

In Hilchos YOM TOV

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Erev Pesach that falls out on Shabbos

A summary of the weekly Wednesday night shiur by **Rabbi Shmuel Stein** at the Miami Beach Community Kollel / To receive a copy send an email to InHilchosShabbos@gmail.com

The Netai Gavriel¹ writes that "erev Pesach that falls out on Shabbos is a rare occurrence and it is common for a person to have forgotten many of these halachos from the last time *erev Pesach* fell out on Shabbos. Therefore, a person must study these halachos to know the proper way for him and his family to conduct themselves on this Shabbos, both regarding the halachos of Shabbos and the halachos of Pesach." In this chapter we will review the halachos and minhagim of this special occurrence of *erev Pesach* that falls out on Shabbos.

A likely time for the arrival of Mashiach

The Chasam Sofer² writes that "The final redemption is more likely to occur on a year that *erev Pesach* falls out on Shabbos. When the Jewish people entered *Eretz Yisroel*, the first Pesach which they observed occurred when *erev Pesach* fell out on Shabbos; so too, the final redemption will occur in this fashion when *erev Pesach* falls out on Shabbos."³

When Erev Pesach Falls out on Shabbos

When *erev Pesach* falls out on Shabbos there are many differences in the halachos and minhagim from other years which are outlined in the Shulchan Aruch, Mishna Berura and later *poskim*. In the following paragraphs we will discuss the proper way to fulfill the halachos of *erev Pesach* that falls out on Shabbos. We will discuss these halachos in time order.

Shabbos Ha'Gadol – 7th of Nissan

- Shabbos Ha'Gadol Derasha

The Shabbos before Pesach is referred to as "Shabbos Ha'Gadol" - The Great Shabbos. There are two reasons why this Shabbos is given this unique title:

1. Remembering the great miracle that occurred. The Shulchan Aruch⁴ writes that "the Shabbos before Pesach is called 'Shabbos Ha'Gadol,' because of the great miracle that occurred on that Shabbos." The Mishna Berura⁵ explains that "on the year that the Jewish people left Mitzrayim, on the 10th of the month of Nissan, they tied their sheep to their bedposts. As the verse⁶ states "On the tenth of this month each man should take a sheep for his household." That year, the 10th of Nissan fell out on Shabbos. When the Egyptians asked the Jews about this practice, they Jews responded that they were commanded to slaughter the sheep to Hashem. Although the Egyptians worshiped sheep and this would normally put the lives of the Jews in danger, a miracle occurred and the Egyptians were unable to say anything to them. Since this great miracle occurred on the 10th of Nissan, which was the Shabbos before Pesach, we call the Shabbos before Pesach 'The Great Shabbos'."⁷

2. We gather to discuss the halachos of Pesach. Rashi⁸ writes that "On this Shabbos the people gather in shul to discuss the halachos of Pesach and to discuss the great miracles which *Hakadosh baruch Hu* performed in Mitzrayim. Since they remain in shul for a long time and in their eyes, it seems like a long day, it is referred to as the *Shabbos Ha'Gadol*."

The Mishna Berura⁹ writes that this year, when *erev Pesach* falls out on Shabbos, the 'Shabbos Ha'Gadol Derasha' is given by the Rav on the previous Shabbos (7th of Nissan).¹⁰ Delivering a *derasha* on *erev Pesach* would be too late to *begin* discussing the halachos of Pesach, and therefore the Rav delivers his *derasha* the previous week.¹¹

Thursday - 12th of Nissan

- Fast day for bechoros
- Finish cleaning house

➤ Ta'anis Bechoros – The Fast of the Firstborn

The Shulchan Aruch¹² writes that "on *erev Pesach* the *bechorim* fast." The Mishna Berura¹³ explains that this is done to commemorate the miracle which occurred to the Jewish firstborns who were spared in Mitzrayim." The Mishna Berura¹⁴ writes that "the custom today in many places is for the *bechorim* to eat at a *seudas mitzvah*, such as a *siyum* on a *mesechta*, which will exempt them from fasting even if they themselves did not finish the *mesechta*."

