

In Hilchos YOM TOV

You have heard the shaylos . . .
Now learn the issues & the opinions

Shiurim of the Seder

A summary of the weekly Wednesday night shiur by **Rabbi Shmuel Stein** at the Miami Beach Community Kollel / To receive a copy send an email to InHilchosShabbos@gmail.com

At the Pesach Seder, aside from the central *mitzva* of *Sippur Yetzias Mitzrayim*,¹ there are a number of other *mitzvos* which we fulfill at the Seder as well: *Arba Kosos*, *Achilas Matzah*, *Marror*, *Koreich* and *Afikomon*. These *mitzvos* aid in remembering our exodus from Egypt, and evoke feelings of redemption. The Shela Hakadosh² writes regarding the importance of fulfilling these *mitzvos* with utmost joy, "I have seen *bnei aliya* (people of spiritual growth) who affectionately kiss the *matzos* and *Marror*, as an expression of their love towards these *mitzvos*. Fortunate is one who serves Hashem with happiness and joy." In order to properly fulfill these *mitzvos*, one must eat and drink the correct *shiurim* (amounts). Yet, it can be difficult to calculate the necessary *shiurim* into modern-day terms, which can make the amounts that one is required to use seem somewhat vague and uncertain. In the following paragraphs we will clarify these *shiurim*, and outline clear guidelines to properly fulfill these *mitzvos*.

1) *Arba Kosos*: Drinking Four Cups of Wine

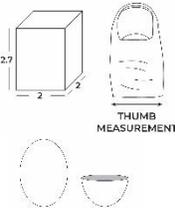
One of the *mitzvos* which one is incumbent to perform on the night of the Seder is *Arba Kosos* – drinking four cups of wine.³ Both men and women are obligated in this *mitzva*.⁴ Drinking *Arba Kosos* is a *mitzva d'Rabanan*,⁵ which Chazal enacted in order to evoke feelings redemption on the night that Hashem took us out of Egypt.⁶ The four cups of wine correspond to the four expressions of redemption that Hashem used when freeing the Jewish people from Egypt.⁷

The measurement of a *revi's*

The primary *halachic* measurement used to measure liquids, is a *revi's*. Thus, in order to determine the amount of wine that is required for the *mitzva d'Rabanan* of *Arba Kosos*, we will first need to quickly review how to define the liquid measurement of a *revi's* in modern-day terms.

The Gemara⁸ gives us two ways to measure a *revi's*: according to the thumb measurement or according to the egg measurement:

1. **According to the thumb measurement.** One may measure a *revi's* by measuring the volume of liquid which would fit into an area that is 2 x 2 x 2.7 thumb units (i.e., the width of one's thumb).
2. **According to the egg measurement.** One may also measure a *revi's* by measuring the volume of liquid which is displaced by 1 1/2 eggs.



The contradiction between these two calculations

The *Tz'lach*,⁹ who lived in the eighteenth century, recognized a difficulty with this *Gemara*. The *Gemara* states that both the thumb measurement and the egg measurement are equivalent to a *revi's*, yet when the *Tz'lach* calculated these two measurements they were not equal. The thumb measurement was larger, and held more liquid than the egg measurement. In order to reconcile this difficulty, the *Tz'lach* concluded that over the years, eggs must have become smaller and as a result, the volume of the egg measurement no longer equaled the volume of the thumb measurement. He therefore ruled that nowadays the only true measurement to calculate a *revi's* is the thumb measurement, and one may no longer rely on the egg measurement.

Calculating a *revi's* in modern-day terms

In our times, Rav Dovid Feinstein¹⁰ has calculated, based on the calculations of Rav Moshe Feinstein, these two measurements in modern-day term as follows:

The thumb measurement = 4.42 oz (130.7 ml)
The egg measurement = 3.3 oz (97.5 ml).

Which measurement should we use?

