

Bedikat Hametz

Bedikat Hametz on the 14th of Nisan

When *Erev PesaH* falls out on *Shabbat*, *Bedikat Hametz* should be performed on Thursday night (S" A O" H 444:1)

One who forgot to perform *bedikat Hametz* on Thursday night may do so during the day. One who only remembered on *Shabbat*, may not perform *bedikat Hametz* until after *Shabbat* (R. Ovadia Yosef: Hazon Ovadia - PesaH, page 254)

One may not ask a *goy* to perform the *bedikah* on *Shabbat* (R. Ovadia Yosef: Hazon Ovadia - PesaH, page 254)

Eating before Bedikah

It is forbidden to eat a meal before performing the *bedikah*, just as it is on a regular year (R. Yitzhak Yosef: Yalkut Yosef - PesaH vol.1, page 759)

Beracha

The *beracha* of "*Al Biur Hametz*" should be recited before beginning the *bedikah* (R. Yaakov Hayim Sofer: Kaf HaHayim 444:1:2)

Bedikat Hametz before the 14th

One who will not be able to perform *bedikat Hametz* on the 14th may do it earlier without a *beracha*. Nevertheless, It is proper to think of the *beracha* in one's mind (R. Yitzhak Yosef: Yalkut Yosef - PesaH vol.1, page 669-669)

Bitul Hametz

After completing the *bedikah*, one recites "*kal Hamira..*" in order to nullify any *Hametz* that was not found in one's property (R. Yaakov Hayim Sofer: Kaf HaHayim 444:1:2)

Hametz that will be eaten for the upcoming days, along with any *Hametz* that was found during the *bedikah*, should be stored in a safe place in order to ensure that it will not be lost and require another *bedikah* (R. Yaakov Hayim Sofer: Kaf HaHayim

444:1:2) (R. Ovadia Yosef: Hazon Ovadia - PesaH, page 253)

Biur Hametz

Biur Hametz on Friday

Although one may eat *Hametz* throughout the entire day of Friday, it is proper to perform *biur Hametz* [burn any *Hametz* that will not be used for Friday or Saturday] during the fifth hour (S" A O" H 444:2)

Bitul Hametz

The second *Bitul Hametz* would not have to be said until *Shabbat* day, before *Hametz* becomes forbidden (Rama 444:2) (R. Yaakov Hayim Sofer: Kaf HaHayim 444:2:24)

Some say that one should refrain from verbalizing the word "*hefker*" during the "*kal Hamira*" on *Shabbat* (R. Ben Tzion Aba Shaul: Or Lertzion vol.3, 14:2)

Others say that one may say the word "*hefker*" (R. Yitzhak Yosef: Yalkut Yosef - PesaH vol.1, page 730)

One who will not be eating *hametz* during *Shabbat* should recite [the second] "*kal Hamira*" on Friday (R. Ovadia Yosef: Hazon Ovadia - PesaH, page 263)

Mechirat Hametz

It is proper to sell the *Hametz* to a *goy* during the fifth hour - during the time that *biur Hametz* is performed (R. Yitzhak Yosef: Yalkut Yosef - PesaH vol.1, page 759)

Ideally one should make sure that the sale to the *goy* takes effect before *Shabbat* and not on *Shabbat* (R. Yitzhak Yosef: Yalkut Yosef - PesaH vol.1, page 760)

Taanit Bechorot

Fasting on Thursday

When *Erev PesaH* falls out on a *Shabbat*, some say that firstborns should fast on Thursday (R. Avraham MeyuHas: Sadeh Haaretz vol.3, O" H 24) (R. Hayim Benveniste: PesaH Meubin 46) (Ben Ish Hai: Tzav 1)

Others say that firstborns do not have to fast at all (S”A O”H 470:2, *yesh batrah*) (R. Ovadia Yosef: Hazon Ovadia - PesaH, page 254)

If possible, it is good to attend a *siyum*, *berit milah*, *pidyon haben*, *sheva berachot*, or any other *seudat mitzvah* (R. Ovadia Yosef: Hazon Ovadia - PesaH, page 254)

Those who usually fast on behalf of their firstborn son or firstborn woman do not have to fast nor join a *syuim* (R. Ovadia Yosef: Hazon Ovadia - PesaH, page 254)

Melacha

Working on Friday

One may work past *Hatzot* on Friday when *Erev PesaH* is on *Shabbat* (R. Yaakov Hayim Sofer: Kaf HaHayim 444:2:21)

