

Erev Pesach On Shabbat

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Probably the busiest and most hectic day of the year in every Jewish household is *erev Pesach*, the day preceding Passover, for it entails getting rid of the last smidgen of *chametz* as well as preparing for the Seder. Moreover, it is a day during most of which one may not eat *chametz*, yet matzoh is likewise forbidden, straining the ingenuity of the food preparer. This year there will be an added complication, as this year *erev Pesach* occurs on the Sabbath, which has requirements and restrictions of its own. This paper will explore the problems which may arise from these dual requirements and advance various solutions.

Before we begin, let us note the happy circumstance that the additional complication of observing the Sabbath on this so-busy day prior to Pesach brings with it some unexpected rewards: Having spent the day before Pesach resting, and refreshed by the Sabbath tranquillity, all will be able to participate in the Seder at night with true appreciation.¹

Eating Chametz

As noted, for most of *erev Pesach* it is forbidden to eat bread (*chametz*), and yet matzoh is also not allowed. The

1. *Chok Leyisrael* p. 71, cites a custom to eat dairy foods on this Shabbat so as to induce drowsiness; sleep will enhance one's ability to enjoy the Seder at night. However, *Sefer Chassidim* 266, cited in *Be'er Hetev* 290, warns that one should not specifically state that he is sleeping on Shabbat so that he can be rested for the Seder after Shabbat. See also *Radvaz* 780.

Shulchan Aruch rules that "it is forbidden to eat bread [on *erev Pesach*] from the tenth hour and on."² How then can we fulfill the Sabbath obligation to partake of three meals, each of which is accompanied by two loaves of "bread"?³ Whether the "bread" be *chametz* or matzoh, when can it be eaten?⁴

There are a number of ways to meet this requirement. We can suggest a few, all of which have variations and permutations, briefly summarized as follows: We can eat challah at all three meals; we can use egg matzoh for all the meals; we can use challah Friday night and early Shabbat morning, and egg matzoh for the third meal in the afternoon; or (if we don't want to use egg matzoh), we can use challah Friday night and early Shabbat morning, and skip the third meal. As we shall see, each of these solutions has its own problem, yet there are various reasons to recommend each one.

Using Chametz

One solution is to get up very early, *daven*, and then before the tenth hour, eat a meal at which two loaves of

2. *Orach Chaim* 471:1. For the halachic definition of "hour", see *Mishnah Berurah*, *Orach Chaim* 443:7,8.

3. It is interesting to note that *Mishnah Berurah*, *Orach Chaim* 470:11, totally dismisses the obvious option of forgoing having "bread" at these meals altogether, since having any type of bread raises so many problems. Even if one would argue that by skipping having substantial meals this Shabbat, the person will be able to appreciate eating all the more at the Seder, it cannot be countenanced. See also *Yechave Daat* VI:27.

4. There are additional questions which arise on *erev Pesach* which is Shabbat, such as which *haftorah* to read and when to gather for the *derasha* of *Shabbat Hagadol*. However, these and similar questions are of a communal nature, and we will not discuss them here.

bread or challah are served.⁵ Indeed, this is the counsel of the *Shulchan Aruch*:

When *erev Pesach* occurs on Shabbat, we search the house [for *chametz*] on the 13th [Thursday night] and destroy all [*chametz*] before Shabbat, but we leave over food for two meals which are required on Shabbat, but the time for the third meal is after Mincha [and, as we shall see, there is a halachic problem in eating a meal after Mincha before the Seder].⁶

Although this scenario takes care of the problem of having a meal on Shabbat with two breads, it does introduce the problem of getting rid of *chametz* on Shabbat. The usual ways of disposing of *chametz*, by burning or by sale, cannot be employed on Shabbat. Large pieces of *chametz* which are

5. Together with the meal eaten Friday night, this will take care of two Sabbath meals. What to do about the third meal will be discussed later in the text. *Chok Leyisrael*, p.70, advises what a person should do if he forgot to leave over bread for this last meal. May he use matzoh instead?

