



Overview

Halacha Highlight

Siman 473 Seif 4:

We place in front of the host a plate that contains three *matzos*, *marror*, *charoses*, *karpas* or some other vegetable, (vinegar or salt water) and two cooked foods, one to commemorate the Pesach and the other to commemorate the Chagiga and the custom is to use meat and an egg. One should arrange the plate so that he does not have to pass over any of the *mitzvos*. Meaning, the *karpas* should be the closest with the vinegar next to it and closer than the *matzah*. The *matzah* should be closer than the *marror* and *charoses* which are closer than the meat and the egg. **For the meat the custom is to use a *zeroa* that is roasted on coals and the egg should be cooked** (as well as roasted and that is the custom in our city).

- ❖ It is not necessary to place a plate containing these foods in front of the others and everyone will take from his plate. (M.B. 17)
- ❖ Two *matzos* are for *lechem mishnah* and the third is to break into two, half to be used for the *mitzvah* of eating *matzah* and the other half for *afikomen*. (M.B. 18)
- ❖ The *marror* is dipped in the *charoses*. *Karpas* is a vegetable and was chosen because it symbolizes the fact that 600,000 people were subjected to hard labor. (M.B. 19)
- ❖ It may be any vegetable but one should not use the vegetable that will be used for *marror*. (M.B. 20)
- ❖ The *karpas* is dipped in the salt water. The salt water should be prepared before Shabbos. The purpose is to deviate from the normal manner of serving the meal so that the children will ask and then the *hagadah* will follow the pattern of questions and answers. (M.B. 21)
- ❖ One may certainly take two pieces of meat, one roasted and the other cooked. Some write that we use an egg as a reminder that Hashem wants (בעי) to redeem us. Others explain that it is an expression of mourning that we do not have the Bais HaMikdash. (M.B. 23)
- ❖ Some write that there is no concern about reaching over the meat and egg since it is a commemoration rather than a *mitzvah*. (M.B. 26)
- ❖ *Poskim* write that the *zeroa* should have some meat on it. (M.B. 27)
- ❖ The egg commemorates the Chagigah which did not have to be roasted. (M.B. 30)
- ❖ The Chagigah could be either roasted or cooked. (M.B. 31)

Assuring the *matzo* are whole

Shulchan Aruch Siman 473 Seif 4
שיש בה שלש מצות

That contains three *matzos*

Shulchan Aruch enumerates the items that must be on the *sefer* plate. The first item he mentions is the three *matzos*. The reason there must be three *matzos*, explains the Mishnah Berurah (ס"ק י"ח), is that two of them are required for *lechem mishnah*, as is needed for any other meal on Yom Tov, and the third one is needed to divide in two for *yachatz*. Half of that piece will be used to fulfill the *mitzvah* of *motzi matzah* and the second half is used for the *afikomen*. Shulchan Aruch HaRav (ס"י תני"ח סעי' י') notes that since the middle *matzah* must contain two olive volumes, one for *motzi matzah* and another for *afikomen*, one should make sure that it is larger than the top and bottom *matzos* which need not contain two olive volumes of *matzah*.

Obviously, the two *matzos* that are used for *lechem mishnah* must be whole. However, it is common for small pieces of *matzah* to crumble off the sides in areas where the *matzah* was burned. Rav Nissim Karelitz (חוט שני פסח פי"ז ס"ק י"ט) writes that such a *matzah* is nevertheless, considered whole since the amount missing is minimal (less than 1/48 of the *matzah*). However, if the *matzah* is missing an actual piece, the small areas that were burnt and crumbled off are included in the calculation to determine whether all together they are more than 1/48 of the *matzah*. If one has a broken *matzah* and wishes to burn the edge of the broken section so that it should now be considered whole, Rav Yosef Shalom Elyashiv (הגדה של פסח הלילה הזה עמ' 9) rules that this procedure does not make the *matzah* whole. Rav Karelitz (שם) also maintains that burning the edge does not render the *matzah* whole as if it was baked again and does nothing more than color the edges.

- ❖ It is prohibited to eat the *zeroa* at night since we do not eat roasted meat but the egg may be consumed even if it was roasted. If one roasted the *zeroa* at night rather than before Yom Tov he must eat some of it during the morning. Chaye Adam decries the practice of discarding the *zeroa* and it is a *mitzvah* to add it to the food that one cooks to be eaten the second day of Pesach. (M.B. 32)