

Erev Pesah on a Shabbat

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Leil HaSeder on Motzei Shabbat can seem stressful and complicated, but it is actually a wonderful occasion. In all other years we arrive at the Seder exhausted from work, but this time – we arrive at the Seder calm and rested. On all other years we arrive

at the Seder from weekdays, but this time we arrive at the Seder from the sanctity of Shabbat! We have a unique opportunity to reach an especially uplifting Seder through holiness and proper spiritual preparation.

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Shabbat Meals When Erev Pesah Falls on Shabbat – A Practical Proposal

Cooking for Shabbat

- The best way to cook the food is **in kosher for Pesah or disposable utensils**. (It is preferable to transfer the food to disposable trays, because one doesn't wash pots on Shabbat).
- It is recommended to eat with disposable cutlery and plates (particularly nowadays when there are beautiful disposable items)
- Ashkenazim can also eat *kitniyot* in the first two meals (preferably on disposal plates).

The Friday Night Meal

- Buy *pitot* or some other bread that does not make crumbs, and eat on disposable utensils.
- If you are worried about children running around with *hametz*, you can eat a *keBeitza* amount of bread at the beginning of the meal, and then remove the bread from the table.
- For *Birkat HaMazon*, there should be a little bread (even in a sandwich bag) on the table.

Shabbat Morning

- Get up early to pray, in order to finish the *tefilla* and eat in a relaxed fashion before the end of the *hametz*-eating time.
- Finish eating *hametz* by the end of the fourth hour (10:10). Therefore, after *tefilla*, it is worthwhile to make *kiddush* and eat **a short but satisfying breakfast with *pita* or *hallah* and salads**. Nowadays, it is good to include spreads, smoked fish, pastrami, etc., thus transforming this meal into a meal honoring the Shabbat.
- **Buy only a small amount of *pitot* and *hallah* for Shabbat**.
- **Leftover *hametz***: If there is leftover bread from your meal, pour some substance on it to render it defective (such as bleach, washing-up liquid, etc.), in a way that ruins it all, or reduce it to crumbs and throw into the toilet (or the public garbage outside).
- **Annulling the *hametz***: (“*Kol hamira...*” – the version of annulling *hametz* in the morning). Finish the annulling by the end of the fifth hour (11:27).
- **Late risers**: If one can pray, make *kiddush*, eat a *keBeitza* of bread, shake crumbs off one's clothes and annul the *hametz* in time, one should do so. If one gets up later, he can shorten his *Shaharit* to make sure he has time to make *kiddush* and eat a *keBeitza* of bread before the end of the *hametz*-eating time. And if one does not have enough time to pray and to eat, he should pray as normal and forego bread in the morning meal. And if one has *matza ashira*, he can base the morning meal on *matza ashira* (like the opinion of the lenient ruling that one can eat *matza ashira* until the 10th hour).

Shiurim and Limud Torah

Since there are two-two and a half hours free between the end of breakfast and *Minha*, without prayers or meals, **it is worthwhile arranging *shiurim* for adults, youth and children in every community**, and similarly an “*Avot UVanim*” session.

Seuda Shlishit

- One can eat *Seuda Shlishit* about a half hour after midday (13:16).
- One can also pray *Minha* from this time, and it is preferable to pray before eating *Seuda Shlishit*.
- The meal can be a **large lunch**, including meat, fish or fruit (so that you won't be too hungry on *Seder* Night), but **of course with no *hametz***. One can eat kneidlach at this meal, and there are some Sephardim who base the meal on *matza ashira*. In these cases, one should begin the meal before the start of the 10th hour (15:49).
- Obviously, one should be careful not to eat too close to the *Seder*, so that one can eat *matza* with an appetite.
- Now there is time for rest before the *Seder* (*Tzeit HaKohavim* – 19:33).

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Sink

Shabbat Before Pesah (7th Nisan)

- **Shabbat HaGadol drasha:** delivered on this Shabbat to help listeners prepare for Pesah.
- **ויהי נועם:** On this *Motzai Shabbat* we say ויהי נועם and ואתה קדוש, because one is permitted to do *melakha* every day of the week.

Ta'anit Bekhorot

We fast for *Ta'anit Bekhorot* on Thursday, and one can be lenient and absolve himself from it by participating in a *seudat mitzva*. (Even someone not accustomed to do so in regular years can do this).

Bedikat, Bitul and Biur Hameitz

- **Bedikat Hameitz:** We search for *hameitz* with a *berakha* on Thursday evening, and after the *bedika*, we annul the *hameitz* as usual (one who did not search on Thursday should search on Friday, but not on Shabbat).
- **Biur and Bitul Hameitz:** On Friday morning, we burn the *hameitz* until the end of the fifth hour (11:27), as in normal years, but we do not yet annul it. But if one intends not to eat any more *hameitz* (because he's going to be eating *matza ashira* on Shabbat), he can annul it now.
- One is allowed to continue eating *hameitz* on Friday even after the burning.
- On Shabbat, one should annul the *hameitz* before the end of the fifth hour (11:27).

