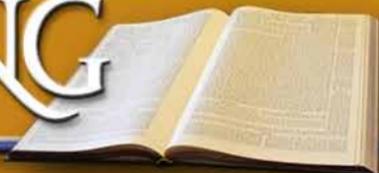


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{ TOPIC }

EATING ON EREV PESACH



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► Each issue reviews a different area of contemporary *halacha* with an emphasis on practical applications of the principles discussed. Significant time is spent ensuring the inclusion of all relevant *shittos* on each topic, as well as the *psak* of *Harav Yisroel Belsky, zt"l* on current issues.

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EATING ON EREV PESACH

Eating on Erev Pesach can be very challenging. *Chametz* is prohibited after the sixth hour, and there are very few filling alternatives. Matzah is also prohibited, and some have the practice not to eat matzah from Rosh Chodesh Nissan and on.¹

Matzah

The Mishnah² says that one may not eat on Erev Pesach once it is close to Minchah. Which type of food is the Mishnah discussing? *Tosafos*³ maintains that it cannot be referring to matzah since the *Yerushalmi*⁴ prohibits eating it on Erev Pesach. If one does so, it is as if he is having relations with his soon to be wife, and he get *malkos* (*mid'rabbanan*).⁵

1. *Pri Megadim Eishel Avraham* 471:6; *Chok Yaakov* 7; *Chayei Adam* 129:13; *Likutei Maharich* 3:page 494 (new); *Mishnah Berurah* 471:12; *Igros Moshe, O.C.* 1:155. Others practice this thirty days before Pesach (*Igros Moshe* *ibid.*, *Sha'arei Halachah U'minhag* 2:190; *Otzer Minhagei Chabad* page 33:17; *Shalmei Moed* page 345, quoting the opinion of Harav Shlomo Zalman Auerbach *zt"l*). Matzah which is *chametz* is not included in this (Harav Yisroel Belsky *zt"l*, opinion of Harav Elyashiv *zt"l*, quoted in *Halachah Shel Pesach* 1:1:3:footnote 28; *Natei Gavriel Pesach* 1:2:11; *Halichos Shlomo Moadim* 8:footnote 12; *Mibeis Levi*, Nissan, page 52:1). One who holds to only eat hand matzah on Pesach may eat machine matzah from Rosh Chodesh until Erev Pesach (*Mekadesh Yisrael Pesach* 283-284). Children do not need to be concerned for this custom (*Natei Gavriel Pesach* 1:2:10). In regards to soliders in Eretz Yisrael see *Halichos Shlomo Moadim* 8:footnote 12.

2. *Maseches Pesachim* 99b.

3. *Ibid.* "lo."

4. *Maseches Pesachim* 10:1. This is also brought in many *poskim* (*Ritva, Maseches Pesachim* 50a; *Ohr Zarua* 2:256; *Shibolei Haleket* 208; *Rosh, Maseches Pesachim* 3:7; *Chayei Adam* 129:13; *Shulchan Aruch Harav* 4).

5. *Levush, O.C.* 471:2. See *Be'er Sheva* 55; *Tiferes Yisrael* on Mishnah in *Maseches Makkos* 3:1. Refer to *Mishneh Halachos* 11:371.

איזן לל להקצי"ה בעמולו אלזי יז אמות של הלכה בלביד... (ברכות ח)



Rabbeinu Tam⁶ says it is referring to matzah made from fruit juice (see below). This is the ruling in halachah as well.⁷ This *issur* is rabbinic in nature.⁸

Reason – Comparable to Engaged Woman

There are many different reasons why the *Yerushalmi* compares matzah on Erev Pesach to living with an engaged wife. The Ohr Zarua⁹ maintains it is comparable to one who can't control himself.

