The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן א' סעיף א'

Overview

Siman 1 Seif 1:

One should rise in the morning like a lion to serve the Creator. One should not remain in bed so that he will miss tefilla b'tzibbur. One should conduct himself with an awareness of Hashem's presence. One should not let the mocking of others deter him from serving Hashem properly. One should behave with modesty and wake up quickly to serve the Creator.

- A person should consider: "If I had to wake up to serve an earthly king how careful would I be to get up early to prepare," all the more so when serving the Creator must one get up early to prepare. (M.B. 1)
- As soon as one wakes up and will not sleep any more he should wash his hands even if he will remain in bed. Certainly he should not walk four amos without washing. (M.B. 2)
- If water is not ready nearby, some opinions maintain that one should walk in increments of less than four amos whereas others maintain that one should walk quickly to remove the tumah on his hands. (M.B. 2)
- According to some opinions one's house is considered to be only four amos [and thus it is acceptable to walk to where water for washing is available] but that opinion should be relied upon only in difficult circumstances. (M.B. 2)
- This is true even though he will not miss zman tefilla. (M.B. 3)
- However, one must be cautious not to get into arguments even in the service of Hashem. (M.B. 5)
- A person should not be afraid to learn or perform a mitzvah even in the presence of those who are greater. (M.B. 6)
- One should not rise too quickly since that is damaging to the body. (M.B. 8)
- As soon as one wakes up he should recite Modeh Ani. (M.B. 8)
- One should pause after the word בחמלה and the words רבה אמונתך should be read without a pause. (M.B. 8)
- One is not required to wash his hands before reciting Modeh Ani. (M.B. 8)

Stories to Share

Picking Up Where We Left Off

רמ"א 1.1: "שויתי ה' לנגדי תמיד"

When the Sar Shalom of Belz, zt"l, was just seventeen he would spend time at the court of the Chozeh of Lublin, zt"l. When it was time for the Sar Shalom to take leave of the Rebbe, he found that the Chozeh of Lublin had not yet davened, in a departure from his usual custom. When the Sar Shalom approached the Chozeh's room he noticed that the Yehudi Hakadosh, zt"l, was standing at the door.

"I would like to give shalom to the Chozeh before I leave town for now," the Sar Shalom said.

"I am afraid that is not possible at this time," replied the Yehudi. "The Rebbe has not yet davened since he has a question that is occupying his full attention and he does not give shalom before davening."

"What is his question?" inquired the Sar Shalom.

"As you know, it is a constant mitzvah to always remember Hashem. Yet it is virtually impossible for the vast majority of people to think of Hashem at all times. The Rebbe wants to find a way to justify that apparently most people violate this positive commandment."

"I believe I have an answer," replied the Sar Shalom. "The Mishnah in Pe'ah states: 'What is as yet in front of the harvester is not called shik'chah'—is not a forgotten leaving that is free for the poor. Shik'chah only applies to that which was left behind the harvester, not what he plans to later retrieve."

The Sar Shalom continued, "That is your answer. Since the Jewish people plans to immediately return to remembering Hashem, it is not called shik'chah, so even if they forget they do not violate this positive commandment. Only one who leaves thoughts of Hashem 'behind him' without interest in returning to it violates this mitzvah!"

When the Chozeh heard this answer he was overjoyed. From that day on he honored the Sar Shalom more than most other chassidim.

Halacha Highlights

At what age do children begin to wash their hands in the morning?

Mishna Berura, Seif Katan 2

ומיד כשיתעורר משנתו ... יטול ידיו (מ"ב ס"ק ב')

And immediately upon waking from one's sleep ... he should wash his hands

Poskim discuss the age at which one should begin to wash *negel vasser* for a child. Although young children are not obligated in mitzvos, there is a concern that the tumah on their hands will defile the food that they touch. Accordingly, Pri Megadim (משב"ז ד:ז) wonders why people are not more careful to wash *negel vasser* for their children when the matter involves potential danger, which halacha treats more stringently than matters of prohibition. Mishna Berura (ד:י) also writes that one should wash their children's hands since they touch their food. Sefer Orchos Rabbeinu reports that in the Steipler's home they would start washing *negel vasser* for their children when they were capable of putting their hands to their eyes, which was when they were three or four months old.

Shulchan Aruch HaRav (מהדו"ק ד:נ) adopts a lenient approach, and writes that it is unnecessary to begin washing a child's hands before they reach the age of *chinuch*. The rationale is that the presence of *tumah* is the consequence of *kedusha* leaving a person. Therefore, for example, there is no issue for a gentile to touch food since *tumah* does not adhere to their bodies being that they do not possess *kedusha*. When a child reaches the age of *chinuch* the *kedusha* associated with Torah and Mitzvos begins to develop, consequently the presence of *tumah* is also introduced. Therefore, one should begin to wash *negel vasser* for their children when they reach the age of *chinuch*. The precise age of *chinuch* is not clearly defined. Some Poskim mention that the obligation begins as late as between the ages of five and seven (ע' פסקי תשובות סי' ד' אות ח' וספרחינוך בהלכה מה"ר שמחה בונים קאהן).

Tzitz Eliezer (חי"ז סי' ב' סק"י) writes that although not mandatory, it is appropriate to accustom children even younger to wash their hands but one should not force them to wash if they are resistant.