



בית הוראה Halacha Hotline

of the Five Towns and Far Rockaway Community

Under the Leadership of HaRav Binyomin Forst, שליט"א

PRACTICAL HALACHA

Erev Pesach that Falls on Shabbos (5781/2021)

This year (5781/2021), Erev Pesach falls out on Shabbos. As a result, there are numerous differences regarding the *halachos* relative to Erev Pesach between this year and other years. While an in depth discussion of each of the differences is beyond the scope of this article, we will include a comprehensive presentation of these differences, and supply sources for those who wish to research further a particular matter.¹

1) This year, the *Shabbos Hagadol Derashah* is not delivered on *Shabbos Hagadol* (on Erev Pesach), but on the prior Shabbos (*Parashas Vayikra*).²

The common practice is for the *Bechoros*³ to fast on Thursday, two days before Erev Pesach (**but see note**).⁴ Accordingly, the *Siyum Bechoros*⁵ is also on Thursday.

2) We perform *Bedikas Chametz*⁶ on Thursday evening, after *tzeis hakochavim* (nightfall).⁷ Prior to the *bedikah* one recites the regular *b'rachah* of *al bi'ur chametz*, and following the *bedikah* one recites the first *kol chamira*. One may leave over *chametz* to eat at the meals on Friday, Friday night, and Shabbos morning (until the *sof z'man achilas chametz*).⁸ (We will discuss these meals in greater depth in #7–11.)

¹ For further study, see the following *sefarim*: *Dinim Uminhagim – Purim Meshulash V'Erev Pesach Shechal Lihyos B'Shabbos* (Rav Sternbuch); *Koveitz Hilchos Erev Pesach Shechal Lihyos B'Shabbos* (Rav Harfenus); *Hilchos Chag B'Chag – Purim Meshulash V'Erev Pesach Shechal Lihyos B'Shabbos* (Rav Karp); *Sefer Aliba D'Hilchasa – Hilchos Pesach/Erev Pesach Shechal Lihyos B'Shabbos* (Rav Moshe Dov Stein).

² *Mishnah Berurah* 429:2.

³ Firstborn males.

⁴ *Shulchan Aruch Orach Chaim* 470:2 with *Rema* and *M.B.* #6. *Sephardim* should consult with their Rav for guidance on this matter.

⁵ Which if a *bechor* attends exempts him from fasting.

⁶ Searching for *chametz*.

⁷ *S.A. O.C.* 444:1.

⁸ *S.A. ibid.*; *Bi'ur Halacha* (ad loc.) s.v. *Umshayrin*. *Sof z'man achilas chametz* is the time after which no *chametz* may be eaten on Erev Pesach, and is at the conclusion of four proportional hours into the day. One proportional hour is calculated by dividing the hours of daytime into twelve equal portions. There is a dispute among the *Poskim* (*halachic*

3) We perform *bi'ur chametz*⁹ (preferably through burning) on Friday morning before *sof z'man bi'ur chametz* (see note).¹⁰ Following the *bi'ur*, it is not necessary to recite the second *kol chamira*, since we must recite it on Shabbos morning when we destroy the leftover *chametz* (by flushing it down the toilet) from the Friday afternoon, Friday night, and Shabbos morning meals (see note).¹¹

If one did not perform the *bi'ur* before *sof z'man bi'ur chametz* on Friday, one may still perform it until Shabbos begins.¹² If one did not perform *bi'ur chametz* before Shabbos, one should do *bi'ur* on Shabbos by flushing the *chametz* down the toilet.¹³ (We will discuss this aspect in greater depth in #8–12.)

As mentioned above, one may leave over *chametz* to eat at the meals on the rest of Friday, Friday night, and Shabbos morning (until the *sof z'man achilas chametz*).¹⁴ (We will discuss this aspect in greater depth in #8-12.)

