



# Pre – Pesach Section

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## HELPFUL REMINDERS

- Tefilat Tal is recited on the first day of Pesach.  
We begin to say ותן ברכה in the weekday Amidah  
(we stop saying משיב הרוח מוריד הגשם )
- On Motzei Yom Tov Rishon we begin counting Sefirat Haomer
  - Shvi'i Shel Pesach the Book of Shir Hashirim is read
  - Yizkor is recited on the last day of Pesach

# Helpful Reminders and Guidelines



## Bedikat Chametz

*Bedikat Chametz* means the “search for *chametz*.” We comb our homes for any *chametz* that we might have overlooked. This year, *Bedikat Chametz* will take place on Thursday evening, April 14. Any *chametz* found is set aside to be burned the next morning.

Many congregations conduct a *siyum*. (The conclusion of a portion of Torah learning is a celebratory occasion that allows for a *seudat mitzvah*, a ritual feast). A *siyum* exempts firstborn males from fasting altogether.



## Burning the Chametz

On the morning of Erev Pesach, we burn the *chametz*. See page 2 for the latest time to burn your *chametz*.



## Maot Chitim – money for the poor

Before Pesach, there is a custom to give *Maot Chitim* (literally, money for wheat). We donate money to the needy to help them buy *matzot* and other food for Pesach. Visit [ou.org/hunger](http://ou.org/hunger) to support the OU's *Maot Chitim* campaign efforts, where money is given to poverty-stricken families to help them celebrate the holiday with happiness and dignity.



## The Fast of the Firstborns

Erev Pesach is a fast day for firstborn males (*Ta'anit Bechorim*). During the tenth plague, all the firstborns in Egypt died. G-d passed over the homes of the Jews and spared their firstborns. To commemorate this, firstborns fast on Erev Pesach. This year, the fast will be held on Friday, April 15.

The following Sefirat Ha'omer pages  
are in memory of

**ר' יעקב צבי בן ר' אברהם רדין ז"ל**



who was niftar on Chol HaMoed, Chai Nisan, 5780 -  
3rd day of Sefirat Ha'Omer - תפארת שבחסד.

This is what Yaakov emanated - love of Torah,  
of Am Yisrael and of Eretz Yisrael.

We, his family miss his loving, happy demeanor  
yearningly.

As you count Sefira each day - may it be a z'chut for the  
continued aliya of his holy neshama and that of his  
twin brother, Yisrael z"l.

**יהי זכרם ברוך**



[www.ou.org/sefirah](http://www.ou.org/sefirah)

# SEFIRAT HAOMER

Sign up for the OU daily sefirah reminder email @ [www.ou.org/sefirah](http://www.ou.org/sefirah)

Sefirah is the counting of seven complete weeks from the second evening of Pesach until Shavuot. The count, which takes place after nightfall for the following day, is preceded by the blessing only if done in the evening and no days have been missed in the count.

Visit [www.ou.org/sefirah](http://www.ou.org/sefirah) to receive an email reminder to count each day. Emails are pre-programmed to go out on each of the 49 days of the Omer to help make sure you don't forget to count!

## ברוך אתה ה' א-לקינו מלך העולם אשר קדשנו במצותיו, וצונו על ספירת העומר.

### היום יום אחד לעומר.

SAT. EVENING

APRIL 16

1

הרחמן הוא יחזיר לנו עבודת בית המקדש למקומה במהרה בימינו. אמן ס'לח.

**NOTE:** IF YOU FORGET TO COUNT AT NIGHT, YOU MAY COUNT ALL OF THE NEXT DAY – BUT WITHOUT A BLESSING  
YOU MAY RESUME COUNTING THE NEXT EVENING WITH A BLESSING.