Although the *Tz'lach* ruled that nowadays, only the thumb measurement may be used, other *poskim*¹¹ rule that even nowadays, the correct method of calculating a *revi's* is by using the egg measurement. Therefore, the *Mishnah Berura*¹² rules, that regarding a *mitzva d'Oraisa*, such as Friday night *Kiddush*,¹³ one must be stringent and use the thumb measurement (4.42 oz) to calculate a *revi's*. But, regarding a *mitzva d'Rabanan*, such as the *mitzva* of *Arba Kosos* at the Seder night, one may be lenient and use the egg measurement (3.3 oz) to calculate a *revi's*.

The amount of wine necessary for the *Arba Kosos*

Now that we have defined the measurement of a *revi's* in modern-day terms, we can determine the amount of wine necessary to fulfill the *mitzva* of *Arba Kosos*. But first, we must clarify the two parts to this *mitzva*:

1. How much wine must the cup hold?
2. How much wine must one drink?

How much wine must the cup hold? The Shulchan Aruch¹⁴ writes that the cup used at Seder night must hold a *revi's* of wine. To calculate the *revi's* we can be lenient and use the egg measurement, since the *mitzva* of *Arba Kosos* is a *mitzva d'Rabanan*. Therefore, the cup

needs to hold only 3.3 oz. [Note: When the Seder falls out on Friday night, the first cup of wine is a *mitzva d'Oraisa*, because it also serves as the Friday night *Kiddush*. We must therefore be stringent, and use the thumb measurement to calculate a *revi's*. Therefore, on Friday night, the first cup of the Seder must hold 4.42 oz.¹⁵]

How much wine must one drink? The Gemara¹⁶ writes that in order to fulfill the *mitzva* of *Arba Kosos*, *l'chatchila*, one should drink "all of the wine." Still, *b'dieved*, one may fulfill the *mitzva* so long as he drinks "most of the wine." Yet, these terms are somewhat vague, and the *poskim* dispute how to explain them. The Shulchan Aruch¹⁷ cites two opinions:

Opinion #1- It is referring to the *Revi's*. Some explain, that when the Gemara uses the terms "all" or "most," it is referring to the *revi's*. Meaning to say, that *l'chatchila*, to fulfill the *mitzva* of *Arba Kosos*, one should drink "all of the *revi's* (3.3 oz) of wine." But, *b'dieved*, one may fulfill his obligation so long as he drinks most (51%) of the *revi's* of wine (i.e., 1.67 oz).

Opinion #2- It is referring to the Cup: Others explain, that when the Gemara uses the terms "all" or "most," it is referring to the cup of wine which is being used at the Seder. Meaning to say, that *l'chatchila* one should drink "all of the cup of wine." But, *b'dieved*, one may fulfill his obligation so long as he drinks most (51%) of the cup of wine.¹⁸ According to this opinion, even if the cup holds more than a *revi's* of wine, one must drink the entire cup (or at least most of it). For example, if the cup one is using at the Seder holds 10 oz of wine, one would need to drink the entire 10 oz of wine in order to fulfill the *mitzva l'chatchila*, and 5.1 oz to fulfill the *mitzva b'dieved*.

How do we rule?

The Shulchan Aruch¹⁹ rules leniently, in accordance with the first opinion and accordingly, one may fulfill his obligation *l'chatchila*, by drinking a full *revi's* (3.3 oz) of wine, and *b'dieved*, by drinking at least the majority of a *revi's* (1.67 oz).²⁰

Nevertheless, the Mishnah Berura²¹ writes, that one should try to adhere to the second opinion. He therefore writes, that "someone who does not intend to drink a lot of wine, should not use a large cup for the *Arba Kosos*, so that he can drink the entire cup, or at least the majority of the cup of wine." This way his will fulfill the *mitzva* according to the second opinion as well.

