

מאת הרב יששכר פרנד

מזה אכילת at the Seder

מאת הרב יששכר פרנד

על אכילת מזה writes by מוציא מזה, after ברכת המוציא when one matzah is set aside for כורך and we take the whole matzah and the broken one (from יחץ) to make מזה. This means to take a כזית from both the whole and broken matzos. It doesn't mean that one cannot use other matzos as well, because if one has many people at the seder they will need more "outside" matzah to help fill the volume. The משנה ברורה is very troubled by this because only the ברכה of על מזה requires a full volume of כזית whereas by our regular המוציא we never require a כזית to be eaten immediately (unless one wants to make המזון). Why then does the שלחן ערוך write to eat one from each? It is hard to find a מקור for this other than a רא"ש in ערבי פסחים. The משנה ברורה concludes that it must be a ספק about which ברכה is going on which matzah, and therefore one must eat a כזית from each just in case it is the 'real' matzah for מזה על אכילת מזה.

We know that we are of the opinion that הביצים נתמעטו and nowadays the volume is less, when it comes to חיובי דאורייתא we are מחמיר to eat/drink a כזית דאורייתא which is larger than the regular כזית. However, all the poskim agree that when it comes to eating these two מזה, which is only הראשונים, it is fine with the regular size כזית. Therefore, for arguments sake, if 1/3 of a matzah is a כזית, then half is a כזית דרבנן and 1/3 of a matzah would be two כזיתים דרבנן.

I once heard from ר' דוד ז"ל, and Rabbi Heinemann said the same, that a person need only eat 1/3 of a matzah (which we said is a כזית דאורייתא) but need not eat another כזית דרבנן. This is because in that כזית דאורייתא he ate two כזיתים דרבנן! I saw in ספר ארחות רבינו, which are הנהגות of the Steipler Rov ז"ל, that the חזון איש himself ate only one כזית דאורייתא explaining that to be כזיתים דרבנן, if there is someone at your seder who is unable to eat two כזיתים דרבנן for whatever reason- I don't think you have to worry about it. And for yourself, with this chap that ר' דוד came up with, all you have to eat is one כזית דאורייתא which is two כזיתים דרבנן.

There is another discussion amongst the אחרונים in regards to eating מזה and that is in regards to distributing the matzah after making the berachos. If you have a big crowd at your seder- children, parents, in-laws, maybe some sons-in-law and eineklach- in many cases the בעל הבית makes the beracha for everyone and gives out the matzah for each to eat. The problem is that this may take a long time and therefore arises a potential הפסק between the beracha and eating the matzah. How do you avoid this הפסק? I read four different approaches for how a person can go about doing this:

- 1) The בעל הבית makes the berachos and immediately eats his מצה before passing out to others. You might ask what about the הפסק for everyone else? The answer is that we are more worried about his הפסק because he is the one who actually articulated the beracha of על אכילת מצה. So, he goes ahead and eats following his berachos for about three minutes and then gives everyone else their matzah.
- 2) The קהילת יעקב's approach was for the בעל הבית to make the berachos and then divvy out everyone's כזיתים before eating his own. He explains that since everyone was יצא with his berachos, the action of passing out their matzah is not considered a הפסק because they are all נחשב כאחד.
- 3) The least problematic approach is the following: Before even making the berachos, the בעל הבית passes out the כזיתים to everyone. This way everyone will be able to eat nearly immediately after the berachos, waiting only for a little piece of the בעל הבית's matzah which doesn't take very long. As a matter of fact, I know people who measure out the כזיתים for the matzah and maror beforehand and give everyone a bag for themselves before they even start מוציא מצה.
- 4) The following was the approach of the סופר"ם and, as I understand, that of the Brisker Rov as well: The בעל הבית makes the berachos, gives out everyone's matzah, and then each person individually makes their own beracha of על אכילת מצה. This gets rid of any הפסק between על אכילת מצה and eating it.

I'm sure that amongst these four approaches there is one that you do with your family each one has what to be סומך on.

With that רבותי, I would like to wish everybody that they should in fact be מקיים המצוות הלילה, the night is filled with them. Everybody should take out from the seder the main point which is to reinforce our אמונה בה', as the Ramban writes in Parshas Bo that not only did Hashem create the world but He rules it and is in charge of it. That is why He performed the ניסים of יציאת מצרים, to show that He is in charge and He does appreciate everything that we do for Him.

חג כשר ושמח to each and every one of you!