The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Wed, Apr 1, 2026 ■ י"ד ניסן, תשפ"ו
סימן תמ"ג סעיף א'-ב'

Overview

Siman 444 Seif 1:

When the 14th falls on Shabbos the search for *chometz* is performed on the night of the 13th and all the *chometz* should be destroyed before Shabbos except for the food needed for two meals. Food is not saved for the third meal whose time is after Mincha and at that time one may not eat *chometz* or *matzah*, only *matzah ashirah* and then the meal must be started before the beginning of the 10th hour. In these countries since the custom is that we do not eat *matzah ashirah* as is discussed in 462:4 the third meal should be fulfilled with fruit, meat or fish as mentioned in 291:5.

- One recites the *beracha* before searching for *chometz* and one must nullify the *chometz* after the search as well. (M.B. 1)
- On this Shabbos we daven early and do not extend the length of davening so that people will have time to eat their *chometz*. (M.B. 4)
- It is preferable to eat meat or fish than fruit for the third meal. One may also eat matzah balls, but if one eats matah balls the meal must be before the 10th hour. Later authorities write that it is preferable to divide the morning meal into two parts since there are opinions who maintain that one could fulfill the obligation for the third meal in the morning. (M.B. 8)

Siman 444 Seif 2:

It is preferred that one destroy his *chometz* on Erev Shabbos before *chatzos* so he won't become confused in other years and destroy his *chometz* after *chatzos*. On Shabbos he should nullify his *chometz*.

- It is unnecessary to nullify one's *chometz* Erev Shabbos when one destroys his *chometz*. (M.B. 10)

Stories to Share

A Business Arrangement

ש"ע סי' תמ"ד, א': "ומשיירין מזון ב' סעודות.."

During years when Erev Pesach falls out on Shabbos we have to remove all chometz from our domain before Shabbos leaving only enough for the two Shabbos meals, as we find on today's amud. It is therefore difficult to know how much to save. How can we be sure there is enough but not too much?

A certain man came up with a way around the entire problem. "Since my custom is to sell even actual chometz to a non-Jew, I can buy as much chometz as I want for Shabbos. All I need to do is sell all the chometz in my possession to a goy and take out whatever I want to eat for the meal as I need it. Anything not perishable which remains can be put back with the rest of the chometz sold to the non-Jew before Shabbos."

But then he began to wonder about this. "Perhaps this is forbidden, just like doing business or measuring merchandise is on Shabbos. After all, the chometz is already sold to the goy, so aren't I procuring it from him? Won't we need to evaluate the exact amount of chometz that I removed if he decides to take the chometz? Perhaps I am required to make a condition outright with the goy that I can take whatever I want on Shabbos?"

He went to Rav Shlomo Zalman Auerbach for a halachic opinion about this. "You need not make such a condition, although you should stipulate in the sale that you are selling all chometz in your possession, including what you plan to eat on Shabbos.

"One who merely sells what will remain of his meal on Shabbos has halachic problems, but one who sells everything before Shabbos is covered. There is no problem with business on Shabbos since you are merely eating as always. As far as measuring is concerned, since this is not slated to occur until after Shabbos, the non-Jew doesn't care if the Jew takes a little more or less. As you see, there is no problem of business in this case on Shabbos."

הליכות שלמה, הל' פסח, ע' קפ"ז-קפ"ח

Halacha Highlight

Eating "bread" on Erev Pesach that falls on Shabbos

Shulchan Aruch Siman 444 Seif 1

ומשיירין מזון שתי סעודות לצרך שבת

We leave over food for two meals for Shabbos

Shulchan Aruch (סע' א') mentions that when Erev Pesach falls on Shabbos one should retain food for two meals to be eaten on Shabbos. Mishnah Berurah (סק"ג) mentions that it should be stored away safely so that it should not become lost and generate a necessity to search for *chometz* again. In some homes that are blessed with children, there is a hesitancy to keep *chometz* for this Shabbos out of concern that they will take some of the *chometz* and misplace it somewhere so families look for alternative ways to fulfill the obligation to eat "bread" on this Shabbos. Some Poskim (ע' שו"ת אג"מ ח"א סי' קנ"ה ופסקי תשובות אות ג' הע' 16) recommend using *matzah ashirah* (matzah made with fruit juice rather than water) as the "bread" for the meals on this Shabbos. According to Shulchan Aruch who permits the consumption of *matzah ashirah* throughout Pesach, one may eat *matzah ashirah* until the 10th hour of the day. According to Rema who prohibits the consumption of *matzah ashirah* on Pesach, one must stop eating *matzah ashirah* at the same time that one must stop eating *chometz*. Although normally the beracha recited on *matzah ashirah* is *mezonos*, nevertheless, when one eats it as part of the meal on Shabbos it is elevated to the status of bread and one recites *hamotzie* before eating it and *Birkas hamazon* afterwards.

Some Poskim (ע' הגש"פ חזו"ע עמ' מ"ג) recommend cooking the *matzah* since *matzah* that is cooked may not be used for the mitzvah of *matzah* at the *seder* and thus does not violate the prohibition against eating *matzah* on Erev Pesach. Other Poskim limit this option to the meal on Shabbos night but oppose the use of cooked *matzah* on Shabbos day. Their opposition is based on the concern for the opinions who maintain that one could fulfill the *mitzvah* of *matzah* with cooked *matzos* and according to that opinion it is prohibited to eat it on Erev Pesach.