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

Overview

Siman 473 Seif 5 (a):

One fulfills his obligation with the following vegetables חזרת, עלשין, תמכא, חרחבינא (Varieties of bitter herbs)**, and מרור. The obligation is fulfilled whether one eats the leaves or the stalks but not by eating the roots. However, the leaves must remain moist whereas one fulfills his obligation when eating stalks whether they are moist or dry but not pickled, very cooked or simply cooked. The different varieties combine towards the volume of an olive which is the minimum volume that one must consume. It is preferable for one to use חזרת but if one does not have that he should use whatever appears earlier in the list.**

- *Marror* nowadays is a Rabbinic *mitzvah*. One does not fulfill the *mitzvah* with stolen *marror*. (M.B. 33)
- תמכא is identified as horseradish and חזרת is lettuce. (M.B. 34)
- Shulchan Aruch refers to the small protrusions from the main root but one can fulfill the *mitzvah* by eating the main root. Since the other varieties were not available the custom was to eat horseradish. Gra would not grind it before he returned from the *bais haknesses* so that it would not lose its taste, rather he would grind it when he returned and covered it until the beginning of the *seder*. (M.B. 36)
- Leaves lose their taste when dried but stalks are thick so they retain their taste even when dry. There is a dispute whether one may eat withered leaves. (M.B. 37)
- Pickled refers to where it was soaked in liquid for at least 24 hours. Although some maintain that pickling is only an issue if it was stored in vinegar, nonetheless, one should avoid soaking it even in water for 24 hours but *b'dieved* if one has nothing else he could use it for the *mitzvah*. (M.B. 38)
- שלוק is when it is cooked for an extended period of time, whereas בישול is regular cooking. (M.B. 39)
- חזרת is reminiscent of the servitude which started easy and became difficult and חזרת also initially is sweet and then turns bitter. When there is a concern for bugs and one does not have the means to have it examined, it is preferable to use horseradish even though it is 3rd on the list rather than violate numerous Biblical prohibitions to eat *marror* which nowadays is only Rabbinically mandated. (M.B. 42)

Halacha Highlight

Chewing *marror* and then spitting it out

Mishnah Berurah Siman 473 Seif Koton 43

או ילעס בפיו

Or he should chew it in his mouth

Shulchan Aruch enumerates the five different vegetables that one may use to fulfill the *mitzvah* of *marror*. He then explains that the order in which he enumerated them is specific and one should make an effort to obtain one which appears earlier in the list rather than one that appears later in the list. Mishnah Berurah (ס"ק מ"ג) writes that if one is ill or delicate he may choose whichever variety most appeals to him. Furthermore, it is acceptable for him to eat that volume slowly as long as he eats it within the period of time of *achilas pras*. When necessary one may follow the most lenient opinion concerning the duration of *k'dei achilas pras* which is nine minutes and one may also adopt the lenient opinion regarding the volume of an olive which is 17 grams.

In the event that even after employing all of these leniencies a person will not be able to eat the minimum amount of *marror* in the necessary time frame, he should eat at least a small volume of *marror* or at least chew the *marror* in his mouth to remember the bitter taste but when doing so one does not recite the *beracha*. Rav Shlomo Zalman Auerbach (שו"ת מנחת שלמה ח"א סי' צ"א אות י"ז) questions why one who chews *marror* and then spits it out does not recite the *beracha*? If someone eats a prohibited food and then vomits it out, he has obviously violated the prohibition against eating that food. Accordingly, chewing *marror* and then spitting it out should also be considered eating and should warrant the *beracha*. He answers that critical part of eating is the benefit for the throat (הנאת גרונו). Therefore, if someone swallows a prohibited food he has violated the prohibition since it went down his throat. The fact that he subsequently vomited the food out does not undo the prohibition that was already violated. In contrast, if one merely chews food but never swallows it, he has not completed the act of eating and thus may not recite the *beracha* on eating *marror*.

- If, due to health considerations, one cannot eat an olive's volume of *marror* within *k'dei achilas pras* he should eat something or chew it and spit it out but does not recite the *beracha*. (M.B. 43)