To Summarize: Since drinking the *Arba Kosos* is a *mitzva d'Rabanan*, one may be lenient and use the egg measurement to calculate a *revi's* (3.3 oz). Therefore, the cup must hold at least a *revi's* of wine [3.3 oz (97.6 ml)]. One should drink the entire *revi's* (3.3 oz) of wine, or at least most of it (1.67 oz). If possible, the Mishna Berura writes, that one should try to comply with the stringent opinion and drink the entire cup of wine, or at least most of it. [When the Seder falls out on Friday night, one must use the larger thumb measurement to calculate a *revi's* for the first cup of the *Arba Kosos*, because reciting *Kiddush* on Friday night is a *mitzva d'Oraisa*. Accordingly, the *Kiddush* cup must hold at least a *revi's* of wine, which is measured at 4.42 oz (130.7 ml). One must drink at least most of the *revi's* (2.22 oz, or 65.65ml).]

The Timespan That One Must Drink the *Arba Kosos*

The Rema²² writes "one must drink all of the wine necessary for the *Arba Kosos* without a big interruption." The Mishna Berura²³ writes that there are two opinions regarding how to define a "big interruption."

Opinion #1: The time it takes to eat an *achilas pras* (a half a loaf of bread). This opinion rules that one must drink the wine in the time that it takes to eat a half a loaf of bread, which can be calculated as quick as two minutes or at most up to nine minutes.²⁴ If one did not drink the wine (i.e., 1.67 oz) in this timeframe, he has not fulfilled the *mitzva*.

Opinion #2: The time it takes to drink a *shtiyas revi's* (a *revi's* of drink) Others rule that one must drink the wine in the shorter timeframe of *shtiyas revi's*, which is the time it takes to drink a *revi's*. This means that one must drink the *revi's* of wine in two gulps, without interruption.²⁵

How do we rule? The Mishna Berura²⁶ rules in accordance with the second, more stringent opinion, which requires one to drink the *revi's* of wine in *k'dei shtiyas revi's* (two gulps, without interruption). Additionally, the Mishna Berura²⁷ cites the Magen Avraham who writes, that that "*l'chatchila*, it is proper, to drink the wine [i.e., the majority of a *revi's* (1.67 oz)] in one shot."

2) The *Mitzva* of *Achilas Matzah*- Eating Matzah

There is a *mitzva d'Oraisa* to eat *matzah* on the night of the Seder, as the Torah²⁸ states, "At the night (of the Seder) you should eat matzos." We eat *matzah* to serve as a reminder that Hashem took us out of Egypt in such a hurry that our dough did not have enough time to rise, and became *matzah*.²⁹ Women are obligated in this *mitzva* as well, since anyone who is obligated not to eat *chametz*, is also obligated to eat *matzah*.³⁰ In order to fulfill the *mitzva d'Oraisa* of *Achilas Matzah*, one must eat a *k'zayis* of *matzah*. We will discuss the measurement of a *k'zayis*, and how much *matzah* one must eat to fulfill this *mitzva d'Oraisa*.