4) This year, the Rabbanim do *mechiras chametz*¹⁵ on Friday morning before *sof z'man bi'ur chametz*.¹⁶ Those who are stringent other years do *mechiras chametz* on the 13th of *Nisan* (the day before Erev Pesach),¹⁷ should do *mechirah* this year on the 12th of *Nisan* (Thursday), the day before the standard *mechirah* this year.

5) It is forbidden to make preparations for the *Pesach Seder* during Shabbos Erev Pesach, so one must make all the preparations for the *Seder* either before Shabbos begins or after Shabbos ends. Before making any preparations on *Motz'ei Shabbos*, one must wait until after *tzeis hakochavim*

authorities) whether daytime for this purpose is defined as beginning at *alos hashachar* (daybreak) and ending at *tzeis hakochavim* (nightfall – when three medium stars are visible) (*Magen Avraham*), or as beginning at *haneitz hachamah* (sunrise) and ending at *sh'kiah* (sunset) (*GR" A*). See *M.B.* 233:4. **(This year – 5781/2021, in the Five Towns/Far Rockaway vicinity, *sof z'man achilas chametz* according to the opinion of the *GR" A* is at approximately 10:55 AM, and according to the opinion of the *Magen Avraham* is at approximately 10:31 AM – if calculating with *alos hashachar* as 72 minutes before *haneitz hachamah* and *tzeis hakochavim* as 72 minutes after *sh'kiah*; and approximately at 10:14 – if calculating with dawn to be when the sun is 16.1 degrees below the horizon and nightfall to be when the sun is 8.5 degrees below the horizon.)** The *Mishnah Berurah* (443:8) writes that with regard to *achilas chametz* one should *l'chatchilah* (initially/preferably) follow the opinion of the *Magen Avraham*.

⁹ Destroying the *chametz*.

¹⁰ *S.A.* *O.C.* 444:2; *M.B.* 444:9. *Sof z'man bi'ur chametz* is the time before which all *chametz* must be destroyed, sold, or disposed of, and is at the conclusion of five proportional hours into the day (as defined in note 8). This year (5781/2021), we burn our *chametz* before *sof z'man bi'ur chametz* on Friday morning, and dispose of any remaining *chametz* (usually by flushing it down the toilet) before *sof z'man bi'ur chametz* on Shabbos morning. **(This year – 5781/2021, in the Five Towns/Far Rockaway vicinity, *sof z'man bi'ur chametz* on Friday according to the opinion of the *GR" A* is at approximately 11:56 AM; and according to the opinion of the *Magen Avraham* is at approximately 11:45 AM (72 minutes) or approximately at 11:27 AM (16.1/8.5 degrees) – see note 8.)** [The *Mishnah Berurah* (443:8) writes that with regard to *achilas chametz* one should *l'chatchilah* (initially/preferably) follow the opinion of the *Magen Avraham*. Perhaps the same ruling applies to *bi'ur chametz*.]

¹¹ In fact, even were one to say the *kol chamira* on Friday one would be required to say it again on Shabbos since after saying the *kol chamira* one effectively re-acquires the *chametz* one plans to eat for those meals (*M.B.* 444:10,22). However, one who is not retaining any *chametz* for those meals and will thus not be destroying any *chametz* on Shabbos morning should say the second *kol chamira* when burning the *chametz* on Friday morning (*Sh"ut Yechaveh Da'as* volume 1:91 #11); see also *M.B.* 444:22.

¹² *Chok L'Yisrael*.

¹³ See *M.B.* 444:21.

¹⁴ *S.A.* 444:1; *Bi'ur Halacha* (ad loc.) s.v. *Umshayrin*.

¹⁵ Selling of the *chametz* to a non-Jew.

¹⁶ *Chok L'Yisrael* #11.