The Levush¹⁰ says that at a *chuppah* we make seven *brachos*.¹¹ Similarly, we recite seven *brachos* before we eat the matzah at the Seder.¹² Just as an engaged woman needs the seven *brachos* to permit her to her husband, so too, the matzah needs seven *brachos* before it may be eaten.¹³

Why Is This Only Applicable to Matzah

Some explain that the mitzvah of matzah is so great that this concept is not found by other mitzvos such as *lulav*, *shofar*, etc.¹⁴

Another explanation is that *chametz* is forbidden from noon (according to Torah law), and we are not commanded to eat matzah until the night. This is comparable to a woman

6. *Tosafos, Maseches Pesachim* 99b “lo.”

7. *Rambam, Hilchos Chametz U'matzah* 6:12; *Shulchan Aruch* 471:2; *Chayei Adam* 129:13; *Shulchan Aruch Harav* 4.

8. *Mishnah Berurah* 471:11. If one did make a *brachah* on matzah on Erev Pesach he needs to *bentch* (refer to *Rivevos Ephraim* 1:129:38).

9. 2:256. See *Orchos Chaim* 1:114.

10. 471:2. See *Chayei Adam* 129:13; *Likutei Maharich* 3:page 499 (new).

11. For more on this, see *Haseder Ha'aruch* 1:pages 73-74.

12. These are wine, *Kiddush*, *Asher Ga'alanu*, wine, *netilas yadayim*, *Hamotzi* and *Achilas Matzah* (*Chok Yaakov* 471:6).

13. *Ohr Zarua* 2:256. See *Shibolei Haleket* 208.

14. *Shemen Rosh* pages 281-282.

כל השווה הלכות בכל יום מובטח לו שהוא בן עולם הבא... (מדה עב)

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who goes through two stages of marriage before she is permitted to her husband.¹⁵

Finally, we eat matzah all year long, so we need to make a distinction between regular matzah and the mitzvah of eating matzah on Pesach. Other mitzvos, such as sitting in a sukkah, do not apply at all during the year, so there is no need to refrain from them on Erev Yom Tov.¹⁶

Why Matzah Is Not Allowed

The Meiri¹⁷ says that it will spoil his appetite.¹⁸

The Rokeach¹⁹ says that just as the *Korban Pesach* was not eaten on Erev Pesach, so too, matzah may not be eaten on Erev Pesach.

Some mention that to differentiate between the matzah we will eat at the *Seder* we do not eat matzah on Erev Pesach.²⁰

The *pasuk* says “at night eat matzah”,²¹ at night not during the day (Erev Pesach).²²

From When

We are not allowed to eat *chametz* from the sixth hour²³

15. *Haseder Ha'aruch* 1:7:page 75.

16. *Ibid.*

17. *Maseches Pesachim* 13a.

18. *Otzer Kol Minhagei Yeshurun* page 130. See *Mishnah Berurah* 471:11.

19. 208.

20. *Rambam Hilchos Chametz U'matzah* 6:12.

21. *Shemos* 12:18.

22. *Behag Hilchos Pesach* 282.

23. For an in-depth discussion on this, see *Haseder Ha'aruch* 1:7:pages 78-80. See *Moadei Harav* page 118. Whether this applies to Erev Pesach Sheni see *Haseder Ha'aruch* 1:7:page 80.

איך לא להקפיד? ה' בעולמו אלא י' אמות של הלכה בלבד... (ברכות ח')

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כל השנה הלכות בכל יום מובטח לו שהוא בן עולם הבא... (תדה עב)

on Erev Pesach.²⁴ Based on this, some maintain one may not eat matzah from this time as well.²⁵

Others maintain that since we said *Biur Chametz* at night, the *issur* of eating matzah begins at night.²⁶

The practice is that matzah may not be eaten from *alos hashachar* until night.²⁷

Which Matzah

The *poskim* maintain that the entire issue is limited to matzah that can be used to fulfill one's obligation at the Seder.²⁸

Chametz matzah may not be eaten on Erev Pesach.²⁹

Matzah which is made with (even a minute amount of)³⁰ sweet liquid, such as milk, juice, eggs, and flour³¹ is called *matzah ashirah* and one may eat it until the tenth hour on

24. Mishnah, *Maseches Pesachim* 1:4; *Shulchan Aruch* 471:1.

25. *Ba'al Hameor*, *Maseches Pesachim* page 15b; *Rosh*, *Maseches Pesachim* 3:7; *Ran*, *Maseches Pesachim* 16a. Refer to *Mishneh Halachos* 10:68 (end). See *Kaf Hachaim* 471:22.