היום שני ימים לעומר.	SUN. EVENING	APRIL 17	2
היום שלשה ימים לעומר.	MON. EVENING	APRIL 18	3
היום ארבעה ימים לעומר.	TUES. EVENING	APRIL 19	4
היום חמשה ימים לעומר.	WED. EVENING	APRIL 20	5
היום ששה ימים לעומר.	THURS. EVENING	APRIL 21	6
היום שבועה ימים שהם שבוע אחד לעומר.	FRI. EVENING	APRIL 22	7
היום שמונה ימים שהם שבוע אחד ויום אחד לעומר.	SAT. EVENING	APRIL 23	8
היום תשעה ימים שהם שבוע אחד ושני ימים לעומר.	SUN. EVENING	APRIL 24	9
היום עשרה ימים שהם שבוע אחד ושלשה ימים לעומר.	MON. EVENING	APRIL 25	10
היום אחד עשר יום, שהם שבוע אחד וארבעה ימים לעומר.	TUES. EVENING	APRIL 26	11
היום שנים עשר יום, שהם שבוע אחד וחמשה ימים לעומר.	WED. EVENING	APRIL 27	12
היום שלשה עשר יום, שהם שבוע אחד וששה ימים לעומר.	THURS. EVENING	APRIL 28	13
היום ארבעה עשר יום, שהם שני שבועות לעומר.	FRI. EVENING	APRIL 29	14
היום חמשה עשר יום, שהם שני שבועות ויום אחד לעומר.	SAT. EVENING	APRIL 30	15
היום ששה עשר יום, שהם שני שבועות ושני ימים לעומר.	SUN. EVENING	MAY 1	16
היום שבעה עשר יום, שהם שני שבועות ושלשה ימים לעומר.	MON. EVENING	MAY 2	17
היום שמונה עשר יום, שהם שני שבועות וארבעה ימים לעומר.	TUES. EVENING	MAY 3	18
היום תשעה עשר יום, שהם שני שבועות וחמשה ימים לעומר.	WED. EVENING	MAY 4	19
היום עשרים יום, שהם שני שבועות וששה ימים לעומר.	THURS. EVENING	MAY 5	20



## ברוך אתה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל סִפְרֵת הָעוֹמֵר.

היום אחד ועשרים יום, שהם שלשה שבועות לעומר.	FRI. EVENING	MAY 6	21
היום שנים ועשרים יום, שהם שלשה שבועות ויום אחד לעומר.	SAT. EVENING	MAY 7	22
היום שלשה ועשרים יום, שהם שלשה שבועות ושני ימים לעומר.	SUN. EVENING	MAY 8	23
היום ארבעה ועשרים יום, שהם שלשה שבועות ושלשה ימים לעומר.	MON. EVENING	MAY 9	24
היום חמשה ועשרים יום, שהם שלשה שבועות וארבעה ימים לעומר.	TUE. EVENING	MAY 10	25
היום ששה ועשרים יום, שהם שלשה שבועות וחמשה ימים לעומר.	WED. EVENING	MAY 11	26
היום שבעה ועשרים יום, שהם שלשה שבועות וששה ימים לעומר.	THURS. EVENING	MAY 12	27
היום שמונה ועשרים יום, שהם ארבעה שבועות לעומר.	FRI. EVENING	MAY 13	28
היום תשעה ועשרים יום, שהם ארבעה שבועות ויום אחד לעומר.	SAT. EVENING	MAY 14	29
היום שלשים יום, שהם ארבעה שבועות ושני ימים לעומר.	SUN. EVENING	MAY 15	30
היום אחד ושלשים יום, שהם ארבעה שבועות ושלשה ימים לעומר.	MON. EVENING	MAY 16	31
היום שנים ושלשים יום, שהם ארבעה שבועות וארבעה ימים לעומר.	TUE. EVENING	MAY 17	32
היום שלשה ושלשים יום, שהם ארבעה שבועות וחמשה ימים לעומר.	WED. EVENING	MAY 18	33
היום ארבעה ושלשים יום, שהם ארבעה שבועות וששה ימים לעומר.	THURS. EVENING	MAY 19	34
היום חמשה ושלשים יום, שהם חמשה שבועות לעומר.	FRI. EVENING	MAY 20	35
היום ששה ושלשים יום, שהם חמשה שבועות ויום אחד לעומר.	SAT. EVENING	MAY 21	36
היום שבעה ושלשים יום, שהם חמשה שבועות ושני ימים לעומר.	SUN. EVENING	MAY 22	37
היום שמונה ושלשים יום, שהם חמשה שבועות ושלשה ימים לעומר.	MON. EVENING	MAY 23	38
היום תשעה ושלשים יום, שהם חמשה שבועות וארבעה ימים לעומר.	TUE. EVENING	MAY 24	39
היום ארבעים יום, שהם חמשה שבועות וחמשה ימים לעומר.	WED. EVENING	MAY 25	40
היום אחד וארבעים יום, שהם חמשה שבועות וששה ימים לעומר.	THURS. EVENING	MAY 26	41
היום שנים וארבעים יום, שהם ששה שבועות לעומר.	FRI. EVENING	MAY 27	42
היום שלשה וארבעים יום, שהם ששה שבועות ויום אחד לעומר.	SAT. EVENING	MAY 28	43
היום ארבעה וארבעים יום, שהם ששה שבועות ושני ימים לעומר.	SUN. EVENING	MAY 29	44
היום חמשה וארבעים יום, שהם ששה שבועות ושלשה ימים לעומר.	MON. EVENING	MAY 30	45
היום ששה וארבעים יום, שהם ששה שבועות וארבעה ימים לעומר.	TUE. EVENING	MAY 31	46
היום שבעה וארבעים יום, שהם ששה שבועות וחמשה ימים לעומר.	WED. EVENING	JUNE 1	47
היום שמונה וארבעים יום, שהם ששה שבועות וששה ימים לעומר.	THURS. EVENING	JUNE 2	48
היום תשעה וארבעים יום, שהם שבעה שבועות לעומר.	FRI. EVENING	JUNE 3	49