¹⁷ See *M.B.* 436:32.

and verbally end Shabbos – either by saying *Vatodi'einu in Yom Tov Ma'ariv Sh'moneh Esrei*, or by saying *Baruch Hamavdil Bein Kodesh L'kodesh*.¹⁸

Note: As on every year, one may not prepare on the first night of Pesach or first day of Yom Tov (*Motz'ei Shabbos* and Sunday day) for the second *Pesach Seder* (on Sunday night) or second day of Pesach. Accordingly, one must wait until *tzeis hakochavim* on Sunday evening before preparing for the second *Pesach Seder*.

If one did not finish all the preparations for the *Sedarim* (or for the other meals on Yom Tov) before Shabbos, many of the preparations that involve *melachos*¹⁹ (such as mixing the *charoses*) may be done on Yom Tov if one employs a *shinui*. (The particulars are beyond the scope of this article.)

If one roasts the *zero'a* (shank bone) and the egg for the Seder plate before Shabbos Erev Pesach, there is no need to eat them on Yom Tov. However, if one roasts the zero'a on the first night of Yom Tov for use at the first *Seder*, one must eat it during the ensuing daytime (first day of Yom Tov) – since it may not be eaten at or after the *Seder*; one should then roast another *zero'a* on the second night for use at the second *Seder*, and then eat it during the ensuing daytime (the second day of Yom Tov). If one roasts the egg on the first night of Yom Tov for use at the first *Seder*, one must eat it anytime during the first day of Yom Tov (even at the *Seder* if one wishes); one should then roast another egg on the second night for use at the second *Seder*, and then eat it anytime during the second day (even at the *Seder* if one wishes).²⁰

6) One is permitted to take a nap on Shabbos Erev Pesach even if one's sole purpose is to be well-rested for *Seder*, so long as one does not verbalize one's intent in napping.²¹

7) As on every year, one may not eat *matzah* on Erev Pesach (**see note**).²² However, (if one's *minhag* is to eat *gebrogts*),²³ one may eat Pesach *kneidlech* (*matzah* balls)²⁴ until *teisha sha'os* (the end of the ninth proportional hour of the day).²⁵ There is a dispute amongst the *Poskim* (*halachic* authorities) whether one (who eats *gebrogts*) may eat *matzah*-meal cakes on Erev Pesach even before *teisha sha'os*.²⁶

¹⁸ Blessed is He Who separates between holy (Shabbos) and holy (Yom Tov).

¹⁹ Labors prohibited on Shabbos/Yom Tov.

²⁰ *M.B.* 473:32.

²¹ See *M.B.* 290:4 and *Aruch HaShulchan O.C.* 290:1.

²² *Rema O.C.* 471:2. The *Mishnah Berurah* (471:12) rules that the prohibition begins at *alos hashachar* (daybreak) on Erev Pesach. Other *Poskim* rule that the prohibition begins on the preceding night. See *Dirshu Mishnah Berurah* n.e. (ad loc. #7) for an analysis. Many have the custom to not eat *matzah* beginning from *Rosh Chodesh Nisan* (*M.B.* *ibid.*); yet others have the custom to not eat *matzah* beginning from thirty days before Pesach.

²³ Cooked and baked items made from Kosher for Pesach *matzah* or *matzah* meal.

²⁴ *M.B.* 471:20; 444:8 with *Sha'ar Hatziyun* #1. Cf. the opinion of the *GR"A* cited in *Sha'ar Hatziyun* (ad loc.); see also *Dirshu Mishnah Berurah* note ad loc.

²⁵ *M.B.* 471:20; 444:8. Nine proportional hours into the day translates into three proportional hours before the end of the day (as defined in note 8.) (According to the opinion of the *GR"A*, nine "proportional hours" into the day on Shabbos Erev Pesach this year – 5781/2021 – is at approximately 4:07 PM in the Five Towns/Far Rockaway vicinity. According to the opinion of the *Magen Avraham* it is at approximately 4:43 PM (72 minutes) or approximately at 4:17 PM (16.1/8.5 degrees) – see note 8.