26. *Milchemes Hashem – Ramban*, *Maseches Pesachim* 15b; *Magen Avraham* 471:6. See *Rav Poalim*, *O.C.* 3:27; *Ben Ish Chai Tzav* 1:26; *Birurei Halachah* 471:pages 206-207.

27. *Tashbetz* 3:260; *Magid Mishnah* on *Hilchos Chametz U'matzah* 6:12. See *Elyah Rabbah* 471:6; *Chok Yaakov* 7; *Be'er Heitiv* 5; *Levush* 2; *Eliyahu Zuta* 3; *Chayei Adam* 129:13; *Shulchan Aruch Harav* 4; *Mishnah Berurah* 12; *Yechaveh Da'as* 6:27; *Mibeis Levi*, *Nissan*, page 52; *Mekadesh Yisrael Pesach* 281; *Even Yisrael* 8:40; *Igros Moshe*, *O.C.* 1:155; *Yemei HaPesach* page 59.

28. *Ritva*, *Maseches Pesachim* 50a; *Rama* 471:2.

29. *Mikra'ei Kodosh* 25; *Yemei HaPesach* pages 59-60; *Haseder Ha'aruch* 1:8:page 83; *Minchas Yitzchak* 8:37; opinion of Harav Schachter *shlit"l*. Refer to *Ashrei Haish*, *O.C.* 3:pages 369-370:9; *Divrei Binyahu* 15:11.

30. *Mishnah Berurah* 471:10. See *Pri Megadim Eishel Avraham* 5.

31. Refer to *Magen Avraham* 471:5; *Chok Yaakov*, *O.C.* 444:1. See *Mekadesh Yisrael Pesach* 282.

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Erev Pesach.³² Others even forbid it the entire Erev Pesach, and this is the custom.³³

Matzah which is blown up a bit or folded should not be eaten on Erev Pesach.³⁴

Some permit the consumption of matzah made without the intention for the mitzvah of matzah,³⁵ but the custom is not like this.³⁶

Young Children

Young children³⁷ who do not understand the concept of what is happening on the night of Pesach may eat matzah on Erev Pesach.³⁸

Erev Pesach on Shabbos

There is a discussion among the *poskim* regarding *lechem mishnah* at the meals on Erev Pesach when it falls on Shabbos, since both *chametz* and matzah are prohibited after the sixth hour.

As mentioned above, there are those who permit matzah with eggs (called *matzah ashirah*) on Erev Pesach, but others

32. *Shulchan Aruch* 471:2; *Mishnah Berurah* 1; *Aruch Hashulchan* 3. Refer to *Nefesh Harav* pages 179-180 which takes issue with this.

33. *Yesodei Yeshurin* 6:pages 63-67; *Ashrei Ha'ish*, O.C. 3:page 370:11. See *Beer Sarim Moadei Hashanah* 3:10.

34. *Magen Avraham* 471:6; *Mishnah Berurah* 12. See *Pri Megadim Eishel Avraham* 6.

35. Refer to *Maharsha*, *Maseches Pesachim* 99b "Tosafos"; *Yechaveh Da'as* 6:27. See *Beis Hillel* 33:pages 28-29.

36. *Minchas Yitzchak* 8:37; *Orchos Rabbeinu* 2:page 12:12; *Ohel Yissachar* 34; *Kovetz Pri Temarim* 22:page 66; *Ashrei Ha'ish* 3:page 369:8; *Halichos Shlomo Moadim* 8:3; *Mekadesh Yisrael Pesach* 282. See *Yemei HaPesach* page 58.

37. *Mekadesh Yisrael Pesach* 283; *Ashrei Ha'ish* 3:page 370:9.