The Rema¹⁵ writes that when *erev Pesach* falls out on Shabbos one is prohibited to fast (on Shabbos), and thus the fast is pushed earlier to Thursday. The Aruch HaShulchan¹⁶ explains that we do not push the fast to Friday, because we do not want to enter Shabbos while fasting. Therefore, those who have the custom to partake in a *siyum* should this year eat at a *siyum* on Thursday.¹⁷

➤ Cleaning one's house for *bedikas chametz*

The Rema¹⁸ writes that before performing *bedikas chametz* one should ensure that his house is clean, because one can only perform *bedikas chametz* properly if his house is cleaned beforehand.¹⁹ The Mishna Berura²⁰ writes that the custom is to complete cleaning one's home on the day of *bedikas chametz* so that he can begin *bedikas chametz* immediately as nighttime arrives. Similarly, this year, when *bedikas chametz* takes place on Thursday night (as we will soon discuss), one should spend time cleaning his house on Thursday to ensure that it is ready for *bedikas chametz* on Thursday night.²¹

Thursday Night – 13th of Nissan

- Bedikas Chametz

➤ Bedikas Chametz – Searching for the Chametz

On a regular year, *bedikas chametz* is performed on the eve of *erev Pesach* (i.e., the 14th of Nissan). However, the Shulchan Aruch²² writes that this year, when *erev Pesach* falls out on Shabbos we cannot perform *bedikas chametz* on Friday night (the 14th of Nissan), because it is prohibited to carry a candle on Shabbos.²³ Therefore, this year we perform *bedikas chametz* a day early on Thursday night (the 13th of Nissan). All the halachos of *bedikas chametz* that apply on a regular year apply to this year as well. Accordingly:

- One should begin *bedikas chametz* as soon as nightfall arrives.²⁴
- One recites a *beracha* before beginning *bedikas chametz*.²⁵
- One must check all the rooms where *chametz* is brought, including the rooms that he will still be using on *erev Shabbos* or on Shabbos to eat *chametz*.²⁶
- After completing *bedikas chametz* one recites *kol chamira* which is a declaration of *bitul* which disowns any *chametz* that one did not find.²⁷

One should set aside the *chametz* and *challah* which he will use on *erev Shabbos* and during the Shabbos meals. The Mishna Berura²⁸ writes that he must put the *chametz* aside in a place that is well hidden, so that it will not be moved and scattered around the house. Rav Moshe Shternbach²⁹ writes that one must be especially careful about this when there are young children in the house. If the *chametz* is moved and scattered around the house, then the first *bedikas chametz* is invalid and a new *bedikas chametz* is required.³⁰ Rav Yisroel Dovid Harfenis³¹ writes "if after performing *bedikas chametz* one gives his child *chametz* to eat, he is required to stand over them to ensure that they do not carry any *chametz* around the house. All the *chametz* should be put away in a safe place and eaten in a designated area."

Friday - 13th of Nissan

- Biur Chametz
- Preparations for the Seder

➤ Biur Chametz – Burning the Chametz

On a regular year, the *chametz* is burned on *erev Pesach* (the 14th of Nissan) before the sixth hour of the day.³² This year however, when *erev Pesach* falls out on Shabbos, one may not burn the *chametz* on *erev Pesach*, because it is prohibited to burn the *chametz* on Shabbos. Rather, the Shulchan Aruch³³ writes that one should burn his *chametz* on Friday (the 14th of Nissan) and sets aside any bread or *challah* that he will need for Shabbos. The Shulchan Aruch³⁴ adds that "it is appropriate to burn the *chametz* before the sixth hour just as it is burned every year."³⁵ Although this year it is technically permissible to burn the *chametz* later in the day (since *chametz* does not become prohibited at that time), we nevertheless burn the *chametz* before the sixth hour so that people will not get confused on other years and forget that they must burn the *chametz* before the sixth hour.³⁶ One sets aside the *challah* that he will need for the Shabbos meals and burns the rest of his *chametz*.³⁷