²⁶ See *Rema O.C.* end of 471:2 with *M.B.* #20, and *Sha'ar Hatziyun* 444:1. See also *Koveitz Halachos, Pesach* 16:7 note 9 at length.

8) Since, as mentioned above, one may not eat *matzah* on Erev Pesach, a difficulty arises regarding the fulfillment of eating bread – and using *lechem mishneh*²⁷ – at the meals on Shabbos Erev Pesach, since by that time our houses are completely ready for Pesach. Households whose members are able to be careful to confine their eating of *chametz* on Erev Shabbos to a limited area may use regular *challah* for *lechem mishneh*. (Similarly, they may eat *chametz* at the *Se'udas Leil Shabbos*, and even at the morning *Se'udas Shabbos* (see note)²⁸ – but only until *sof z'man achilas chametz*.) Accordingly, it is the custom to *daven* early on Shabbos morning Erev Pesach to allow sufficient time to eat a *chametz* meal before *sof z'man achilas chametz*.²⁹

If one is eating *chametz* at the *Se'udos Shabbos* and the food for the meals was prepared in Pesach utensils, one must be very careful how one dishes out and pours the food so that the *chametz* and *chametz* utensils do not make the Pesach utensils *chametz*. For example, one should not pour hot soup from a Pesach pot into *chametz* food or utensils.³⁰ (The particulars are beyond the scope of this article.)

9) In many households, however, eating *challah* on Shabbos *Erev Pesach* is not practical. Instead, one may use Kosher for Pesach egg matzah or grape juice matzah for *lechem mishneh* if one eats the matzah in a manner that constitutes *kevi'as se'udah* (eating a set meal). Although according to Ashkenazic custom such items are not eaten on Pesach³¹ (except by the infirm; one should consult one's Rav), these items may be eaten on Erev Pesach until *sof z'man achilas chametz*; and since they are not *chametz*, they present no problem if pieces scatter. (However, one should be careful not to get pieces of the egg/grape juice matzah mixed into Pesach utensils since, as mentioned above, the Ashkenazic custom is to not eat such items on Pesach.) Also, since according to Ashkenazic custom they may be eaten only until *sof z'man achilas chametz*, even those households that choose this option must *daven* early on Shabbos morning. (The custom of many Sephardic communities is to eat such items throughout Pesach, but on Erev Pesach they may eat them only until the end of *teisha sha'os*; see #7).

In general, there is a dispute amongst the *Poskim* regarding how much of such types of matzah one has to eat in order to create a *kevi'as se'udah*.³² According to some, one must eat the size equivalent of 3-4 eggs, which amounts to approximately 3-4 whole matzos. According to others, one has to eat the equivalent of a full meal of matzah, which amounts to approximately 21

²⁷ Two rolls or matzos on which to recite the *b'rachah* of *hamotzi* at the Shabbos and Yom Tov meals.

²⁸ It is preferable to not use *chametz* dishes and utensils due to the *halachic* issues with washing off the *chametz* residue on Shabbos (see *S.A. O.C. 444:3* with *Rema* and *M.B. #14*; and *Dirshu Mishnah Berurah* n.e. #18). Rather, if there is a valid *eruv* in one's neighborhood, one should use disposables and put them in a trash bag, and throw out the bag into a public garbage bin, or place it on the curb for a sanitation pickup. One should not put it in one's personal garbage bin even if leaving it at the curb. If one's neighborhood does not have a valid *eruv* (but is not classified as a *reshus harabim de'oraysa* – Biblical public domain), one should have a non-Jew carry out the trash bag to the public bin or curb. (Why this is permitted is beyond the scope of the article.) If a non-Jew is not available (or one lives in a neighborhood that is classified as a *reshus harabim de'oraysa*), one should do the following regarding the *chametz* residue: a) Make sure to not eat any sticky or clumpy foods on any dishes (*S.A. O.C. 444:3*); b) wipe off – but not rinse – the dishes and pots (disposable or non-disposable) with tissues/toilet paper (*M.B. 444:14*); c) flush the paper down the toilet; d) put the dishes in the areas of the house that will not be accessed on Pesach.