38. *Rama* 471:2; *Magen Avraham* 7; *Chayei Adam* 129:13; *Aruch Hashulchan* 5; *Mekadesh Yisrael Pesach* 283; *Chinuch Yisrael* 1:2:pages 217-218. This applies both to a boy or girl (*Magen Avraham* 471:7; *Mishnah Berurah* 13). Refer to *Pri Megadim Eishel Avraham* 7. See *Divrei Yatziv*, O.C. 2:188 who is lenient with sick people.

argue.³⁹ Harav Moshe Feinstein *zt"l*⁴⁰ maintained that one could have egg matzah but only during the time that one is allowed to eat *chametz*.⁴¹

Gebrochts

According to some *poskim*, *gebrochts* is permitted on Erev Pesach,⁴² as cooked matzah is not considered matzah.⁴³ This is very useful when Erev Pesach falls out on Shabbos, and one may eat *shalosh seudos* and *brok* (i.e. *kneidlach*, *kreplach*, or gefilte fish made with matzah meal).⁴⁴ *L'halacha* it should only be eaten until the tenth hour of the day.⁴⁵

Chicken stuffing made with matzah meal is considered cooked for this purpose, even if the chicken is roasted, because the fat and juices of the chicken have the effect of cooking the matzah.⁴⁶

39. See *Aruch Hashulchan* 444:5.

40. *Igros Moshe*, O.C. 1:155. (Harav Moshe Feinstein *zt"l* never ate *matzah ashirah* in this context, as related by Harav Aron Felder *zt"l*).

41. See *Nefesh Harav* pages 179-180; *Az Nidberu* 11:37, 12:3; *Birurei Halachah* 471:page 208.

42. Refer to *Chayei Adam* 129:13; *She'arim Metzuyanim B'halachah* 115:7.

43. Refer to *Maseches Pesachim* 94b; *Rama* 471:2. See *Halachah Shel Pesach* 1:9:13. Refer to *Mekadesh Yisrael Pesach* 282.

44. Refer to *Chayei Adam* 129:13; *Mishnah Berurah* 444:8; *Ohr L'tzion* 3:13:3, 3:14:1. See *Shulchan Aruch Harav* 444:4; *Mishnah Berurah* 471:20; *Sha'ar Hatzion* 19; *Aruch Hashulchan* 444:5; *Moadim V'zmanim* 7:175. It has to be bigger than a *kezayis* so one can wash (*Shulchan Aruch Harav* *ibid.*; *Sha'ar Hatzion* *ibid.*).

45. *Mishnah Berurah* 444:8; *Shevet Halevi* 8:117:1; opinion of Harav Elyashiv *zt"l*, quoted in *Halachah Shel Pesach* page 491:footnote 124; see *Mekadesh Yisrael Pesach* 282. Harav Shlomo Zalman Auerbach *zt"l* is lenient even afterwards (*Halichos Shlomo Moadim* 8:4:footnote 5).

46. Opinion of Harav Yisroel Belsky *zt"l*, quoted in Rabbi Ribiat *shlit"as* notes on *Hilchos Pesach* page 89.

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Cakes Made with Potato Starch

Cakes and cookies made with potato starch are a *Shehakol* and are permitted the entire day.⁴⁷

Fried

Chicken cutlets are often fried in oil. Those who eat *gebrochts* on Pesach can use matzah meal. Is this permitted on Erev Pesach?

Since the matzah meal gives taste to the chicken, one should not eat fried chicken cutlets with matzah meal on Erev Pesach.⁴⁸ Some are lenient if the oil actually provides flavor, rather than ensuring that the chicken does not stick to the pan.⁴⁹

Matzah Meal Used as a Binder

If matzah meal is used as a binder, such as in potato kugel, one may eat it on Erev Pesach as well.⁵⁰

Matzah Meal – Pesach Brachos

The *brachah* for Pesach cake made from matzah meal is *Mezonos* since it is made with other ingredients like eggs and oil.⁵¹ Some mention that one may eat such cake on Erev Pesach even if he does not *brok* on Pesach.⁵² However, this is not the custom and one is not permitted to eat cake made from matzah meal on the entire Erev Pesach.⁵³

47. Harav Webster *shlit"a* on Erev Pesach which occurs on Shabbos, page 42.

48. *Avnei Yushfei* 8:89:1.

