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

# Overview

**Siman 477 Seif 1:**

**After the meal each person eats an olive's volume of the *matzah* that was stored beneath the cloth to commemorate the Korban Pesach that was eaten while full. It should be eaten while reclining but a *beracha* is not recited. One should be careful to eat it before *chatzos*.** (One should also make an effort to read *hallel* before *chatzos*.)

- *L'chatchila* one should eat two olive volumes to commemorate the Korban Pesach and the *matzah* that was eaten with it. (M.B. 1)
- Women are also obligated to eat *afikomen*. (M.B. 2)
- If one forgot to eat while reclining he is not required to eat again if eating more will be difficult. (M.B. 4)
- Shelah reports that people would kiss *mitzvah* objects in order to express their love for the *mitzvah*. (M.B. 5)
- If it is after *chatzos* and one hasn't eaten *matzah* at all, he should eat but without reciting the *beracha*. The same rules apply to *marror* even though it is a Rabbinic obligation. If it is late one should recite *kiddush*, drink the wine, wash, eat *matzah* and *marror* and then read the *hagadah*. (M.B. 6)
- The *beracha* recited afterwards should also be recited before *chatzos*. (M.B. 7)

**Siman 477 Seif 2:**

**If one forgot to eat *afiokmen* and did not realize until after washing hands or after declaring הב לן ונברך one should eat the *afikomen* without repeating המוציא. If one did not realize until after *birkas hamazon* but before he recited בורא פרי הגפן, he should wash his hands, recite המוציא, and eat the *afikomen*** (and then repeat *birkas hamazon* and recite בורא פרי הגפן and drink the wine)**. If one did not realize until after he recited בורא פרי הגפן he should not eat the *afikomen* and should rely on the *matzah* he ate during the meal since they are all watched from the time the flour is kneaded. However, in a place where they watch the flour for the mitzvah matzos from the time the wheat is harvested, even if he did not realize until after the recitation of *hallel* he should wash his hands, recite המוציא and eat the *afikomen*.** He should also recite the *beracha* on another cup of wine without regard for adding on to the number of cups. If the *afikomen* is lost he should eat an olive's volume from other *shemurah matzah*.

- It is not considered as though his attention was diverted entirely. (M.B. 8)
- Once he recited *birkas hamazon* his attention was diverted. Pri Megadim writes that he should wash without reciting the *beracha*. (M.B. 9)
- If he eats he will have to repeat *birkas hamazon* which requires a *kos* and would thus constitute adding to the number of *kosos*. According to the *Poskim* who do not require a *kos* for *birkas hamazon* one could repeat *birkas hamazon* without another *kos*. (M.B. 11)
- Although he ate other foods after the *afikomen*, nevertheless, *b'dieved* he fulfills his obligation. (M.B. 12)
- If he did not eat *shemurah matzah* during the meal he must eat the *afikomen* even if he ate *shemurah matzah* after המוציא since *afikomen* must be eaten while sated. (M.B. 13)
- Although one is not following the intended order, nevertheless, following the order is not essential. According to our custom to recite *birkas hamazon* without a *kos*, one could eat the *afikomen* without a *kos*. (M.B. 17)

# Halacha Highlight

## Eating *afikomen*

Shulchan Aruch Siman 477 Seif 1

**אוכלים ממצה השמורה תחת המפה**

**We eat the *matzah* that we have been guarding under the cloth**

Shulchan Aruch (סע' א') writes that following the meal we eat the *matzah* that was put aside for the *afikomen* to recall the Korban Pesach that was eaten once a person was full. It is eaten while reclining and does not require a *beracha*. Shulchan Aruch also warns that it should be eaten before *chatzos*. Mishnah Berurah (סק"א) mentions that it is preferable to take two olive volumes of *matzah* for *afikomen*. One olive's volume is to commemorate the Korban Pesach and the other is to commemorate the *matzah* that was eaten together with the Korban Pessach. *Poskim* note that women and children and men who are elderly or weak may eat only one olive's volume rather than two. There are different practices concerning the consumption of the two olive volumes of *matzah*. Rav Shlomo Zalman Auerbach (הליכות שלמה פסח פ"ט סע' נ"ד) maintains that one should not eat them simultaneously. The reason they should be eaten separately rather than simultaneously is that we eat two olive volumes to satisfy the two different rationales given for eating *afikomen*, whether to commemorate the Korban Pesach or whether to commemorate the *matzah* eaten together with the Korban Pesach. Since they are different reasons, there is no reason they should be consumed together. Chasam Sofer (מנהגי החת"ס פ"י אות י"ז), however, would chew two olive volumes together and then swallow them.

Rav Auerbach (הליכות שלמה שם ארחות הלכה הע' 352) questions the use of *matzah* to commemorate the Korban Pesach when they are so dissimilar. He suggests that the rationale is that nowadays in the absence of the *bais hamikdash matzah* is the one food that we eat that still fulfills a Biblical command. Consequently, it is the chosen food to commemorate the lack of Korban Pesach which is also a Biblical command. This is especially appropriate according to those *Poskim* who maintain that every olive's volume of *matzah* that one consumes fulfills a Biblical command.