



## Bet Haraah בית הוראה Shaare Ezra עברי עזרא



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### HALACHOT OF EREV PESACH ON SHABBAT

WRITTEN BY RABBI SHAY TAHAN

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When the 14th of Nissan falls on Shabbat, certain halachot must be adjusted to ensure proper observance of both Shabbat and Pesach preparations.

#### Bedikat Chametz (Checking for Chametz)

- Bedikat chametz is performed on **Thursday night**, the 13th of Nissan, with a bracha as usual.
- The chametz needed for Friday and Shabbat is carefully set aside in a secure place to prevent it from being scattered.

#### Biur Chametz (Burning the Chametz)

Chametz is burned on **Friday morning** preferably before the fifth halachic hour, as it cannot be burned on Shabbat. One who finds it difficult may burn the chametz later as well.

The **Kol Chamira** (nullification) is only recited in part. The second, more final nullification is done on Shabbat before the sixth halachic hour.

#### Taanit Bechorot

When Erev Pesach falls on Shabbat, *Taanit Bechorot*, which is usually observed on the 14th of Nissan, is moved earlier. Here are the relevant halachot:

**The Fast is Observed on Thursday** – Since fasting on Shabbat is not permitted, and fasting on Friday may diminish one's enjoyment of Shabbat, *Taanit Bechorot* is observed on the preceding Thursday, the 12th of Nissan. However, some opinions hold that since the fast is being moved from its proper time, it is effectively canceled. Each person should consult their rabbi for guidance.

**Participating in a Siyum** – As in other years, a *bechor* (firstborn) may exempt himself from fasting by participating in a *siyum* (completion of a tractate of Gemara) or another celebratory mitzvah meal. This is commonly arranged in shuls after *Shacharit*.

#### Work

When Erev Pesach falls on Shabbat, the halachot regarding work on Friday (the 13th of Nissan) are different than it is on a regular year:

- **Avoiding Melacha (Work)** – Although Erev Pesach usually restricts work from midday, this does not apply when Pesach begins on Motzaei Shabbat. However, some have the custom to refrain from engaging in significant work on Friday afternoon in honor of Shabbat and the upcoming Yom Tov.



- **Preparations for Shabbat and Pesach** – Cooking and other necessary preparations for Shabbat and the Seder should be completed before Shabbat begins. Since one cannot prepare for Yom Tov on Shabbat, all necessary food, cleaning, and setup should be arranged in advance.

**Haircuts and Shaving** – Normally, haircuts are prohibited on Erev Pesach after midday, but in this case, they are permitted.

#### Friday Meal Preparation

- Chametz meals should be eaten carefully to avoid spreading crumbs. Matzah (matzah ashira) may be eaten at night until the morning.

#### Shabbat Morning Prayer and Meal

Since all chametz must be consumed before the end of the fourth hour, Tefillah should be scheduled as early as possible and conducted efficiently, minimizing songs and lengthy ceremonies. A lengthy drasha from the rabbi should be avoided, and additional olim should not be added to the Torah reading.

On Shabbat meals, matzah is not permitted to ensure an appetite for it at the Seder night.

- Two challot are needed for Lechem Mishneh as normally done, but since challah is chametz, it must be handled carefully:

Ideally, one should use small rolls to minimize

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leftovers and pita to prevent crumbs.

Eat chametz over disposable napkins or designated areas to minimize crumbs.

○ After finishing the bread, shake out clothing and dispose of crumbs down the toilet.

Those who prefer to avoid chametz on Shabbat and be fully prepared for Pesach may eat cooked matzah and recite *Hamotzi* on it, provided it was cooked in very hot water and remains at least the size of a *kezayit* (27g). To achieve this, one may take a square matzah and dip it in very hot water for about 10 seconds, ensuring it is fully cooked while keeping it intact. If the matzah breaks into pieces smaller than a *kezayit*, its *bracha* changes to *Mezonot*.

### Final Disposal of Chametz

- Chametz must be finished before the **end of the fourth halachic hour** on Shabbat morning.

- The **final nullification (Kol Chamira)** should be said before the end of the **fifth hour**.

Leftover crumbs must be flushed down the toilet or disposed of in a way that renders them inedible.

### Seudah Shelishit (Third Meal)

- Since bread cannot be used, the third meal should consist of fish, meat, fruits, or other kosher-for-Pesach foods and preferably end the meal before the tenth halachic hour.

Some use **egg matzah** for the meals instead. After *chatzot* (midday which is the 6<sup>th</sup> hour of the day) until the 10th hour of the day, one may eat egg matzah but not afterward. After the 10th hour, one may eat some fruits and vegetables but should not overeat to preserve an appetite for the Seder night.

### Preparations for the Seder

- Cooking, setting the table, and all Seder preparations must wait until **Shabbat ends** and Havdalah is recited.