In order to keep the *chametz* confined to as small an area as possible, some people may decide to eat the bread in one room, and then adjourn to the dining room to eat the rest of the meal, using Passover dishes. Where should *birkat hamazon* be recited? Where they washed and ate bread, or where they ate the majority of the meal? See solutions offered by *Erev Pesach Shechal BeShabbat*, p. 62.

There may also be a need to make new *berachot* when continuing the meal in this fashion in another room. See *Orach Chaim*, 177:2.

It is also questionable whether one can make *kiddush* or eat part of the meal in a room where the Sabbath candles are not lit. This is a situation which arises not only on this particular Sabbath but also when a family goes to a hotel for Shabbat, where usually all the women light candles in a separate place, not in the dining room. For a full discussion of the halacha, see *Ibid*, p.104.

6. *Orach Chaim* 444:1.

difficult to destroy may be given to a non-Jew or else deposited in the garbage by a non-Jew. Cleaning the dishes and putting them away⁷ is also a problem. In a modern vein, Rav Sternbuch has suggested that it would be desirable to use paper or plastic dishes which could be discarded after the meal, thus obviating the need to get the regular dishes clean on Shabbat and put them away.⁸

If for some reason, none of these options is feasible, the person should declare he is disowning any remaining *chametz*, cover it so that it is not visible, and burn it on *Chol Hamoed*.⁹

It is a mitzvah to eat warm foods on Shabbat, but the *Shulchan Aruch* warns that one should be careful not to cook *chametz* foods which will stick to the pot, since it will not be possible to clean it properly before Pesach.¹⁰ Further nuances at this unusual meal include serving cold food which won't stick, so that it will not be necessary to scrape out the plates or pot. Then, later in the day, one can fulfill the mitzvah

7. Preferably by a non-Jew or with a *shinui* (an "unusual" way of doing an action), *Mishnah Berurah, Orach Chaim* 444:15. *Shearim Metzuyanim Behalacha, kuntres acharon* 115:2 discusses what to do with the candlesticks which may be on the tablecloth. In *Erev Pesach Shechal BeShabbat*, which is probably the most exhaustive study of these laws, Rabbi Zev Cohen suggests that a child could remove the *chametz* (p.130), and offers suggestions for removal of the candlesticks if it is necessary to change the tablecloth (p.99). The question is also discussed in *Sedei Chemed* 7, pp. 160 and 429.

8. See *Mishnah Berurah, Orach Chaim* 444:18.

9. The *Chayei Adam* permits one to sell it to a non-Jew on Shabbat, but *Pri Megadim* and *Graz* do not. See *Shearim Metzuyanim Behalacha* 115:4 for further opinions on this.

10. *Shulchan Aruch, Orach Chaim* 444:3. Whether it is permissible to give the remainder to animals is discussed by *Moadim Uzemanim*, 7:160.

of eating warm food by eating food cooked in Passover utensils, on dishes which will be utilized for the rest of the Passover holiday. According to the *Mishnah Berurah*, this is the way they used to do it in Europe.¹¹

Some of these practices are minor, but others involve severe biblical infractions. Rav Ovadia Yosef records that what to do on this Shabbat has long been a problem; an earlier rabbi of Alexandria, Egypt, had already bemoaned the mistakes arising out of ignorance, when

... *Erev Pesach* fell on the Sabbath, and how much anguish I have in my heart at the prohibitions and errors that occurred on this Sabbath due to the eating of *chametz*, because they were unable to be careful properly concerning crumbs of *chametz* and cleaning the house and the like, aside from the lack of Sabbath joy, inasmuch as they had to eat between the oven and the stove; furthermore, many were late in reciting the prayers on Shabbat, and it is possible that they ate after the time when it is prohibited.¹²

There are those who advise being scrupulous to rinse out the mouth very well, so that no *chametz* remains.¹³

11. *Orach Chaim*, no. 14. See also *Erev Pesach Shechal BeShabbat*, p. 65.

12. *Yechave Daat* 91, n.11, based on *Responsa Taalumot Lev I*, 4. Rav Yosef wonders why the rabbis concerned themselves with the disposal of crumbs, inasmuch as the Gemara rules that "crumbs [are negligible] and 'nullify' themselves." The *Mishnah Berurah*, *Orach Chaim* 444:15 does too. *Eliahu Rabbah* 444 states that singing *z'mirot* should be skipped this Shabbat, in order to avoid possible delay in completing the meal on time.

