The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Mar 15 2025 ■ ט"ו אדר, תשפ"ה
סימן תע"ג סעיף ו'

Overview

Siman 473 Seif 6:

One washes his hands for the first dipping and a *beracha* is not recited on that washing. One takes less than an olive's volume of *karpas* and dips it in vinegar, recites בורא פרי האדמה and eats. One does not recite a *beracha* afterwards. One then takes the middle *matzah* and divides it into two parts and half is given to one of the assembled to keep for *afikomen* and it should be placed under a cloth and the other piece is placed between the two whole *matzos*. One lifts the plate that contains the *matzos* and declares הא לחמא עניא until מה נשתנה. It should be recited in a language that women and children will understand or it should be explained to them and R"I from Lundri would recite the *hagadah* in a foreign language so that the women and children will understand. **He then gives the instruction to remove it from the table and place it at the end of the table as though they already ate so that the children should notice and inquire.**

- One must wash before eating foods that are dipped in liquid. (M.B. 51)
- If one eats an olive's volume he may be required to recite a *beracha acharona*. (M.B. 53)
- He may also use wine or salt water; the main thing is not to use *charoses*. (M.B. 54)
- He should have in mind the *marror*. (M.B. 55)
- A *beracha* is not recited even if one eats an olive's volume. (M.B. 56)
- One should eat only a piece each time he is eating for the *mitzvah* and the larger piece should be saved for the *afikomen*. (M.B. 58)
- Some people say כהא and it should be recited out loud. (M.B. 61)
- The domestic help must also be at the table to hear the *hagadah* and if they must leave they should at least hear *kiddush*, רבן גמליאל אומר until the drinking of the second cup and the custom is to be present for the reading of the ten plagues as well so that one could recount the many miracles Hashem performed. (M.B. 64)
- They should ask why the *matzos* are being removed and they should be answered that we cannot eat until we retell the story of the exodus. Maharil writes that one should not place *matzah* on the table until the meal. (M.B. 66)

Halacha Highlight

The *mitzvah* of telling the story of the exodus to one's children

Shulchan Aruch Siman 473 Seif 6
ויאמר הא לחמא עניא
And he should recite הא לחמא עניא

Shulchan Aruch explains that after one splits the middle *matzah* into two parts one takes the plate that contains the *matzos* and declares הא לחמא עניא and reads the *hagadah* through מה נשתנה. Rema notes that the *hagadah* should be read in a language that the women and children will understand or alternatively, it could be read in *Lashon Kodesh* but it must be translated into a language that the women and children will understand. In fact, The R'I of Lundri read the entire *hagadah* in a foreign language so that the women and children present would understand. Mishnah Berurah (ס"ק ס"ב) explains that by reading in a foreign language or explaining the *hagadah* in a foreign language one thereby fulfills the *mitzvah* of והגדת לבנך. Rav Nissim Karelitz (חוט שני פסח פי"ז ס"ק י"ז) rules that a father fulfills the obligation of והגדת לבנך even when he retells the story of the exodus to his adult son who is himself an accomplished Torah scholar.

Rav Shlomo Zalman Auerbach (הליכות שלמה פסח פ"ט סע' ל"א) ruled that when a father is a guest at the *seder* by his father or father-in-law it is not incumbent upon him to retell the story to his children personally. He will fulfill the *mitzvah* even if his father or father-in-law retells the story of the exodus to his children. The reason is that the *mitzvah* is to assure that his children will hear someone retell the story but it does not have to be the father himself retelling the story. Furthermore, it is not necessary for the father to specifically appoint someone to serve as his agent in retelling the story. Rav Nissim Karelitz (שם), however, disagrees and rules that a father must be the one who retells the story to his children and does not discharge his obligation if he has his father or father-in-law retell the story to his children.