The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ק"ע סעיף ב'-ח'

Halacha Highlight

Eating foods that one normally avoids

Shulchan Aruch Siman 170 Seif 5

כל מה שיאמר לו בעל הבית יעשה

Anything the host tells you to do you should do

Shulchan Aruch (סע' ה') writes that one who enters someone else's house should follow all of the host's instructions. Mishnah Berurah (ס"ק ט"ז) explains that even if one is instructed to do something that encroaches on haughtiness and one would not normally behave in that manner out of his own humility should follow what the host instructed him to do. Mishnah Berurah then writes that if a person is accustomed to behave stringently about something out of concern for a potential transgression he is not obligated to listen to the host to violate that practice. However, a stringency that one has adopted that is not rooted in a fear that the activity involves a transgression is best kept hidden from the host. In other words, one may be lenient and follow the instructions of the host even though it involves compromising one's principles. Poskim write that one is not required to do hataras nedarim in such an instance. Since one is behaving leniently due to circumstances beyond one's control it is not considered a violation of his custom.

Rema (יו"ד סי' קי"ב סע' ט"ז) writes that one who avoids eating bread baked by a gentile who is eating in the home of someone who is lenient may eat the bread that he is served to avoid generating strife and discord since bread is the primary part of a meal and refraining from eating it would insult the host. Shach (שם ס"ק כ"ה) writes that with regards to butter there is no room for leniency since avoiding butter will not cause strife and discord. If one normally uses only a particular hashgacha and is eating in the home of someone who uses standard reliable hechsherim he may eat that food rather than risk insulting his host. However, if one avoids a hechsher because there are questions whether it is reliable one is not required to compromise that standard for his host (פסקי תשובות אות ח').

Stories to Share

A Lifelong Avodah

ש"ע, ס' ק"ע, ו': "לא יהא אדם קפדן (פי' כעסן או רגזן) בסעודה..."

On today's amud we find that one should not get angry while eating.

Rav Shalom Schwadron tells the following amazing story: "Once, while I was discussing a certain Torah topic with Rav Chaim Hirschler in shul, some kids made an excessive amount of noise and disturbed us. He asked me to go outside and convince them to either play more quietly or relocate to somewhere else. I knew he was always very unassuming and never asked others to do what he could do himself, so I asked him, 'Why don't you do this yourself?'

Rav Shalom continued, "His answer to me was a big surprise. 'I have a temper so I am afraid if I ask them myself, I will get angry at them. I have no choice but to request this favor from you.'

"When I saw my brother-in-law, Rav Shlomo Zalman Auerbach, I expressed my confusion to him. 'I have never seen Rav Chaim get upset with anyone and everyone knows him to be a very easygoing and patient person. Why was he so afraid that the children would get him angry?"

"Rav Shlomo Zalman answered, 'Actually, when he was very young he was known to have had a rather keen temper. His present mellowness is the result of decades of dedicated work to master this tendency. Today, no one would ever know that he once had a problem with anger."

"Rav Shlomo Zalman concluded, 'I am truly amazed at him. Even after all these years of toil on this characteristic, he is still afraid of losing his temper!'"

כן שמעתי

Overview

Siman 170 Seif 2:

Two people should wait for one another when taking from the plate, meaning when one pulls his hands away from the plate in order to take a drink his friend must stop eating until the first person finishes drinking. If there are three people, two do not have to wait for the third person.

- The delay should not be long and he shouldn't pause to talk. (M.B. 12)
- The same is true if he paused for some other reason. (M.B. 13)
- It is not proper derech eretz for a Torah scholar to drink water in the presence of others and he should turn to the side. According to some this applies outside of a meal but during a meal it is acceptable. Regarding other liquids it is always permitted. (M.B. 13)
- The Gemara Kesubos teaches that a woman should not drink wine if her husband is not with her and when she is staying somewhere as she travels she should not drink wine even if her husband is present. The same is true for other intoxicating beverages. If she is used to drinking in her husband's presence she may drink a little when he is not present. (M.B. 13)

Siman 170 Seif 3:

Each one of the people eating should leave some food on the corner of the plate which is for the waiter but when the waiter is pouring food from the pot into the plates he does not leave anything in the pot for himself.

- It is pious to immediately give him a portion of every food. (M.B. 14)
- He should serve the guests all the contents and they should leave for him a portion. (M.B. 15)

Siman 170 Seif 4:

One should not gaze at someone who is eating or at his food to avoid embarrassing him.

Siman 170 Seif 5:

One who enters a house must do whatever the ba'al habayis says.

- Even something that shows hubris and authority that the guest would not normally do should be done if instructed by the ba'al habayis. If one behaves in a pious manner he should keep it hidden from the ba'al habayis. (M.B. 16)
- If one is not hungry or thirsty he is not obligated to eat or drink. (M.B. 17)

Siman 170 Seif 6:

A person should not be strict (meaning angry or bad-tempered) during the meal.

- Strictness will cause his family members to refrain from giving food to the poor out of concern about his reaction. Additionally the guests and members of his household will be afraid to eat. (M.B. 18)

Siman 170 Seif 7:

A person should not eat a piece the size of an egg and if he did he is gluttonous.

- Bais Yosef maintains that one should not even hold food the volume of an egg in his hand. (M.B. 19)

Siman 170 Seif 8:

One should not drink his entire cup at once and if he did he was gluttonous. If he drinks it in two sips he is following standards of etiquette and if he drinks it in three sips he is haughty. If one drinks from a small cup he may drink it all at once. Similarly, if one drinks from a large cup he may drink the contents in three or four sips.

- If one leaves over even a small amount he does not appear gluttonous. (M.B. 20)
- A small cup is smaller than a revi'is. If someone has a wide stomach or if the wine is sweet he may drink even a larger quantity. As such since our beer is not strong one may drink more than a revi'is. (M.B. 22)