13. *Ben Ish Chai*, *perashat Tzav*:8. He tells a story of an extremely pious individual to whom it was revealed in a dream that he was eating *chametz* on Pesach — and that it was due to inadvertently leaving some *chametz* between his teeth!

What about false teeth? Rav Ovadia Yosef sees little reason to do anything special with the teeth: since the food that one eats is not hot enough to be a problem halachically (otherwise he wouldn't be able to take it into his mouth) and since the teeth are not porous, little more than cleaning them well is required.¹⁴ In an aside, he wryly mentions an individual who was unwilling to accept this lenient ruling and proceeded to deposit his false teeth in boiling water to "kasher" them — cracking them, and making it impossible for him to eat all Pesach!¹⁵ However, *Chok Leyisrael* does take a stricter view of the matter.¹⁶

Using Matzoh

One way to avoid all the problems attendant upon using *chametz* at the meal is simply to use matzoh for *lechem mishneh*. But the Jerusalem Talmud denigrates a person who eats matzoh on the day before Pesach "as if he had relations with his fiancée¹⁷ in his father-in-law's house."¹⁸ Does that mean that it is forbidden to eat matzoh during the entire day? What is the law? Actually, there are three opinions as to when the prohibition of eating matzoh begins:

14. *Yechave Daat* 1:91, 8.

15. See *Beitza* 36b; *Yam Shel Shlomo*, *ibid.*

16. P. 66. See also *Moadim Uzemanim, Haggada*, p. 7. *Erev Pesach Shechal BeShabbat*, p.51, discusses whether it is necessary to "kasher" false teeth; if one pours boiling water over them on Shabbat, ostensibly to clean them but really with the intention of rendering them usable for Pesach, is this a permissible *haarama* or not?

17. The Hebrew term *Arusa* has no precise translation which conveys its halachic connotations.

18. *Pesachim* 10:1 and *Orach Chaim* 471:1.

(A) *From Six Hours and On.*¹⁹ This time limit coincides with the time when eating *chametz* is forbidden on *erev Pesach*. In effect, whenever I may not eat *chametz* I may also not eat matzoh. If we accept this understanding of the rule, it would be permitted to use matzoh at the Friday night meal and also for the meal (or meals) very early on the morning of the Sabbath, but not for a meal later in the day.

(B) *The Entire Day.* This view holds that for the entire 24-hour period before Pesach, eating matzoh is precluded.²⁰ In this case, we could not use matzoh at any of the Sabbath meals before Pesach. The *Magen Avraham* considers this to be the proper view.

(C) *During the Day Only.* Although one could use matzoh on Friday night, it would not be permissible any time during the daylight hours.²¹ Many accept this as the proper rule to follow.

In point of fact, R. Moshe Feinstein forbids eating matzoh during the day of *erev Pesach* and discourages its use even for the Friday night meal preceding.²² However, he cautions that one should not reprimand someone who does employ the matzoh option on Friday evening. Furthermore, if there is cause for concern that by using *chametz* on Friday night and Shabbat morning it will raise serious difficulty in removing all the *chametz* properly before Pesach (in a hospital, for example), one may certainly use egg matzoh throughout the day of *erev Pesach* and recite all the usual blessings thereon.

19. *Baal Hamaor Pesachim* 83. *Nimukei Yosef* and *Rosh to Pesachim*, chapter 3:7, concur.

20. Ramban at the end of chapter 3, *Pesachim*. Rambam, *Hilchot Chametz Umatzoh*, 6.

21. Meiri, *Pesachim* 13b; Ran, end of chapter "elu ovrim."

22. *Iggerot Moshe, Orach Chaim* I, 155.

