



## Overview

## Halacha Highlight

### Siman 482 Seif 1:

If one has only one olive's volume of *shemurah matzah* he should recite **על אכילת מרור** and eat it and after eating non-*shemurah matzah* for the meal he recites **על אכילת מצה** and eats the olive's volume of *shemurah matzah* and may not eat anything afterwards. If one has only three *matzos* for the two nights, on the first night he should recite **המוציא** and **על אכילת מצה** as well as eat the sandwich from the broken *matzah* and the two whole *matzos* should be used at the second *sefer*.

- ❖ In other words, after reciting **המוציא** on non-*shemurah matzah* one recites the *beracha* on *marror* and the *beracha* of **על אכילת מצה** is recited at the end when one eats the *shemurah matzah*. Shulchan Aruch did not mention the sandwich and the implication is that since one does not have *shemurah matzah* for that purpose one does not make the sandwich with non-*shemurah matzah*. (M.B. 3)
- ❖ If one has two olive volumes of *shemurah matzah*, one should eat one at the outset of the meal accompanied by the *berachos* of **המוציא** and **על אכילת מצה** and the second olive's volume is consumed at the end of the meal for *afikomen*. Someone ill who can only eat one olive's volume or if one has only one olive's volume in total, he should eat the meal without **המוציא** and after the meal recite **המוציא** and **על אכילת מצה** and eat the *matzah*. If one does not have wine he recites *kidush* on the *matzah* and will eat at that time before the meal. (M.B. 6)
- ❖ If he had four *matzos* he should use two each night. (M.B. 7)
- ❖ Some write that on the second night he should recite **המוציא** on the two whole *matzos* and before the recitation of **על אכילת מצה** he should break one in two. Magen Avrohom writes that if one could save a small piece containing an olive's volume he should do so to use as the middle broken *matzah*. (M.B. 9)

### One who has only three *matzos*

Rema Siman 482 Seif 1

**מי שאין לו שני הלילות רק שלש מצות**

**Someone who has only three *matzos* for the two nights**

After Shulchan Aruch addresses the proper procedure for one who has only one olive's volume of *shemurah matzah*, Rema discusses the proper procedure for one who has three *matzos* to use for the two *sedarim*. He rules that one should recite **המוציא** and **על אכילת מצה** on the broken *matzah* and that same broken *matzah* should be used for the sandwich. On the second night he should use the remaining two, whole loaves. Mishnah Berurah (סק"י) explained that one who has two *matzos* should use one (Assuming it contains only an olive's volume) at the outset of the meal for **המוציא** and **על אכילת מצה**. The second *matzah* should be saved for *afikomen* eaten at the end of the meal.

Chok Yaakov (סק"ד) questions Rema's ruling about this matter. On the second night one will certainly break one of the *matzos* so that he could recite **המוציא** on a whole *matzah* and **על אכילת מצה** on a broken *matzah* since the Gemara in Berachos (39b) teaches that all opinions agree that on the night of Pesach one uses a whole and broken *matzah*. Accordingly, it makes sense that one should make an effort to fulfill the *mitzvah* in the preferred manner even on the first night and one should take one whole and part of a broken *matzah* and then use the remaining *matzah* and a half for the second night. Mishnah Berurah presents another method in the name of Shulchan Aruch HaRav that avoids Chok Yaakov's concern (ע"י שעה"צ סק"י). On the second night one should recite **המוציא** on the two whole loaves and should not break the second *matzah* until he is about to recite the *beracha* of **על אכילת מצה**. This way he will recite **המוציא** on two whole *matzos* but yet still recite **על אכילת מצה** on a broken *matzah*. The advantage of this approach to Chok Yaakov's is that it allows one to recite **המוציא** on two whole *matzos* which will not be possible according to Chok Yaakov.