The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Mon, May 1, 2022 ■ א' אייר, תשפ"ב
סימן קס"ז סעיף ו'

Overview

Siman 168 Seif 6:

When eating pas haba'ah b'kisnin one recites מזונות and על המחיה. If one ate the quantity that others would eat as a meal, even if he is not sated from it he must recite המוציא and ברכת המזון. If when he began his intention was to eat a small amount and recited מזונות and ended up eating a quantity that others would eat in a meal he should then recite ברכת המזון even though he did not recite המוציא when he began. If he ate a quantity that others would not consider a meal even if he did consider it a meal he only recites מזונות and על המחיה since his thinking is nullified to the thinking of the general population.

- Since people eat only small amounts of pas haba'ah b'kisnin rather than make a meal out of it the beracha before is מזונות and afterwards על המחיה. (M.B. 23)
- Later authorities write that if one is eating only pas haba'ah b'kisnin he must eat a quantity that would satisfy people eating it alone and if one is eating it with other foods one must eat the quantity that one would eat when eating it with other foods. If one eats pas haba'ah b'kisnin by itself and is satisfied even though others would not be satisfied from it but had they eaten that quantity with other foods they would be satisfied we do not nullify his thinking to the general population and he must recite המוציא and ברכת המזון. (M.B. 24)
- Regarding the halachos of eruv techumin the volume for a meal is 3 or 4 egg volumes and later authorities write that the same volume applies in this case as well. Other authorities disagree and assert that one does not recite המוציא and ברכת המזון unless one eats the volume that one normally has for a regular morning or evening meal. L'chatchila, one should be stringent and should not eat only four egg volumes and certainly one should be stringent when there is an uncertainty whether the food even qualifies as pas haba'ah b'kisnin. (M.B. 24)
- One must also wash. (M.B. 25)
- If there remains enough bread to constitute a meal he must wash and say המוציא as well as ברכת המזון. (M.B. 26)

Halacha Highlihgt

Eating pas haba'ah b'kisnin

Shulchan Aruch Siman 168 Seif 6

ואם אכל ממנו שעור שאחרים רגילים לקבע עליו וכו'

If one ate the quantity that people make a meal out of etc.

Shulchan Aruch rules that one who eats pas haba'ah b'kisnin recites מזונות before eating and על המחיה after eating unless he eats the quantity that others would eat as part of a meal. In such a case he must recite המוציא and ברכת המזון. Mishnah Berurah (ס"ק כ"ד) explains that if one is eating the pas haba'ah b'kisnin by itself one would have to eat the quantity that would constitute a meal for someone who eats only pas haba'ah b'kisnin. If he is eating the pas haba'ah b'kisnin together with other foods he would have to eat the quantity of bread that one would eat when having a meal that includes these other foods. Mishnah Berurah then mentions that there are two opinions how to quantify the volume of food that constitutes a meal. One approach maintains that it is the quantity of 3 or 4 egg volumes (ע' אג"מ או"ח ח"ג סי' ל"ב וספר וזאת הברכה פ"ד הע' 23 דנקטינן כמ"ד ד' ביצים). The other approach asserts that it is measured based on the volume of food that one normally eats at the morning or evening meal.

Rav Moshe Feinstein (שם) explains that the quantity one normally eats at a meal is subjective according to the quantity of bread that is commonly eaten in that place at a meal. Chazon Ish maintains that one who does not eat the volume of bread that is normally eaten at a meal may be lenient and recite מזונות unless he eats a quantity of bread that contains four egg volumes of actual flour to the exclusion of other ingredients that are mixed into the flour. Rav Feinstein (שם וח"ד סוף סי' מ"א) disagrees and contends that since according to Magen Avrohom even the food that is eaten with the bread is included in the calculation of the 3 or 4 egg volumes one must be cautious during a large meal that he may have enough pas haba'ah b'kisnin together with other foods to be obligated to recite birkas hamazon.

Stories to Share

Mishmar Dilemma

ש"ע, ס' קס"ח, ו': "פת הבאה בכיסנין..."

Many take-out stores in Israel serve pareve cholent on Thursday night. In a small restaurant near the Mir, some of the bochurim liked to discuss interesting halachos, which had a unique flavor over their late dinner.

One late Thursday night, a group was sitting together over cholent, when one of them raised a fascinating question. "You know, we eat a lot of kishke here every week. I wonder what the justification is not to wash over our cholent?"

His words surprised the group, who also could not figure out why they should not wash. After all, as we find on today's amud, if one eats the amount a person usually eats in a meal—which is four eggs' volume he must wash. Yet not one bochur was found who washed or had ever heard of washing.

When this question reached Rav Yosef Shalom Eliyashiv, zt"l, he ruled that the custom is correct. "Even if one eats enough for a full meal and is koveah seudah on kishke, he still should not treat it as if it were bread. Kishke is a cooked food and also does not have the form of bread. It therefore can never be considered pas haba'ah b'kisnin on which one must wash and bentch."

קונטרס מצות הברכות, ע' כ"ג