

פסחים קכ

The מצוה of eating מצה today is considered a מצוה דאורייתא (the מצוה דאורייתא and the מצוה דרבנן hold that one is מקיים a מצוה for every כזית eaten over פסח). מצוה דרבנן of מרור is a מצוה. בזמן הזה, the מצוה of מרור is a מצוה דרבנן. The מצוה to eat מצה is only on the first night (and in חוץ לארץ, the second night as well).

The אפיקומן should only be eaten in one place. If one falls asleep in the middle, he does not continue, as that is considered as two places. If he is part of a group, he may continue when he wakes up, provided the entire group did not fall asleep.

The אפיקומן should be eaten by חצות. The רמ"א says הלל should also be eaten by חצות. The ערוך השולחן writes that he does not understand the words of the רמ"א. He also notes that if a person does not eat the אפיקומן before חצות, there is still a חיוב to eat the אפיקומן.

The תנאי was מחדש? a special תנאי that could be said with reared to eating the אפיקומן before חצות. A person eats מצה before חצות and he says: "if the הלכה is like רבי אלעזר בן עזריה and the אפיקומן must be eaten before חצות, then this is the אפיקומן. If the הלכה is not like רבי אלעזר בן עזריה, then this that I am eating is not the אפיקומן", and the אפיקומן is eaten at its regular place. At which point the meal may be continued after חצות as it is no longer the זמן of מצה/אפיקומן thus, it is not considered as eating after the אפיקומן (which is אסור), but is akin to eating the next morning (and the morning, while "after the

ר.ב. (”אפיקומן”, is certainly a time when it is permissible to eat). ר.ב. סדר תנאי by the אהרן קטלר would use this.