



When Erev

# PESACH

Is On Shabbos

FREQUENTLY ASKED QUESTIONS



**Authored by Rabbi Mordechai Farkash**  
BELLEVUE, WASHINGTON

**Written by Rabbi Yehuda Altein**

**Reviewed by Rabbi Yosef Shusterman**  
BEVERLY HILLS, CALIFORNIA

**Rabbi Baruch Hertz**  
CHICAGO, ILLINOIS

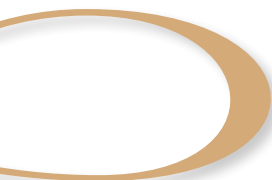
**Dayan Levi Yitzchok Raskin**  
LONDON, ENGLAND

**PESACH IS A UNIQUE OPPORTUNITY** to share the beauty of yom tov and the spirit of freedom with your community. However, it also presents a unique set of challenges. Organizing a public Seder while meeting all the halachic requirements is not always easy. If this is true every year, it is even more so when Erev Pesach falls on Shabbos, adding further halachic complexities.

In this article, we present a detailed schedule for this year's *kvius* and address some common questions. Keep in mind that the general guidelines provided here may not cover the specifics of your situation. In case of doubt, consult a *rav moreh horaah*.

Please see *The Compass Magazine Halachah Compendium* vol. 1, pp. 96–105 for answers to a wide variety of Pesach-related questions that often arise in a Chabad House setting.<sup>1</sup>

<sup>1</sup> The article can be downloaded from <https://video.merkos302.com/compass/pesach>.



# Erev Pesach on Shabbos: A DETAILED SCHEDULE



**THURSDAY (12 NISSAN):** *Taanis Bechoros* is kept today.<sup>2</sup>

**THURSDAY NIGHT (LEIL 13 NISSAN).** After *tzeis hakochavim*, perform *bedikas chametz*. Recite the *brachah* beforehand and the first *Kol Chamira* afterward, as usual.<sup>3</sup>

**FRIDAY (13 NISSAN), BEFORE CHATZOS:** Burn the remaining *chametz*, except for what will be eaten during the first two Shabbos meals.<sup>4</sup> Do not recite the second *Kol Chamira*,<sup>5</sup> but say the *Yehi Ratzon*.<sup>6</sup> If you did not burn your *chametz* before *chatzos*, burn it afterward, until Shabbos.<sup>7</sup>

**FRIDAY (13 NISSAN), UP UNTIL SHABBOS:** Prepare whatever you can for the Seder before Shabbos, including:

- *Kaarah* items: roast the *zeroa*, cook the eggs, grind the *maror*, and prepare the *charoses* and salt water.
- Set the tables and chairs.
- Keep a flame on (such as a *yahrtzeit licht* or gas burner) from which you will light candles and other flames on *motzoei Shabbos*.  
See Q. 8–13 for what to do if any of these things were not done before Shabbos.

**FRIDAY NIGHT (LEIL 14 NISSAN):** Eat *chametz* for Hamotzi; the rest of the meal should preferably be Pesach'dik. (More details below, Q. 1–2.)

**SHABBOS MORNING (14 NISSAN):** Daven early and quickly, so that the *chametz* can be eaten before the *zman*.<sup>8</sup> The *haftorah* for today is *Ve'arvah*. (According to *minhag Chabad*, this is unique to this *kvius*.<sup>9</sup>)

**SHABBOS MORNING (14 NISSAN), BEFORE THE FIFTH HOUR:** Make Kiddush and wash for Hamotzi. Be sure to finish eating *chametz* before the beginning of the fifth hour.

**SHABBOS MORNING (14 NISSAN), BEFORE THE SIXTH HOUR:** Dispose of any remaining *chametz*. (More details below, Q. 1, 3–4) Once you have finished, recite the second *Kol Chamira*.<sup>10</sup> If you did not say the *Yehi Ratzon* yesterday, say it now.<sup>11</sup> You may then continue your meal with Pesach'dike food.

**SHABBOS (14 NISSAN), UP UNTIL YOM TOV:** Learn material on the *Seder*—and relax! (See Q. 14 about starting the Seder on Shabbos afternoon.)

**SHABBOS (14 NISSAN), AFTER MINCHAH:** Say *Avadim Hayinu*, etc., as usual, as well as Seder Korban Pesach.

<sup>2</sup> *Alter Rebbe's Shulchan Aruch* 470:7.

