The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן קנ"ז סעיף א'-סימן קנ"ח סעיף א'

Overview

Siman 157 Seif 1:

When the fourth hour arrives one should have a meal. If one is a Torah scholar and was engaged in Torah study he may wait until the sixth hour but should not delay any further since after that it is comparable to throwing a stone into a wine sack if he did not eat anything earlier in the day.

- This refers to people in general but the Gemara mentions that the time for workers to eat is during the 5th hour. (M.B. 1)
- If a person wakes up at *amud hashachar* these hours are calculated from the beginning of the day and if he gets out of bed later these hours are calculated from when he gets out of bed. (M.B. 2)
- One should not eat later than the end of the 6th hour. (M.B. 3)
- The day meal should be lighter than the night meal. One should not fill his stomach at once. It is best to eat meat at night and bread during the day. (M.B. 4)
- One should not try and earn for tomorrow or save food for the next day so that each day he can ask Hashem for sustenance. (M.B. 4)
- If one ate something it is not comparable to throwing a stone in a wine sack but it is best to have a meal during the 6th hour even if he ate a small amount of food earlier in the day. (M.B. 5)

Siman 158 Seif 1:

When one will eat bread that requires המוציא he must wash his hands even if he knows that they are not *tamei* and recite על נטילת ידים. When eating bread that does not require ,המוציא, e.g. small rolls or *pas haba'ah b'kisnin* (bread made with sugar, almonds and hazelnuts) **and one is not making this his meal he is not required to wash.**

- Two reasons are given for washing. The first reason relates to tumah and the second reason relates to cleanliness and sanctity. (M.B. 1)
- One must wash both hands with a utensil even if he intends to eat with only one of his hands. It is preferred if one washes his right hand first. (M.B. 4)
- Even though the roll is made from one of the five grains since one is not setting up his meal on them he is not required to wash. Similarly, if bread is made from something other than the five grains washing is not required. (M.B. 7)
- If one will use these "breads" for their meal he must wash and recite the *beracha*. If one began eating without the intent to use this as his meal and then decided to use this as his meal he must wash and recite המוציא as will be explained in *seif* 6. (M.B. 8)

Stories to Share

Breaking the Fast

מ"ב ס' קנ"ז, ס"ק ד': "דנכון לקבוע סעודה בשישית אף אם טעם מידי בצפרא..."

Many people need to rush in the mornings. They may allow a cup of coffee to serve as their only breakfast, and eat a satisfying lunch later to make up for it. Yet we find on today's amud that one should eat a meal consisting of some kind of bread in the morning.

However, 'pas' may not only mean bread. When the Eshel Avraham was asked why many are not careful to have bread in the morning—and some get along on only coffee—he replied, "It is possible to find a limud zechus for them since the gemara may merely mean to eat something nourishing in the morning. Just as the type of bread is not discussed, implying that any kind will do, it is plausible that any nourishing food will suffice.

He concluded, "As for those who only have coffee... Well, coffee is nourishing—it is sometimes combined with roasted grain and chicory root—and so is the milk in the coffee. Perhaps that is enough!"

אשל אברהם (בוטאשוטש) ס' קנ"ה

The Bach gives another reason to be lenient: "The Mordechai writes that our rabbis were not careful to eat pas shachris since they bring the grain from abroad..."

But the Chacham Tzvi found this Bach difficult to understand. He wrote, "The words of the Bach appear very enigmatic. After all, in Gittin 69 Rav Acha advises one to eat pas shachris as a remedy for many maladies. It seems highly unlikely from the context that this only means bread baked from local grain, which may be harder to come by than wine! At the very least, if that is what it meant it should have said so. Presumably, the source of this practice is in Shabbos 66... But you should pay this no heed since the words of the sages stand. Do not deviate from them!"

שו"ת חכם צבי סי' ט"ו, עיי' מג"א קנ"ה ס"ג

Halacha Highlight

Washing both hands before eating bread

Shulchan Aruch Siman 158 Seif 1

יטל ידיו

He must wash his hands

Shulchan Aruch (סי' קנ"ח סע' א') writes that one who will eat bread must wash his hands even if he has no reason to be concerned that his hands are *tamei*. Mishnah Berurah (סק"א) gives two reasons for the enactment to wash before eating bread. The first explanation is that during the time when *kohanim* ate *terumah* it was necessary for them to wash their hands before handling the *terumah* since people's hands touch things that could make them *tamei*. In order that the *kohanim* should become accustomed to this practice, it was instituted that everyone should wash before eating bread. Although *kohanim* nowadays do not eat *terumah*, nevertheless, the enactment remains in force so that when the *Bais HaMikdash* is rebuilt people will be accustomed to eating in a state of sanctity. The second reason is that the enactment was made to promote cleanliness and sanctity.

The obligation is for one to wash both of his hands. Mishnah Berurah (סק"ד) explains that even if one will eat with only one of his hands he must wash both hands out of concern that he will touch the food with his other hand. This implies that technically it would be acceptable to wash one hand were it not for the concern that his other hand will touch the food. Chazon Ish (או"ח סי' כ"ג ס"ק י"ג) disagrees with Mishnah Berurah and contends that the enactment to wash one's hands before eating bread mandates both hands to be washed even when there is no concern that he will touch the food with both hands. This is clear from the *halacha* that requires one to wash his hands even if he will be fed by others (שו"ע לקמן סי' קס"ג סע' ב'). A practical difference between Mishnah Berurah and Chazon Ish is a person whose arm is paralyzed. According to Mishnah Berurah, there is no concern that he will touch the food with his paralyzed hand and can wash only one hand, whereas according to Chazon Ish he is required to wash his second hand in order to fulfill the enactment of washing before eating bread (שו"ת אז נדברו חי"ב סי' ל').