1 Shemos 13:3; Pesachim 120a, Rambam Chametz U'matzah 6:1 2 Cited in Mishna Berura 477:5 3 Mishna Pesachim 99b, Rambam Chametz U'matzah 7:7 4 Rambam Chametz U'matzah 7:7; Shulchan Aruch 472:14 5 Mishna Pesachim 99b 6 See Rambam Chametz U'matzah 6:1 Rambam Chametz U'matzah 7:7 7 Rashi Pesachim 99b 8 Pesachim 109 (see Rashbam 109a d'h d'heinu) 9 Commentary on Pesachim 116a 10 Kol Dodi Haggadah pgs. 12-13 11 Magen Avraham, Pri Megadim brought in the *Bur Halacha* (271:13 d'h shel rev'is). The *Bur Halacha* also writes that the *minhog ha'olam* is to use the egg-measurement to calculate a *revi's*. 12 *Bur Halacha* 271:13 d'h shel rev'is 13 The general obligation to recite *Kiddush* on Friday night is a *mitzva d'Oraisa*, we are stringent and use the larger *shiur* for the cup of wine. Although the requirement to use a cup of wine for the Friday night *Kiddush* is only rabbinical, since the cup of wine is used to enhance this *mitzva d'Oraisa* we give it the stringencies of a *mitzva d'Oraisa*. 14 Shulchan Aruch 472:9 15 See *Bur Halacha* 271:13 d'h shel rev'is where he writes that for *Kiddush* Friday night one must be stringent and use the thumb measurement. See Kovetz Halachos Pesach pg. 259 16 Pesachim 108b. The Gemara states "that one discharges his obligation by drinking a *revi's*." Tosfos (d'h rubah) implies from the word "discharges" that drinking a *revi's* is only *b'dieved*, but *l'chatchila* one should drink the entire *revi's*. (See Kol Dodi Haggadah pg. 13) 17 472:2 18 In truth it is not clear if this stringent opinion requires that one should *l'chatchila* drink the entire cup. The Chok Yakov (20) writes that according to this opinion one can *l'chatchila* drink the majority of the cup. However, the Chok Yakov writes that the Bach [and Pri Megadim aa 9] and Shulchan Shlomo (seif 6) rules that according to this opinion one should *l'chatchila* drink the entire cup. See Nishmas Shabbos Pesach 2:553. 19 472:2 (Mishna Berura 472:33) 20 The Mishna Berura (472:30) explains that regarding the fourth cup of the *Arba Kosos* one must drink and entire *revi's* so that he may recite a *berach adrona* after drinking it. 21 472:33 22 472:9 23 472:34 24 Chasam Sofer (6:16), Kol Dodi Haggadah pg. 15 note 1 25 Sha'ar HaTz'ion 210:11 (See Kol Dodi Haggadah pg. 15) 26 *ibid* 27 472:34 28 Shemos 12:18 29 Haggadah shel Pesach 30 Gemara Pesachim 43b

The measurement of a K'zayis

There are two opinions regarding the measurement of a k'zayis:

1. **The Shulchan Aruch**³¹ rules that a k'zayis is equivalent to a 1/2 of an egg.
2. **The Rambam**³² is more lenient, and rules that a k'zayis equivalent to 1/3 of an egg.

The Mishna Berura³³ rules, that in practice we are generally stringent and consider a k'zayis to be equivalent to a 1/2 an egg. Furthermore, he writes, that since the mitzva of achilas matzah is mid'Oraisa we must be stringent and use the thumb measurement to determine the size of a 1/2 an egg.³⁴

Calculating a K'zayis in modern day terms

Rav Moshe Feinstein³⁵ ruled that a k'zayis (using the thumb measurement to determine the size of a 1/2 an egg) is equivalent to 1 1/2 fluid ounces.



This measurement equals 2/3 of standard machine-made matzah.³⁶

When using handmade matzah must be used to fulfill the mitzva it can be difficult to determine the precise size of a k'zayis since each brand of handmade matzos have a different thickness.



Rav Yisroel Pinchas Bodner³⁷ writes, that one can determine how much matzah equals a k'zayis by first determining if the matzah which he is using for the Seder is thick, medium size, or thin. This can be determined

by the amount of matzos which are in a pound. He gives the following formula which can be helpful to determine the amount of handmade matzah that must be eaten to fulfill the mitzva of achilas matzah:

Thin matzah (9 matzos to a pound) = 53% of a matzah

Medium matzah (7 1/2 matzos to a pound) = 41% of a matzah

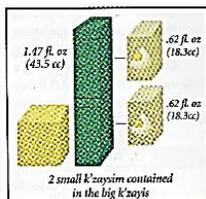
Thick matzah (6 matzos to a pound) = 35% of a matzah

Eating one k'zayis or two k'zaysim?