²⁹ *M.B. 444:4*.

³⁰ *Sha'ar Hatziyun 444:4*; see also *Dirshu Mishnah Berurah* n.e. #21.

³¹ *Rema O.C. 462:4; 444:1*.

³² See *M.B. 168:24*.

matzos!³³ It should be noted, however, that Rav Moshe Feinstein³⁴ rules that since one is obligated to eat *Se'udas Shabbos*, the egg/grape juice matzah that one is using for *lechem mishneh* is inherently considered a *kevi'as se'udah*, and one need not eat a large amount of food or matzah at the meal. It would seem that he would rule that it would be sufficient to eat one whole egg/grape juice matzah at the meal.

This discussion regarding how much matzah one must eat to constitute a *kevi'as se'udah* pertains only to a case in which one is not eating other foods besides the matzah; when one is eating an entire meal together with the matzah, the combination of the matzah and the other foods creates a *kevi'as se'udah*.³⁵ It would seem that if one is eating a full meal it would be sufficient to eat one whole egg/grape juice matzah to create *kevi'as se'udah*. Thus, for the Friday night meal and the Shabbos morning meal (but see #10-11) using egg/grape juice matzah for *lechem mishneh* might be a practical option.

10) Fulfilling *Se'udah Shelishis*³⁶ presents somewhat more difficulty (at least for Ashkenazim), since according to the main opinion in *Shulchan Aruch* one is required to eat a bread meal for *Se'udah Shelishis* (if at all possible),³⁷ but many *Poskim* hold that *Se'udah Shelishis* must be eaten after *minchah gedolah*.³⁸ *Se'udah Shelishis* in the preferred manner is simply not possible.³⁹ (Sephardim whose custom is to eat Kosher for Pesach egg/grape juice matzah on Pesach may eat *Se'udah Shelishis* after *minchah gedolah* – making sure to begin their meal before *teisha sha'os* – by using egg/grape juice matzah for *lechem mishneh*.⁴⁰ To satisfy *kevi'as se'udah*, they should either eat a very large amount of egg/grape juice matzah, or eat a whole egg/grape juice matzah in conjunction with a full meal; see #9.)

For Ashkenazim, there are two approaches: a) The simple approach is to eat *Se'udah Shelishis* after *minchah gedolah* and not eat any *challah*/bread. If one's custom is to not eat *gebrogts* on Pesach (and on Erev Pesach after *sof z'man achilas chametz*), one should eat non-*mezonos* foods, such as fish or meat; if one is unable to eat fish or meat, one should eat fruits or vegetables, *el al*.⁴¹ If one completes the meal before *teisha sha'os*, one may eat as much as one wishes; but after *teisha sha'os*, one may not eat a large amount of food.⁴² If one's custom is to eat *gebrogts*, one should preferably eat Pesach matzah *kneidlech* (*matzah balls*) – whose *b'rachah* is *mezonos* – at *Se'udah Shelishis* (and if one desires supplement the *kneidlech* with other non-*mezonos* foods, as above). If one completes the meal before *teisha sha'os*, one may eat as much as one wishes (even

³³ *Aruch HaShulchan O.C.* 168:47.

³⁴ *Igros Moshe O.C.* 1:155.

³⁵ *M.B.* 168:24.

³⁶ The third meal on Shabbos.

³⁷ *S.A. O.C.* 291:5; *M.B.* 444:8.

³⁸ *S.A. O.C.* 291:2; 444:1 with *Rema*. *Minchah Gedolah* is 6.5 proportional hours into the day, as defined in note 8.

