The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Fri, Mar 21 2025 ■ כ"א אדר, תשפ"ה
סימן תע"ח סעיף א'-ב' -סימן תע"ט סעיף א'

# Overview

Siman 478 Seif 1:

**One may not eat anything after the *afikomen*.** It should not be eaten in two locations since that is no better than had he fallen asleep in which case it is prohibited to eat since that is comparable to two places.

- We do not want to lose the taste of the *afikomen* that is a *mitzvah*. If one ate, he should eat another olive's volume of *shemurah matzah* for the sake of *afikomen*. (M.B. 1)
- There is a disagreement whether one may drink beverages after the *afikomen*. One should be stringent regarding intoxicating beverages and *l'chatchila* one should be stringent regarding beverages other than water and similar beverages. (M.B. 2)
- It is also prohibited to eat at two different tables in the same room. (M.B. 4)

Siman 478 Seif 2:

**One who slept and woke up may not resume eating. If there is a group of people, some of whom slept during the meal, they may resume eating but if they all fell asleep they may not eat. If they merely dozed off they may eat.** This applies when they fell asleep after they began to eat the *afikomen* but if they fell asleep beforehand, it is not an interruption.

- Sleep constitutes an interruption and Chazal treat it as two places. (M.B. 7)
- Since some of the people remained awake, sleep does not constitute an interruption. (M.B. 8)

Siman 479 Seif 1:

**We then pour the 3rd cup of wine and recite *birkas hamazon* and בורא פרי הגפן. It should be drunk while reclining and one does not recite a *beracha* afterwards. One may not drink wine between this *kos* and the 4th.** One may drink from the 3rd *kos* many times and it is all considered one drinking even if he interrupted while drinking. **It is a *mitzvah* to have a *zimun*.** The leader says הודו and אנא and the others respond. The leader could grant a child permission to lead. One could include in the *zimun* for *hallel* someone who did not eat with them. The custom is for the *ba'al habayis* to lead *birkas hamazon* Pesach night since the *pasuk* says, טוב עין הוא יברך and he is a טוב עין since he declared כל דכפין ייתי וייכול וכו'.

- The *kos* must be wiped and rinsed if it is not clean and even someone who is generally not concerned about this should exercise concern to beautify the *mitzvah*. (M.B. 1)
- This is true even if one eats by himself. (M.B. 2)
- The concern is that one will become inebriated and will not finish *hallel*. Some maintain that the reason is that it appears as though one is adding to the *kosos*. Later authorities write that one should also refrain from other intoxicating beverages but one should also avoid *chamar medinah* since it could give the impression that one is adding to the number of *kosos*. (M.B. 5)
- If one drank the majority of a *revi'is* and decided not to drink anymore and then wants to have more wine he should refrain since it would require another *beracha*. (M.B. 6)
- Authorities explain that the intent is for *hallel* so that one could lead and the others could respond. Although it is preferable for there to be other adult men, nevertheless, it is not an issue if one leads his wife and children. A woman may also lead *hallel* since she is obligated to recite *hallel* the same as her obligation to drink four cups of wine. However, if it is sung one must be concerned about the restriction against a woman leading a song and men responding. (M.B. 9)
- This is preferred but is not essential. (M.B. 10)
- If there are only two people they read it together. (M.B. 11)
- This is true for אנא since the others read the *pasuk* but not for הודו. (M.B. 12)
- There is no issue if someone else recites the *beracha*. (M.B. 13)

# Halacha Highlight

## Eating or drinking after *afikomen*

Shulchan Aruch Siman 478 Seif 1
**אחר אפיקומן אין לאכל שום דבר**
**After eating the *afikomen* one should not eat any food**

Shulchan Aruch (סע' א') rules that after eating *afikomen* one may not any food. The reason is so that the taste of the *afikomen* which is a *mitzvah* should not leave his mouth as a result of another food (מ"ב סק"א). Mishnah Berurah (סק"ב) writes that *Poskim* debate whether it is prohibited to drink beverages after eating the *afikomen* and notes that one should be stringent with regards to intoxicating beverages. He then writes that *l'chatchila*, one should be stringent and avoid drinking any beverage other than water or something similar, e.g., tea and according to some even coffee.

Since Shulchan Aruch and related commentators do not draw any distinction, it would seem that the prohibition against eating applies the entire night, meaning until *alos hashachar*. The reason the prohibition extends until this time is that the *mitzvah* of retelling the story of the exodus continues the entire night and thus one should retain the taste of the *afikomen* in his mouth that entire time. Although there are some authorities who suggested that the restriction ends at *chatzos* since one may not eat the Korban Pesach after *chatzos*, nevertheless, we are concerned for the opinion that maintains that the *mitzvah* continues all night. Many *Poskim*, however, disagree, contending that once one goes to sleep for the night, if he rises before *alos hashachar*, the obligation to retell the story of the exodus no longer applies and thus it is permitted to eat and drink. Others write that even after sleeping one should adopt a stringent position and refrain from eating and drinking until *alos hashachar*. However, since there are *Poskim* who maintain that in all circumstances there is no prohibition to drink tea or coffee since it is categorized as water for this matter, after sleeping one may certainly adopt a lenient approach and drink tea and coffee (פסקי תשובות אות א').