49. *Ashrei Ha'ish*, O.C. 3:page 369:8.

50. *Avnei Yushfei* 8:89:2.

51. Opinion of Harav Shlomo Zalman Auerbach *zt"l*, quoted in *V'sein Brachah* page 474:footnote 43; *Sha'arei Habrachah* page 355.

52. Refer to *Pischei Halachah* (*Brachos*) letter 41:page 295; *Haleilah Hazeh* page 7; *Halichos Shlomo Moadim* 8:4.

53. *Siddur Pesach K'hilchasah* 15:14; *Shevet Halevi* 8:117:1; *Mibeis Levi*, Nissan, page 53; *Ashrei Ha'ish*, O.C. 3:page 369:8, 370:10; *Ohr L'tzion* 3:13:3, 3:14:1. See *Halichos*

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Matzah meal “*chremzlach*” are made by mixing matzah meal, eggs, oil and spices into a batter and frying them in oil. The *brachah* is *Mezonos*.⁵⁴ They may be eaten on Erev Pesach.⁵⁵

One may eat a *kneidel* made from matzah meal before the tenth hour on Erev Pesach.⁵⁶

Cooked Matzah

Matzah brie is made by breaking up matzah into small pieces and soaking the matzah in eggs. After the matzah is soaked, it is fried with just enough oil to prevent burning. If the pieces are larger than a *kezayis* the *brachah* is undoubtedly *Hamotzi*. If the pieces are smaller than a *kezayis* the *brachah* is questionable.⁵⁷ Therefore, one should wash on real bread or matzah prior to eating this food.⁵⁸ If one deep fries the *matzah brie* and the pieces are smaller than a *kezayis*, a *Mezonos* is recited on it.⁵⁹

One should not eat *matzah brie* on Erev Pesach.⁶⁰

Shlomo Moadim 8:4; *Az Nidberu* 4:43. Refer to *Shulchan Aruch Harav* 471:9. The reason for this is that since it is baked it may not be considered *matzah ashirah*.

54. Refer to *V'ha'ish Mordechai* pages 234-237.

55. *Chayei Adam* 129:13. See *Halichos Shlomo Moadim* ibid:footnote 5.

56. *Pri Megadim Eishel Avraham* 471:8; *Chayei Adam* 129:13; *Mishnah Berurah* 471:20; *Sha'ar Hatzion* 19 (even a complete matzah which is cooked); *Ohr L'tzion* 3:13:5. See *Piskei Chasam Sofer* page 112:3; *Mekadesh Yisrael Pesach* 282; *Ashrei Ha'ish, O.C.* 3:page 370:10.

57. Refer to *Kitzur Shulchan Aruch* 48:9; *V'zos Habrachah* page 25; *Rivevos Ephraim* 6:234.

58. *Harav Yisroel Belsky zt"l*; see *Chazon Ish* 26:9; *Shevet Halevi* 7:27; *Minchas Osher* pages 44-46; *V'zos Habrachah* page 25; *V'ha'ish Mordechai* pages 259-261; *Shalmei Moed* page 344. Refer to *Avnei Yushfei* 1:39:2.

59. Refer to *Sha'ar Hatzion* 471:20; *Aruch Hashulchan* 168:37; *Birchos Hanehenin* pages 179-181; *Avnei Yushfei* 1:39:1; *Shalmei Moed* page 345.

60. *Aruch Hashulchan* 471:3. See *Chayei Adam* 129:13.