³⁹ In fact, due to this anomaly, the *Zohar* and some *Poskim* rule that there is simply no obligation to eat *Se'udah Shelishis* on Shabbos Erev Pesach whatsoever. Rather, one should fulfill the obligation of *Se'udah Shelishis* by instead studying Torah after *davening Minchah* (see *Magen Avraham* 444:2). However, the consensus of the *Poskim* is not in accordance with this opinion; rather, one should fulfill eating *Se'udah Shelishis* in one (or both) of the manners that is presented below in the text.

⁴⁰ *S.A. O.C.* 444:1. See *Yalkut Yosef, Kitzur Shulchan Aruch* 462:1.

⁴¹ *M.B.* 291:5; 444:8.

⁴² *M.B.* 444:8.

of the *kneidlech*); but after *teisha sha'os*, one may not eat more than a *k'beitzah* of *kneidlech*, and one should not eat a large amount of any type of food. (In general, one should not eat *kneidlech* at all after *teisha sha'os*; however, if one has not eaten *Se'udah Shelishis*, one may eat a little more than a *k'beitzah*⁴³ of *kneidlech* in order to fulfill the *mitzvah* of *Se'udah Shelishis*.)⁴⁴

b) The second approach is to eat *challah* or egg/grape juice matzah for *Se'udah Shelishis*, but to eat it in the morning, before *sof z'man achilas chametz*. Thus, after one finishes the Shabbos morning meal, one recites *Birkas Hamazon*, and then eats another meal for *Se'udah Shelishis*. In order to allow doing such – so that the *b'rachos* one recites at *Se'udah Shelishis* do not constitute *b'rachos she'einan tzrichos*⁴⁵ – one must be careful to take a “significant” break between *Birkas Hamazon* and the beginning of *Se'udah Shelishis*. (“A significant break” for such purposes is generally understood to mean either 30 or 15 minutes, in addition to taking a walk outside of the house.)⁴⁶ Eating *challah* at this meal likely presents little or no difficulty. However, using Kosher for Pesach egg/grape juice matzah for *lechem mishneh* at this meal is not so practical for *Se'udah Shelishis*. The reason is that, as mentioned above (in #9), in order to use egg/grape juice matzah for *lechem mishneh*, one must create a *kevi'as se'udah* – either by eating many matzos or by eating an entire matzah in conjunction with a full meal, both possibilities many people would find difficult to do after eating the morning meal. **But see note.**⁴⁷

In fact, both of these approaches (eating after *minchah gedolah* without *hamotzi* and eating in the morning with *hamotzi*) might fall short of satisfying a proper *Se'udah Shelishis*; and it is not clear which one is the preferred approach under the circumstances. Thus, it is recommended⁴⁸ that one actually do both approaches if feasible: eat a meal with *hamotzi* in the morning (after the regular morning meal) – as explained above – before *sof z'man achilas chametz*, and eat another meal without *hamotzi* after *minchah gedolah*.

11) To make it easier to eat two meals in the short time span Shabbos morning before *sof z'man achilas chametz*, many people “split the morning meal”; i.e., they make *hamotzi* and eat one or two courses (see note),⁴⁹ then recite *Birkas Hamazon*, take a “significant break” (as defined in #10), then make *hamotzi* again and eat the remaining courses. However, this practice would not be effective for households that will be using egg/grape juice matzah for *lechem mishneh* since, as mentioned above, in order to use such items for *lechem mishneh* one must either eat many matzos or eat an entire matzah in conjunction with a full meal; and these parameters apply to each of the two meals! (**But see opinion of Rav Moshe Feinstein presented above in #9; see also note 47.**) This practice could be effective, however, for households that are using *challah* for *lechem*

⁴³ Egg size.

⁴⁴ See *M.B.* 629:8 with *Sha'ar Hatziyun* #10.

⁴⁵ Unnecessary *b'rachos*.

⁴⁶ *M.B.* 291:14 and *Dirshu Mishnah Berurah* n.e. 444:8 note 14.