After burning the *chametz* one does not recite *kol chamira* (where he gives up ownership of any *chametz* in his possession) as he does on a typical year, because he still owns the *chametz* which he set aside for the Shabbos meals.³⁸ Rather, *kol chamira* is recited on Shabbos,³⁹ as we will later discuss. However, the *tefillah* of "Yehi ratzon" (composed by the Chida, as a prayer to aid in burning one's yetzer hara) which is commonly said immediately after burning the *chametz*, is said this year as well after burning the *chametz*.⁴⁰

1 Erev Pesach she'chal b'Shabbos, Introduction 2 Derashos on Shabbos Hagadol 5588 p. 247 3 Moreover, sefer Ateres Yehoshuah (cited in Netai Gavriel, Erev Pesach she'chal b'Shabbos, Introduction) writes, "The Gemara (Shabbos 118b) teaches that "if the Jewish people would observe two Shabbosos they would immediately be redeemed. Besides the Shabbos that occurs each week, the Torah (Vayikra 23:15) also refers to the first day of Pesach as "Shabbos." Therefore, when *erev Pesach* falls out on Shabbos there are two consecutive days "Shabbos," and in a year that there is two consecutive days of Shabbos the final redemption is more *mesugla* to occur." 4 430:1 5 430:1 6 Shemos 12:3 7 The Aruch HaShulchan (430:2-4) asks that if this miracle occurred on the 10th of Nissan, why do we not attribute it to the 10th of Nissan, why do we attribute this miracle to Shabbos? He gives several answers. One answer is that Shabbos and Pesach are connected and are dependent on each other. Shabbos is a sign about Hashem creating the world and Pesach is a sign about Hashem running the world and how His love to the Jewish people. And one without the other is futile. 8 Sefer HaPardes, p. 343 9 430:2 10 Rav Moshe Shternbach (Erev Pesach she'chal b'Shabbos 1) writes that although other *poskim* disagree with this ruling (and hold that the *derasha* should be given on *erev Pesach*) the ruling of the Mishna Berura is the accepted ruling. The Aruch HaShulchan (430:5) rules that on the Shabbos of *erev Pesach* the Rav should give a *derasha* to awaken his congregants about the holiness of the days of Pesach. Regarding the *piyutim* that are said on Shabbos Ha'Gadol, Sefer Netai Gavriel (1:1) cites numerous *minhagim* when they are said. Some say that these *piyutim* are also said on the previous Shabbos, because it too discusses many of the halachos of Pesach which would be too late to be reviewed on *erev Pesach*. While others say these *piyutim* on the Shabbos of *erev Pesach*. While others omit these *piyutim* this year. See also Kovetz Halachos I'erev Pesach she'chal b'Shabbos, 1 (Rav Yisroel Dovid Harfenes) who also cites several opinions about when to recite these *piyutim*. 11 Pri Megadim (mishpitzos zahav 430:1); Noheg k'tzon Yosel p. 212. Reading the Haggadah. The Rema (430:1) cites a custom to read the Haggadah on Shabbos Ha'Gadol at Mincha time. The Mishna Berura (430:2) explains that since the beginning of the redemption and of the miracles began at that time, we recite the Haggadah then. [The Vilna Gaon (cited in the Biur Halacha, 430) did not agree with this custom, because we say in the Haggadah that "You may have thought to begin reciting the Haggadah during the day, but the verse teaches us that we only begin reciting the Haggadah on the night of Pesach," if so, one should not recite the Haggadah that time arrives.] The Mishna Berura (430:2) writes that when *erev Pesach* falls out on Shabbos, those who have this custom recite the Haggadah on *erev Pesach*. 12 470:1 13 470:1 14 470:10 15 470:2. The Shulchan Aruch (470:2) cites two opinions on this issue, some say that the fast is pushed earlier to Thursday while others say that the bechoros do not fast this year. The Rema rules in accordance with the opinion that the fast is pushed earlier to Thursday. 16 470:4 17 Rav Moshe Shternbach (Erev Pesach she'chal b'Shabbos 1) writes that some have the custom to partake in a *siyum* on both Thursday and Friday. See also Kovetz Halachos I'erev Pesach she'chal b'Shabbos, 4 (Rav Yisroel Dovid Harfenes) who also brings opinions that hold that the primary day to fast is Friday. He adds that some suggest saving some of the food from the *siyum* on Thursday and eating it on Friday. But, Rabbi Harfenes concludes that these seem to be an extra stringency as one may assume that the primary day to fast is on Thursday as the Rema rules. 18 433:1 19 Mishna Berura 433:46 20 433:46 21 Netai Gavriel 2:15. Netai Gavriel (2:1) also writes that some have the custom to write a "Pesach checklist" where they write down all the things that they will still need to do in preparation for Pesach. 22 444:1 23 Kovetz Halachos I'erev Pesach she'chal b'Shabbos, 7 (Rav Yisroel Dovid Harfenes) 24 Kovetz Halachos I'erev Pesach she'chal b'Shabbos, 7 (Rav Yisroel Dovid Harfenes) 25 Mishna Berura 444:1 26 Netai Gavriel 3:6 27 Mishna Berura 444:1 28 444:3, based on Shulchan Aruch 434:1 29 Erev Pesach she'chal b'Shabbos, 2 30 Shulchan Aruch 434:1. The Mishna Berura (434:3) writes that one does not recite a new *beracha* on this second *bedikas chametz*. 31 Kovetz Halachos I'erev Pesach she'chal b'Shabbos, 10 32 See Shulchan Aruch 434:2, because once it reaches the sixth hour of the day the *chametz* becomes *assur b'hannah* and he no longer do *bitul*. 33 444:1 34 444:2

