

Halachot for when Pesah begins on Mosa'e Shabbat

Prepared for year 5781/ 2021

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Erev Pesah on Shabbat – Shabbat Hagadol, the Fast of the Firstborn, Bedikat Hames, and Burning Hames

The situation of Erev Pesah occurring on Shabbat affects a number of different aspects of the pre-Pesah schedule. These changes begin with the observance of Shabbat Hagadol (literally, "the Great Shabbat"), which we normally observe on the Shabbat immediately preceding Pesah. Several different customs are practiced on this Shabbat, most notably the "Derasha" (lecture) delivered by the Rabbi of every community consisting of insights into the Haggada and practical instruction concerning the Pesah celebration. When the Shabbat immediately preceding Pesah is Erev Pesah, delivering the Derasha on this day obviously does not allow the congregation time to apply the material as they make their Pesah preparations. Hence, it is customary on such years to observe Shabbat Hagadol a week earlier, so that the people will learn the relevant material while there is still time to implement it.

Generally, the day of Erev Pesah is also observed as "Ta'anit Bechorim" – the Fast of the Firstborn. All firstborn males are required on this day to either fast or to absolve themselves of fasting by participating in a "Se'udat Misva" (meal involving a Misva), such as a Siyum (completion of a Talmudic tractate). When Erev Pesah occurs on Shabbat, of course, the fast cannot be held on Erev Pesah. Some communities observe Ta'anit Bechorim on Friday in such a case, whereas others – including our community – observe Ta'anit Bechorim on Thursday. (The Steipler Gaon reportedly observed Ta'anit Bechorim on both Thursday and Friday in this case.) Therefore, when Erev Pesach occurs on Shabbat, firstborns must make a point of participating in a Siyum on the previous Thursday in order to absolve themselves of the obligation to fast.

Bedikat Hames (the search for Hames) normally takes place on the night before Erev Pesah. When Erev Pesah falls on Shabbat, however, the Bedika is performed on Thursday night. One follows the same procedure for Bedikat Hames as in regular years, including the recitation of the Beracha. Bi'ur Hames (the burning of the Hames), which is normally performed on the morning of Erev Pesah, is, in a case where Erev Pesah falls on Shabbat, performed on Friday morning. In such a situation, however, one omits the "Kal Hamira" declaration which is normally recited when burning the Hames, whereby one renounces ownership over any remaining Hames. Since one will still eat Hames on Friday and Shabbat morning, one cannot renounce his ownership over his Hames at this point. This declaration is therefore made only on Shabbat morning, after one has eaten all the Hames he plans to eat before Hames becomes forbidden.

Erev Pesah on Shabbat – the First Two Shabbat Meals

When Erev Pesah occurs on Shabbat, we burn the Hames on Friday morning (as opposed to ordinary years, when we burn the Hames on the morning of Erev Pesah). The Shulhan Aruch (Orah Haim 444) rules that in such a case, one must ensure to leave some bread for the Shabbat meals. As Hames does not become forbidden until several hours into the day on Shabbat morning, one is obligated to partake of bread as part of his Shabbat meals – as on a normal Shabbat – both on Friday night and Shabbat morning. At the same time, however, one must ensure not to save more Hames than

he will need for his Shabbat meals, as this might create some difficulty in terms of ridding the home of Hames by the time the Hames prohibition takes effect on Shabbat morning.

The meals eaten on this Shabbat should be completely Kosher for Pesah; the food should be prepared, served and eaten with Pesah utensils. However, at the beginning of the meal, one should cover the table with a tablecloth, recite Ha'mosi and eat bread to fulfill the obligation of the Shabbat meal. It is preferable to use Pita bread, which generally does not leave crumbs. After one eats the required amount of bread, he should carefully remove the tablecloth so that no crumbs fall to the floor, and then discard the tablecloth. It must be emphasized that although technically speaking the presence of small crumbs may not violate the Hames prohibition, one should nevertheless avoid leaving crumbs out of consideration to the wife, who exerted immense effort cleaning the home for Pesah. After removing the tablecloth used for eating bread, one should then set the table with Pesah utensils and eat the rest of the meal.