- The phrase "**Hamavdil bein kodesh l'kodesh**" should be said before doing any melacha.

Kiddush at the Seder includes Havdalah, using the special format of **Yaknehaz** (יין, קידוש, נה, הבדלה, זמן).

These halachot ensure proper observance of both Shabbat and Pesach when Erev Pesach falls on Shabbat.

## Haggadah Shel Pesach

**Excerpts and a preview from the upcoming book *Shev Vayetiv on the Haggadah*.**

**By Rabbi Shay Tahan**

Much ink has been spilled over the interpretations of the Passover Haggadah! The Haggadah is written in a way that raises numerous perplexities on various levels, containing contradictions and passages that seem inexplicable. Commentators have sought different explanations to clarify its statements, yet many remain enigmatic and do not settle well in the hearts, as they are often interpreted through intricate reasoning or allegory rather than their straightforward meaning. It is also difficult to discern the logical sequence of statements in the Haggadah. It begins with *Ha Lachma Anya*, proceeds to the *Ma Nishtana* questions, jumps to *Avadim Hayinu*, the story of sages reclining in Bnei Brak, Rabbi Elazar ben Azarya's words, and the discussion of the four sons. These appear as disconnected statements, lacking a unifying theme. The commentators have largely not addressed the order and coherence of the text, leaving it as a seemingly random compilation of teachings.

Let us examine some of the Haggadah's most glaring questions. The Haggadah opens with *Ha Lachma Anya*, where we declare, "This year we are slaves, next year we will be free." But why are we still considered slaves today? Are we not already free?

Furthermore, there seems to be here a contradiction: after stating "*This year we are slaves*," the Haggadah continues with "*We were slaves to Pharaoh in Egypt, but Hashem took us out... If He had not redeemed us, we and our children would still be enslaved*." This implies that we are, in fact, free. Why, then, did we first call ourselves slaves? And if we truly are, how does this relate to Pharaoh, who perished millennia ago? How are we still his slaves?

Another difficult passage is the directive to blunt the wicked son's teeth and separate him from the Jewish people by telling him

that had he been in Egypt, he would not have been redeemed. Immediately afterward, the Haggadah states that our ancestors were idol worshippers, but Hashem drew them close to His service. If idolatry represents ultimate heresy, then Hashem's approach was to bring such individuals closer, not cast them out. Why, then, does the Haggadah instruct us to exclude the wicked son?

Rabbi Elazar ben Azarya's statement is also puzzling: "*I am like a seventy-year-old man and did not merit understanding why we should mention the Exodus at night*." The Talmud (Berachot 28a) states that he was actually only eighteen and appeared elderly due to a miraculous transformation. Why, then, does he say that he had not yet merited this understanding, given his youth? Additionally, what relevance does his appearance as an old man have to the Haggadah, which focuses solely on the fact he has not yet heard about mentioning the exodus at night?

Chazal have taught us that many phrases serve as symbolic codes containing deeper meanings. The Ben Ish Chai explained that the words of our sages often allude to Kabbalistic concepts. We will follow this approach to uncover what lies beneath the surface of the Haggadah's teachings. Clearly, there are deeper levels of interpretation, as is always the case with the words of our sages.

One phrase that appears repeatedly in the Haggadah is "*the night*." While it is obvious that the Seder is conducted at night, the frequent emphasis on the term is striking. Beyond denoting a time period, "night" symbolizes spiritual darkness—uncertainty, suffering, and despair—whereas "day" signifies clarity and joy.

Let us embark on an extraordinary journey through the hidden secrets of the Haggadah and discover how Chazal, through their delicate and eloquent words, open a gateway to a concealed world of wisdom. This wisdom aims to touch the depths of our souls, drawing a thread that runs through the entire Haggadah. This thread reflects a dual sorrow: external suffering imposed by the nations that seek to destroy us

## HAGGADAH SHEL PESACH

in every generation, and the even greater internal pain we carry within. The Seder night is meant to bring order to this emotional turmoil, helping us recognize and address our inner struggles. Only by acknowledging and empathizing with our own pain can we begin to heal. When pain is ignored, it festers, much like an untreated wound.

**Ha Lachma Anya**

***"This is the bread of affliction that our ancestors ate in the land of Egypt. Let all who are hungry come and eat; let all who are in need come and celebrate Passover. This year we are here; next year, in the Land of Israel. This year we are slaves; next year, free men."***

The Haggadah opens by presenting the night's central mitzvah: matzah. Yet, it introduces matzah with the seemingly negative description of "bread of affliction." Why do our sages begin the Haggadah with such a bleak depiction of this central symbol?

Furthermore, what does it mean that our ancestors ate this bread "in the land of Egypt"? The Torah states that matzah was eaten when leaving Egypt because their dough did not have time to rise. The Shelah explains that the Israelites also ate matzah while still enslaved because the Egyptians forced them into grueling labor, leaving no time to bake leavened bread.