As we mentioned, in order to fulfill the mitzva d'Oraisa of Achilas Matza, one must eat a k'zayis of matzah. What is interesting is that the Shulchan Aruch³⁸ rules that one should eat **two k'zaysim** of matzah for Achilas Matzah. When describing how one should fulfill the mitzva of Achilas Matza, he states the following: "One should hold all three matzos (the two complete ones, and the middle one which is broken in half) in his hands, and recite the two blessings of ha'motzie, and al achilas matzah. Then, he should break the top matzah and middle matzah, and eat a k'zayis from each of the two matzos."

The Mishna Berura³⁹ explains this ruling as follows: There is a dispute among the poskim as to which matzah should be used for the mitzva of achilas matzah: The majority of poskim rule that it is the middle matzah which is designated for the mitzva, yet a minority opinion rules that it is the top matzah which is designated for the mitzva. Therefore, in order to accommodate both opinions, the Shulchan Aruch rules, that one should eat a k'zayis of matzah from the middle matzah and the top matzah.

At first glance, this would seem to require a person to eat double the amount of matzah than the measurements given above. For example, when eating thin matzah one would need to eat slightly more than a whole matzah (doubling the 53% of a matzah listed above). However, Rav Moshe Feinstein⁴⁰ explains that this is not really the case, as one can fulfill the requirement to have two k'zaysim with the same shiur (of 53%). He explains as follows: The measurements given above were for one k'zayis based on the more stringent thumb measurement, which is equivalent to more than two k'zaysim based on the egg measurement. If this is the case, argues Rav Moshe, although we are stringent and use the thumb measurement to fulfill the mitzvah d'Oraisa of Achilas Matzah, we may certainly be lenient and rely on the egg measurement to fulfill the requirement of the Shulchan Aruch to eat two k'zaysim, which is only a rabbinical obligation. If one were to take half of the large k'zayis (based on the thumb measurement) from the middle matzah, and the other half from the top matzah, he would fulfill both the obligation of Achilas Matza, and the obligation to take two k'zaysim from each of the two matzos.



The Timeframe which one Must Eat the Matzah

The Mishnah Berura⁴¹ discusses the timeframe in which one must eat both of the k'zaysim of matza:

The preferred method – At one time. The Mishna Berura writes, "the poskim agree that one should put both k'zaysim in his mouth at one time. Then, he should swallow one k'zayis of the matzah, at once, and then swallow the rest." Some poskim⁴² point out, that it is almost impossible to eat matzah in this manner. Therefore, they argue that the intention of the Mishna Berura is not that one should swallow the k'zayis at one time, but his intention is that one should eat the k'zayis of matzah very quickly. So long as one starts eating from the two matzos at the same time, and is careful to eat them very quickly, it is considered as if he ate them "at once."

The B'dieved method – within k'dei achilas pras: If one does not swallow the k'zayis at one time, the Mishna Berura writes, that "b'dieved, he fulfills the mitzva even if he eats the k'zayis at slow intervals, so long as he eats it within k'dei achilas pras (between 2-9 minutes)."

3) The Mitzva of Achilas Maror: Eating Maror

During the night of the Seder there is a rabbinical mitzva to eat Maror.⁴³ Both men and women are obligated in this mitzva.⁴⁴ During the time of the Bais Hamikdash, when there was a korban Pesach, eating Maror was a mitzva d'Oraisa, as the Torah⁴⁵ states, "you should eat (the korban Pesach) with matzah and Maror." However, nowadays that we do not have the korban Pesach, the mitzva to eat the Maror is rabbinical.⁴⁶ We eat the Maror to remind us of the bitter suffering that the Jewish people endured in Egypt.⁴⁷

The amount of Maror which one must eat

The Shulchan Aruch⁴⁸ writes that one must eat a k'zayis of Maror. The Mishna Berura⁴⁹ explains, that since nowadays the mitzva of Maror is only d'rabanan, we can rely on the egg measurement to calculate a k'zayis, but one should still be stringent and measure a k'zayis as a 1/2 egg.⁵⁰ The measurement of a half an egg is equivalent to slightly less than one fluid ounce.⁵¹ Accordingly,