<sup>3</sup> *Alter Rebbe's Shulchan Aruch* 444:1.

<sup>4</sup> *Alter Rebbe's Shulchan Aruch* 444:2. Technically, in a *kvius* like this, the *chametz* can be burned until Shabbos. The reason it is burned before *chatzos* is so that people will not mistakenly think it can be burned after *chatzos* in other years as well (*Alter Rebbe's Shulchan Aruch* 444:5). However, there is no need to burn it before the sixth hour.

<sup>5</sup> *Alter Rebbe's Shulchan Aruch* 444:6.

<sup>6</sup> This is based on *yomanim* describing the Rebbe's conduct in 5741.

<sup>7</sup> See fn. 4.

<sup>8</sup> *Alter Rebbe's Shulchan Aruch* 444:7.

<sup>9</sup> *Alter Rebbe's Shulchan Aruch* 430:3.

<sup>10</sup> *Alter Rebbe's Shulchan Aruch* 444:14.

<sup>11</sup> See *Nitei Gavriel: Erev Pesach Shechal B'Shabbos*, ch. 29 fn. 5.



➔ *The nighttime and morning meals require a delicate balance—eating chametz on the one hand and keeping things Pesach'dik on the other.*



## Chametz on Shabbos

### 1. PLEASE SHARE PRACTICAL GUIDELINES FOR EATING CHAMETZ THIS SHABBOS.

**A.** The nighttime and morning meals require a delicate balance—eating *chametz* on the one hand and keeping things Pesach'dik on the other. The basic halachos are the same as every year: no *chametz* may be consumed from the beginning of the fifth hour, and it must be destroyed before the beginning of the sixth hour. Here is an ideal system:

Set the table with a disposable tablecloth. Don't place your candlesticks on the tablecloth you will need to remove. Instead, place them on a side surface in the room where you will be making Kiddush on Friday night.

Prepare challah rolls for each participant or, better yet, Hamotzi pitas, which produce fewer crumbs. You can also prepare plastic sandwich or Ziploc bags to hold the bread while eating. Another option is to eat over napkins or pre-cut

paper towels.

After Kiddush, wash for bread and make *lechem mishneh*. Each person must eat slightly over a *kebeitzah* of bread<sup>12</sup> (about 2.1 oz. or 60 g). By day, make sure to finish eating *chametz* before the *zman*. Try to finish all the *chametz* and to minimize crumbs.

Once you've finished eating the *chametz*, shake out any crumbs from the tablecloth and bags into the toilet. Sweep the area with a *chametz'dike* broom, pour the crumbs into the toilet, and flush, or wash them down the bathroom sink. Store the tablecloth, bags, and broom with the sold *chametz*. Alternatively, if there is an *eiruv*, place the tablecloth, bags, and swept-up crumbs into the garbage and dispose of the garbage bag outside your property. All this must be completed before the sixth hour.

If, after cleaning as best as you can, some crumbs remain, they are *batel* and are of no consequence. Also, there is no need to intentionally leave over some crumbs to flush.

After getting rid of the *chametz*, recite the second *Kol Chamira*.<sup>13</sup> Rinse your mouth,<sup>14</sup> wash your hands, and continue your meal with Pesach'dike food. It is best to use disposable dishes that will be thrown out after the meal. This way, even if there are still some crumbs around, they will not contaminate the Pesach'dike dishes.

<sup>12</sup> *Alter Rebbe's Shulchan Aruch* 274:6.

<sup>13</sup> *Alter Rebbe's Shulchan Aruch* 444:14.

<sup>14</sup> If you know it won't make you bleed, it is a good idea to floss your teeth with pre-cut dental floss or floss picks. Dispose or store the used floss along with the tablecloth and bags.

## 2. MAY I MAKE KIDDUSH IN THE DINING ROOM, EAT CHAMETZ IN THE HALLWAY OR PORCH, AND THEN GO BACK TO THE DINING ROOM TO FINISH THE MEAL?