However, there is a fundamental difference between these two matzot: the one eaten in Egypt represented distress and servitude, while the one baked at the Exodus was a matzah of joy, hastily prepared in eagerness to leave bondage. Thus, matzah has a dual identity—"bread of affliction" symbolizing hardship, and *matzah*, a food of redemption.

Unlike leavened bread, which expands and represents joy, matzah remains flat, embodying restriction and sorrow. This contrast mirrors our history: the suffering endured in Egypt versus the exhilaration of redemption.

***"This is the bread of affliction that our ancestors ate in the land of Egypt."*** This phrase introduces the overarching message of the Haggadah: in Egypt, our forefathers suffered both physical and emotional abuse. The *bread of affliction* does not refer to the matzah of redemption but to the meager sustenance they were given merely to survive.

***"Let all who are hungry come and eat; let all who are in need come and celebrate Passover."*** We invite all to partake in this experience—to remember the hardships our ancestors endured, and to recognize that suffering is not just a relic of history but an ongoing reality.

***"This year we are slaves; next year, free men."*** There is a distinction between our oppression in Egypt and our current struggles. In Egypt, we were enslaved by Pharaoh, powerless to escape. Today, we are not physically enslaved, yet we remain bound by our own limitations—our anxieties, our internal struggles, and our interactions with others, particularly in the way parents often unconsciously impose their struggles onto their children. This is a deeper, more insidious form of bondage.

**Ma Nishtana**

***"Why is this night different from all other nights?"***

On this night, we ask: How can we connect to the korban (sacrifice) and truly feel its pain? What can we do tonight to experience its suffering more profoundly than on any other night of the year?

The Haggadah highlights two forms of abuse: passive neglect and active harm. It also teaches that to reach the depths of a suffering soul, we must listen to its pain and offer words of comfort.

***"On all other nights, we eat both chametz and matzah, but on this night, only matzah."***

Throughout the year, we are consumed by worldly distractions, leaving little time to care for the victim in distress. At times, we may feel a trace of another's suffering, but it is fleeting and insufficient to bring true healing. However, on this night, everything changes—"this night is all matzah."

Chametz rises when left unattended, while matzah requires constant care and attention. Just as chametz symbolizes neglect, so too does ignoring those who need us. Conversely, matzah represents unwavering devotion, mirroring our

commitment on this night to focus entirely on those in pain.

By identifying with another's suffering, we empower them to confront and heal their wounds. Chametz signifies the way we often neglect those who require our time and effort. In contrast, this night, which is "all matzah," calls upon us to rectify this failing by dedicating ourselves to those in need. This is why the Seder places special emphasis on engaging with our children, who require this attention most.

***"On all other nights, we eat all kinds of vegetables, but on this night, only maror."***

Passive neglect deeply wounds the soul, but even worse is active harm, which inflicts lasting scars, sometimes for a lifetime. Maror embodies this bitter suffering.

During the year, our attention is divided among many concerns—"all other vegetables." But tonight, we focus exclusively on *maror*—on confronting and identifying with the deep and active pain of those who suffer.

***"On all other nights, we do not dip even once, but on this night, we dip twice."***

All year long, we rarely offer words of comfort to the brokenhearted. But on this night, we do not merely console once—we do so *twice*.

This is symbolized by dipping the bitter maror into sweet charoset. Comforting the victims strengthens them, offering them hope and a reason to rise above despair. Encouraging words open a window to the light at the end of the dark tunnel, allowing them to see beyond their suffering.

***"On all other nights, we eat sitting upright or reclining, but on this night, we all recline."***

Throughout the year, we only half-listen to the pain of others. But on this night, we dedicate ourselves fully to hearing them. Listening is another essential form of healing. While encouragement provides motivation, true healing comes from allowing another to share their burden.

This idea is reflected in *heseiba*—reclining. Reclining is a passive act, signifying attentiveness to others, as opposed to sitting upright, which denotes actively presenting one's own thoughts. On this night, we recline and listen, making space for those who need to be heard.

***This is the beginning of the new Haggadah Shel Pesach, soon to be published.***





## PESACH IN A HOTEL: HALACHIC GUIDELINES AND PRACTICAL CONSIDERATIONS

One who leaves his home for the days of Passover may sell his house, including all its contents to a non-Jew in the *Mechirat Chametz*, thus being exempt from cleaning the house and checking for chametz on the night of *Bedikat Chametz*. Such a person may fulfill the mitzvah of *Bedikat Chametz* in the room that he rents for the holiday, or he may leave one room in his house unsold, clean it, and perform the *Bedikat Chametz* there. It is important to inform the Rabbi performing the sale of Chametz that the entire house is being sold.