This procedure should be followed on Shabbat morning, as well. In order to ensure to eat bread before the time Hames becomes forbidden, one should recite the morning prayers early Shabbat morning. It is therefore customary for services to be held in the synagogue very early on Shabbat Erev Pesah, either at sunrise or shortly thereafter. Upon completing the Shabbat morning meal, one should rinse his mouth to remove any residual Hames; according to some authorities, it is permissible to brush one's teeth on Shabbat, while other Rabbis forbid doing so. Any leftover Hames should be either flushed away or brought outside to the trash, at which point one should recite the "Kal Hamira" declaration as it is normally recited on Erev Pesah.

Erev Pesah on Shabbat – The Procedure for Shabbat Afternoon

When Erev Pesah falls on Shabbat, one should preferably recite "Minha Gedola," meaning, he should recite Minha during the early afternoon hours. Halacha forbids eating meals late in the afternoon on Erev Pesah, in order that one will sit down to the Seder with an appetite. As such, when Erev Pesah falls on Shabbat, one must eat Se'uda Shelishit (the third meal) early in the afternoon, and thus Minha should also be recited early.

On the afternoon of Erev Pesah, the prohibition against eating Hames already applies, and it is likewise forbidden to eat Masa. Therefore, on Shabbat Erev Pesah, one may, according to the strict Halacha, eat other foods (besides bread) for Se'uda Shelishit, such as fruit, salads, meat and rice (according to the Sephardic custom allowing eating rice on Pesah). Some, however, boil or fry Masa before Shabbat and eat it for Se'uda Shelishit. (One recites Ha'mosi over boiled or fried Masa.) Another custom is to partake of Egg Masa for Se'uda Shelishit on Shabbat Erev Pesah, however it must be noted that if one is eating Egg Massa for Se'uda Shelishit he can not eat more than 2oz if eating after 4:10 NY time this year 5781/2021. As mentioned, however, strictly speaking one may partake of other foods, even though on ordinary Shabbatot one's Se'uda Shelishit should include bread.

On the afternoon of Shabbat Erev Pesah one should recite the text of "Seder Korban Pesah" which is printed in many Siddurim and Haggadot. This text consists of passages from the Humash and Mishna that outline the procedure for the Korban Pesah – the paschal offering that was brought on Erev Pesah during the times of the Bet Ha'mikdash. Nowadays, when we cannot actually perform this Misva, we commemorate the Korban Pesah by reciting this text, so that through our study we will be considered as though we actually brought the sacrifice. One should recite this text on Shabbat Erev Pesah after Minha, either before or after Se'uda Shelishit. (The text is available for download from www.iTorah.com, by clicking 'PDFs- Special Prayers & Guides' on the home page.)

As mentioned, one should not eat substantial amounts of food late in the afternoon, so that he will have an appetite for the Seder.

When Shabbat ends, women should recite, "Baruch Ha'mavdil Ben Kodesh Le'kodesh" and then light the Yom Tov candles. Halacha forbids kindling a new flame on Yom Tov, and therefore one must light the Yom Tov candles from a preexisting flame, such as a pilot light or a candle that had been lit before Shabbat. When lighting the candles a woman

recites the Beracha, "Asher Kidshanu Be'misvotav Ve'sivanu Le'hadlik Ner Shel Yom Tov." Our practice is not to recite "She'he'heyenu" at the time of Yom Tov candle lighting.

After a woman lights the Yom Tov candles, she may begin making the preparations for the Seder.

Pesah- Do We Eat a Hardboiled Egg at the Seder If Pesah Falls Out On Mosa'e Shabbat

There is a widespread custom to eat a hardboiled egg at the Pesah Seder, in order to commemorate the Korban Hagiga (the "festival sacrifice"). During the times of the Bet Ha'mikdash, the Hagiga offering was brought together with the Korban Pesah (paschal offering) on Erev Pesah, and one would partake of its meat prior to eating the meat of the Korban Pesah. We commemorate this practice by eating an egg, the traditional food of mourning, in order to express our sorrow over the absence of the Mikdash, on account of which we are unable to fulfill the Misvot of the holiday as we should.

