The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Fri, May 13, 2022 ■ י"ב אייר, תשפ"ב
סימן ק"ע סעיף ט'-י"ז

Halacha Highlight

Siman 170 Seif 9:

One should not eat garlic or onion from the top, it should be eaten from the leaves and one who eats from the top appears ravenous. One should not eat in a ravenous manner nor should he hold the food in his hands and tear from it with his second hand.

- The green leaves on top are inferior and one appears ravenous if he eats them. (M.B. 23)
- Meaning, one should not tear something as if he tearing something off of another item. According to another version it refers to one who tears off a food with his teeth. (M.B. 25)

Siman 170 Seif 10:

One should not bite off a piece of food and place it on the table.

- Doing so is unpleasant to others. (M.B. 26)

Siman 170 Seif 11:

One should not drink two cups at the same time during the meal and recite birkas hamazon since it appears glutonous.

- When drinking them together it appears as though one is trying to settle the food so that he could eat more after birkas hamazon. According to Tur's version it states that two cups should not be brought out, even if one intends to keep one for birkas hamazon since people will think he intends to drink a lot. (M.B. 27)

Siman 170 Seif 12:

If two people are sitting at a table the more important of the two should take food first. One who takes food ahead of one who is greater than he appears gluttonous.

- Even if each person has his own plate one should not take food from his plate until the most important person has taken food from his own plate. (M.B. 28)

Siman 170 Seif 13:

One who enters a house should not say, "Give me food to eat," until the host offers it. One should not say to his friend, "Come and eat with me as payment for what you gave me to eat," since it would seem as though one is paying back his debt as if his friend had lent him that food and if he provides him with more food there would be an issue of ribbis. It is permitted to say, "Come and eat with me and I will eat with you another time," and it would be permitted to eat with him even if that meal is larger.

- It looks like ribbis but is not actual ribbis. (M.B. 31)
- The intent is not to make a loan, it is to help him feel comfortable to eat with you. Taz is inclined to be stringent. (M.B. 32)
- The reason is that he is not saying that he is paying back his debt. (M.B. 33)

Siman 170 Seif 14:

A person should not break off a piece over his plate but one may wipe food off his plate with a piece.

- The concern is that the piece may fall into his plate and make the food unpleasant. (M.B. 34)
- One must eat the bread afterwards. (M.B. 35)

Siman 170 Seif 15:

One should not gather crumbs and place them on the table since this will bother his friend. One should not bite a piece and place it in front of one's friend or onto one's plate since not everyone will tolerate it the same.

- Shulchan Aruch does not refer to the piece that was bit off in one's mouth; rather he refers to the piece that remains after biting into it. (M.B. 36)

Siman 170 Seif 16:

- One should not drink a cup and then give it to his friend since it is potentially dangerous.
- It is only a problem if one hands it to his friend but if one places it in front of him and he takes it for himself there is no issue. (M.B. 37)
- Taz cites R' Eliezer HaGadol who warns against drinking leftovers from someone's cup but this ruling seems contradicted by seif 22. (M.B. 37)

Siman 170 Seif 17:

- One should not drink a cup and place it on the table; rather he should hold it in his hand until the waiter comes and then hand it to him.
- It is not proper etiquette to leave an empty cup on the table. (M.B. 38)

Overview

Sharing leftover wine

Rema Siman 170 Seif 16

לא ישתה מהכוס ויתן לחברו

One should not drink from a cup and then give it to a friend

Shulchan Aruch (סע' ט"ז) writes that one should not drink from a cup and then give it to his friend out of concerns for potential danger. Mishnah Berurah (ס"ק ל"ז) explains that the second person may be embarrassed to wipe off the cup and will drink it unwillingly. That second person may find it disgusting to drink and become ill as a result. For that reason he notes that it is permitted to place the cup in front of a friend so that he can choose whether he would like to drink from the cup or not.

Common custom is for people to drink from the cup of wine that was used for kiddush without wiping the cup. Rav Shlomo Zalman Auerbach (ששי"כ פמ"ח הע' ס"ק ובתיקונים ומילואים שם) questions this practice since our seif rules that it is prohibited. Sdei Chemed (אסיפת זקנים פאה"ש ברכות סי' ל"א ד"ה ואולי) asserts that when the cup of wine is used for a mitzvah this restriction does not apply. That is also why common custom is for many people to drink from the cup of wine used for sheva berachos. Ben Ish Chai (שנה א' פר' בהר אות י"ג) suggests that the reason members of a household are lenient and drink from the cup of wine of the leader of the household is that they are certain that he does not have any diseases and for them the wine is not repugnant. It is proper in all cases, however, to wipe off the edge of the cup before handing it to the next person (פסקי תשובות אות כ').

Stories to Share

A Neighborly Loan

ש"ע ס' ק"ע, סע' י"ג: "ואית ביה משום רבית ..."

On today's amud we find that even if one simply repays a loan of food with more than he received there could be a problem of taking interest.

A certain man borrowed some eggs from his neighbor, but was dismayed to find several with blood spots. He wondered if he was permitted to return all the eggs he had borrowed. After all, it was quite possible that such an exchange would constitute taking rabbinic interest, since he had received eggs with blood spots, which are pretty rare. Presumably, he would return edible eggs without blood spots which were worth more than he had received.

This got him thinking about when he purchased eggs at the local grocery. Why weren't the stores obligated to give a refund for every bloody egg? After all, it seems obvious that there is no greater example of a mistaken purchase?

He decided to consult with Rav Shmuel Wosner, zt"l, regarding these two questions. "Your last question is explicit in Shulchan Aruch, Choshen Mishpat, 232:19. There we find that you are absolutely correct. Since we do not eat eggs that have a blood spot, (ע"ש בחו"מ שם, וע' בש"ע יו"ד, ס' ס"ו, סע' ז', וע"ע) merchants should indeed refund money for every egg that has a blood spot. But the custom is that merchants do not refund for such eggs and minhag overrides the halachah in money matters. (בחכ"א, כלל כ"ט, ודרכי תשובה ס' ס"ו, ס"ק נ"ה, וכה"ח שם)

"As far as your second question goes, it follows that you are not obligated to return bloody eggs, and that since you took them as a loan, if you returned them you have certainly returned more than you received and violated the prohibition of rabbinic interest."

שו"ת שבט הלוי, ח"י, ס' קל"ג

בס"ד
Mishna Berura DIGEST
מרכז תורה וחסד דשיקאגו
CHICAGO CENTER for Torah & Chesed
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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