Nevertheless, one must make assure that all *PesaH* preparations are taking care of (R. Ovadia Yosef: Hazon Ovadia - PesaH, page 255)

Shabbat Meals

Eating Hametz [Hallah]

One may eat *Halach* [*Hametz*] on Friday night and *Shabbat* day as usual. When eating on *Shabbat* day, one must make sure to stop eating *Hametz* from two *halachic* hours before *Hatzot* [*Sof zeman achilat Hametz*] (S”A O”H 444:1)

Utensils with Hametz

One may not cook *Hametz* dishes that would stick onto utensils and not easily come off with one’s fingers [since it is forbidden to wash utensils that arent needed for that *Shabbat*] (S”A O”H 444:3)

One who nevertheless transgressed may do a partial wash in order to remove any remaining *Hametz* [if unable to do so with one’s fingers] (Rama: 444:3) (Ben Ish Hai I: Tzav 2)

Praying Early

Shabbat day services should not be extended with songs or extra *Aliyot* in order to ensure that the *Shabbat* day meal [where bread will be served] is finished before the prohibition of eating *Hametz* arrives (Ben Ish Hai: Tzav 2) (R. Yaakov Hayim Sofer: Kaf HaHayim 444:1:7)

Some recommend praying *netz* (R. Ovadia Yosef: Hazon Ovadia - PesaH, page 257)

Handling Hametz

One should ensure that crumbs of bread are not scattered throughout the meal (R. Ovadia Yosef: Hazon Ovadia - PesaH, page 258)

Immediately after the meal, one should store any *Hametz* vessels in a dedicated area (R. Ovadia Yosef: Hazon Ovadia - PesaH, page 258).

One should shake the table cloth into the trash and then store it with the *Hametz* utensils. If pieces of bread remain, one should crumble them up until each piece is less than a *kezayit* and then throw them in the trash (R. Ovadia Yosef: Hazon Ovadia - PesaH, page 258)

Some say that they should be flushed down the toilet (R. Ben Tzion Aba Shaul: Or Lertzion vol.3, 14:2)

One may also shake off any crumbs into the public domain which has an *Eruv* (Ben Ish Hai I, Tzav 3) (See R. Meir Mazzuz’s *perush* on Ben Ish Hai)

Alternatively, one may give the bread to a *goy* (S”A O”H 444:4) (Ben Ish Hai I, Tzav 2)

It is permissible to sweep the floors of the house with a broom in order to make sure that no *Hametz* remains (R. Ovadia Yosef: Hazon Ovadia - PesaH, page 258) (R. Ben Tzion Aba Shaul: Or Lertzion vol.3, 14:2)

One should wash one’s hands and thoroughly rinse one’s mouth with water in order to remove any *Hametz*. It is proper to remove any *Hametz* with a toothpick carefully [in order to make sure one does not bleed] (R. Ovadia Yosef: Hazon Ovadia - PesaH, page 258)

Dentures should be thoroughly rinsed in a *keli sheni* of hot water (R. Ovadia Yosef: Hazon Ovadia - PesaH, page 258)

Bitul Hametz

Upon finishing the morning *seuda*, one nullifies any *Hametz* by reciting “*kal Hamira*” (Rama 444:2) (R. Yaakov Hayim Sofer: Kaf HaHayim 444:2:24)

Matzah on Friday Night

One who wants to use *matzah* for *Shabbat* night must eat at least 4 *kabestim* [160 grams] of *matzah* in order to say *hamotzi* and *birkat hamazon* (R. Ben Tzion Aba Shaul: Or Lertzion vol.3, 14:1)

Others say that one only needs to eat a *kezayit* of *matzah* in order to say *hamotzi* and *birkat hamazon* [and a *kabetza* in order to wash with a *beracha*] (R. Ovadia Yosef: YeHaveh Daat vol.3, 26) (R. Yitzhak Yosef: Yalkut Yosef - PesaH vol.1, page 712-713)

Matzah Ashirah on Friday Night

One who wants to use *matzah Ashirah* for *Shabbat* night must eat at least 4 *kabestim* [160 grams] of *matzah* in order to say *hamotzi* and *birkat hamazon* (R. Ben Tzion Aba Shaul: Or Lertzion vol.3, 14:1)

Some say that one does not fulfill the *mitzvah* of having a *Shabbat* meal during the night or day with cooked *matzah*, as one can only fulfill the obligation with “*Pat*” (R. David Shelush: Hemdah Genuzah vol.2, 61)