When using horseradish for Maror, one must eat one fl oz of horseradish (a typical shot glass holds one fluid ounce).⁵²

When using romaine lettuce for Maror it is difficult to determine how much lettuce is equivalent to a fluid ounce. Rav Yisroel Pinchas Bodner⁵³ writes, that approximately one very large leaf of romaine lettuce is equivalent to a k'zayis, and approximately five small leaves are equivalent to a k'zayis. (See sefer Halachos of K'zayis pp. 98-101, for descriptive pictures of how much romaine lettuce is equivalent to a k'zayis.)

4) The Mitzva of Koreich

At the Seder there is a rabbinical mitzva to eat Koreich, a sandwich consisting of matzah and Maror. This is based on the opinion of Hillel, who, in the times of the Bais Hamikdash, would combine the matzah and Maror together with the korban Pesach in order to fulfill the verse, "you should eat [the korban Pesach] with matzos and Maror."⁵⁴ We too combine the matzah and Maror, and eat it together, in order to serve as a reminder of the times of the Bais Hamikdash when matzah and Maror were eaten together.⁵⁵ The Shulchan Aruch⁵⁶ writes that one takes the bottom matzah, and eats it together with Maror. In order to fulfill this mitzva, one must eat a k'zayis of matzah and a k'zayis of Maror.⁵⁷

The Mishna Berura⁵⁸ explains that since the mitzvah of Koreich is only d'rabanan one may be lenient and use the egg measurement. Based on the measurement of a 1/2 egg, this is equivalent to slightly less than one ounce.⁵⁹

One can fulfill his obligation to eat a k'zayis for Koreich by eating:⁶⁰

Thin matzah (9 matzos to a pound) = 31% of a matzah

Medium matzah (7 1/2 matzos to a pound) = 24% of a matzah

Thick matzah (6 matzos to a pound) = 20% of a matzah



5) The Mitzvah of the Afikomon

There is a rabbinical mitzva to eat the Afikomon at the end of the Seder, which serves as a reminder for the korban Pesach which was eaten during the times of the Bais HaMikdash.⁶¹ Both men and women are obligated in this mitzva.⁶²

The Shulchan Aruch⁶³ writes that in order to fulfill this mitzva, one must eat a k'zayis of matzah. The Mishna Berura⁶⁴ explains that since the mitzvah of eating Afikomon is only d'rabanan one may be lenient and use the more lenient egg measurement to determine the measurement of a k'zayis.

The Mishnah Berura⁶⁵ adds that, "it is good to eat two k'zaysim for Afikomon. One k'zayis serves as a reminder for the korban Pesach, and one k'zayis serves as a reminder for the matzah that was eaten with the korban Pesach."⁶⁶

One can fulfill his obligation to eat two k'zaysim for Afikomon by eating:⁶⁷

Thin matzah (9 matzos to a pound) = 39% of a matzah

Medium matzah (7 1/2 matzos to a pound) = 30% of a matzah

Thick Matzah (6 matzos to a pound) = 26% of a matzah

If one cannot eat two k'zaysim for Afikomon, he fulfills the mitzvah of Afikomon by eating just one k'zayis.



Making sure not to overeat before eating the Afikomon

The Rema⁶⁸ warns, that "in order to properly fulfill the mitzvah of Afikomon he must eat it with an appetite. Therefore, one must be careful not to eat too much during the meal. One should also be careful not to drink too much (wine) during the meal, as this will cause him to get tired and fall asleep during the Seder. [Furthermore, the Tosefta writes that there is an obligation to stay up the entire night of the Seder learn the halachos of Pesach⁶⁹.]" The Mishna Berura⁷⁰ explains, that although one should be satiated when he eats the Afikomon, just as the korban Pesach was eaten when one was satiated, if someone is satiated to the point that he no longer has an appetite to eat the Afikomon, he only fulfills the mitzva b'dieved. Furthermore, if someone is so satiated that he is disgusted by eating the Afikomon, it is considered an achila gassa (gluttony), and he has not fulfilled the mitzva of Afikomon at all."

