

GREATER PHOENIX
VAAD HAKASHRUTH KN

The Central Agency For The Advancement and Compliance of Dietary Laws

ועד הכשרות

Pesach 5781

Frequently Asked Questions

This year, 2021 / 5781, Pesach begins on a Saturday night. This creates a whole slew of questions, some more obvious than others. When do we prepare the Seder? When do we burn the Chametz?

Here is a primer, handling some of the issues which arise¹. Please contact Rabbi Isaacs or Rabbi Twerski with any questions at info@kosherphoenix.org.

All times (*zmanim*) in this guide apply to Phoenix in 2021.

1. *What are the important times to keep in mind for Pesach 5781?*

- Bedikas Chametz: the Search for Chametz is done on **Thursday, March 25th**, at 7:11 PM or later (ArtScroll siddur P. 654). Followed by the Nullification of Chametz.
- Burn chametz before: 11:30 AM on **Friday, March 26th** (if you missed this time, it can be done anytime before Shabbos)
- Erev Pesach is on **Shabbos, March 27th**.
 - Finish eating chametz before 10:28* AM
 - Finish disposing of any remaining chametz and say the Nullification of Chametz (ArtScroll siddur P. 654) before 11:30* AM
- The first Seder is **Motzei Shabbos**, Saturday night
 - Tzeit Hakochovim/nightfall/Candle lighting/Earliest Kiddush: 7:23 PM
 - Halachic Midnight 12:33 AM

* There are more stringent opinions that one should finish eating chametz by 10:05 AM and disposing of chametz by 11:20 AM

2. *When is the Fast of the Firstborn?*

Ordinarily:

¹ This guide is based on the Pesach 5781 FAQ of Rabbi Mordechai Torczyner and we thank him for his permission to modify his version. The conclusions reached here are based on Shulchan Aruch and standard commentaries, as well as Rabbi Shimon Eider, *Halachos of Pesach* pp. 359-396; Rabbi J. David Bleich, *Halachos of Erev Pesach Which Occurs on Shabbos* (2001); Rabbi Nochum Gold, *Erev Pesach that Falls on Shabbos* (2001); comments by Rabbi Hershel Schachter in a video shiur to the RCA on March 1, 2021, and several other sources.

The Fast of the Firstborn, *Ta'anis Bechoros*, is usually on the day before Pesach, commemorating the fact that they were saved from the plague of the first-born in Egypt.

This year's problem:

Erev Pesach is on Shabbos, and it is prohibited to fast on Shabbos. We do not move this fast to Friday, either, since fasting would cause people to enter Shabbos in discomfort.

Solution:

The fast is moved up to the Thursday before Pesach, March 25. The siyum which people usually attend to exempt themselves from this fast will be held on that morning, Thursday, March 25, after the conclusion of Shacharis. BJC will offer the option of attending the siyum via Zoom using [the link that is used to access](#) regular services.

3. *When does the rabbi make the transaction to sell the Chametz?*

Ordinarily:

Chametz is sold with a sale which takes effect on the morning before Pesach.

This year's problem:

We cannot sell our Chametz in the normal manner since we don't arrange sales on Shabbos.

If we were to sell our Chametz on Friday, we would run into a different problem – if we were to then eat Chametz on Shabbos, we could not add leftover Chametz and utensils to the area containing the pre-sold Chametz.

Solution:

The sale will be transacted before Shabbos, stipulating that the sale will include Chametz that is in the designated locations as of Shabbos morning, at a time right before ownership of Chametz becomes prohibited – and the sale will take effect at that time.

4. *When do we search for Chametz?*

Ordinarily:

We search for Chametz on the night before Pesach.

This year's problem:

We cannot conduct the search on Friday night, since the search involves moving a light from room to room in conducting the search.

We cannot conduct the search on Friday; the sages interpreted biblical verses to indicate that the search should be via candlelight, which is most effective at night.

The solution:

- We search on Thursday night, March 25th, when the stars emerge, at 7:11 PM in Phoenix.
- Before searching we recite the blessing of “Al Biur Chametz,” and when we finish the search, we recite “Kol Chamira;” these may be found in the Artscroll Siddur on pg. 654-5. The blessing marks the beginning of our destruction of Chametz; the “Kol Chamira” paragraph (the first one printed in the Siddur) annuls our ownership of any Chametz which has escaped our notice during the search.

5. *When do we burn Chametz?*

Ordinarily:

We burn our Chametz on the day before Pesach, before the sixth daylight hour.

This year's problem:

We cannot burn Chametz on Shabbos.

Technically, one may destroy Chametz by other means, even on Shabbos, but there is a need to preserve the practice of burning Chametz.

The solution:

- We burn our Chametz on Friday, March 26th, before 11:30 AM. We do not recite any blessing or, this year, any declaration, at that time.

- On Shabbos, after we finish eating Chametz, we dispose of the remaining Chametz in the manner recorded below and recite the nullification then.

