The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Mon, May 16, 2022 ■ ט"ו אייר, תשפ"ב
סימן קע"א סעיף ב'-סימן קע"ב סעיף ב'

Halacha Highlight

Drinking without reciting a beracha

Shulchan Aruch Siman 172 Seif 1

שכח והכניס משקין לתוך פיו בלא ברכה

If one for got and took a drink without reciting a beracha

Shulchan Aruch (סי' קע"ב סע' א') discusses one who begins drinking something and realizes that he forgot to recite a beracha. He rules that in such a circumstance the person should swallow the liquid without reciting a beracha. Rema mentions that there is an opinion that asserts that he should recite the beracha after he swallows the liquid and contends that this opinion appears correct. Nevertheless, Mishnah Berurah (סק"ח) relates that most Poskim disagree and subscribe to Shulchan Aruch's opinion that a beracha is not recited. In the event that there is more of this beverage available, there are opinions who maintain that he should spit out what is in his mouth so that he should not benefit from this world without reciting a beracha and then pour a new cup and then recite the beracha (מ"ב סק"ב).

Regarding food that would become repulsive that one put in his mouth without reciting a beracha, Shulchan Aruch (סע' ב') rules that one should push the food to the side of his mouth and recite the beracha with the food in his mouth. In that case Mishnah Berurah does not mention that if one has additional food he should spit out the food and recite the beracha on the food that he hasn't yet eaten. This indicates that there is a difference in this halacha between foods and beverages. Rav Chaim Pinchas Sheinberg (חידושי בתרא) explains that when it comes to liquids if one does not spit it out the only alternative is to swallow the beverage without having recited the beracha. If more of that beverage is available it is preferred to spit out the beverage rather than benefit from this world without reciting the beracha. Regarding food there is the option to push the food to the side of one's mouth and recite the beracha with the food there. Although one will not be able to "fill his mouth with Hashem's praises" that is preferable to spitting out and wasting the food.

Stories to Share

Proper Respect?

ש"ע, סי' קע"א, ה': "לפני חתנים צריך ליזהר שלא יזרקו אלא במקום נקי..."

Today's amud continues to discuss the proper way to treat food.

One man learned that it is forbidden to disgrace food and that bread found on the ground should be picked up. But in his neighborhood in Yerushalyim, children would leave crusts of bread all over the place. The first day he tried to pick up all the bread he saw he felt like he had become a street cleaner. But since it is forbidden to leave food where it may become disgraced, perhaps he was obligated to pick up every crust of bread, especially if the bulk of the crust was a k'zayis or more?

Another way this halachah made his life start to feel more challenging was regarding food that was not so fresh, but still edible. Presumably, throwing away such food out was prohibited, since this causes waste. But was he really obligated to try to eat food of lesser quality to avoid disgracing his food?

Rav Yosef Shalom Elyashiv, zt"l, ruled decisively. "Regarding the obligation to pick up bread from the floor, this is only relevant to bread that is in a state which is normal for people to eat. If it is hardened to the extent that most people would no longer eat it, one need not pick it up. This explains why, generally, in today's public domain there is no obligation to pick up bread; it is certainly not normal to eat bread which was on the floor of the public street! (עז השדה, סי' ט"ז, הערה כ"א)

"As far as leftovers or food which is not as fresh as it was, since people do not desire to eat this food it is customary to throw it out. This is permitted since they do not plan on eating this food, so what is the point of leaving it around? Either way it will go bad and go into the garbage."

(ברכת השם, ע' רס"ד-רס"ו)

Overview

Siman 171 Seif 2:

One may not sit on a box filled with figs or dried figs but one may sit on pressed figs or a box filled with beans.

- This ruling applies to a wicker basket that bends and allows the food to become crushed but if the box is made of wood there is no concern. (M.B. 12)
- Regarding beans it is permitted even if it is a wicker basket. (M.B. 14)

Siman 171 Seif 3:

It is permitted to eat דיסא (peeled cooked wheat) with bread instead of a spoon as long as one eats the bread afterwards. Those who are meticulous eat a little bit of bread with each bite of דיסא. The remaining bread should be eaten.

- The meticulous people are concerned that using bread as a spoon is disrespectful. When bread is eaten with the דיסא it seems as though the דיסא is a relish eaten with bread. (M.B. 17)

Siman 171 Seif 4:

It is permitted to pour wine through tubes in front of a chosson and kallah as long as it is collected in a vessel when it pours out of the tube. It is permitted to throw parched grain and nuts in front of them during the summer when the food will not become ruined but not during the winter when it will become repulsive. Cakes may never be thrown.

- This is done as a good omen that their serenity and goodness should continue to flow. (M.B. 19)
- Some places have the custom to throw raisins in front of a chosson on the Shabbos before his wedding when he reads maftir but it is improper since they are soft and become repulsive. (M.B. 21)

Siman 171 Seif 5:

Those who throw wheat kernels in front of a chosson must be careful to throw them in a clean place and they should also clean them up so they do not get trampled.

Siman 172 Seif 1:

If someone forgot and began drinking without reciting a beracha he should swallow it without reciting the beracha before drinking. Some maintain that he should recite the beracha and this opinion appears correct.

- It is impossible to spit out the liquid without it becoming repulsive. Levushei Serad writes that if one only took a small drink and with difficulty could recite a beracha he should do so. (M.B. 1)
- According to some authorities this applies only when there is nothing left to drink but if there is more to drink he should spit it out what is in his mouth so that he does not benefit without reciting a beracha and this is the correct approach. (M.B. 2)
- In other words after drinking he should recite the beracha rishonah since he realized before he swallowed he was obligated to recite the beracha. Even though at the time he was unable to recite the beracha he is not exempt from that obligation. (M.B. 4)
- Most Poskim agree with the first opinion that one would only recite a beracha achronah if one drank the minimum quantity. (M.B. 5)

Siman 172 Seif 2:

If one put food in his mouth without reciting a beracha and it would not be repulsive to remove it he should spit it out and recite the beracha. If it would be repulsive he should move it to the side of his mouth and recite the beracha with the food in his mouth.

- One's mouth should be empty when reciting a beracha. (M.B. 7)