How much chametz should one set aside for the Shabbos meals?

The Shulchan Aruch⁴¹ writes “when one burns the *chametz*, he sets aside enough *chametz* food for the Shabbos meals.”⁴² To understand how much *chametz* one should set aside it is important to discuss how much *chametz* one must need for Shabbos. We will discuss two points:

1. How much challah must one set aside?
2. Should one have *chametz* food (aside from challah) on Shabbos?

I. How much challah must one set aside?

The Shulchan Aruch⁴³ writes that on this Shabbos one has only two meals with bread. Since, as we will later discuss, one must finish eating *chametz* on Shabbos at the *zman achila* which is early in the morning, one may not eat challah at *shalosh seudos* which is generally eaten in the afternoon. Therefore, the Shulchan Aruch writes that on this Shabbos since one cannot eat bread in the afternoon, he must fulfill *shalosh seudos* in other *b'dieved* ways.⁴⁴ For example, the Rema⁴⁵ writes that to fulfill his obligation of *shalosh seudos* one may eat meat or fish, or even fruit.⁴⁶ The Mishna Berura⁴⁷ explains that although on a typical Shabbos one should not rely on the opinions who permit fulfilling the mitzvah of *shalosh seudos* with meat, fish or fruit, on this Shabbos where one may not eat bread he may rely on these opinions.⁴⁸ The Mishna Berura⁴⁹ adds that one should be careful not to fill himself too much so that he will have a good appetite to eat the matzah.

Based on what we have discussed, one should set aside enough challah for only two meals. He should be careful to set aside only the exact amount needed (to have *lechem mishna* at each meal and for everyone in his family to eat a *k'beitza* of challah at each meal). This way he will ensure that all the *chametz* will certainly be consumed on Shabbos.⁵⁰

2. Should one have *chametz* food (aside from challah) on Shabbos?

The Shulchan Aruch⁵¹ writes that one should not prepare cooked dishes which have *chametz*, because the *chametz* may stick to the walls of the pot and will not be able to be cleaned on Shabbos since the cleaning is not needed for Shabbos (and thus cleaning it violates the prohibition of *Hachana*⁵²). For example, one should not prepare *lokshen kugel*, *kneidleach*, cholent with barley, etc., for this Shabbos.⁵³ The best practice for this Shabbos is to only cook and use foods that are kosher for Pesach.⁵⁴ The kosher for Pesach food should be cooked in pots that are kosher for Pesach.⁵⁵ Similarly, all of the salt and spices that one uses on Shabbos should be kosher for Pesach.⁵⁶ It is preferable to use (nice) disposable dishes, silverware and tablecloths, because they can be disposed of after they are used.⁵⁷

