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

Overview

Siman 486 Seif 1:

According to some authorities the volume of an olive is half an egg. It should be eaten at once rather than small bits at a time. Regarding vegetables, one must press out the air within the vegetable since the volume is measured by the vegetable itself without the airspace inside.

- Shulchan Aruch refers to a medium sized egg with its shell. According to Rambam an olive is 1/3 an egg but regarding Biblical matters one should eat the equivalent of half an egg [unless he is ill]. Regarding *marror* and other Rabbinic obligations one may rely on Rambam's position *b'dieved* but *l'chatchila* since one will recite a *beracha* he should eat the equivalent of half an egg. Regarding *birkas hamazon* one should eat the equivalent of half an egg and *l'chatchila* one should not eat between half of an egg and a third of an egg to avoid any doubt. Preferably, one should consume a full egg's volume to avoid any doubt concerning the *beracha* on washing. Some authorities prove that eggs have shrunk and are half the size they used to be and for Biblical matters one should eat an egg's volume but for Rabbinic matters one may be lenient. (M.B. 1)
- The same is true concerning airspace found in *matzah* in that it must be pressed out before measured. (M.B. 3)

Siman 487 Seif 1:

Regarding *davening*, during *maariv, shacharis* and *mincha* we recite the 1st three, the last three and the sanctity of the day in the middle which consists of אתה בחרתנו וכו', ותתן לנו ה'... את יום חג המצות הזה את יום מקרא קדש הזה (See below *siman* 490:3) **זמן חרותינו, והשיאנו, and conclude with מקדש ישראל והזמנים. If one concluded with the words מקדש השבת but within *toch k'dei dibur* he fixed his recitation, he fulfilled his obligation since he knew that it was Yom Tov. If Yom Tov and Shabbos coincide one recites את יום המנוח מקדש השבת וישראל and concludes הזה ואת יום חג המצות הזה והזמנים. We do not recite ברכת מעין שבע.**

- Our custom is to say את יום חג המצות הזה זמן חרותינו מקרא קדש. We do not say באהבה מקרא קדש but on Shabbos some authorities write that it is added. (M.B. 1)
- If one said only מקדש ישראל he did not satisfy his obligation. Similarly, on Shabbos if he only mentioned Shabbos he did not satisfy his obligation. These rules apply for *kiddush* as well as *davening*. (M.B. 2)
- Meaning, when he said ברוך אתה ה' he intended to conclude by mentioning *yom tov* but ended up mentioning only Shabbos. Most *Poskim* maintain that even if he did not initially intend to mention *yom tov* but fixed it within *k'dei dibbur* he has satisfied his obligation. (M.B. 5)
- Our custom is to say את יום השבת הזה and both are correct. (M.B. 6).
- There is a dispute whether one satisfied his obligation if he mentioned just Shabbos or just *yom tov* and Biur Halacha concludes that if he mentioned just Shabbos he would not have to repeat the *beracha*. (M.B. 7)
- There is a dispute whether there should be a "ו" before the word ישראל but our custom accords with Shulchan Aruch. (M.B. 8)
- It was enacted for protection from harmful spirits and Pesach is a night of protection. We recite ויכלו out loud followed by a full *kaddish*. (M.B. 9)

Halacha Highlight

Accepting Shabbos and Yom Tov with love

Shulchan Aruch Siman 487 Seif 1
את יום מקרא קדש הזה
This day of Holy assembly

Shulchan Aruch (סי' תפ"ז סע' א') begins to discuss the order for *davening* on Pesach. He writes that at *maariv, shacharis* and *mincha* one recites the first three *berachos*, the last three *berachos* and *kedushas hayom* – the sanctity of the day—in the middle. This includes the paragraph that contains the words ותתן לנו ה' אלקינו את יום חג המצות הזה את יום טוב מקרא קדש הזה זמן חרותינו as well as the paragraphs of יעלה ויבא and השיאנו and the *beracha* concludes with the words מקדש ישראל והזמנים. Mishnah Berurah (סק"ב) notes that one who concludes with the words מקדש ישראל and did not add the word והזמנים does not fulfill his obligation. Sha'ar HaTziyun (סק"א) notes that this stringent ruling represents the position of Elya Rabba and others as opposed to Magen Avrohom who maintains that even one who left out the word והזמנים discharged his obligation.

Mishnah Berurah (סק"א) also notes that according to our versions rather than saying את יום חג המצות הזה את יום טוב מקרא קדש הזה זמן חרותינו we say את יום חג המצות הזה זמן חרותינו מקרא קדש. He then emphasizes that the word באהבה is not recited before the phrase מקרא קדש since it was already recited at the beginning of the paragraph when one reads ותתן לנו ה' אלקינו **באהבה** מועדים לשמחה. However, when Yom Tov and Shabbos coincide there are authorities who write that we do recite the word באהבה a second time before the words מקרא קדש. Levush (סע' א') explains that the first appearance of the word באהבה references our attitude when we accepted the Torah in general terms when it was accepted with love. However, after we hears the details of the *mitzvos* we became concerned that we would not be capable of fulfilling the *mitzvos* so Hashem had to hold the mountain over our heads to force our acceptance and for that reason when the paragraph becomes more specific we do not read the word באהבה. However, since Shabbos was accepted before the Torah was given it was accepted with love rather than by force and thus we can recite the word באהבה.