The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תפ"ד סעיף א'-סימן תפ"ה סעיף א'

# Overview

Siman 484 Seif 1:

**One who wishes to recite the *berachos* in 2 or 3 houses should first recite the *berachos* in his house and eat whatever he intends to eat and then recite *birkas hamazon*. Afterwards he may recite the *berachos* in the other houses and they will drink the cup of *kiddush* and *magid* and eat the vegetables and *matzah* and he will not eat with them. He may then leave them to finish their meal and they will recite *birkas hamazon* for themselves and if they do not know how they should repeat each word after him. He may then go to another house and repeat this procedure. Afterwards he may return home, recite *hallel* and drink the fourth cup. If he wants to visit the other homes first, he should recite the *berachos* without eating or drinking and then return to his house to recite *kiddush*. He may also complete the *seder* at home and then go to the other houses to recite *kiddush* without eating or drinking with them.**

- In other words, he will recite *kiddush*, *magid*, etc. through the end of *birkas hamazon*. (M.B. 2)
- He also drinks the 3rd *kos*. (M.B. 3)
- In other words, he recites all of the *berachos* and does all of the readings. Although during the year this is not allowed unless he will eat with them, at the *seder* since all the eatings that require a *beracha* are part of a *mitzvah* he may recite the *beracha* on their behalf. (M.B. 4)
- He may not eat since he ate *afikomen* and drinking is certainly prohibited since he is between the 3rd and 4th cups. (M.B. 6)
- It is not a *beracha l'vatala* when they repeat after him since he is merely teaching them what to recite. (M.B. 8)
- Everything includes *hallel*. (M.B. 10).

Siman 485 Seif 1:

**If a person took an oath not to eat *matzah* it is prohibited to eat *matzah* at the *seder*. If one took an oath that he will not eat *matzah* Pesach night, he receives lashes and eats *matzah* the night of Pesach.**

- Since he included other days besides Pesach the oath takes effect and prohibits him from eating *matzah* even on Pesach. However, there is a *mitzvah* for him to have his vow annulled so that he could fulfill the *mitzvah* of eating *matzah*. (M.B. 1)
- If he specified that his vow is directed at the *matzah* that is eaten as a *mitzvah* the vow takes effect since vows, as opposed to oaths take effect on *mitzvos*. If he vows not to eat *marror* or drink four cups of wine the oath takes effect since oaths take effect on Rabbinic *mitzvos*. However, we compel him to seek release from his vow. (M.B. 3)

# Halacha Highlight

## Reciting *berachos* for others

Shulchan Aruch Siman 484 Seif 1
**ואיהו לא אכיל ושתי בהדייהו**
**And he does not eat or drink with them**

Shulchan Aruch (סי' תפ"ד סע' א') discusses one who will recite the *berachos* of the *seder* in multiple homes. In other words, he will have a regular *seder* in his home but will also go to other people's homes and recite the *berachos* and *magid* for them, likely because they were incapable of reciting the necessary *berachos* or *magid* on their own. The procedure is for him to conduct his *seder* through the third *kos* that follows *birkas hamazon* and then he can begin visiting the other homes. In those homes he recites all of the necessary *berachos*. They should recite *birkas hamazon* for themselves and if they are incapable of reciting *birkas hamazon* by themselves they should repeat each word that he recites. By doing so he is not discharging their obligation, rather he is teaching them to recite *birkas hamazon* for themselves. The reason he does not eat with them is that he already ate the *afikomen* and thus it is prohibited for him to eat and since he is between the 3rd and 4th *kosos* it is prohibited to drink.

Mishnah Berurah (סק"ד) raises an essential question concerning this procedure. Halacha states that in contrast to *birchas hamitzvos,* one may not recite a *birchas hanehenin* for someone else unless he will also be eating. How is it permitted for this person to recite the *beracha* on *karpas*, המוציא, and the *beracha* on wine when he will not eat and drink with them? He answers that all of the eating and drinking is done to fulfill a *mitzvah*, therefore, it is permitted for him to recite the *beracha* for others even though he will not consume the food or beverages. Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה פנ"א הע' י"ח) questioned this explanation from Shulchan Aruch's ruling that one may not recite המוציא for someone on Shabbos even though there is a *mitzvah* to eat bread and Mishnah Berurah explains (סי' קס"ז ס"ק צ"ד ורע"ג ס"ק י"ט) that it is because it is not a *mitzvah* to eat bread being that if one prefers one could fast. Accordingly, why should the eating of *karpas* be different since it is done merely to arouse the children's interest? He answers that eating *karpas* is done primarily to fulfill Chazal's enactment whereas bread on Shabbos is eaten since one who is eating on Shabbos should do so in an honorable manner that includes bread.