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Eating Other Foods

Foods such as fruit and vegetables⁶¹ (cooked or raw⁶²), fish, and meat⁶³ may be eaten on Erev Pesach. Nevertheless, they should not be eaten too close⁶⁴ to Minchah⁶⁵ (which is in the beginning of the tenth hour of the day⁶⁶), since one should come into Pesach with an appetite.⁶⁷ This is a *hiddur mitzvah* for Pesach.⁶⁸

Some point out not to eat too much potatoes on Erev Pesach since it is very filling and one will not come to Yom Tov with as big of an appetite.⁶⁹ This can be challenging since the Pesach Seder starts very late and one tends to be hungry during the long Erev Yom Tov afternoon.

Less than a cup of wine is permitted on Erev Pesach, as it is not filling.⁷⁰ Drinking a lot, such as two *revi'ios*, is also permitted, since it improves one's appetite.⁷¹

Kitniyos

According to some *poskim*, the custom is that those who

61. *Shulchan Aruch* 471:1; *Mishnah Berurah* 3.

62. *Ibid.* 4.

63. *Ibid.* 3; *Aruch Hashulchan* 471:3.

64. *Taz* 1.

65. *Maseches Pesachim* 99b, *Rashi* "lo"; *Rambam Hilchos Chametz U'matzah* 6:12; *Shulchan Aruch* 471:1.

66. *Aruch Hashulchan* 471:2.

67. *Rambam, Hilchos Chametz U'matzah* 6:12.

68. *Rashi, Maseches Pesachim* 99b "lo." See Ben Ish Chai *ibid.*; *Aruch Hashulchan* 471:1; *Ohr L'tzion* 3:13:5.

69. *Ohr L'tzion* 3:13:5; footnote 5.

70. *Mishnah Berurah* 471:6.

71. *Mishnah Berurah* 471:7. One should not drink so much that he will become drunk and will not do the mitzvos of the night (*Mishnah Berurah* 8).

איך על להקפיד ה בעולמו אלא י אמות של הלכה בלבד... (ברכות ח')



refrain from eating *kitniyos* do so from Erev Pesach at the time when *chametz* is forbidden.⁷²

כל השומה הלכות בכל יום מובטח לו שהוא בן עולם הנא... (מדה עב)

72. *Chok Yaakov* 471:2, *Shevet Halevi* 3:31 (end), opinion of Harav Elyashiv *zt"l* quoted in *Siddur Pesach K'hilchasah* 16:footnote 42*; *Ashrei Haish O.C.* 3:page 370:12; *Journal of Halacha and Contemporary Society* 6:page 72; see *Pri Megadim Eishel Avraham O.C.* 444:2 and *Da'as Torah* page 119 who seem to argue.