➤ Preparations for the Night of the Seder

On Friday one should take care of all the preparations for the Seder including preparing all the items needed for the Seder plate. There are two reasons for this: Firstly, many of these preparations are more complicated to perform on Yom Tov when certain *meilchos* are prohibited. Secondly, if all the preparations are completed on Friday it allows one to begin the Seder as soon as he gets home from shul on Yom Tov, and the Shulchan Aruch⁵⁸ writes that one should begin the Pesach Seder as soon as he arrives home from shul on Pesach night so that the children will be awake for the Seder. Therefore,

- One should prepare the *charoses* on Friday.⁵⁹
- One should roast the *Zero'ah* (Shank bone) and the egg on Friday.⁶⁰
- One should check the lettuce for Maror on Friday.⁶¹
- One should grate the Maror on Friday but must make sure to store it in a container that is tightly closed so that the Maror does not lose its bitter taste.⁶²
- One should check for whole matzos on Friday and set them aside from broken ones.⁶³
- One should prepare the saltwater on Friday.⁶⁴

Friday Night - 14th of Nissan

- Friday Night Meal - Eating *chametz* carefully

➤ The Friday Night Meal

As we discussed above, it is preferable to use a minimal amount of challah for this Friday night meal. One must nevertheless have enough challah for *lechem mishna* and for everyone at the meal to eat a *k'beitza*⁶⁵ of bread. One must be careful that the crumbs of the challah are not scattered around the house. There are two ways that this can be accomplished:

I. Eating the Seuda outdoors. To avoid having crumbs in one's house some people eat the challah outside their house.⁶⁶ One may eat the entire seuda outdoors,⁶⁷ or he may recite Kiddush and Hamotzie outside and then return inside the house to eat the rest of the meal.⁶⁸ Before one comes back inside his house, he should make sure that he and his family shake off the crumbs from their clothing.⁶⁹ One must return to the place where he ate Hamotzie (i.e., outside) to recite Birchas Hamazon.⁷⁰

2. Eating the Seuda indoors. One may eat the entire seuda indoors but must be careful that the challah is not scattered around the house. The poskim write that one who eats indoors should keep in mind the following points:

- One should only bring the challah to the table immediately before the seuda; especially in a house where there are young children.⁷¹
- The challah should be eaten carefully over a napkin and the table should be covered with a plastic tablecloth.⁷²
- After eating the challah, one should wrap the remaining crumbs and dispose of them in a toilet or in a place that is ownerless.⁷³ One should not dispose of the *chametz* in a garbage bin which he owns.⁷⁴
- One should hide the remaining challah that will be used for tomorrow's seuda.⁷⁵
- One must be careful not to disregard the mitzva of *oneg Shabbos* even on this Shabbos.⁷⁶ For example, it is a mitzvah to serve hot food for the Friday night seuda.⁷⁷

Shabbos Morning - 14th of Nissan

- Daven Early
- The Shabbos Morning Meal
- Shalosh Seudos

➤ Daven early

The Mishna Berura⁷⁸ writes that “on this Shabbos one must wake up early to daven so that he will have time to eat the *chametz* and not cause one to inadvertently eat *chametz* after the *zman achila*. The *tefillas* should also not be dragged out.”⁷⁹ Yet, at the same time one should not rush through the davening.⁸⁰

➤ The Shabbos morning meal

One eats challah again at the Shabbos morning meal and must be careful that challah is not scattered around the house just as during the Friday night meal.⁸¹ One must be sure to finish eating all the challah (and any other *chametz*) before the *zman achila* (the time by which one must finish eating *chametz*).⁸²

