The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תע"א סעיף א'-ג'

Overview

Siman 471 Seif 1:

It is prohibited to eat bread from the 10th hour and onwards so that he will be able to eat the *matzah* with an appetite. However, it is permitted to eat a small amount of fruit or vegetables but one should not fill his stomach with them. (If one is delicate and even eating a small quantity of these foods will ruin his appetite, it is all prohibited). **One may not drink a small amount of wine since it makes one feel full but if he wants to drink a large quantity of wine, he may, because when one drinks a large quantity of wine it stimulates his appetite to eat.**

- One may not even eat *matzah ashirah*. (M.B. 1)
- This is the beginning of the 4th hour after midday and if one started after that time he must stop immediately since he started after it was prohibited. (M.B. 2)
- Meat, fish and eggs are also permitted at that point but one may not eat foods made from the five grains even if cooked in fruit juice. (M.B. 3)
- It seems logical that if one drinks just a cup or the majority of a cup he will not become full. (M.B. 6)
- Two cups that contain a *revi'is* or the majority of a *revi'is* constitute a large amount of wine. (M.B. 7)

Siman 471 Seif 2:

Before the 10th hour it is permitted to eat *matzah ashirah*. But *matzah* that could be used to fulfill the *mitzvah* may not be consumed the entire day of the 14th. It is permitted to feed a child who will not understand the retelling of the story of the exodus. Some have the custom to refrain from eating חמוצרת *erev* Pesach so that he could eat the *marror* with an appetite. Similarly, one should refrain from eating it on the 1st day of Yom Tov so that he will have an appetite for eating the 2nd night. It is also the custom to refrain from eating *matzah* on the 1st day for the same reason. Some are stringent and do not eat fruit so that the *charoses* could be eaten with an appetite but one need not pay attention to this custom. Some are stringent and do not crumble or break *matzos* on *erev* Pesach so that he should not eat them but one need not worry about this custom either. *Matzah* that was properly baked and then ground into flour and kneaded with wine and oil is not considered *matzah ashirah* and it is prohibited to eat it on *erev* Pesach.

- Meaning, it was kneaded with fruit juice and since it may not be used for the *mitzvah* it may be consumed. If one used water and fruit juice but can detect the taste of the fruit juice it may not be used for the *mitzvah* and thus may be consumed on *erev* Pesach. (M.B. 10)
- The restriction begins from *amud hashachar*. Some do not eat *matzah* from Rosh Chodesh. Although we are stringent concerning blistered and folded-over *matzah* and consider it *chometz*, nevertheless, it may not be consumed on *erev* Pesach. (M.B. 12)
- A child who will understand should not be fed *matzah* and there is no difference between a boy and girl for this *halacha*. (M.B. 13)
- The custom has no rationale. (M.B. 15)
- According to Magen Avrohom one should be stringent about this matter the entire first day of Yom Tov. (M.B. 16)
- If it was not kneaded it would obviously be prohibited since one could fulfill the *mitzvah* with crumbs. (M.B. 18)
- It does not matter whether it was baked a second time or not. (M.B. 19)
- It does not lose its status as *matzah* but nevertheless, it should not be used to fulfill the *mitzvah*. If it was cooked, i.e. a *matzah* ball, it may be eaten before the 10th hour since it is certainly no longer *matzah*. (M.B. 20)

Siman 471 Seif 3:

If one began eating before the 10th hour and the meal continued into the night, the *halacha* is the same as other Shabbasos and Yomim Tovim which were discussed in *siman* 271:6. (It is a *mitzvah* to bathe and shave on *erev* Yom Tov and to wear nice clothing as one does on Shabbos and see above *siman* 260 and 262.)

- Shulchan Aruch refers to one who ate *matzah ashirah* and although he began while it was permitted he may not eat beyond *bein hashemashos* and after waiting for nightfall he covers the table and recites *kiddush* without repeating the *beracha* on the wine. Similarly, when it is time to eat the *matzah* he only recites the *beracha* of על אכילת מצה but does not repeat המוציא. According to the custom to recite הגפן on each cup of wine, in this case as well he would repeat the *beracha*. According to Rema who rules that we do not eat *matzah ashirah* on *erev* Pesach Shulchan Aruch's ruling does not apply. (M.B. 21)
- After midday one should bathe and immerse and after *mincha* he should study the laws of the Korban Pesach. A mourner is not given the mourner's meal on *erev* Pesach. (M.B. 22)

Halacha Highlight

Refraining from eating *matzah* on *erev* Pesach

Rema Siman 471 Seif 2

אסורים לאכל כל יום ארבעה עשר

It is prohibited for consumption the entire day of the 14th

Shulchan Aruch (סע' ב') rules that before the 10th hour on the 14th it is permitted for one to eat *matzah ashirah*. Rema adds that it is prohibited to eat *matzah* that could be used to fulfill the *mitzvah* of eating *matzah* the entire day of the 14th. Mishnah Berurah (ס"ק י"א) explains that the rationale is to make a distinction between what one eats on the 14th and what one will eat the night of the 15th to fulfill the *mitzvah*.

Mishnah Berurah (ס"ק י"ב) writes that the restriction against eating *matzah* on *erev* Pesach begins from *amud hashachar*. This implies that the night of the 14th (i.e., the night of *bedikas chometz*) it is permitted for one to eat *matzah*. Rav Chaim Soloveichik (ספר הזכרון אש תמיד עמ' קצ"ח וכן בקובץ הוספות להגדת מבית לוי עמ' ס"ד) in fact presented proof to this position from the *mah nishtanah*. In the *mah nishtanah* the child asks that on all other nights we eat *chometz* and *matzah* which implies that any night other than at the *seder* it is permitted to eat *matzah*. Ben Ish Chai (שו"ת רב פעלים ח"ג או"ח סי' כ"ז ובבן איש חי שנה א' פר' צו אות כ"ו) writes that one should not be lenient about this matter since many *Poskim* maintain that the restriction against eating *matzah* on *erev* Pesach includes the night of the 14th. Rav Yosef Shalom Elyashiv (הגדה של פסח על פי פסקיו עמ' 18) agrees that it is better for one to be stringent about this matter and refrain from eating *matzah* that could be used to fulfill the *mitzvah*.

Mishnah Berurah (שם) also mentions that some have the custom to refrain from eating *matzah* from Rosh Chodesh. Although there are authorities who write that one need not be concerned with this custom, we find others who are even more stringent and refrain from eating *matzah* 30 days in advance of Pesach. Obviously, one should follow his custom regarding this matter (פסקי תשובות אות ד').