Selling Hameitz

- It is permitted to use the *hameitz* you intend to sell until the time of *biur hameitz* (on Shabbat), since according to some of the selling formulae, the *hameitz* is sold on the Friday without the *hameitz* used on Shabbat, and in some of the formulae, the entire sale takes effect on Shabbat itself, after the time permitted to eat *hameitz*.
- Having said that, it is worth defining in advance what the *hameitz* is that you're going to be eating on Shabbat, and not sell it in your *mekhirat hameitz*, and on Shabbat itself, try and finish all that *hameitz*. If a little is left, throw it down the toilet or pour something on it that makes it inedible, etc.

Preparations for Leil HaSeder and Pesah

- **Hagaalat Keilim:** allowed all of Friday.
- **One must complete all preparations for the Seder before Shabbat** (i.e., checking lettuce for bugs, roasting the shankbone and the egg, peeling the *hazeret*, chopping the ingredients for the *haroset*, preparing salt water, etc.) It is prohibited to prepare anything for *Seder* Night on Shabbat itself. If one didn't manage to prepare something before Shabbat, one can prepare it on *Yom Tov* itself.
- **Shabbat Clock:** One should set the Shabbat clock on *Erev Shabbat* so that the lights will go out only after the *Seder* is over. If one forgot to set the clock according to the time of the *Seder*, one can – once the *hag* is in – extend the time the lights are on so that they are alight for the duration of the *Seder*.
- **Setting the Seder Table and Warming the Food:** It is prohibited to set the *Seder* table before Shabbat is over (it is permitted to clean and organize things that are also beneficial for Shabbat itself). Likewise, one cannot heat the food for the *Seder* before Shabbat is over, and only after saying ברוך המבדיל בין קודש לקודש ברוך המבדיל בין קודש לקודש.
- **Preparing the Candles for Pesah Night:** On *Erev Shabbat*, one should light a נר נשמה (memorial candle, preferably one that lasts 48 hours), from which the *Yom Tov* candles will be lit. After saying ברוך המבדיל בין קודש לקודש, one can arrange and light the *Yom Tov* candles. It is permitted to remove the metal bits remaining from the extinguished Shabbat candles, even though they are *muktzeh*, because it is considered moving for the purposes of *okhel nefesh* (food).
- **Sleeping on Shabbat:** It is permitted to sleep on Shabbat, even if your aim is to conserve your energies for *Seder* Night, but one shouldn't say that explicitly.

Shabbat Tefillot

- Pray *Shaharit* early on Shabbat to ensure one finishes the second meal by the end of the fourth hour (and for that reason, *aliyot* are not added to the Torah reading).
- **Haftara:** The *Haftara* is ורבה לה', just like any other Shabbat before Pesah. The Gra's custom is to read the regular *Haftara* of the *parasha*.

Seder Night

In general, *Seder* Night this year is just like any other year. However, there are a few differences stemming from the fact that it is also *Motzai Shabbat*.

- **Evening Prayers:** This year, we do not bring in the *hag* early (but in extreme cases, there can be allowances). On the other hand, one shouldn't delay *Maariv*, and it should begin immediately after *Tzeit HaKokhavim*, so the *Seder* can start as early as possible.
- In the evening prayers, we add ותודיענו (if one forgets, he doesn't need to go back and say it, but if he wants to do *melakha* before the *havdala* in the *kiddush* – like setting the table, etc., he should say ברוך המבדיל בין קודש לקודש).
- **Lighting Candles on Pesah Night:** The wife only lights the candles after Shabbat is over, and after she has said ברוך המבדיל בין קודש לקודש or prayed *Maariv* and said ותודיענו.
- **Kiddush on Seder Night:** In *kiddush*, we also add *havdala*, and the order of the *berakhot* is יקנה"ז – יין - בורא פרי הגפן קידוש - אשר בחר בנו נר - בורא מאורי האש הבדלה - המבדיל בין קודש לקודש זמן - שהחיינו
- If a woman lights candles and says *kiddush* herself, the custom is that she blesses שהחיינו when she lights the candles, so she should remember not to say that *berakha* again when she makes *kiddush* (although there are those who do have the custom of saying it again).
- **The Havdala Candle:** The accepted custom is that we don't light a special candle for *Havdala*. Instead, we bring the flames of the *Yom Tov* candles closer to each other a little (so they look like one), or light a match from the נר (leaving it on the tray, allowing it to burn out by itself. Some people are accustomed to bring the flames closer to each other without making them look like one, for fear of causing them to go out.
- **The Wording of the Berakha אשך :** According to many *poskim*, this year we end the *berakha* of *Magid* with the wording ומן הזבחים ומן הפסחים, and that is what most Ashkenazim do (and among the Sephardim there are those that change the wording and those that don't).

A more detailed explanation of these laws can be found in the book, *Erev Pesah Shehal BeShabbat*

To buy the book, click here >>

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