# When Yom Tov precedes Shabbos:

## THE *what?* & *why?* of Eruv Tavshilin



By Rabbi Moshe Zywicka

### Q. What is the reason for *eruv tavshilin*?

**A.** When Shabbos falls immediately after yom tov, it is rabbinically forbidden to cook or prepare on Yom tov for Shabbos. When executed properly, *eruv tavshilin* allows us to prepare on yom tov for Shabbos.

Interestingly, there is no Torah prohibition to cook or bake on yom tov for Shabbos, even though ostensibly we may only cook on yom tov for yom tov itself. The Gemara (Pesachim 46b) offers two reasons why this does not constitute a Torah prohibition:

(a) Shabbos and yom tov are considered to be one unit, since the Torah refers to yom tov as Shabbos. Just as it is permitted to cook and bake on yom tov for yom tov, it is permitted to cook and bake on yom tov for Shabbos.

(b) When we cook or bake additional food on yom tov, it is not a Torah violation because it is possible that

we will need the food for unexpected guests who might arrive on yom tov.

If the Torah permits the preparation of food on yom tov for Shabbos, why did the Rabbis institute the *eruv tavshilin* in the first place? The Gemara (Beitzah 15b) gives two explanations:

(a) When yom tov precedes Shabbos, we are prone to overlook the needs of Shabbos. The Rabbis therefore created a special, tangible preparation for Shabbos that must be attended to before the start of the yom tov, so people will remember to cook for Shabbos as well.

(b) If we were to permit cooking on yom tov for Shabbos without any reminder, we might not understand the reason, and think it is permissible to cook on yom tov for the subsequent weekdays as well; if done late in the afternoon this would violate a Torah prohibition.

### Q. What is the procedure for *eruv tavshilin*?

**A.** On erev yom tov, Thursday April 21, set aside two types of food, one cooked and one baked (Mishnah

Berurah 527:5–6). If you cannot obtain both items, a cooked item alone would be acceptable, but a baked item alone would not suffice. The cooked item must be at least the size of a large olive (*k'zayit*, approximately half the size of a chicken's egg) and the baked item should be at least the size of a chicken's egg (*k'beitzah*). Since not all cooked foods are eligible to be used for the *eruv tavshilin*, and the laws are complex, there is a common custom to cook an egg on erev yom tov specifically for use as the *eruv tavshilin*.

Hold the selected items while reciting the bracha and subsequent Aramaic text, as they appear in the siddur. You must understand the text as it is recited; if you do not understand the Aramaic text, recite it in your native language (Rama 527:12).

### Q. When is the *eruv tavshilin* effective? Can I eat the *eruv tavshilin* food?

**A.** The *eruv tavshilin* allows us to prepare for Shabbos only on erev Shabbos, but not on a preceding yom tov day (Shulchan Aruch 527:13). In addition, every effort must be



made to complete the preparations early enough on Friday afternoon so that the food will be edible well before Shabbos. Nevertheless, if the preparations were left until late Friday afternoon, they may still be done (Beur Halacha 527:1).

The food items used for the *eruv tavshilin* must remain intact as long as preparations are being made for Shabbos. Perishable items used for the *eruv tavshilin* should be stored in the refrigerator as needed. If the *eruv tavshilin* foods were consumed or discarded, the *eruv tavshilin* ceases to be valid (OC 527:15).

Matzah is used on Pesach as the baked item of the *eruv tavshilin*. It is customary to use this matzah for an additional mitzvah as one of the two "loaves" of *lechem mishnah* at each of the three Shabbos meals, and to consume the matzah at the third meal of *Shalosh Seudos*.

**Q. If a person is planning to be fully prepared for Shabbos before yom tov starts, is an eruv tavshilin still necessary?**

**A.** Rav Moshe Feinstein *zt"l* understands the opinion of the Magen Avrohom (O.C. 527:1) to be that it is not absolutely necessary to make an *eruv tavshilin* if you are completely prepared for Shabbos. Nevertheless, Igros Moshe (Orach Chaim, 5:20:26) notes that even if you are not planning to cook or bake on *yom tov* for Shabbos, an *eruv tavshilin* should be performed as a precaution for an unexpected need. Rav Moshe *z"tl* in Orach Chaim, 5:37:9, writes that a bracha should not be recited in such a case.

