The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תנ"ח סעיף א'

Overview

Siman 458 Seif 1:

The custom is not to knead dough for the matzos that will be used to fulfill the mitzvah on erev Pesach until after the 6th hour which is the time of the slaughtering of the Korban Pesach. When the 14th falls on Shabbos the matzah is kneaded on erev Shabbos after the 6th hour.

- The wording indicates that it is only a custom and thus b'dieved if the matzos to be used for mitzvah were baked before the 6th hour or even months in advance of Pesach they may be used. (M.B. 1)
- Shulchan Aruch refers to the matzos that will be used to fulfill the obligation to eat matzah on the first two nights of Pesach. (M.B. 2)
- Most people do not follow this custom and Sefer Bigdei Yesha suggests that the reason is that there are authorities who maintain that even on erev Pesach the smallest amount of chometz is prohibited and it is very difficult to assure that even a minute amount of chometz will not become intermingled so they bake their matzos in advance of this time. (M.B. 3)
- There is a disagreement whether the baking should be after 6 hours or 6 ½ hours. (M.B. 4)
- Technically it is permitted to bake matzah on Pesach, but those who are meticulous bake their matzos before Pesach out of concern that a minute amount of chometz will become intermingled. Although the halacha is that once matzah is baked it cannot become chometz even if it is subsequently cooked in liquid, nevertheless, there are men of deeds who are stringent and do not soak or cook matzah out of concern that there may be a piece that did not bake properly and will become chometz if cooked or soaked. Sha'arei Teshuvah writes that technically there is no reason to be concerned for this possibility and especially nowadays that the matzos are thin. However, one who has this practice should not be spurned. (M.B. 4)
- Later authorities write that one should refrain from baking matzah on the night of Yom Tov for numerous reasons. (M.B. 4)

Halacha Highlight

Baking matzos in advance of Pesach

Shulchan Aruch Siman 458 Seif 1

נוהגים שלא ללוש מצת מצוה בערב פסח עד אחר שש שעות

The custom is to refrain from kneading matzos for the mitzvah on erev Pesach until after the 6th hour

Shulchan Aruch relates that there is a custom to knead matzos to be used at the seder on erev Pesach after midday. Mishnah Berurah (סק"א) explains that the custom is based on a pasuk that juxtaposes the offering of the Korban Pesach and the mitzvah to eat matzos. This juxtaposition teaches that just like the Korban Pesach was slaughtered after midday on the 14th of Nissan, so too matzos should be prepared at that time. Mishnah Berurah (סק"ד) cites authorities who maintain that one should wait until after 6 ½ hours into the day to make matzos but the majority of opinions agree with Shulchan Aruch that they may made after 6 hours of the day have passed.

Mishnah Berurah (סק"א) notes that technically one need not be certain to bake matzos after midday since the simple meaning of the juxtaposition is to teach that one must finish eating matzah at the seder by chatzos which is the same time that one must finish eating the Korban Pesach. For that reason, b'dieved, if one baked matzos in the morning of the 14th or even a month or two before Pesach the matzos may be used for the mitzvah of eating matzah. Sha'ar HaTziyun (סק"ב) explains that when Mishnah Berurah wrote that it is acceptable to use matzos that were made two months before Pesach he was rejecting the opinion of the Bach. Bach (סע' ב'), based on Yerushalmi, writes that Rabbinically one does not fulfill his obligation to eat matzah with matzos that were baked more than 30 days before Pesach. This is parallel to the halacha that if one constructed a sukkah more than 30 days before Sukkos one must change it somehow (לחדש בה דבר) for Sukkos. Since it is not possible to change the matzah, it remains unfit for use for the mitzvah. Interestingly, Mishnah Berurah (סי' תרל"ו סק"ד) writes that the necessity to change something in the sukkah for Sukkos is a requirement l'chatchila but does not disqualify the sukkah b'dieved. Additionally, Shulchan Aruch rules that a sukkah that was made for the mitzvah of Sukkos may be constructed even from the beginning of the year.