In addition to these strictly halachic criteria, there are also certain customs which are observed by many: some people stop eating matzoh from the beginning of the month of Nissan, while others stop after Purim.²³ However, no custom can ever be instituted which would have the effect of barring performance of a mitzvah. Therefore, if there were no other way for them to carry out the requirement to have three meals with *lechem mishneh* on this Shabbat, these persons, too, could use matzoh.²⁴

Which Matzoh Is Forbidden

Considering the opposition of *Chazal* to eating matzoh before the proper time, it becomes essential to define precisely what qualifies as "matzoh" under the rubric of halacha. In the context of the rabbinic dictum, it is clear that only that product which is worthy to be eaten at the Seder is included in the category of matzoh which may not be eaten on the day preceding Pesach.²⁵ The only matzoh which can be used at the Seder to fulfill the mitzvah of matzoh is "a poor man's bread" — flat bread which is made from a mixture of flour and water only. If juice or eggs are added to or substituted for the water in the mix, it is called "*matzoh ashira*"²⁶ (egg matzoh), and is not suitable for the Seder. Similarly, plain

23. *Mishnah Berurah, Orach Chaim* 470:11. See *Chok Leyisrael* p. 46, no.16, about eating matzoh on Friday afternoon before *erev Pesach* which is on Shabbat.

24. See *Erev Pesach Shechal BeShabbat*, p.111. In note 9, he adds that although generally in order to alter one's custom, *heter nedarim* is required, that is not the case here. See also p.112.

In the writings of the Chatam Sofer on Pesach, he rules in #444 that it is better to forego *lechem mishneh* altogether rather than eat matzoh on *erev Pesach*.

25. *Orach Chaim* 471:2.

26. *Ibid*, 472, and *Magen Avraham* 441:2.

matzoh which has subsequently been cooked or fried does not qualify for the mitzvah of "matzoh" at the Seder.²⁷ Thus, all these, which are technically not "matzoh" according to the halacha, are exempt from the stricture against eating matzoh on *erev Pesach*. Accordingly, egg matzoh could be used for *lechem mishneh*, the two breads at the Sabbath meals.

There is a halachic difficulty attendant upon using egg matzohs as the two loaves of bread required for the meals on Shabbat: According to many rabbis, egg matzoh cannot technically be classified as "bread" requiring washing the hands, reciting the blessing *hamotzi*, and followed by *birkat hamazon*, since unlike real matzoh, it is made with eggs and/or juice instead of just plain water with the flour. Nevertheless, even if egg matzoh is not "bread" within the definition of the term, it can still take the place of bread at a meal, provided that it is used instead of bread and that a sufficient amount is consumed.²⁸ This is the rule any time cake, crackers, or any baked goods are eaten in sufficient quantity to qualify as a meal.

How much egg matzoh is required so that it can substitute for real bread? Here, there is a difference of opinion among the *poskim*: (a) Some say that "one who eats a volume of cake equal to four (or three) eggs...must treat the cake as bread." (b) There are those who "conclude that the amount of one meal equals somewhat more than the volume of

27. *Ibid*, 464:4. However, *Chok Yaakov* 471 discusses other opinions with respect to re-cooked matzoh. One could argue that once the dough was baked into matzoh, it became forbidden for consumption on *erev Pesach* and the subsequent cooking cannot remove the *issur*. *Responso Haelef Lecha Shlomo* 322 also considers that matzoh cooked after baking may still not be consumed on *erev Pesach*.

28. Rabbi Binyamin Forst, *The Laws of B'rachos*, Mesorah Publications, New York, 1990, p.244.

twenty-one eggs," and only someone who eats this equivalent of cake should recite *hamotzi*. (c) Most *poskim*, however, reject both these opinions, one as being too meager, the other as being far too large. In their opinion, cake or egg matzoh "is measured in terms of the quantity that is generally eaten during the course of a full meal."²⁹ This is the opinion of Rav Moshe Feinstein³⁰ and most other *poskim*.

According to some authorities, another type of matzoh which might be considered permitted for use on *erev Pesach* is matzoh which is not *matzoh shmura*.³¹ The reasoning here is that since at the Seder we must use *matzoh shmura*, any other type of matzoh is disqualified and consequently could not have been intended by the rabbis castigating those who eat matzoh on *erev Pesach*.

