The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Tues, February 8, 2022 ■ ז' אדר א', תשפ"ב
סימן קנ"ח סעיף ה'-י'

Overview

Siman 158 Seif 5:

Someone who washes his hands to eat fruit is behaving in a haughty manner but only if he washes as an obligation but if he washes for cleanliness purposes it is permitted. **Regarding roasted meat it appears from some authorities that even though juice oozes out, it is comparable to fruit. A cooked food of wheat that is dried is similar to fruit.**

- He shows that he is particular regarding *mitzvos* that are not mandated. This applies even if he does not recite the *beracha*. (M.B. 22)
- If one chooses to wash because he wants clean hands to honor the *beracha* it is acceptable. (M.B. 23)
- Late authorities write that all opinions agree that the juice that oozes out of meat is not a "liquid." Gra maintains that if the meat was washed before it was cooked the juice that oozes out is considered a liquid. (M.B. 24)
- Later authorities agree that cooked foods that are eaten with utensils do not require washing. There is a disagreement whether one must wash for cooked fruit so it is preferable for one to wash without reciting the *beracha*. One should wash for pickled foods unless they are dried before one eats them. (M.B. 26)
- Derech HaChaim writes that one who dips *lekach* in liquor is not required to wash even if the liquor was diluted since the water is a minority of the liquid. (M.B. 26)

Siman 158 Seif 6:

One who drinks is not required to wash even one hand (See below *siman* 170)**.**

- Even if one puts his hands in the pitcher and draws out the liquid to drink he is not required to wash. (M.B. 27)

Siman 158 Seif 7:

If one washed his hands to eat something that is dipped in liquid and then decides to eat bread, there is an opinion who maintains that the first washing is insufficient and certainly if one washed his hands without the intent to eat and then decided to eat the first washing was insufficient. If one did not become distracted he should wash without reciting the *beracha*. If while eating one touched a "dirty" part of the body he must wash again, see below *siman* 164 (where this *halacha* is repeated and it is explained that he must also recite the *beracha* again.)

- This is in accordance with the *Poskim* who maintain that washing nowadays is not obligatory. (M.B. 28)
- The *beracha* is not recited since there are *Poskim* who maintain that the washing for fruit is effective for bread. (M.B. 32)
- The requirement to wash again applies even if one is eating food dipped in liquid. (M.B. 33)

Siman 158 Seif 8:

One in the desert or dangerous place and does not have water is exempt from washing his hands.

- This applies even if one knows that he could find water if he was to search for it. (M.B. 35)
- He must nevertheless wrap his hands in a kerchief. (M.B. 36)

Siman 158 Seif 9:

It is appropriate to be careful regarding hand washing since one who disparages washing is liable to excommunication, will become impoverished and will be uprooted from the world.

Siman 158 Seif 10:

Even though a revi'is (meaning a quarter of a log which is the volume of an egg and a half) **of water is sufficient one should pour generously as R' Chisda related, "I wash with many handfuls of water and I received many handfuls of goodness."**

- Meaning one revi'is for both hands. Below (*siman* 162:4) it is taught that one should use a revi'is for each hand. (M.B. 37)
- If someone who is careful about washing with plenty of water and does not become wealthy it is because his actions prevent the *beracha* from being fulfilled. (M.B. 38)

Halacha Highlight

One who disregards the obligation to wash

Shulchan Aruch Siman 158 Seif 9
שכל המזלזל בנטילת ידים
One who disregards the obligation to wash

Shulchan Aruch (סע' ט') warns that one must be very careful regarding the obligation to wash one's hands because one who disregards the obligation to wash is liable to excommunication, will become poor and will be removed from this world. Elsewhere it is written that one who disregards the obligation to wash will inadvertently eat prohibited foods that corrupt one's heart and loses his portion in the World-to-Come. Moreover, a person who is excommunicated loses the Divine protection that is normally present to save one from harm leaving him at risk for all sorts of harm (פסקי תשובות אות כ"א).

Kaf HaChaim (ס"ק ע"ד) explains that there is a disagreement between Rashi and Tosafos (סוטה ד:) whether these punishments are for one who regularly disregards the obligation to wash or are they for those who disregard washing even once. According to Rashi, the punishment of poverty and death are for one who regularly disregards the obligation to wash. Tosafos contends that one who does not regularly disregard the obligation to wash will not suffer poverty, but he will die. In the event that he regularly disregards washing he will die in a state of poverty. He then notes that since Shulchan Aruch grouped together the punishment of poverty and death and mentioned poverty before death it seems that he follows Rashi's explanation since according to Tosafos the order of severity would be death and then poverty.

He also notes that the necessity for one to regularly disregard the obligation to wash to be subject to these punishments is for one who disregards the obligation out of laziness. Only one who is regularly lazy regarding this obligation is subject to punishment but someone who disregards the obligation to wash because he is not concerned with Rabbinic enactments will be subject to these punishments even if he disregards the obligation to wash even once.

Stories to Share

The Root of Sin

ש"ע קנ"ח, ה': "הנוטל ידיו לפירות הרי זה מגסי הרוח..."

On today's amud we find that sometimes being unnecessarily strict stems from pride.

Rav Meir Chadash brought a story to illustrate how bad middos can cause an otherwise wonderful person to act inappropriately. "A certain woman was very careful to give generously to tzedakah, even going to much trouble so that yeshiva students should eat at her house at no charge. One time a certain student used a bit more water than necessary to wash his hands. The woman began to scream, 'Kloiznikim! Good-for-nothings! These people are not careful to save water!'

He concluded, "This is a classic case of petty miserliness. The underlying attitude is, 'If I give, that is fine. But if someone takes even a little without my say-so, I am willing to heap insult and shame on his head!'"

לב שלום, ח"א, ע' קצ"ב