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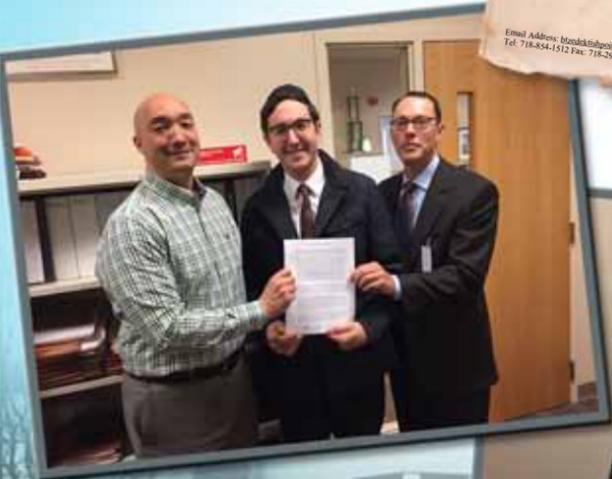
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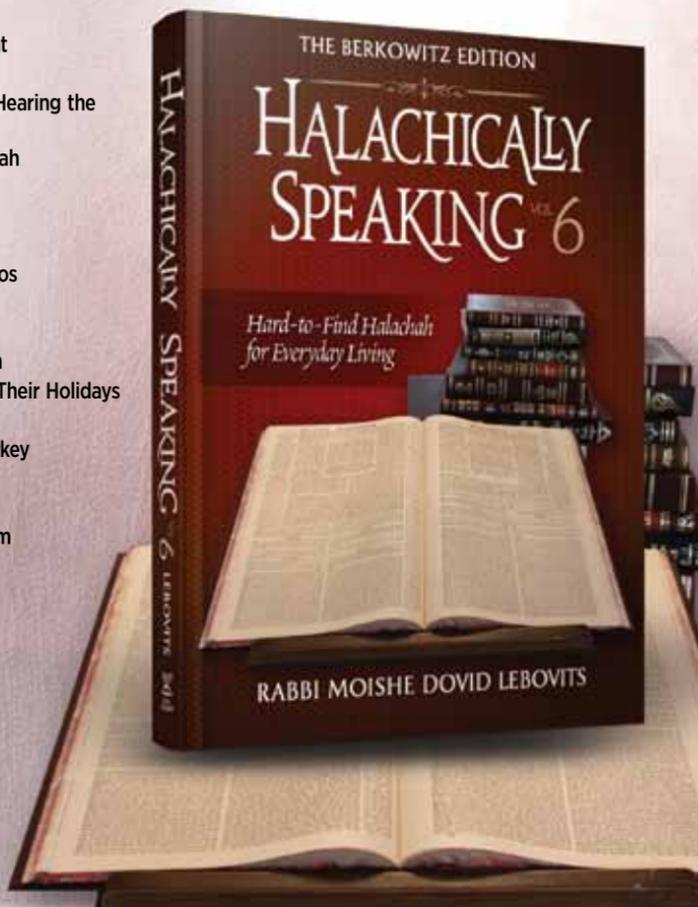
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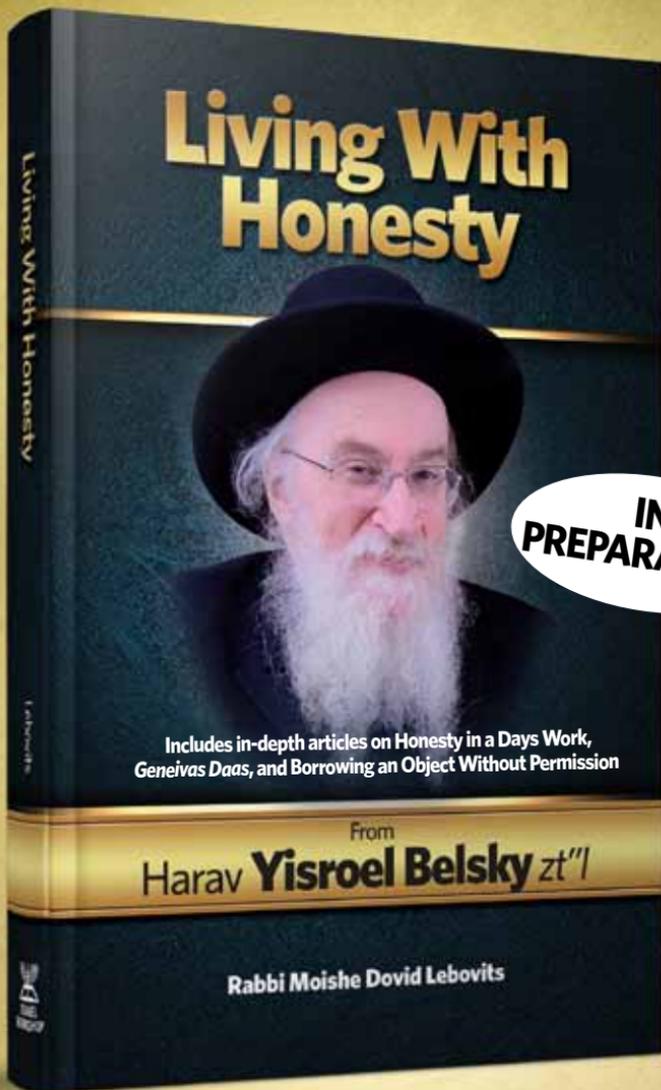
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