The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Tues, Mar 18 2025 ■ י"ח אדר, תשפ"ה
סימן תע"ה סעיף ב'-ג'

Overview

Siman 475 Seif 2:

If the only vegetable one has for the first dipping is *marror* one should recite בורא פרי האדמה and על אכילת מרור for the first dipping and when it is time for the second dipping the *marror* should be dipped in *charoses* without reciting a *beracha*.

- *L'chatchila* one should have a vegetable other than *marror* for *karpas*. (M.B. 25)
- Many *Poskim* disagree and maintain that when eating the first time one should have in mind to fulfill the *mitzvah* of *marror* since the *beracha* is recited at that time and one should eat an olive's volume of it dipped in *charoses*. When eating the second time it is to fulfill the obligation of *karpas* and one is not obligated to eat an olive's volume and it is not necessary to dip it in *charoses* and vinegar and salt water is also acceptable. (M.B. 28)

Siman 475 Seif 3:

If one swallowed *matzah* his obligation is fulfilled but if one swallows *marror* he has not fulfilled his obligation since it is necessary for one to taste *marror*. If one swallowed *matzah* and *marror* together he fulfills his obligation of eating *matzah* but not for eating *marror*. If one wrapped it in baste and swallowed it he does not even fulfill his obligation of *matzah* since that is not the normal manner of eating.

- The *mitzvah* is fulfilled, *b'dieved* since that is also called eating even though it was not chewed. *L'chatchila*, one should chew the *matzah* so that he can taste it. (M.B. 29)
- One taste nullifies another only when one chews them together but if one merely swallows the two foods the taste of each one remains distinct. (M.B. 31)
- If the *matzah* was wrapped in food the obligation is fulfilled since that is also a form of eating. (M.B. 33)

Siman 475 Seif 4:

If one ate *matzah* without intent, for example, one was forced by idolaters or thieves to eat, the *mitzvah* is fulfilled since he knew that it was Pesach and that he was obligated to eat *matzah*. If he did not realize that it was Pesach or did not realize that he was eating *matzah* he did not fulfill his obligation.

- Although *mitzvos* require intent, since the *mitzvah* involves eating which automatically provides benefit, it is considered as though he had intent. Some *Poskim* disagree and contend that if he did not have intent he does not fulfill the *mitzvah*. (M.B. 34)
- If someone expressly intends to not fulfill the *mitzvah*, he does not fulfill the *mitzvah*. (M.B. 36)

Halacha Highlight

One who only has *marror*

Shulchan Aruch Siman 475 Seif 2

אם אין לו ירקות לטבול ראשון אלא מרור

If one has no other vegetable for the first dipping other than *marror*

Shulchan Aruch (סעי' ב') addresses a circumstance in which the only vegetable one has is *marror*. The challenge is that one is required to dip a vegetable into vinegar at the beginning of the *seder* for *karpas* and then later one takes *marror* and dips it in *charoses* to fulfill the *mitzvah* of *marror*. When one only has *marror* he should recite בורא פרי האדמה as well as על אכילת מרור and eat some of the *marror* at that time. He cannot hold off the recitation of על אכילת מרור until after *hamotzi* since it is not proper to recite the *beracha* after one has had their fill of the *marror*. Additionally, one cannot intend to fulfill the *mitzvah* of *marror* at the *karpas* stage since *marror* is supposed to be eaten after *matzah*. Moreover, although one recites the *beracha* of על אכילת מרור and then interrupts with *magid* before eating the vegetable for the sake of the *mitzvah* of *marror*, nevertheless, it is not a *beracha l'vatalah* since *magid* is not an interruption, provided that he does not discuss other matters (מ"ב ס"ק כ"ו). Mishnah Berurah (ס"ק כ"ח) cites other authorities who contend that when eating the *marror* vegetable at *karpas* one should intend to fulfill the *mitzvah* of *marror* since the *beracha* is recited at that time and at that time it should be dipped in *charoses* and one should eat an olive's volume of the vegetable. When eating the vegetable again after *matzah* one is fulfilling the *mitzvah* of *karpas* and it is not necessary to eat an olive's volume and it may also be dipped in vinegar or salt water.

Pri Megadim (משב"ז סק"ח וע' בשעה"צ סק"ל) notes another practical difference between Shulchan Aruch and the other authorities. According to Shulchan Aruch the *mitzvah* of *marror* is fulfilled after *matzah* and thus it must be eaten by itself. However, according to the other authorities one fulfilled the *mitzvah* of *marror* at the stage of *karpas* and thus when eating *marror* after *matzah* it may be consumed together with *matzah* since the only obligation that remains is to dip *marror* in *charoses* at that stage and that may be fulfilled even when eating the *marror* with *matzah*.

Siman 475 Seif 5:

If one ate an olive's volume of *matzah* but did so while in a spell of insanity and then was healed, he is obligated to eat again after he is healed since the original eating was done while he was exempt from *mitzvos*.