In summation, Rav Ovadia Yosef, whose decisions are generally accepted by Sephardic Jews, rules that

...it is proper to destroy the *chametz* before Shabbat...and to use for Shabbat only utensils that are fit for Pesach...and on Shabbat to use only food and utensils reserved for Pesach, and one should fulfill the precept of meals for Shabbat with matzoh which is cooked in chicken or meat soup, in the following manner: after the food is wholly cooked, let him remove it from the fire, and while the food in the pot is still extremely hot, let him put into the pot several

29. *Ibid.*, pp.246-7.

30. *Iggerot Moshe Orach Chaim* 3:32.

31. Meiri, *Pesachim* 99; *Rabbenu Manoach, Chametz* 6; *Avnei Nezer* 380 - *Marcheshet* 11. *Yechave Daat* 3:26 would allow a hospital or hotel which have already removed all *chametz* before Shabbat to serve this type of matzoh on Shabbat *erev Pesach*. But he does suggest that it would be better to use matzoh fried or cooked in oil rather than plain.

pieces of matzoh, as much as he needs, in such a way that the matzoh thoroughly soaks up the flavor of the food, and then he can use this to fulfill the mitzvah of three meals.³²

He prefers the use of re-cooked or fried matzoh to egg matzoh, since the halacha is not clear as to how much egg matzoh must be eaten for the blessing *hamotzi* and for Grace after Meals.³³

However, if one decides to adopt the option of using egg matzoh as the "bread" at the three meals on that Shabbat, which is an option permitted or even suggested by some,³⁴ it is evident that this would solve the problem for all three meals; furthermore, it would not be necessary to get up early to *daven* so as to eat *chametz* before the time when it is no longer permitted.

Seudah Shelishit

32. *Yechave Daat* p.279. In footnote 11 he explains why refraining from eating *chametz* on *erev Pesach* is not considered "adding a mitzvah" (*bal tosif*). However, in *Nezer Hakodesh* no.52, Rabbi Rosen does count not eating matzoh on the day before Pesach as *bal tosif*. Although he disagrees with the reasoning, Rav Ellenberg does agree with the conclusion of Rav Rosen (*Shlomei Simchai* 18 and part 5, 36-7), that one should not use matzoh for the meal on *erev Pesach*. *Moadim Uzemanim, Haggada* p.5, concurs.

33. *Kaf Hachaim* 168:45. See also *Yechave Daat*, *ibid*, note 12. *Noda Biyehuda* 141:21 and *Aruch Hashulchan* 444:5 discuss the egg matzoh option for Ashkenazim, who generally refrain from using egg matzoh altogether on Pesach. However on *erev Pesach*, they feel it may be used. However, *Shoel Umeishiv*, 175, does not allow eating egg matzoh on *erev Pesach*. See *Shearim Metzuyanim Behalacha* 115:5, who tries to explain how two rabbis from the same city could have disagreed as to the custom in their city.

34. *Iggerot Moshe Orach Chaim* I, 155.

Till now, we have discussed the ways in which it is possible to meet the requirement to eat the first two meals on Shabbat — the one on Friday night and the one on Shabbat morning. As for the third meal, that has its own unique questions.

Mishnah Berurah raises the option of dividing the early morning meal (before the tenth hour) into two, by making a blessing on two challahs of bread, eating, reciting Grace, then washing again, eating from another two challahs, and reciting Grace again.³⁵ This solution, although ingenious, may not be halachically feasible. First of all, the third meal of Shabbat should really be eaten after Mincha. Secondly, it is questionable whether it is permitted to break up what is essentially one meal by reciting *birkat hamazon* and then immediately washing and making another blessing on bread. This may be a case of *beracha she-aina tzericha*, reciting blessings for no reason, which is quite a serious matter. There would have to be an interval between the end of one meal and the beginning of the next. Considering that we are very pressed for time so early on the morning of *erev Pesach*, leaving a sufficient interval between these two early meals may be problematic. Thirdly, it may be possible to dispense with bread altogether and fulfill the requirements of the third meal by eating something else:

[The third meal] has to be eaten with "bread", but there are those who say that one can make the meal with those things which accompany bread, such as meat or fish, but not with fruit. And there are those who say that one can make [the meal] out of fruit. But the first opinion is the major one, i.e., that one should make a meal with bread unless he is too full, or in a situation where it is impossible for him to eat bread, such as on *erev Pesach* which comes out on

35. *Orach Chaim* 444:8.