➤ Brushing one's teeth after eating *chametz*

To ensure that one has no *chametz* remaining in his mouth one should brush his teeth before the *zman achila*.⁸³ One may use a dry toothbrush to brush his teeth on Shabbos, but may not use a wet toothbrush (due to the prohibition of *S'chita*, wringing) or toothpaste (due to the prohibition of *Memarei'ach*, smoothing).⁸⁴ After one is finished brushing his teeth, he should not rinse off the toothbrush (due to the prohibition of *Hachana*, preparing for after Shabbos).⁸⁵ One may floss his teeth if doing so will not cause his gums to bleed.⁸⁶ He must cut the floss before Shabbos or use Plackers.⁸⁷ Someone who has braces must be careful to clean his mouth well, while at the same time he must be careful not to cause his gums to bleed. One may continue eating the rest of his non-*chametz* meal after the *zman achila*.⁸⁸

➤ Biur Chametz – Destroying the remaining crumbs or pieces of *chametz*

Any remaining crumbs or pieces of *chametz* must be disposed of before the *zman Biur* (the time by which one must destroy all his *chametz*). This may be done by disposing of the remaining crumbs in a toilet or in a place which is ownerless.⁸⁹ One should not dispose of the *chametz* in a garbage bin which he owns.⁹⁰

➤ Kol Chamira – Bitul Chametz

After one disposed of all his *chametz*, he recites *Kol Chamira* where he declares that any *chametz* which he owns is *hefker* (ownerless).⁹¹ One must recite *Kol Chamira* before the *zman Biur*.

➤ Taking a nap on Shabbos

It is appropriate for one to take a nap on *erev Pesach* and encourage his family to do so as well so that they will be well rested for the Seder.⁹² One may take a nap on Shabbos but should not verbalize that his intention is to be rested for after Shabbos.⁹³ However, when trying to get a child to take a nap for the Seder one may tell the child to ‘take a nap for the Seder’ if there is no other way to get the child to take a nap.⁹⁴

➤ Shalosh Seudos

As we mentioned earlier, the Rema⁹⁵ writes that since it is prohibited to eat *chametz* (and matzah) on Shabbos afternoon one should fulfill the mitzvah of eating *Shalosh Seudos* by eating meat, fish, or fruits.

➤ Preparing for the Seder

On Shabbos, one may not prepare for the Seder which will take place on *Motzai Shabbos* as this involves the prohibition of *Hachana*, preparing for after Shabbos.⁹⁶ For example, one may not set the table, set up chairs or pillows, or prepare the wines, etc., for the Seder.⁹⁷ On *Motzai Shabbos* one must say ‘*Baruch haMavdil bein Kodesh l'Kodesh*’ before preparing for the Seder or doing any *melacha* (e.g., cooking or lighting the Yom Tov candles) [instead of the regular statement that is made on *Motzai Shabbos* of ‘*Baruch haMavdil bein Kodesh l'Chol*’].⁹⁸

