

## פסחים קטז

The מצה eaten by מוציא מצה is one כזית from the piece that was broken by יחץ, and one כזית from the top מצה that is שלם. When the ברכה of המוציא is made, all three מצות are held (the bottom שלם is held in order that there is לחם משנה; the גר"א only uses two מצות and holds לחם משנה is not necessary here), and for the ברכה of מצה, על אכילת מצה, only the top two מצות are held.

The רא"ש was נוהג to be involved with the baking of his own מצות מצוה, and so should every person be involved with the baking of their own מצות מצוה.

The רמ"א writes that the חרוסת is זכר לטיט and should be made thick from red wine or red vinegar (זכר לדם this is טור לפי), and from fruits that are נוגע to כלל ישראל such as apples (the women gave birth in מצרים under apple trees), תאנים, אגוזים, and רמונים (which are mentioned in שיר השירים), and שקידים because the קץ was שקד to happen.

The second cup is poured after הא לחמא עניא, before the מה נשתנה in order to stimulate the children to ask (why the second כוס is drunk before the meal?). If there are no children, then adults must ask the מה נשתנה.

After the מה נשתנה, the קערה is put back on the table and עבדים מתחיל בגנות ומסיים as the סדר must follow the rule of היינו בשבח, and there is a מחלוקת if גנות means physical or spiritual, therefore we do both, עבדים היינו [physical enslavement] and

[spiritual enslavement]). מתחילה עובדי עבודה זרה היו אבותינו

כל מי: רבן גמליאל from משנה להלכה brings down רמב"ם The שלא אמר שלשה דברים אלו בליל חמשה עשר לא יצא ידי חובתו ואלו הן שולחן ערוך hints to it (when he mentions the חיוב of lifting up the מצה and מרור when they are mentioned; the זרוע is not lifted up when פסח is mentioned so it will not appear that the זרוע is being מקודש through the lifting), he does not mention it explicitly.

The חיוב אדם לראות את עצמו כאילו: להלכה רמב"ם also brings down. הוא יצא ממצרים

חלמיש למעינו מים through מגיד is read by הלל. Then a ברכה is made on the second כוס and it is drunk. Why do we not make an הגפן on the first כוס that was drunk? רב אלישב is therefore קדש to not allow seventy two minutes to elapse between and the second כוס. This, however, is not the מנהג of most people. The היסח הדעת writes that since there is no ברורה from the first כוס, a ברכה אחרונה does not need to be said. However, since the time span is longer than שיעור עיכול (literally, the amount of time it takes for food to be digested; also means the amount of time one still feels satisfied from the food, accepted as seventy two minutes), this is difficult to understand. כוס של writes that there is no שיעור עיכול on a תשובות והנהגות. The מנחת שלמה writes that indeed this is a strange, but ברכה ישראל קדושים, and this is what is done.