**A.** The potential issue with this method is that Kiddush must be *b'makom seudah*—in the same place as (the beginning of) the meal. However, if both locations are within the same house and you had in mind when making Kiddush to switch rooms, you may do so.<sup>15</sup> Although less preferable, you may also move to a porch or yard for Hamotzi—as long as you can still see the place where you made Kiddush, even through a window.<sup>16</sup>

Alternatively, all participants can drink a *revi'is* of wine or grape juice after Kiddush in place of the *seudah*<sup>17</sup> and then go elsewhere for Hamotzi. Another option is to make Kiddush and Hamotzi in the other area and then relocate for the Pesach'dike meal.

Where should you bentsh? If you cannot see the spot where you ate Hamotzi from your current location, go back to where you ate Hamotzi. Better yet, bentsh right after you finish eating Hamotzi, wait a few minutes (to create a *hes-ech hadaas*), and then eat the Pesach'dike meal in the other location.

## 3. I WASN'T ABLE TO FINISH ALL THE CHAMETZ DURING THE DAYTIME MEAL. WHAT SHOULD I DO WITH THE LEFTOVERS?

**A.** If there is an *eiruv*, dispose of all leftover *chametz* and *chametz'dike* food in a public garbage site outside your property. Otherwise, flush it down the toilet. (Break it into small pieces to prevent clogs.) If you are left with a large quantity of *chametz* that cannot be flushed, give it to a non-Jew as a sincere gift.<sup>18</sup> If this is not feasible, render it inedible by pouring bleach over it. If the streets in your city are a *karmelis*, you may also give it to a non-Jew to dispose of in a public garbage site. All the above must be completed before the beginning of the sixth hour.

If none of these options are available, cover the *chametz* until the first days of yom tov are over, and then destroy it.<sup>19</sup>

## 4. WHAT SHOULD I DO WITH THE CHAMETZ'DIKE DISHES USED DURING THE SHABBOS MEALS?

**A.** Dispose of any *chametz* stuck to the dishes as described above. Then, before the sixth hour, store them with the rest of your sold *chametz'dike* utensils. However, it is best to use

15 *Alter Rebbe's Shulchan Aruch* 273:2.

16 *Alter Rebbe's Shulchan Aruch* 273:2.

17 *Alter Rebbe's Shulchan Aruch* 273:7.

18 *Alter Rebbe's Shulchan Aruch* 444:9–10. See Q. 6 and fn. 25.

19 *Alter Rebbe's Shulchan Aruch* 444:11.

disposable dishes for these meals.

Once the sixth hour begins, all *chametz* and *chametz'dik* utensils become *muktzah*.<sup>20</sup>

## 5. MAY EGG MATZAH BE EATEN ON SHABBOS? IS IT HAMOTZI OR MEZONOS?

**A.** Egg matzah should not be eaten from the beginning of the fifth hour.<sup>21</sup> If eating it beforehand, make a Mezonos, unless eating the quantity of a *kvius seudah*.<sup>22</sup>

## 6. A BALEBOS APPROACHED ME FRIDAY NIGHT, TELLING ME THAT HE FORGOT TO SELL HIS CHAMETZ BEFORE SHABBOS. WHAT SHOULD I ADVISE HIM?

**A.** He should give his *chametz* as a sincere gift to a non-Jew, preferably a friend whom he can safely assume will choose to return it after Pesach.<sup>23</sup> Giving it as a gift to another Jew to be included in his sale is ineffective.

The non-Jew should acquire the *chametz* by lifting it or by carrying it to his property.<sup>24</sup> Although he will transport it through the street to his home, this does not present an issue of *amirah l'nochri*. Since the streets of most cities have the status of a *karmelis*, you may instruct a non-Jew to perform a rabbinic *melachah* for the sake of a mitzvah.<sup>25</sup> Even if the non-Jew chooses to drive instead of walk, it is of no consequence, as he is doing this for his convenience.

If the *balebos* has too much *chametz* for the non-Jew to lift or carry, he should transfer ownership by giving him the key to the room where the *chametz* is stored.<sup>26</sup>

However, all the above might not be necessary. Rabbonim generally include a clause in the *shtar mechiras chametz* that covers those who usually sell their *chametz* but failed to do so this year. (This is based on the principle that *zachin l'adam shelo befanav*.) While this does not replace the obligation to sell one's *chametz*, it can be relied upon in such a case.<sup>27</sup>

## 7. I FORGOT TO BURN MY CHAMETZ BEFORE SHABBOS. WHAT SHOULD I DO?

**A.** Follow the guidelines in Q. 3.

20 *Alter Rebbe's Shulchan Aruch* 444:13.