35 B'dieved, if one did not burn the chametz before the sixth hour he may continue burning it the rest of the day (Kovetz Halachos l'erev Pesach she'chal b'Shabbos, 14 (1) (Rav Yisroel David Harfenes) 36 Mechiras Chametz, selling the chametz. L'chatchila the Rav should sell all the chametz before the sixth hour of the day just as is done every year (Tzlach, derashos 37:20 and other poskim quoted in Nitei Gavriel 5:1, note 1). B'dieved, if one did not sell the chametz at that time he may sell the chametz the entire Friday. A store owner who plans on selling chametz the entire Friday should consult a Rav (ibid). Some say that the sale includes any chametz that remains after finishing one's meal on Shabbos (see Kovetz Halachos l'erev Pesach she'chal b'Shabbos, 17 (Rav Yisroel David Harfenes). While others rule that one must tell the non-Jew that the price of any food which remains will be discussed after Pesach. 37 Shulchan Aruch 444:1 (Kovetz Halachos l'erev Pesach she'chal b'Shabbos, 14 (1) (Rav Yisroel David Harfenes) 39 Mishna Berura 444:10 40 Rema 444:2 41 Kovetz Halachos l'erev Pesach she'chal b'Shabbos, 14 (2) (Rav Yisroel David Harfenes); Nitei Gavriel 9:5, note 10 writes that this is the common custom. 42 444:1 43 The Biur Halacha (441:1) d'h'umishayrin writes that one may technically set aside as much chametz that he wishes to eat on erev Shabbos. However, many have the custom to set aside only enough chametz that is necessary for one's Shabbos meals, and once one burns the chametz he should not eat any more chametz on erev Shabbos (Kovetz Halachos l'erev Pesach she'chal b'Shabbos, 15 (Rav Yisroel David Harfenes from many poskim). Nevertheless, the accepted custom is to be lenient and to allow one to eat chametz on erev Shabbos even after one burns the chametz and thus (although it may be commendable to refrain from eating chametz on erev Shabbos after burning the chametz) one should not dashin and rule this way publicly (ibid). 44 444:1 Matza Ashira. Matza Ashira is matza that is made with juices instead of water and may be eaten on erev Pesach because it is not a type of matzah that one can fulfill the mitzvah with on the night of the Seder (Shulchan Aruch 441:2. Mishna Berura 441:10). The Shulchan Aruch (441:1) rules that one may use Matza Ashira to fulfill the mitzvah of Shalosh Seudos on Erev Pesach. However, the Rema (462:4) writes that the custom among Ashkenazim is not to treat Matza Ashira as chametz because according to some poskim the fruit juice can cause the flour to become chametz (and may only be used b'sh'as hadchak for someone who is sick or elderly). Therefore, the Rema (444:1) writes that Ashkenazim may not use Matza Ashira for Shalosh Seudos on erev Pesach but must fulfill the mitzvah with meat, fish or fruit. 45 444:1 46 Mishna Berura (444:8) writes that it is preferable to eat meat or fish, if one cannot eat these foods, he may fulfill the mitzvah of Shalosh Seudos by eating fruits. The Magen Avraham (444:2) cites the Shelah HaKadosh who quotes Rabbi Shimon bar Yochai who says that one may fulfill the mitzvah of Shalosh Seudos by learning Torah. 47 444:8 48 The Mishna Berura (444:8) writes that the poskim suggest that in addition to eating to eat meat and fish at Shalosh Seudos, one split his morning meal into two meals. He can do this by eating bread and the first course at the first meal, then bentch, take a short break and then begin the second meal with bread and the rest of his meal. This way he had both daytime meals with bread. The Mishna Berura concludes that the Vilna Gaon also held that it is appropriate to do this, but only as long as one has enough time to bentch in between the two meals and take a short break in between the meals, otherwise splitting the meal into two meals is considered recting an unnecessary beracha. 49 444:8 50 Nitei Gavriel 11:15 51 444:43 52 And is prohibited under the prohibition of Hachana – preparing for a post-Shabbos need. (Mishna Berura 443:11) 53 Nitei Gavriel 11:12 54 Nitei Gavriel 11:10 55 Nitei Gavriel 11:10 56 Nitei Gavriel 11:10 57 Nitei Gavriel 11:14 14:6. In fact, the Debritziner Rav writes (cited in Nitei Gavriel ibid, note 16) “Since nowadays we have disposable dishes and cutlery it is an obligation for each person to use these dishes and cutlery which can be thrown out after they are used.” Using Pesach dishes presents a problem because they may come in contact with the challah that is eaten at the meal. Using non-Pesach dishes also presents a problem as the Pesach pots may come in contact with the non-Pesach dishes. However, one's Kiddush cup which should be preferable not to be disposable (ibid). 