An interesting question arises regarding this Halacha in a case where Erev Pesah occurs on Shabbat, such that the Seder is held on Mosa'e Shabbat. During the times of the Mikdash, when Erev Pesah fell on Shabbat the Korban Hagiga was not offered on that day. Although the offering of the Korban Pesah overrides the Shabbat restrictions, this is not true of the Korban Hagigah, and thus when Erev Pesah fell on Shabbat the Korban Hagigah was not brought together with the Korban Pesah. Perhaps, then, in such a case we should not partake of an egg at the Seder in commemoration of the Hagiga sacrifice.

Tosefot address this question in Masechet Pesachim, and they conclude that one must, in fact, eat an egg at the Seder even on Mosa'e Shabbat. They cite Rabbenu Peretz (France, 13th century) as explaining that if we would not eat an egg in this case, we would give the impression that in other years we actually partake of the Hagiga sacrifice, rather than a symbolic commemoration. This impression was especially likely in communities that would eat meat – rather than an egg – to commemorate the Korban Hagiga. In order to avoid giving this impression, we eat the egg at the Seder even in situations where the Korban Hagiga would not be offered, thus making it clear that the egg serves merely as a symbolic commemoration.

The Rosh (Rabbi Asher Ben Yehiel, Germany-Spain, 1250-1327) cites a different theory in the name of Rabbi Yishak of Courbeil (the "Samak," France, 13th century). He suggested that one should eat an egg at the Seder even on Mosa'e Shabbat because when Erev Pesah occurred on Shabbat the Hagiga was offered on Friday. Since the Hagiga was brought even in years when Erev Pesah fell on Shabbat – albeit on the previous day – it is appropriate to include a commemoration of this sacrifice at the Seder. The Rosh, however, rejects this theory, noting that when the Hagiga was brought on Friday, its meat would no longer be permissible for consumption on Mosa'e Shabbat. Seemingly, then, there should be no reason to commemorate the Hagiga at the Seder on Mosa'e Shabbat.

In any event, in light of the comments of Tosefot cited above, Halacha requires partaking of a hardboiled egg at the Seder even on Mosa'e Shabbat. This is indeed the ruling of the Ben Ish Hai (Rabbi Yosef Haim of Baghdad, 1833-1909), the Kaf Hahayim, and the Mishna Berura (commentary to the Shulhan Aruch by Rabbi Yisrael Meir Kagan, 1839-1933).

Summary: One should eat a hardboiled egg at the Seder to commemorate the Hagiga sacrifice, even when the Seder is held on Mosa'e Shabbat.

Erev Pesah on Shabbat – The Mukse Status of Masa

On Erev Pesah, Halacha forbids partaking of Masa with which one may fulfill his obligation of Masa at the Seder. (This is to the exclusion of egg Masa, which may not be used for the Misva at the Seder, and which one may therefore eat on Erev Pesah.)

This prohibition results in an interesting Halacha in a situation when Erev Pesah falls on Shabbat. Since Masa is not suitable for consumption on this day, it serves no functional purpose and is therefore deemed "Mukse," something that one may not handle on Shabbat. Several authorities, including the Ben Ish Hai (Rav Yosef Haim of Baghdad, 1833-1909), Rav Haim Palachi (Turkey, 1788-1869) and Hacham Ovadia Yosef, have indeed ruled that it is forbidden to handle Masa on Erev Pesah when it occurs on Shabbat.

It should be noted, however, that this prohibition applies only to "Shemura Masa" – Masa made from grain that had been carefully protected from water from the time it was harvested. Shemura Masa, which is what we use at the Seder, is particularly costly, and one therefore generally reserves it specifically for the Seder. Other Masa, however, which is less expensive, is often used on Erev Pesah to feed young children. As such, it serves a purpose even on Erev Pesah and may therefore be handled even when Erev Pesah falls on Shabbat.

If one must move Shemura Masa on Erev Pesah that falls on Shabbat, he should place an item that may be handled – such as some other food product – on top of the Masa. The Masa then becomes a "Basis Le'davar Ha'mutar" – a "base" for a permissible item – which Halacha allows one to move on Shabbat.

