

פסחים קטו

A ברכה is made on כרפס (while having מרור in mind), while on מרור, only the ברכה of על אכילת מרור is said (one should have in mind during the ברכה on כרפס that the ברכה is said on מרור as well). If there is no vegetable for כרפס, then the מרור is dipped into saltwater, the ברכות of בורא פרי האדמה and על אכילת מרור are said, and for מרור, the מרור is dipped into חרוסת and no ברכה is recited.

The מרור is dipped into חרוסת before it is eaten, and the חרוסת is shaken off. If one forgot to dip the מרור in חרוסת, while there is an opinion that says he must eat מרור again (albeit without a ברכה)--אשדת הפסגה--that is a יחיד דעת, and the מרור does not need to be re-eaten. The מרור is not eaten while leaning. A כזית of מרור must be eaten (around 1.1 ounces of horseradish, and 8x10 inches of romaine lettuce).

Then, a sandwich is made with a כזית of the third מצה and a כזית of מרור. The מחבר says to dip the מרור in חרוסת while the רמ"א says not to. זכר למקדש כהלל is said before כורך is eaten.

The hands are washed before כרפס is eaten, since it is food dipped in one of the seven liquids that are מטמא--wine, bee honey, olive oil (not other oils according to the משנה ברורה), milk, water, dew (the seventh liquid that is מטמא is blood, which as far as dipping food into is not relevant; a relevant case is by שחיטה)-- which requires a נטילת ידים the whole year.

One is **יוצא** if he swallows the **מצה** whole without tasting. **מרור**, however, needs to be tasted in order to be **יוצא**, therefore, one who swallow **מרור** whole without tasting is not **יוצא**.

Why is the table (in our case the **סדר** plate) removed at the beginning of **מגיד**? Similarly, why do we pour the second **כוס** before **מגיד**, and drink it before the meal? In order to stimulate the children to ask. As the **תורה** tells us “שאל אביך ויגדך”, the telling over of the **סיפור יציאת מצרים** should be initiated by asking.

Why is there no **מצוה** of asking questions on other **ימים טובים**? For example, why tonight do we sit on the **סוכה**, or why tonight do we eat **סימנים**? The example set on **פסח** of asking questions is not a ritual to be performed merely once a year, questions should be asked constantly throughout the year. The **מהר"ל** writes that one of the reasons that we needed to be enslaved was in order that we appreciate freedom. Similarly, a drink tastes best when one is thirsty, food tastes best when one is hungry. So too **תורה**; **תורה** knowledge is appreciated when one desires to know it.