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31 486:1 32 Cited in Mishna Berura 486:1 33 486:1 34 The reason following the use of "thumb measurements" for a rev'is effects the size of eggs for the use of a k'zayis is as follows: We explained that there are two measurements given for a rev'is: the thumb measurement and 1 1/2 eggs. If we are stringent and say that the eggs nowadays did indeed get smaller, we cannot look at the size of eggs nowadays to determine the measurement of an egg. Rather, we must deduce the true size of an egg from the thumb measurement. Meaning, since the thumb measurement is said to be equivalent to 1 1/2 eggs, we can say that an "egg" is equivalent to 2/3 of the thumb measurement. 35 Cited by Rav Yisroel Pinchas Bodner (Halachos of a k'zayis pg. 91). One who wishes to adhere to the most stringent measurement of the Chazon Ish should use a slightly larger shiur of 1.69 fl oz (which is equivalent to slightly more than 2/3 of a machine-made matzah). [Rav Bodner ibid pg. 92] 36 Rav Yisroel Pinchas Bodner (Halachos of a k'zayis pg. 91) 37 Halachos of a k'zayis pg. 92 38 475:1 39 475:9 40 Cited by Rav Yisroel Pinchas Bodner (Halachos of a k'zayis pg. 93) 41 475:9 42 Rav Shmuel Kamenetzky (Kovetz Halachos Pesach pg. 406) 43 Peachim 120a 44 Shulchan Aruch 472:14 (Tur 472) 45 Bamidbar 9:11 46 Rambam Chameitz U'matzah 7:12 47 Haggadah shel Pesach 48 475:1 49 487:1. The Mishna Berura adds that someone who is ill may rely on the lenient amount of 1/3 of an egg (which is equivalent to .62 fl oz). 50 The Mishna Berura (ibid) explains that this is particularly true (that one should use the measurement of a 1/2 an egg and not rely on the opinion that it is sufficient to use 1/3 of an egg) since a beracha is recited before eating the Maror. 51 Rav Yisroel Pinchas Bodner (Halachos of a k'zayis pg. 94) 52 Rav Yisroel Pinchas Bodner (Halachos of a k'zayis pg. 97) 53 Halachos of a k'zayis pgs. 98-99 54 Gemarah Pesachim 115a, Haggadah shel Pesach. See Mishna Berura 475:16 55 Gemarah Pesachim 115a, Haggadah shel Pesach 56 Shulchan Aruch 475:1. The Mishna Berura (475:9) we use the third matzah so that we can perform a mitzva with all three matzos. 57 Mishna Berura 475:16 58 End of 486:1 59 The Mishna Berura (ibid) does say that since the mitzvah of Koreich is only d'rabanan and there is no beracha recited over it, b'dieved one may rely on the lenient shiur of 1/3 of an egg, which equivalent to .62 fl oz (see sefer Halachos of a K'zayis pgs. 94-95) 60 Rav Yisroel Pinchas Bodner (sefer Halachos of a K'zayis pg. 94) 61 Shulchan Aruch 477:1 62 Mishna Berura 477:2 63 477:1 64 486:1 65 477:1 66 Mishna Berura ibid. However, the Chai Adam (130 halachos of the Seder) writes that the second l'zayis serves as a reminder of the korban Chagiga. Rav Dovid Feinstein (Haggadah Kol Dodi pg. 77) writes that his father Rav Moshe followed this opinion. 67 Rav Yisroel Pinchas Bodner (Halachos of a k'zayis pg. 95) 68 476:1 69 Cited in Mishna Berura 476:7 70 476:6