**Explanation:** A person who sells his house to a non-Jew for the Passover days does not need to clean and inspect his house, as the house will not be his during that time, nor will he be staying there, as noted by the *Ohr Letzion* (עמוד פ"ח"ג). He also emphasized that one should not miss the important mitzvah of *Bedikat Chametz*, and therefore should check with a beracha, either at his home or at the place where he will be for Pesach, such as the hotel room.

Another option is to fulfill the mitzvah of *Bedikat Chametz* in one's car. Since people usually travel with their cars, and the car must be cleaned for Pesach anyway, one can perform the mitzvah of checking for chametz in the car with a lamp or the phone light and recite the blessing. It is not necessary to use a candle in the car since it is difficult to check properly with a candle in such a confined space, and it could be dangerous.

**One who sets out on a journey before the night of *Bedikat Chametz* (the 14th of Nissan) and does not intend to sell their home to a non-Jew should thoroughly clean their home and perform *Bedikat Chametz* without a bracha.**

**Explanation:** The *Shulchan Aruch* (Orach Chaim 436:1) states: "One who sets out from land to sea or joins a caravan and will not be leaving someone in their home to perform *Bedikat Chametz*—if this occurs within thirty days before Pesach, they are required to check (Rema: but they do not recite a bracha on the *Bedikat Chametz*). If it occurs more than thirty days before Pesach, they are not required to check (Rema: and when Pesach arrives, they should nullify their chametz). However, if they intend to return before Pesach, they must check before departing."

**If one goes to a hotel, before entering his room on Pesach Eve, it is suggested to leave the luggage outside the room in order to perform the *Bedikat Chametz* while the room is empty. The *Bedikat Chametz* in the hotel room should be done with a candle and a blessing.**

**Explanation:** It is clear that one must clean any place considered to be his home for the holiday or any place where he will be staying, including a hotel room, as the Gaon Rav Shlomo Zalman Auerbach writes in *Shu"t*

(ח"ב סימן נח אות יז) *Minchat Shlomo*.

It's important to note that the hotel room should first be thoroughly inspected, as the cleaning team in the hotel does not perform a detailed cleaning to remove all crumbs. After a proper inspection, one is nearly certain to find food behind closets or under beds.



Some hotels provide alcoholic beverages in the room that are not kosher for Passover, or snacks that are chametz. If this is the case, one should close them in a drawer and label the drawer, indicating that the items belong to a non-Jew. If they are in the refrigerator and the guest does not need to use it, the refrigerator should be taped shut, and there is no need to inspect it, as long as it is marked as belonging to a non-Jew. If the hotel charges for these items upon checkout one should ask the management to remove

them before Pesach.

**Explanation:** Rav Elyashiv (י' אשרי האיש פסח פרק נד,) wrote that as long as the guest did not purchase the drinks or snacks, he is not obligated to remove them from the room. If the items are in a fridge that he will not use, there is no need to inspect the fridge, although it is in the room. He also added that if the hotel is owned by a Jew, the managers should be informed that the guest did not check the contents of the refrigerator, and it is their responsibility to ensure it is done.

The *Nitei Gavriel* (יג אות פ"ב ח"א פסח) holds that the drinks and snacks must be removed from the room before Pesach to prevent the possibility of eating them by mistake. The *Shulchan Aruch* (סימן תמ"ב) states that one is obligated to separate chametz with a partition of ten tefachim, while the *Chazon Ish* (הובא בחוט שני עמוד קה) held that if the items belong to a non-Jew (such as the contents of a closet or fridge), it is sufficient to tape it shut and mark it as belonging to the non-Jew.

If the hotel is Jewish-owned, the owners are responsible for inspecting all areas of the hotel, except for the rented rooms. The *Shulchan Aruch HaRav* (סימן תלו) states that if the 14th of Nisan falls before the keys are handed over to the tenant, the landlord is obligated to inspect the hotel. The landlord must also check areas such as the kitchen, dining room, corridors, basements, and other places that remain in their possession and are not rented out. They do not have to perform the inspection themselves, but must ensure that it is done on the night of *Bedikat Chametz*.

There is a dispute among the early Rishonim whether one violates the prohibition of Chametz even if the Chametz does not belong to him but he is responsible for it in case of loss. Therefore, in a place where they charge for food and beverages placed in the room if they are missing upon departure, one should ask the management to remove them before Pesach to avoid responsibility.

Shaare Ezra is a one of a kind, multi-faceted organization that's there for the community. Under the leadership of HaRav Shay Tahan שליט"א, Shaare Ezra feels that proper Halachic guidance should be accessible to everyone, therefore we offer the community the opportunity to call, text, WhatsApp, or e-mail any halachic questions they may have, through the Bet Horaah, where qualified, trained and ordained Rabbis are available to answer your questions in English, Hebrew and Russian. Shaare Ezra is from the community—for the community.

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