Shabbat, when it is forbidden for him to eat bread after Mincha.³⁶

The *Mishnah Berurah, Orach Chaim*,³⁷ maintains that it is preferable to eat one meal that really satisfies the hunger, and is a true meal, rather than breaking up the meal into two. However, other authorities, including the Vilna Gaon, advise that the early morning meal should be interrupted and followed by another meal.³⁸

It is the decision of the *Shulchan Aruch* that for the third meal, one should use egg matzohs for the two loaves. But the Ramo does not permit this choice for Ashkenazi Jews, opting instead for a meal without bread of any type:

In our [Ashkenazi] countries, where it is our custom not to eat *matzoh ashira*...one should fulfill [the obligation to have] a third meal with various types of fruit or with meat and fish.³⁹

This ruling by the Ramo is the source of considerable discussion among the rabbis. Here he categorically rejects the option of using egg matzoh, yet, when the *Shulchan Aruch*, as quoted above, suggests that on *erev Pesach* which

36. *Orach Chaim* 291:6. Before any holiday or Shabbat, it is a mitzvah not to eat a meal with bread late in the afternoon since it will detract from enjoyment of the food one eats that evening in honor of the holiday.

37. 291:17.

38. *Shearim Metzuyanim Behalacha, kuntres acharon* 115:7; *Nimukei Yosef*, end of chapter on Shabbat; and *Radvaz* 489 say that one should skip the third meal altogether. *Aruch Hashalchan* 444:6 concurs. See also *Erev Pesach Shechal BeShabbat* p.158.

39. *Orach Chaim* 444:1. See *Erev Pesach Shechal BeShabbat*, pp. 64 and 161, about eating matzoh balls (*kneidlach*) or gefilte fish made with matzoh meal, on this day, and whether this is included in the ban on eating matzoh on *erev Pesach*.

falls on Shabbat, it might be a good idea to use egg matzoh — the Ramo makes no demurrer!⁴⁰ In the face of conflicting directives by this major *posek*, many authorities conclude that the Ramo means to be strict about egg matzoh only for Pesach itself, and not on *erev Pesach*.⁴¹

It is a custom to recite the Torah portion dealing with the Paschal sacrifice at the conclusion of this third meal.⁴²

Handling the Matzoh

If a person decides to use regular challah for the meal, but is afraid that he will be unable to consume the entire two loaves (and have difficulty disposing of them on Shabbat), he might want to employ the option of substituting a well-wrapped matzoh instead of the second loaf of challah. Indeed, this is the advice given by the Chazon Ish.⁴³ This would seem to present a good solution — except that we possibly run into the problem of *muktza*.

Muktza may not be moved on Shabbat. Generally, something is considered *muktza* if it cannot or will not be used on Shabbat (for example, a carpenter's hammer, a telephone). Can we use matzoh for the second bread at the meal on Shabbat, when on this Shabbat we are certainly not allowed to eat matzoh? The rabbis make an interesting

40. This contradiction between texts is questioned by *Chelkat Yoav Orach Chaim* 16, in the note.

41. *Erev Pesach Shechal BeShabbat*, p.111. Rav Moshe Feinstein *Orach Chaim* 155:1, seems to be following the Ramo in allowing egg matzoh to be used for the first two meals on Shabbat which is *erev Pesach* but not for the third one.

42. *Moadim Uzemanim, Haggada* p. 14, in the name of the Gra.

