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

Overview

Siman 475 Seif 6:

If one ate half an olive's volume and then another half of an olive's volume, he fulfilled his obligation if the amount of time it takes to eat a *peras* did not transpire from the beginning of his eating until the end of his eating.

- The same is true if he did not interrupt while eating but merely ate slowly so that more than the time it takes to eat an olive's volume transpired and he will not fulfill the *mitzvah*. (M.B. 40)
- He fulfills the *mitzvah* only *b'dieved* but *l'chatchila* one should eat an olive's volume at once. (M.B. 41)
- From the beginning of the first eating through the end of the second eating, the amount of time it takes to eat a *peras* may not transpire. (M.B. 42)

Siman 475 Seif 7:

The obligation to eat *matzah* is only on the first night. The custom is to make the three *matzos* used at the *seder* from an *issaron* of flour to commemorate the Todah loaves. We mark them to know which one is first, second and third and the first is placed on top, the second in the middle and the third is on the bottom for the sandwich. If one changed the order it is not essential. The loaves should be baked in order. If one of them broke it should be used for the middle one since anyways it is broken. **Even the first night one fulfills his obligation by eating an olive's volume** (Regarding the volume of an olive's volume, see below *siman* 486).

- The *mitzvah* is to eat on the first night and the remainder of Pesach there is a prohibition against eating *chometz*. Although one must eat bread on Yom Tov, that obligation could be fulfilled with *matzah* made from fruit juice. (M.B. 44)
- Vilna Gaon contends that although there is no obligation to eat *matzah* one fulfills a *mitzvah* if he does. (M.B. 45)
- In many places this custom has been forgotten. (M.B. 46)
- One should not make the signs out of letters since breaking them would involve erasing on Yom Tov. (M.B. 47)

Siman 476 Seif 1:

In places where the custom is to eat roasted meat on the nights of Pesach it is eaten but in those places where the custom is not to eat it, it should not be eaten out of concern that people will say that it is the Korban Pesach. In all places it is prohibited to eat a whole lamb roasted at once on this night because it gives the appearance as though one is eating *korbanos* outside of its designated area. If it was cut up, missing a limb or if one cooked a limb even while it was attached, it is permitted in places where the custom is to eat roasted meat. One should not eat or drink too much so that he does not eat the *afikomen* while full or become inebriated and fall asleep.

- In these countries the custom is to refrain from eating roasted meat on the two nights of the *seder* and this includes pot roast [meat roasted in a pot without any added liquid]. (M.B. 1)
- This includes sheep and goats. (M.B. 2)
- Meaning one has no interest in eating at all so that he is no longer fulfilling the *mitzvah* in an ideal manner. If one is so full that he is repulsed by food, even if he forces himself to eat, he does not fulfill the *mitzvah* since such eating is not considered eating. (M.B. 6)
- Tosefta writes that one should study the *halachos* of Pesach the entire night. (M.B. 7)

Siman 476 Seif 2:

Even calf meat or fowl or anything else that requires slaughtering may not be eaten roasted in places where the custom is to refrain from eating roasted meat. The custom in some places is to eat eggs at the meal as an expression of mourning. It seems to me that the reason is that the night of Tisha B'Av is the same night of the week as the first night of Pesach. Additionally, it commemorates the destruction of the *bais hamikdash* where they would offer a Korban Pesach. Some have the custom to refrain from eating dipped foods other than the two that are required.

- Fish and eggs may be eaten roasted. (M.B. 9)
- Gra writes that the egg commemorates the Korban Chagigah that accompanied the Korban Pesach. We do not eat the זרוע since we do not eat roasted meat. Accordingly, one should eat the egg that is on the *seder* plate and the other eggs are consumed to fulfill a custom. (M.B. 11)
- Eating the egg is only a custom, therefore, one should not fill himself with eggs. (M.B. 13)

Halacha Highlight

Eating eggs at the *seder*

Rema Siman 476 Seif 2

נוהגים בקצת מקומות לאכל בסעודה ביצים

There is a custom is some places to eat at the meal eggs

Rema (סע' ב') mentions that there is a custom observed in some places to eat eggs at the Pesach *seder* as an expression of mourning. He then suggests that the custom is rooted in the fact that the same night of the week that is the first *seder* is the night of the week that will be Tisha B'Av. Additionally, it is to serve as a reminder of the fact that when the *bais hamikdash* stood they would offer the Korban Pesach but in our current existence we cannot do so and thus we mourn that fact. Mishnah Berurah (ס"ק י"א) references the Vilna Gaon who offers another explanation for the egg and that is to commemorate the Korban Chagiga that was often offered with the Korban Pesach. He then notes that according to this explanation the egg should be eaten.

Rav Moshe Feinstein (או"ח ח"א סי' קנ"ו) explains that even Rema agrees that the egg is to commemorate the Korban Chagiga. The reason he does not mention that explanation was out of concern that people would think that the egg was sanctified as a Korban Chagiga. Therefore, he added the rationale of mourning so that people would not think that it was sanctified as a *korban*. Vilna Gaon, on the other hand, was not concerned that someone would erroneously think that the egg was sanctified as a Korban Chagiga and thus did not feel compelled to mention the rationale of mourning. Rav Feinstein then noted that there is a practical difference between Rema and Vilna Gaon. According to Vilna Gaon the egg commemorates the Korban Chagiga exclusively and thus there is no reason to eat eggs other than the one on the *seder* plate. This is in contrast to the custom mentioned by Mishnah Berurah (ס"ק י"ג) for the assembled to also eat eggs. According to Rema, however, since the eggs are also an expression of mourning for the destruction of the *bais hamikdash* it follows that everyone would eat them.