**Q. What should be done if I forgot to perform an eruv tavshilin?**

**A.** If you forgot to perform an *eruv tavshilin* on Thursday, you may rely on the *eruv tavshilin* performed

by the rabbi of the city, since it is customary for him to include his entire community in his *eruv*. We may rely on this only if the *eruv tavshilin* was not forgotten due to negligence (Shulchan Oruch *ibid*). In addition, we may rely on the rabbi's *eruv* one time (MB 527:22). The Kaf Hachaim 527:48 suggests that this limitation of relying on the rabbi's *eruv* only applies to consecutive *yomim tovim*. However, the Chayei Adam (Klal 102:7) questions whether we may rely on the rabbi's communal *eruv* a second time, even if they were not consecutive times.

Another option is to have someone who made an *eruv tavshilin* cook for the one who forgot. In this case, ownership of the ingredients must be transferred to the one who made an *eruv* and is allowed to cook. This person may then proceed to cook even in the home of the person who did not make an *eruv tavshilin* (Shulchan Aruch OC 527:20). ■

The article above also appears in the OU Israel's Pesach Guide. For more relevant and fascinating articles and guidelines please see this year's OU Israel's Kashruth inaugural magazine.  
<https://www.ouisrael.org/passover-guide/>

Chag Sameach!



# Eiruv Tavshilin (ET)

## for Erev Yom Tov, Thursday April 21

When Yom Tov falls on Friday (or Thursday-Friday), we make an ET on Erev Yom Tov, which begins the preparations for Shabbat, so that we will be able to continue cooking for Shabbat on Friday. Without the ET, cooking (and other things) is allowed on Yom Tov, only for the day itself. Making an ET on Erev Yom Tov, permits cooking, baking, and lighting candles on Friday (Yom Tov) for Shabbat.

Sometime before Yom Tov, one takes a Matza and a cooked food (hard boiled egg, piece of gefilte fish, piece of chicken, etc.) which will be eaten on Shabbat (many eat the ET at Seuda Shlishit, but it only must last until Shabbat arrives to be effective). With both items in hand, one recites the bracha...

ברוך אתה ה' אלקינו מלך העולם, אשר קדשנו במצותיו, וצונו על מצות ערוב.

and then makes the Eruv declaration... [One should explain ET to his family, either at the time of making the Eruv, or some convenient time before or after.] It is still traditional to say it in Aramaic, but you should feel free to follow the Aramaic with Hebrew and/or English...

בְּדִין עֲרוּבָא יְהֵא שְׂרָא לָנָא לְמִיפָא וּלְבִשְׂלָא  
וּלְאַטְמָנָא, וּלְאַדְלָקָא שְׂרָגָא, וּלְמַעֲבֵד כָּל צְרָכָנָא,  
מִיּוֹמָא טַבָּא לְשַׁבְּתָא, [לָנוּ וּלְכָל הַדְּרִים בְּעִיר הַזֹּאת].

בְּעֲרוּב הַזֶּה יְהִיָּה מִתֵּר לָנוּ לְאַפּוֹת וּלְבִשָּׁל וּלְהַטְמִין וּלְהַדְלִיק נֵר וּלְעֲשׂוֹת  
כָּל צְרָכֵינוּ מִיּוֹם טוֹב לְשַׁבָּת [לָנוּ וּלְכָל הַדְּרִים בְּעִיר הַזֹּאת].

**With this EIRUV it becomes permitted for us to bake, cook, to “hide” food (refers to packing food into an oven in such a way that not only will heat be maintained, but increased as well), to light candles, and do all other needs on Yom Tov for Shabbat [for us and all Jews who live in this city].**

After the bracha and declaration, one places the Eiruv items in a secure place so that they will not accidentally be eaten before cooking for Shabbat is finished.

**REMINDER: Kindling fire is forbidden on Yom Tov. Extinguishing a fire is forbidden. Only lighting a fire from a pre-existing flame is permitted. As is handling the candle, match, etc.**

The bracketed phrase in the Eiruv declaration is said when making the Eiruv not just for yourself and family, but for others who might have forgotten to make their own Eiruv. This is usually done by the Rav of the kehila. It can also be done by others. This extra measure technically needs that the Eiruv foods be given to someone to acquire them on behalf of others. Consult your Rav...