21 *Alter Rebbe's Shulchan Aruch* 444:3.

22 See *Seder Birchas Hanehenin* 2:1–4 for the parameters of *kvius seudah*.

23 *Alter Rebbe's Shulchan Aruch* 448:16.

24 *Alter Rebbe's Shulchan Aruch* 448:16.

25 See *Alter Rebbe's Shulchan Aruch* 444:10. Some say you may give the *chametz* to a non-Jew even if he will carry it through a *reshus harabim* (*Shemiras Shabbos Kehilchasah* [new ed.], ch. 30 fn. 134, quoting Rav Shlomo Zalman Auerbach based on the Alter Rebbe).

26 *Alter Rebbe's Shulchan Aruch* 448:16.

27 See *Piskei Teshuvos*, ch. 444 fn. 109. *Agurah Be'ahalcha* (from the author of this article) 2:21.



## The Seder

### 8. WHAT MAY I DO ON SHABBOS TO PREPARE FOR THE SEDER?

**A.** As a rule, you may not prepare on Shabbos for yom tov, even if no *melachah* is involved.<sup>28</sup> Therefore, anything that can be prepared before Shabbos should be done in advance.

What about preparations that cannot be done before Shabbos? When it comes to a public Seder, there is room for leniency: you may ask a non-Jew to do those preparations on Shabbos, provided they do not involve *melachah*.<sup>29</sup>

Examples: You may directly ask a non-Jew to clean the room, set up tables and chairs, lay out tablecloths, and remove food from the fridge. However, you may not ask a non-Jew to turn on a flame or cook or warm up food. Instead, wait until after *tzeis hakochavim*. You may ask a non-Jew to sweep the floor but not to mop or vacuum.

If a non-Jew warms up food or performs another *melachah* on Shabbos on your behalf, you must instruct him to stop.<sup>30</sup>

If the room will be used while it is still Shabbos, you may

28 *Alter Rebbe's Shulchan Aruch* 254:10. Ibid. 503:3. Ibid. 514:15.

29 *Horaah* of Rabbi Yitzchak Hendel z"l to shluchim, cited in *Mamleches Kohanim* p. 31—based on the *Pri Megadim* cited in *Minchas Yom Tov* 101:8.

30 See *Alter Rebbe's Shulchan Aruch* 252:10.

do non-*melachah* preparations yourself. For example, you may clean a room that people will use or pass through later that day. Likewise, you may set up the tables and chairs if guests will be arriving while it is still Shabbos (see Q. 14).

### 9. ON SHABBOS, I INSTRUCTED A NON-JEW TO CLEAN THE FLOOR FOR THE SEDER. THEY CHOSE TO VACUUM INSTEAD OF JUST SWEEP. DO I NEED TO STOP THEM?

**A.** This *heter* would apply if the job could realistically be done with a broom. Even so, it is not recommended. However, if it is not in the public eye, you do not need to stop them.<sup>31</sup> It is, however, permitted to have a non-Jew wash dishes using hot water.<sup>32</sup>

Sometimes the facilities become soiled to the degree that they are offensive to *kavod habriyos*. In such a case, you may instruct a non-Jew to make the facility respectable, even if this will involve a *melachah*.<sup>33</sup>

### 10. FROM WHAT POINT MAY I PREPARE FOR THE SEDER MYSELF?

**A.** From *tzeis hakochavim*.<sup>34</sup> Before doing activities that

31 See *Alter Rebbe's Shulchan Oruch* 276:9. The concern is that less-educated people will learn to use the services of non-Jews on Shabbos indiscriminately. See *Nesivim B'Sdeh HaShlichus*, vol. 3, p. 25, fn.16.