Some say that one who eats a satisfying amount of *matzah Ashirah* recites *hamotzi* and *birkat amazon* (R. Michael Peretz: Ohale Shem vol.7, page 56-58)

Matzah on Shabat Day

It is forbidden to eat *matzah* throughout the entire day of *Shabbat* (S”A O”H 471:2)

Cooked Matzah

Some say that cooked *matzah* can be used for *Hamotzi* throughout *Shabbat day*. In order to cook *matzah* [on *Shabbat*], one should place *matzah* into a hot soup that is removed from the fire [yet still *yad soledet bo*] long enough for it to absorb some of the flavors of the soup. One should try to preserve the full

shape of the *matzah* when removing it from the pot. One may then use the cooked *matzah* for *hamotzi* and *birkat hamazon* [even with just a *kezayit*] (R. Ovadia Yosef: Hazon Ovadia - PesaH, page 262)

Some say that one would need to eat 4 *kezetim* of cooked *matzah* in order to say *hamotzi* and *birkat hamazon* (R. Meir Mazuz: Or Torah - Iyar, 5754, page 568)

Others say that the *beracha* would be *mezonot* on Friday night and *Shabbat* day, even if one ate 4 *kezetim* of it. On *Seudat shelishit* however, it would be *Hamotzi* (R. Ben Tzion Aba Shaul: Or Lertzion vol.3, 14:1)

Some say that one does not fulfill the *mitzvah* of having a *Shabbat* meal during the night or day with cooked *matzah*, as one can only fulfill the obligation with “*Pat*” (R. David Shelush: Hemdah Genuzah vol.2, 61)

Some say that one should be *maHmir* and not eat cooked *matzah* on *Shabbat* day (See (R. Yaakov Hayim Sofer: Kaf HaHayim 471:2:35) (R. Michael Peretz: Ohale Shem vol.7, page 56)

Preparing Cooked Matzah on Shabbat

One who did not prepare the *matzot* on *Erev Shabbat* may not prepare them on *Shabbat* [by cooking them] (R. Ben Tzion Aba Shaul: Or Lertzion vol.3, 14:1 notes)

Others say that although one should prepare it before *Shabbat*, one who forgot may prepare it on *Shabbat* (R. Yitzhak Yosef: Yalkut Yosef - PesaH vol.1, page 717)

Fried Matzah

Some say that fried *matzah* can be used for *Hamotzi* throughout *Shabbat day* (R. Ovadia Yosef: Hazon Ovadia - PesaH, page 262)

Others say that one should not eat fried *matzah* on Friday (R. Ben Tzion Aba Shaul: Or Lertzion vol.3, 14:1)

Matzah SheLo Lishmah on Shabbat Day

One may not eat *matzah* that was made *shelo lishmah* on *Shabbat* day (R. Ben Tzion Aba Shaul: Or Lertzion vol.3, 14:1 notes)

Seudat Shelishit with Matzah Ashirah

Some say that one should eat *matzah Ashirah* for *seudat shelishit* ["rich" *matzah* kneaded solely with wine, oil, honey, milk, or other juices] (S"A O"H 444:1)

One would recite *mezonot* and *Al hamihyah* over the *Matzah Ashirah* (R. Yaakov Hayim Sofer: Kaf HaHayim 444:1:11) (R. Yitzhak Yosef: Yalkut Yosef - PesaH vol.1, page 732)

One should not eat the amount of *koveA seuda* [around 8 *kezetim*] of *matzah Ashirah* in order to ensure that one has an appetite for the *Matzah* at night (R. Yaakov Hayim Sofer: Kaf HaHayim 444:1:11)

Some say that one would recite *hamotzi* and *birkat hamazon* after eating a *kabetza* of *Matzah Ashira* (Hida: Birke Yosef 444:1) (R. Michael Peretz: Ohale Shem vol.7, page 58 notes)

Some say that although *matzah Ashirah* would suffice for *seudat shelishit*, it is never the less very difficult to prepare it properly (R. Ben Tzion Aba Shaul: Or Lertzion vol.3, 14:1 & notes)

Others say that one may eat *matzah Ashirah* without being concerned (R. Yitzhak Yosef: Yalkut Yosef - PesaH vol.1, page 714)