6. *When do we say “Kol Chamira,” annulling our ownership of Chametz?*

Ordinarily:

In an ordinary year, we recite one version of the “Kol Chamira” paragraph when searching for Chametz at night, and a second version when burning the Chametz on the next morning. (Both versions may be found in the Artscroll Siddur, page 654-5.) The language we use at night allows us to save some Chametz to use at breakfast. The language we use when we burn the Chametz states that we annul our ownership of **all** Chametz.

This year’s problem:

We cannot recite the second version of “Kol Chamira” when burning our Chametz, because we are keeping some Chametz for use on Shabbos.

The solution:

We do not recite “Kol Chamira” when burning our Chametz on Friday. We recite the first version when we search for Chametz, on Thursday night. We recite the second version of “Kol Chamira” on Shabbos morning, before the sixth daylight hour, 11:30 AM in Phoenix, after having disposed of Chametz as described in Section 8 below.

7. *How do we make Hamotzi on Shabbos, March 27th? Do we eat other Chametz?*

Ordinarily:

We make Hamotzei on Challah which is Chametz. On other years, once we kasher the house for Pesach, we normally don’t eat much Chametz in the house and we certainly don’t heat it up in the Kosher for Pesach appliances.

This year’s problem:

Our homes and kitchens are already Kosher for Passover. We cannot use matza for Hamotzei since it is prohibited to eat matza on Erev Pesach (see below).

The solution:

The most practical and optimal solution is to eat Kosher for Passover food for all Shabbos meals, on a Pesach table, with Pesach utensils etc. [Pro tip: Since one may not clean the dishes on Shabbos in preparation for Yom Tov, use as many disposable items as possible.] Regarding making Hamotzei [for the Friday night and Shabbos morning seudahs; for Seudah Shelishit, see below], one may:

- Use Egg Matzah for Hamotzi (since one may not fulfill the mitzvah of Matzah at the Seder with Egg Matzah, it may be eaten on Erev Pesach).
- Use challah, but go outside to make Kiddush and Hamotzi [with intention to continue eating inside] and, after eating the challah and brushing crumbs off of one's clothing, return inside to finish the meal. Birkat Hamazon (bentching) is recited after returning outside.
- Use challah inside, with a separate disposal tablecloth that is removed, and clothing brushed off, before continuing the meal.

If you want to eat chametz food for the seudah itself as well, see the footnote².

8. *What do we do with Chametz which remains after the Shabbos meals?*

The Chametz which remains may be disposed of in one of four ways, before the sixth daylight hour (11:31 AM Phoenix time):

1. Allow someone who is not Jewish to remove it for himself.
2. Flush very small quantities (to avoid plumbing issues) down the toilet.
(Some avoid this, because it is degrading to food.)
3. Dispose of Chametz in a trash can or bag, declaring the can or bag "ownerless," **and** leaving it outside the property, **and** avoiding it during Pesach.
4. Put larger amounts into the area in which we store the Chametz we are selling.

Please note that the options for disposal also apply to utensils used with Chametz. We clean/wash out our mouths and dental apparatus in the same way we do every year [keeping in mind the laws of Shabbos that apply to oral hygiene, e.g., one whose gums bleed when flossed should not use dental floss].

We then recite the "Kol Chamira" paragraph, as explained above in Section 5.

9. *When do we prepare the Seder foods like salt water, charoses, etc.?*

This year's problem: Since on Shabbos one may not prepare anything for Yom Tov, when is the Seder plate and the rest of the Seder foods prepared and setup?

² Utensils:

Utensils which are used with Chametz **may not** be washed on Shabbos, unless there is no other way to remove Chametz. This is because rinsing the utensils of Chametz would be an act of preparation for Pesach, and one may not prepare for Pesach during this Shabbos.

Therefore, one should use disposable utensils, and dispose of them in the manner described below.

The table:

One who is eating Chametz should eat at a table which will not be used for food on Pesach. The standards for cleaning a surface which **will not** come into contact with food on Pesach are relatively lax; one need only clean off all visible Chametz, and the job is done.

Alternatively, prepare the table for Pesach before Shabbos and cover it with a disposable plastic cover. After the meal, dispose of the tablecloth in the manner described in Section 8 below. (If you usually light Shabbos candles on the table, remember to place the candlesticks somewhere other than the table before lighting.)

Food:

To avoid contaminating Kosher for Passover kitchen and heating appliances, the chametz food should be eaten cold.

Solution: It is best to prepare everything for the Seder night before Shabbos. Whatever one was unable to complete before Shabbos or whatever cannot be done beforehand should be done after 7:23 PM Saturday night after Shabbos is over.

