

## "Halacha Sources" Highlights - Changes to the *Shacharis* Services of *Erev Pesach*

**Question:** What changes are made to the *Shacharis* services of *Erev Pesach* [i.e. the morning before the holiday]?

**Answer:** Of course *Tachanun* is omitted as it is throughout the month of *Nissan* [as discussed separately - See our "Halacha Sources Highlights" discussion at <http://www.learnhalacha.com/NissanJoy.pdf>]. Here we will address the additional changes of this one day, in three steps:

- (1) *principles* regarding bringing the *Todah* offering and saying the "*Mizmor for Todah*",
- (2) the *case in the Gemara* - bringing the *Todah* offering on *erev Pesach*,
- (3) the saying of "*Lamenatzayach*" (and "*Keil Erech Apayim*").

### Part 1: *Principles* Regarding Bringing the *Todah* Offering and Saying the "*Mizmor For Todah*"

From the Tur and *Shulchan Aruch* and their commentaries in the Halachos of the *Shacharis* service (O.C. 51:9) it seems to emerge that there are three approaches to the determination of when to say the "*Mizmor for Todah*" and when not to include it: (1) The *minhag* recorded by the Tur, that it is said every day without exception, (2) The later *Sefardi minhag* brought by the *Kaf HaChayim*, that it is omitted on Shabbos and *Yamim Tovim*, (3) The *Ashkenazi minhag* (as codified by the *Rema*), that it is omitted on any day on which a *Todah* offering cannot be brought (which *naturally* includes not saying it on Shabbos or *Yamim Tovim*).

Consequently, according to the *Ashkenazi minhag*, the saying of the "*Mizmor for Todah*" on *Erev Pesach* will depend on the question of whether a *Todah* offering can be brought on that day.

Normally, a *Todah* or "thanksgiving" offering can be brought on any day on which voluntary offerings can be brought, which excludes only Shabbos and *Yom Tov*. It consists of an animal offering, accompanied by forty "loaves of bread", of which thirty are actually *matzah* and ten are *chametz* (see *Vayikra* 7:13). The animal is slaughtered and its blood is sprinkled and parts of it are burnt on the *mizbayach*, and the rest of it is then eaten, during the remainder of that day and the following night (*Vayikra* 7:15 and 22:30). After the main sacrificing of the animal, the "loaves" are also eaten, in the same time period as the animal (*Mishnah, Zevachim* 5:6). Once the eating period expires, the food is rendered "invalid", and is burnt. This form of being rendered invalid is sometimes referred to as being "due to remaining overnight".

## Part 2: The Case in the Gemara - Bringing the Todah Offering on Erev Pesach

Whether a *Todah* offering can be brought on *Erev Pesach* is addressed by the Gemara in *Pesachim* (13b):

*R' Chanina said: Since the Todah offerings [brought on the thirteenth of Nissan] were many, they [i.e. some of them (or at least their "breads")] became invalid by remaining overnight [uneaten].*

*[Why were so many brought on the thirteenth?] For it was taught in a Baraisa: A Todah [offering] may not be brought on the Festival of Matzah [i.e. Pesach] because of the chametz of its ["breads"]. [Regarding this straightforward reading, we ask:] "That is obvious!" [So] Rav Adda bar Ahavah said [to resolve that]: Here [in the Baraisa,] we are dealing with the fourteenth [of Nissan (and not the days of Pesach themselves)], and [the author of the Baraisa] holds [that] sanctified [offerings] may not be "brought to the house of invalidity" - i.e. one may not deal with them in a way that "brings them closer" to becoming invalid.*

*Rashi explains how that applies here: Since a Todah offering (and its bread - including the chametz) may be eaten on the day of its sacrificing and the following night, consequently one may not sacrifice it at such a time that it will not be possible to eat it for the entirety of that time period, such as on Erev Pesach when the chametz will become assur before the offering's eating period elapses.*

*[Therefore (the Gemara sums up),] everyone [who wishes to bring Todah offerings] brings them on the thirteenth, and since there are [so] many, they [i.e. some of them (or at least their "breads")] became invalid by remaining overnight [uneaten].*

According to some commentaries, there is also dissenting position in this Gemara, i.e. one that holds one *can* bring a *Todah* offering on *Erev Pesach*. But other commentaries disagree, and in any case the final Halacha codified by the Rambam (*Halachos of Festival Offerings* 2:13) follows the above, that a *Todah* offering may *not* be brought on *Erev Pesach*.

The *Gra* points out that at this point we can see as only natural the ruling of the *Rema* (O.C. 429:2) [just as he cited in his *Darkei Moshe* in the name of the *Sefer HaMinhagim* (Rabbeinu Yitzchak of Tirna, Austria, ~1400)] that the [Ashkenazi] *minhag* is not to say the "*Mizmor for Todah*" on the morning before Pesach, and all the more so throughout the holiday, i.e. even on *Chol HaMo'ed*.

## Part 3: The Saying of "*Lamenatzayach*" (and "*Keil Erech Apayim*")

The *Kaf HaChayim* writes that *Sefardim* *obviously* do not say "*Lamenatzayach*" on this day, because their *minhag* is to omit it on *any* day on which *Tachanun* is not said [the discussion of which belongs in the Halachos of *Tachanun* (O.C. 131:1)]. For *Ashkenazim*, however, it is *specifically regarding this one day* that the *Rema* brings that it is the *minhag* not to say "*Lamenatzayach*" [as he cited this too in his *Darkei Moshe* in the name of the *Sefer*

*HaMinhagim*], and that the same goes for the saying of "*Keil Erech Apayim*" [before the Torah reading if it is a Monday or Thursday] - whose Halacha is always the same as that of saying "*Lamenatzayach*" is said (*Mishnah Berurah* 131 n35). (The *Rema* also adds that this Halacha too is true throughout the holiday as well, i.e. even on *Chol HaMo'ed*.)

The *Hagahos Minhagim* explains that *Erev Pesach* is considered a kind of minor *Yom Tov* because of the fact that it is a day for the offering of a sacrifice for the entire Jewish people. We also find such an approach to *Erev Pesach* in the Tosafos (*Pesachim* 50a) based on the *Yerushalmi* (ibid. 25a), and in the *Maggid Mishneh* [*Rabbeinu Vidal* di Toulousa, Spain, 1300 - ~1370, Halachos of Yom Tov 8:18].

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