Seudat Shelishit with Other Foods

Those who refrain from eating *matzah Ashirah* may eat meat or fish, or fruits that one would recite the *me'en shalosh*. One may also eat rice or potatoes or other foods that are filling (R. Ben Tzion Aba Shaul: Or Lertzion vol.3, 14:1 & notes) (See Ben Ish Hai: Tzav 5)

Some say that one should specifically eat fruits since eating *matzah Ashirah* will be too filling (R. David Shelush: Hemdah Genuzah vol.2, 61)

Eating Seudat Shelishit before the 10th Hour

One must make sure to eat *matzah Ashira* for *seudat shelishi* before the 10th hour [before the end of the 9th hour] (S"A O"H 444:1)

After the fact, one who delayed may eat less than a *kabetza* of *matzah Ashira* (R. Yitzhak Yosef: Yalkut Yosef - PesaH vol.1, page 737)

One should also refrain from eating any other filling foods from the 10th hour and on (R. Ben Tzion Aba Shaul: Or Lertzion vol.3, 152)

Dividing the Shabbat Day Seudah into Two Meals

One may not divide the *Shabbat* day *seudah* into two meals in order to fulfill *seudat Shabbat* and *Seudat Shelishit*, as *Seudat Shelishit* must be done after the time of *MinHa* [6.5 hours into the day] (R. Yaakov Hayim Sofer: Kaf HaHayim 444:1:7) (R. Ben Tzion Aba Shaul: Or Lertzion vol.3, 14:1)

The Proper Practice

Some say that the best practice and common *minhag* is to have bread for the first and second meal. The custom for *seudat shelishit* is to eat meat/chicken or fruits of the seven species such as dates (R. Ben Tzion Aba Shaul: Or Lertzion vol.3, 152) (R. Hayim David Halevy: Aseh Lecha Rav 58) (R. David Shelush: Hemdah Genuzah vol.2, 61) (R. Michael Peretz: Ohale Shem vol.7, page 54)

Accordingly, some had the custom to prepare everything *kasher lePesaH* for *Shabbat* and serve everything with disposable utensils (R. Ben Tzion Aba Shaul: Or Lertzion vol.3, 150)

Some would prepare the main table with *kasher lepesaH* utensils, and have everyone move to a side table [in a different corner] after *kiddush* and then eat *pita* bread [or any other bread that does not crumble] with some dips. After finishing the *pita*, they would clear the *hametz*, shake off their clothing, and then continue eating *kasher lePesaH* foods on the main table (R. Ben Tzion Aba Shaul: Or Lertzion vol.3, 152) (R. Hayim David Halevy: Aseh Lecha Rav 58)

Some do not recommend eating the bread in a different area [due to *oneg Shabbat*] and suggest the



use of disposable utensils or glass utensils (R. David Shelush: Hemdah Genuzah vol.2, 61)

the *matzot* (R. Yitzhak Yosef: Yalkut Yosef - PesaH vol.1, page 771)

When serving food from *kasher lepesaH* utensils, one should pour them with a large spoon [in order to make sure that there is no contact] (R. David Shelush: Hemdah Genuzah vol.2, 61)

When large crowds of people are eating the *Shabbat* meals together [eg. *PesaH* Programs, hospitals, etc], bread should not be served. One should use cooked *matzah* or *matzah Ashirah* (R. Hayim David Halevy: Aseh Lecha Rav 58)

Preparing for *PesaH*

Setting up the Table

One may not begin preparing things for the *seder* until after *ben hashemashot* has passed (Ben Ish Hai I:Tzav 7)

One can be lenient and begin setting up the table during *ben hashemashot* when really needed (R. Ovadia Yosef: Hazon Ovadia - PesaH, page 268)

Checking Lettuce for Bugs

One should make sure to check any lettuce used for the *mitzvah* of *marror* before *Shabbat* (R. Shalom Ventura: Nehar Shalom 473:6) (R. Ovadia Yosef: Hazon Ovadia - PesaH, page 256)

Sleeping on *Shabbat*

Everyone [including children] should sleep after the *Shabbat* day meal in able to properly stay awake during the *seder* (Ben Ish Hai I:Tzav 7)

Moving *Matzah*

Matzah which is dedicated to be used for the *mitzah* is considered to be *muktzeh* on *Shabbat*. *Matzot* which are not dedicated for the *seduah* may be moved (Ben Ish Hai I:Tzav 6) (R. Ovadia Yosef: Hazon Ovadia - PesaH, page 266)

If one has a large amount of *matzah shemurah*, one may move the *matzot* on *Shabbat* if theoretically, one would not be particular if children were to eat some of