⁴⁷ See opinion of Rav Moshe Feinstein presented above in #9. Perhaps his assertion applies also to *Se'udah Shelishis*, in which case one would likely need to eat one whole egg/grape juice matzah to constitute a *kevi'as se'udah*. The matter needs more study. **See also note 49.**

⁴⁸ See *M.B.* 444:8. Cf. *Sha'ar Hatziyun* 291:7 and note in *Dirshu Mishnah Berurah* ad loc.

⁴⁹ Rav Elyashiv is recorded (*Koveitz Halichos V'hanhagos*, cited in *Dirshu Mishnah Berurah* n.e. 444:8 note 13) that one should purposely make the first *se'udah* small so as to have an appetite for the second *se'udah*.

mishneh. As mentioned above, one must take a “significant break” between *Birkas Hamazon* of the first meal before beginning the second meal. See note.⁵⁰

12) If one retained and/or ate *chametz* following the burning of the *chametz* on Friday morning, one must clean one’s teeth in a manner that is permitted on Shabbos⁵¹ before *sof z’man achilas chametz* (see note 8). One must also do all of the following (that are relevant) before *sof z’man bi’ur chametz* on Shabbos (see note)⁵²: a) throw away disposable dishes, pots, and utensils that have *chametz* residue on them and wipe off any *chametz* from any non-disposable dishes, pots, and utensils – **as explained in note 28**; b) put away any non-disposable dishes, pots, and utensils (in an area of the house that that will not be accessed on Pesach); c) brush off one’s clothing (and beard if applicable) from *chametz*; d) sweep the floor from *chametz* crumbs and flush them down the toilet;⁵³ e) destroy all remaining *chametz* by flushing it down the toilet.⁵⁴

13) Before the *sof z’man bi’ur chametz* on Shabbos (see note 52), one should say the second *kol chamira* – even if one said it on Friday.⁵⁵

14) We insert *Vatodieinu* in *Shemoneh Esrei* of *Ma’ariv* on the first night of *Yom Tov*. As part of *kiddush* at the first *Seder* we say *havdalah* without *besamim*.

⁵⁰ There is a preference to eat fish at all three Shabbos meals; see *M.B.* 242:2 (unless one dislikes fish). If one ate meat at the first meal and wishes to eat fish at the second meal, one should clean one’s mouth out properly; see *M.B.* 173:4. See also *Darkei Teshuvah* 116:26.

⁵¹ See *Dirshu Mishnah Berurah* n.e. 444:15 note 22.

⁵² *Sof z’man bi’ur chametz* on Shabbos is approximately one minute later than *sof z’man bi’ur chametz* on Friday; see note 10.

⁵³ See *M.B.* 444:15 with *Dirshu Mishnah Berurah* n.e. note 24.

⁵⁴ *M.B.* 444:21.

⁵⁵ *M.B.* 444:22. See note in *Dirshu Mishnah Berurah* (ad loc.) regarding the precise text to say on Shabbos; cf. *Ashrei Ha’Ish* (chapter 57, citing Rav Elyashiv) and *Chut Shani* (*Pesach* 444:2 note 2) who disagree.

DISCLAIMER: Not all details and aspects of the halachic issues discussed can be expressed fully in this limited format, and a small change in circumstances can change the halachic outcome. Accordingly, for one’s personal situation, one is advised to ask a Rabbinic authority, and to not rely on the information presented herein.

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	Regular Hours		Emergency Hours (for time-sensitive questions)	
	From	Until	From	Until
Sunday-Thursday	1:30 PM	2:30 PM	8:30 AM	11:00 PM
	6:30 PM	10:00 PM		
Erev Shabbos/Yom Tov	3 hours before candle lighting	1 hour before candle lighting	8:30 AM	10 minutes before candle lighting
Motzaei Shabbos/Yom Tov	1 hour after Ma’ariv	3 hours after Ma’ariv	1 hour after	11:30 PM