Summary: When Erev Pesah falls on Shabbat, it is forbidden to handle Shemura Masa on that Shabbat. Other Masa may be handled. If one must move Shemura Masa on such a Shabbat, he should place a permissible item on the Masa and then move the Masa.

Pesah – The Wine Used for Kadesh; The Special Kiddush Recited When the Seder is Held on Mosa'e Shabbat

It is preferable to use red wine, as opposed to white wine, for the four cups of wine at the Seder. The custom of the Sepharadim is to afford preference to red wine even over white wine that people deem superior. Furthermore, one should preferably use wine that is not "Mevushal," meaning, that had not been brought to a boil. Nevertheless, one who drinks "Mevushal" wine fulfills his obligation of the four cups.

One must drink four cups of wine even if this entails difficulty. The Talmud tells of some Rabbis who had to wrap their heads in bandages for seven weeks after the Seder because of the four cups of wine they drank, demonstrating that one must make an effort to fulfill this Misva even if he finds it difficult. Nevertheless, one need not – and indeed should not – drink wine if this would endanger his health, such as in the case of diabetics or those with other medical conditions that are exacerbated by the ingestion of wine. People who fall under this category should not risk their health for the purpose of drinking the four cups of wine at the Seder.

If a person had taken a vow (a "Neder" or "Shevu'a") to refrain from wine – such as a recovering alcoholic who uttered this kind of vow as part of his recovery process – must have the vow annulled ("Hatarat Nedarim") in order to be able to drink the four cups at the Seder.

According to Kabbalistic tradition, one must rinse the exterior and interior of the cup before each of the four times he drinks. Furthermore, one should add three drops of water into the wine before reciting the Beracha. A person should ensure not to add more water, as it may dilute the wine and undermine its Halachic status as "wine."

The cup should be at least the size of a "Revi'it," or 3.2 ounces, and one should preferably drink the entire cup. If one finds this difficult, he should drink at least the majority of the cup. Therefore, it is advisable to use a cup that is not much larger than 3.2 ounces, so that one will not have difficulty drinking the entire cup, or at least the majority of the cup. The wine should be drunk without any interruption. One who finds this difficult may sip the wine at his own pace, provided that he drinks the minimum required quantity within four minutes.

When the Seder is held on Mosa'e Shabbat, one recites a special Kiddush known by the acronym "Yaknehaz," which stands for "Yayin" (the Beracha over wine), "Kiddush" (the Beracha recited in honor of the holiday), "Ner" (the Beracha

recited over a candle), "Havdala" (the Beracha recited on every Mosa'e Shabbat) and "Zeman" (the Beracha of She'he'heyanu).

The Beracha over the candle – "Bore Me'ore Ha'esh" – must be recited over an existing flame, or a flame lit from an existing flame; it is forbidden to kindle a new fire on Yom Tov. (It is also forbidden to extinguish a flame on Yom Tov. Therefore, after candle lighting one should let the match extinguish on its own, or give it to a gentile.)

When reciting the Beracha of "Havdala" in this case, one must remember to conclude with the words "Ha'mavdil Ben Kodesh Le'kodesh," as opposed to the usual text of "Ha'mavdil Ben Kodesh Le'hol." Nevertheless, if one mistakenly recited "Ha'mavdil Ben Kodesh Le'hol," he has fulfilled his obligation and need not recite the Beracha again. Furthermore, one should ensure to pause after reciting the words "Ve'et Yom Ha'shevi'i Mi'sheshet Yeme Ha'ma'aseh Kidashta" before the words "Ve'hivdalda Ve'kidashta Et Amecha Yisrael." This applies as well in the paragraph of "Va'to'di'enu" which is added to the Arvit service when Mosa'e Shabbat coincides with Yom Tov.

If a person forgot to recite Havdala during Kiddush, and he remembers before he began the Maggid section of the Seder, he should immediately recite the Beracha of Havdala that he mistakenly omitted. If he remembered only after he began Maggid, then he recites the Beracha of Havdala together with the Beracha of "Ga'al Yisrael" recited over the second cup of wine.

If one forgot to recite the Beracha over the candle during Kiddush, then he recites it as soon as he remembers, even during the Maggid section, as one should not derive benefit from light before reciting this Beracha.