43. *Iggerot Chazon Ish* I, 188. See *Moadim Uzemanim, Haggada*, p. 5, note 5, and *Chok Leyisrael, hosafot*, p. 126. *Erev Pesach Shechal BeShabbat*, p.86, discusses whether the *marror* is *muktza*.

distinction in this regard: *matzoh shmura*, which is what people will be eating at night at the Seder, is certainly *muktza* on the Shabbat of *erev Pesach*. However, regular matzoh can be given to a young child to eat even today, and therefore it is not *muktza*; it can be moved, it can be placed on the table and subsequently removed.⁴⁴

Setting The Table For The Seder

On a Sabbath or Festival, it is not permitted to make any preparation for after the Sabbath, even if it will be a Festival at night. Therefore, one should not set the table for the Seder nor make any other preparations until the conclusion of Shabbat. However, the *Shulchan Aruch*⁴⁵ makes an exception on Shemini Atzeret, which is the last day people eat in the

44. *Yechave Daat* 1:91, 13. See *Chidushei Anshei Shem, Pesachim*, chapter 1; *Pri Megadim* 444:1. Rabbi Yosef enters into an explanation of why matzoh is different from *tevel*, which is rabbinically forbidden, which cannot be given to a child. Also, in his *Haggada*, p. 95:6, he points out that since technically matzoh may be eaten on Friday night, at the beginning of the Sabbath, it doesn't become *muktza* thereafter (*ein muktza lechatzi Shabbat*). See furthermore the *Kaf Hachaim* 471:24. *Erev Pesach Shechal BeShabbat* p. 107, n. 3, discusses whether an object rendered unusable on Shabbat due to custom should actually be considered *muktza*.

45. *Orach Chaim* 667. Some people have the custom to bake matzoh for the Seder on the afternoon of *erev Pesach*. Obviously, that is not feasible this year, and will be done instead on Friday afternoon. However, *Chok Leyisrael*, p. 48:16, reports that the Chatam Sofer used to bake matzoh for the Seder on *Saturday night*, because that was the tradition he received from his teachers. This tradition is difficult to understand: the reason for the custom of baking matzoh in the afternoon of *erev Pesach* to be used that night at the Seder is that that was the time of offering the paschal lamb. How can baking them on Saturday night serve that purpose? Surely the sacrifice was not brought then! See also *Erev Pesach Shechal BeShabbat* p.70.

succah. The next day is Simchat Torah, and the *Shulchan Aruch* permits removal of utensils from the succah on Shemini Atzeret, to be brought into the house. The Ramo cautions that although the utensils may be brought in from the succah, the table should not be set in the house until after nightfall.

Why does the halacha permit removing objects from the succah, when it appears that it is in preparation for using them in the house on the next day? According to the *Chayei Adam*,⁴⁶ this is only a concession because it would be very difficult to clean up the succah at night, in the dark. Furthermore, if one has not completed the preparations, it is not considered preparing.

Apparently, it is permitted to do anything which will be very difficult to undertake later on (for example, the wine is in the cellar, which is very dark). Not only that, but if bringing in the utensils from the succah or the wine from the cellar will make the house look sloppy, it would even be permissible to put them away in their proper place. This is not done in preparation for the next day but in honor of the Sabbath itself.⁴⁷

Although there are some lenient opinions, most rabbis do not permit one to change into clothing for the Seder on Shabbat. But having a non-Jew set the table for the Seder is permitted.⁴⁸

46. Rule 153.

47. *Shearim Metzuyanim Behalacha, kuntres acharon* 115:7.

48. *Chok Leyisrael*, p. 81. *Erev Pesach Shechal BeShabbat*, p. 142, cites various opinions which he explains in detail. On p. 96 he deals with the custom some men have of going to the mikvah before a holiday. If a man goes on Shabbat, in honor of Pesach which will be that evening, is it considered "preparing"?

The Seder Plate

In the special situation when *erev Pesach* occurs on Shabbat, all preparations for the Seder should be completed on Friday. Since Ashkenazim do not actually eat the egg and the shankbone on Pesach (since they are roasted), they should also be prepared before Shabbat, not on the holiday. However, if one forgot, they should be roasted on Saturday night and eaten during the day on Sunday. And if one forgot to make the *charoset*, it may be done on Saturday night, albeit with a *shinui* (modification of technique).⁴⁹ Somewhat different is the case of *marror*, for we do not want it to lose its bitter taste; therefore, we make it on Saturday night, with a *shinui*,⁵⁰ or else make it on Friday and store it in a sealed container.

