמ"ג משב"ז סק"א, אג"מ או"ח). However, others hold that matzah ashira should not be eaten at the Shabbos seuda (מבית לוי קובץ ה').

Shabbos Seudos

35. Since matzos mitzva may not be eaten at the Shabbos seudos (above, 32) and some opinions hold the same is true for matzah ashira (34), one should make Hamotzi on two chometz loaves. At the day seuda, this may only be done before the deadline for eating chometz. Strictly speaking, one can fulfill seuda shelishis with meat, fish, or fruit (ש"ע ס"י רצ"א ס"ה) at its proper time, after chatzos.
36. **Dividing the seuda.** Some people divide the morning seuda into two parts in order to eat bread for seuda shelishis. They must make sure to eat it before the deadline for eating chometz. The way to do this is: wash; eat bread and a first course, e.g., fish or chopped liver; bentsh; take a break and go outside for ten minutes; come back and wash; eat bread and cholent, making sure to finish chometz before the deadline for eating chometz (מ"ב ס"ה). Later, eat a Pesachdik dish, some fruit, or the like for seuda shelishis to satisfy the opinions that hold it must be eaten specifically after chatzos (מ"ב סק"ד).

Biur Chometz

37. If there is any chometz left over after one finishes eating, he should give it to a non-Jew or an animal or crumble it into small pieces and dispose of them in the bathroom (מ"ב סק"א) or an outdoor trash receptacle in a public space if there is an eiruv (ש"ע ס"י תנ"ח סק"ד).
38. The tablecloth that was eaten on should be shaken out; each person should brush off crumbs that are on him and his children; and the floor around the table should be swept. These crumbs should be gathered and disposed of in one of the abovementioned ways.
39. **Moving chometz.** Chometz may be moved even after the deadline for eating chometz since it may still be fed to animals. However, after the time for biur chometz, chometz becomes muktzeh (מ"ב סק"א).
40. **Bitul chometz.** After one is finished eating chometz, everyone must do bitul before the deadline for biur chometz. He should say the כל חמירא וכו' text of bitul that is said when the chometz is burned (ש"ע ס"י, מ"ב סק"ב). One should also make sure his family members say כל חמירא וכו'.

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