Examples:

- The lettuce should be checked for bugs before Shabbos
- The shank bone and egg should be roasted before Shabbos
- The horseradish should be ground before Shabbos
- The charoses ingredients should be prepared before Shabbos, but they can be combined and mixed normally on Yom Tov.
- Salt water should be prepared before Shabbos
- Lighting: timers and “Shabbos clocks” should be set before Shabbos to ensure that the lights will be on according to a schedule that accommodates the Seder
- Warming up food: One must wait until after Shabbos is over, 7:23 PM Saturday night, and recitation of *Hamavdil bein kodesh la’kodesh*, before beginning to warm up or otherwise prepare food for the Seder or seudah.
- Setting the table: If one has a separate table available for the Seder that won’t be needed on Shabbos, it can be set before Shabbos. Otherwise, setting the table must wait until after Shabbos is over and recitation of *Hamavdil bein kodesh la’kodesh*, as above regarding warming up food.
- Lighting Yom Tov candles: a yahrzeit candle should be lit on Friday evening when lighting Shabbos candles so a flame will be available to light the Yom Tov candles. A second Yahrzeit candle is prepared to light on Saturday night as well. In addition, some prepare before Shabbos a double-wicked candle for Havdalah, a Yaknehaz Candle³ (יקנהז) as well. See parts 12 and 13 below.

10. *When do we eat Seudah Shlishit (the third Shabbos meal)?*

The problem:

We face competing mandates governing our Shabbos meals:

³ While on a year-round Motzai Shabbos one can extinguish the candle used for Havdalah, this is not permitted when the evening coincides with Yom Tov. Rather than picking up two of the candles already lit for Yom Tov when the blessing for fire is recited as part of a modified Havdalah, and holding them so that their wicks are interlaced, it is easier to use a special two-wick candle. This special candle is called a Yaknehaz Candle and can be made by combining the wicks of two tea-lights into one tea-light after slightly expanding its opening.

- A. On one hand, many authorities rule that the third meal of Shabbos must be bread-based, like the first two meals.
- B. On the other hand, the third meal is ideally eaten on Shabbos afternoon, at which time Chametz is forbidden!

Why not simply eat Matzah for the third meal? Because we do not eat Matzah on the day before Pesach, as mentioned above, to increase our anticipation for Matzah at the Seder.

Solutions:

1. Daven Shacharis early, and then eat lunch (as above, with Egg Matzah or Challah) early – finishing before 10:28 AM⁴. During the afternoon (after 1:05 PM), ideally after davening minchah, eat a third meal without making Hamotzei on any type of matzah or challah. The menu could consist of meat, fish, fruit, and the like – matzah balls would be OK as well. It is important to be careful not to eat this third meal so close to Pesach that it diminishes one's Seder appetite.
2. The first solution does not satisfy the view that the third meal must be bread-based. Those who wish to satisfy this view should split their early lunch into two parts by bentching, then taking a twenty-minute break. They then wash again for a "second" meal, make another Hamotzei, and continue eating, while completing both meals before 10:28 AM⁵. Of course, this solution will not satisfy the view that the third meal should be after minchah, or at least after 1:05 PM⁶.

11. *May we make any preparations on Shabbos for the Seder?*

One may not prepare on Shabbos for events occurring after Shabbos. One may nap with the intent that this will help him at the Seder, though, because that is a normal part of Shabbos activity. One should not declare that the purpose of the nap is to prepare for that night.

After Shabbos is over, one may prepare for the Seder.

Before beginning the preparations, one should recite the Maariv prayer, or recite this abbreviated version of Havdalah, in Hebrew or English: *Baruch haMavdil*

⁴ See note above that some follow a stricter time.

⁵ See note above that some follow a stricter time.

⁶ A minority opinion recommends having the first seduah as specified in solution 1 above, then eating another meal during the afternoon (after 1:05 PM), ideally after davening minchah, after washing on egg matzah.

Bein Kodesh leKodesh (Blessed is the One who distinguishes between one type of sanctity and another).

The full Havdalah is recited during the Seder, as will be described in Section 13 below.

12. *How does one light candles for Pesach night?*

When Yom Tov begins on a Saturday night, we wait to light candles until 7:23 PM after Shabbos is over. Even then, we light from an existing flame: We light a 24-hour candle before Shabbos, which we then use as the fuel for the Yom Tov candles. We also light a second 24-hour candle on the first day of Yom Tov, and use that candle as the fuel to light candles on the second night of Yom Tov, after the first day has ended.

13. *How does one make Havdalah on Pesach night?*

Havdalah is recited as part of Kiddush at the Seder, before the “Shehechyanu” blessing. The Yom Tov candles are used for the Havdalah candle.

Some people remove two Yom Tov candles from the candlesticks and place them side-by-side, to simulate a multi-wicked Havdalah candle. Others simply leave the candles in the candlesticks. As noted above, some prepare a Yaknahaz candle. People should follow their normal custom.

14. *When was the last time Erev Pesach fell on Shabbos? When will it occur again?*

Last time Erev Pesach was Shabbos: 2008

Next times: 2025, then 2045!