Bedikat chametz

When *erev Pesach* falls on Shabbat, we search the house for *chametz* on Thursday evening, since we are not able to go around with a candle on Friday night. What if one forgot to do it on Thursday? It has been suggested that one should do it on Friday night, having a non-Jew carry the candle.⁵¹ But others object, claiming that the person will be so concerned lest a fire begin, he will not have his mind on searching for *chametz* properly. Therefore, Rav Braun rules that he should just not do the search; undoubtedly, the house has been thoroughly cleaned and checked already.⁵²

49. *Magen Avraham* 473:8.

50. *Chok Leyisrael* p. 93:63. He also explains how to check for insects in the romaine lettuce on Yom Tov.

51. *Avnei Tzedek*, 50, quoted in *Shearaim Metzuyananim Behalacha*, 115:1.

52. *Ibid.* He also debates conducting the search using the electric lights which are already kindled in the house

Fast Of The Firstborn

In remembrance of their miraculous salvation when all the firstborn of Egypt were smitten, it is the practice for the firstborn to fast on *erev Pesach*. What is to be done this year, since they cannot fast on Shabbat? *Terumat Hadeshen*⁵³ and *Maharil*⁵⁴ rule that the fast should be observed on the previous Thursday, but others⁵⁵ maintain that since the fast is only a custom, and the custom cannot be observed on the proper day — it should not be done at all. In citing this law, the *Shulchan Aruch* records both opinions:

If *erev Pesach* occurs on Shabbat, there are those who say that the firstborn should fast on Thursday, and there are those say that they do not fast at all.⁵⁶

It is interesting to note that, in a departure from the established practice of Sephardic Jews to follow the *second* option when two are listed, in this case Rav Ovadia Yosef rules that the firstborn should fast on Thursday.⁵⁷ For Ashkenazim, Rav Moshe Feinstein has issued the same ruling based on the *Ramo*.⁵⁸

53. 126. For a summary of all the opinions, see *Erev Pesach Shechal BeShabbat* pp.26-7, footnote 1. On p. 28, the author discusses what a firstborn should do if he inadvertently ate, and on p. 30 he discusses what to do on Thursday if it is known that a Bris is scheduled for Friday (which would obviate a fast on that day).

54. 106, and *Chavot Yair*.

55. *Agur* in the name of his father, as quoted in *Chazon Ovadia*, p. 100:10.

56. *Orach Chaim* 470. See *Mikraei Kodesh* 2:23, and note 6 thereon, where Rabbi Frank advises leaving over a piece of the food from the *siyyum* on Thursday, to be eaten by the firstborn on Friday.

57. *Chazon Ovadia* p.100.

58. *Iggerot Moshe O.H.* 4, 69:4. See also *Chok Leyisrael* p. 24:33.

Working On Friday

In general, it is forbidden to go to work after midday on any *erev Pesach*.⁵⁹ Two reasons are given for this stricture: (1) to prepare for the Festival and (2) this is the time when the paschal sacrifice was brought, which makes it a holy time, when work is forbidden.⁶⁰ If we accept the first reason as the true rationale, then going to work should be forbidden on Friday afternoon in our case, since that is the time one should prepare for Pesach. However, if the second reason is really the central one, there would be no reason to desist from work on Friday — the paschal lamb was sacrificed on *erev Pesach* even when it was a Sabbath. Thus, no special restrictions attend Friday afternoon. Following this second line of thought, Rav Yosef permits work on Friday afternoon.⁶¹

There is one mitzvah of *erev Pesach* which we have not discussed in this paper — how the Passover lamb was sacrificed if it occurred on a Shabbat. Unfortunately, this is one mitzvah of Pesach which we do not yet have the *z'chut* of experiencing. May the Redeemer come speedily and bring us all back to our glorious Temple, where we will be able to fulfill this as well as all the other mitzvot of Pesach, the Festival of our Redemption.

59. *Shulchan Aruch* 468.

60. Rashi to *Pesachim* 50; *Tosafot Rosh*; *Ran*; Rambam, *Hilchot Yom Tov* 8:17.

61. *Yechave Daat* 1:91. See *Chok Leyisrael* p. 46:44, who concedes that one may be strict and refrain from work; however, on the next page he permits taking a haircut on Friday afternoon.