58 472:1 59 Kovetz Halachos l'erev Pesach she'chal b'Shabbos, 28 (Rav Yisroel David Harfenes) 60 Ibid. If one forgot to roast the Zero'ah and the egg on Friday he may roast them on the Seder night but must use them during the first Seder and not save them for the second Seder (ibid). 61 Ibid, 29 62 Ibid, 30; Rabbi Doniel Neustadt (Weekly Halacha). The Mishna Berura (473:36) writes that if the Maror entirely loses its bitter taste than one may not fulfill the mitzvah with it. Some say that one should grate the Maror on Motzai Shabbos by using a shini (Nitei Gavriel 16:6) 63 Ibid, 29 64 Nitei Gavriel 16:11 65 Shulchan Aruch 291:1. A k'beitza (literally, “an egg size”) of bread is equivalent to approx. 1/4 of a challah roll (Rabbi Yisroel Pinchos Bodner Halachos of K'zayis pg. 87). The Mishna Berura (292:2) writes that some poskim hold that one can fulfill his obligation with even a K'zayis (literally “an olive size”) of bread, which is equivalent to approx. 1/8 of a challah roll (Rabbi Yisroel Pinchos Bodner Halachos of K'zayis pg. 87). 66 The Shulchan Aruch (273:7) cites a machlokes whether one must recite Kiddush in a place that he can see the Shabbos candles. The Shulchan Aruch writes that if he enjoys eating outside more, he may eat there even if he cannot see the candles. Rav Yisroel David Harfenes (ibid, 51) writes that L'chatchila, if one eats outside, he should light the Shabbos candles in a way that he will be able to see them from where he is eating the challah for the seuda. B'dieved, if this is difficult, he may rely on using the electric lights that are outside that will enhance his meal (ibid). 67 See Rav Yisroel David Harfenes, 50. One must be careful when eating outdoors not to spill water or drinks on the grass (Nitei Gavriel 17:4) 68 Ibid Rav Yisroel David Harfenes, 58. 69 Ibid Rav Yisroel David Harfenes, 63 70 It is preferable to eat a little bread before reciting birchas hamazon in order that it is not considered a “siluk makom” (or a shini makom) (Rabbi Yisroel David Harfenes, (bid 66) There is another possibility which is halachically complicated: To recite Kiddush inside and then go outside to eat the challah and then return inside to eat the rest of the meal. The issue with this method is that one's Kiddush is not in the same place as his meal (i.e., the challa) [See Shulchan Aruch 273:1; Mishna Berura 273:7]. Rabbi Yisroel David Harfenes, (bid 58) writes that if the outside has a roof or overhang, which can be considered part of the house, one may recite Kiddush inside and eat the challah outside and it is still considered “one place.” 71 Nitei Gavriel 17:21 72 Rabbi Ribat, Pesach p. 503-504 73 Ibid 17:15 74 One should not dispose of the chametz in his own garbage can even if he makes the chametz ownerless, because one must get rid of the chametz “from his house.” (Nitei Gavriel 20:9) 75 Ibid 17:17 76 Ibid 17:10 77 Rav Yisroel David Harfenes, 48 78 444:4 79 One should make the chazan aware of this (Nitei Gavriel 21:4) 80 Nitei Gavriel, ibid 81 Rabbi Ribat, Pesach p. 505 82 This time is based on the opinion of the Magen Avraham, but according to the Gra and the Baal HaTanya one must eat chametz until 11:22am 83 Rabbi Ribat, Pesach p. 508 84 Igros Moshe O.C. Vol.1:112 85 Igros Moshe O.C. Vol.1:112 86 Shevet Halevi O.C. 5:45, Minchas Yitzchok 3:48 87 Shmiras Shabbos k'hichaso 14:39 88 Rabbi Ribat p. 511 89 Ibid 17:15 90 One should not dispose of the chametz in his own garbage can even if he makes the chametz ownerless, because one must get rid of the chametz “from his house.” (Nitei Gavriel 20:9) 91 Rabbi Ribat, Pesach p. 511 92 Nitei Gavriel 34:7, note 14 from Rayah 93 Nitei Gavriel 34:8; Rabbi Ribat, Pesach p. 514 94 Nitei Gavriel 34:8; Rabbi Ribat, Pesach p. 514 note 46. Since if there is no other way to get the child to nap for the Seder it can be considered a mitzvah need which can permit the prohibition of Daber Davar (ibid). 95 444:1 96 See Nitei Gavriel 34:1; Rabbi Ribat, Pesach p. 513 97 Rabbi Ribat, Pesach p. 513 98 296:36. However, one may not eat until listening to Havdalah (at the Seder), ibid.