32 See the sources cited in the previous fn.

33 See *Bein Yisroel L'Nachri*, *Orach Chaim* 15:19 and fn. 23\*.

34 See *Biur Halachah* beg. of §503, quoting the *Pri Megadim*. This refers to the time given in calendars for when Shabbos ends, typically 10–15 minutes after *tzeis hakochavim*.

are permitted on yom tov but forbidden on Shabbos (such as cooking), say “*Boruch hamavdil bein kodesh l’kodesh*.”<sup>35</sup>

### 11. WHAT IS THE PREFERRED WAY TO COOK OR WARM UP FOOD FOR THE SEDER ON MOTZOEI SHABBOS?

**A.** The best option is to use a pre-existing flame, such as an oven or stove that was turned on before Shabbos. You can also light Sternos with a match kindled from a pre-existing flame. If no flame was kept on from before Shabbos, you may ask a non-Jew to turn on the flames, provided it is after *tzeis hakochavim*.<sup>36</sup>

### 12. MAY I ASK A NON-JEW ON MOTZOEI SHABBOS TO TURN ON AN OVEN WITH COMPUTERIZED BUTTONS, OR TO PLUG IN A HOT PLATE OR ELECTRIC BURNER?

**A.** A rov should be consulted.

### 13. I FORGOT TO PREPARE ONE OF THE ITEMS FOR THE KAARAH. MAY I ASK A NON-JEW TO PREPARE IT ON SHABBOS?

**A.** Non-*melachah* preparations may be done by a non-Jew (see Q. 8). However, for activities that involve *melachah*—such as cooking eggs, grinding *maror*, roasting the *zeroa*, and crushing *charoses*—one must wait until yom tov. Also wait for yom tov to prepare salt water.

If roasting the *zeroa* on yom tov, be sure to eat a small amount of it the next day. This way, the roasting is considered *meleches ochel nefesh*. However, do not eat it during the Seder.<sup>37</sup>

35 *Piskei Teshuvos*, ch. 503 fn. 2.

36 This *heter* is limited to *melachos* of *ochel nefesh* and lighting candles. See *Alter Rebbe’s Shulchan Aruch* 307:12. See also *Shu”t Maharsham* 4:143.

37 *Alter Rebbe’s Shulchan*


### 14. MAY I BEGIN THE SEDER WHILE IT IS STILL SHABBOS?

**A.** All four cups of wine, including Kadesh, must be consumed at night. The yom tov candles, which are lit before the Seder, can also only be lit at night. Therefore, the actual Seder must begin after *tzeis hakochavim*.<sup>38</sup> However, you may serve dishes such as fish, chicken, and salad beforehand, up until *shekiah*.<sup>39</sup>

Do not serve matzah, as matzah may not be eaten on Erev Pesach.<sup>40</sup> Furthermore, when Erev Pesach is on Shabbos, matzah is *muktzah*.<sup>41</sup> Additionally, avoid serving lettuce, horseradish, apples, pears, and walnuts.<sup>42</sup>

Do not make Kiddush for the guests first. Also, tell them not to overeat so they will have an appetite for the matzah.<sup>43</sup> At *shekiah*, they should stop eating until *tzeis hakochavim*.<sup>44</sup>

Between *shekiah* and *tzeis hakochavim*, you may recite or sing non-essential parts of the Haggadah, such as the Four Sons and Dayeinu. You may also daven Maariv at that time, including Vatodienu.<sup>45</sup>

*For more on starting the Seder early, see The Compass Magazine Halachah Compendium vol. 1, pp. 99–100.*<sup>46</sup> 

*Aruch* 473:21.

38 *Alter Rebbe’s Shulchan Aruch* 472:2. This refers to the time given in calendars for when Shabbos ends, typically 10–15 minutes after *tzeis hakochavim*.

39 See *Alter Rebbe’s Shulchan Aruch* 271:9 and 444:3.

40 *Alter Rebbe’s Shulchan Aruch* 444:2. *Ibid.* 471:4.

41 *Pri Megadim* 444:1 (*Eshel Avraham*). See *Shemiras Shabbos Kehilchasah* [new ed.], ch. 20 fn. 78.

42 See the Rebbe’s Haggadah s.v. *Shulchan Orech*.

43 *Alter Rebbe’s Shulchan Aruch* 471:1–2.

44 *Alter Rebbe’s Shulchan Aruch* 271:9 and 299:1.

45 See *Agurah Be’ahalcha* 2:14.

46 The article can be downloaded from <https://video.merkos302.com/compass/pesach>.



**You may directly ask a non-Jew to clean the room, set up tables and chairs, lay out tablecloths, and remove food from the fridge. However, you may not ask a non-Jew to turn on a flame or cook or warm up food.**