The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Tues, June 21 2022 ■ כ"ב סיון, תשפ"ב
סימן קע"ט סעיף ב'-ד'

Overview

Siman 179 Seif 2:

One who is eating by others has not interrupted the meal when he declares הב לן ונברך unless the ba'al habayis makes that declaration.

- If one decided that even if the ba'al habayis continues to eat he is finished he has interrupted his meal and must recite a beracha again [According to Rabbeinu Yonah for drinking and according to Rosh even for eating] and certainly washing hands has the same effect. (M.B. 10)
- If the guest intends to continue eating he may do so even after the ba'al habayis declared הב ונברך. In such a case he should tell others of his intent so that they will not think that he changed his mind and is now eating without reciting a beracha. (M.B. 11)

Siman 179 Seif 3:

Even if one did not declare הב לן ונברך and did not wash his hands he has interrupted the meal once he lifts the cup of wine.

- Lifting the cup is comparable to washing one's hands. (M.B. 13)

Siman 179 Seif 4:

When a person enters his friend's house and there are different groups that are there who are eating and each group hands him a cup of wine there is an opinion that maintains that he must recite a beracha on each cup of wine since after each cup he figures this is the last cup.

- Shulchan Aruch refers to someone who was not called to drink with the different groups. (M.B. 14)
- The same halacha is true if each member of a group offered him wine. (M.B. 15)
- He doesn't know whether they will offer him another cup of wine. Even if he is still drinking the first cup when he is given a second cup he must recite a beracha on the second cup since at the time he originally recited the beracha he didn't have in mind other cups of wine. If when he recited the beracha he had in mind whatever he will be served he does not have to recite a beracha on each cup. (M.B. 16)

Halacha Highlight

Mistakenly ending a meal

Shulchan Aruch Siman 179 Seif 2

לא הוי הסח הדעת עד שיאמר בעל הבית

It is not considered a distraction until the declaration is made by the ba'al habayis

Shulchan Aruch (סעי' ב') writes when eating a meal at another person's home the declaration of הב לן ונברך does not constitute an interruption of the meal unless the declaration was made by the ba'al habayis. The reason (מ"ב סק"ט) is that the guest's intent is that if the ba'al habayis wants to continue eating and drinking with him he will do so. Since he understands that he is dependent upon the intent of the ba'al habayis his declaration does not formally end the meal. If, however, the guest explicitly had in mind that he will not continue to eat or drink even if the ba'al habayis will continue to eat and drink his declaration of הב לן ונברך formally ends the meal and he may not continue eating (מ"ב שם).

Da'as Torah cites Pri Megadim who writes that this halacha is limited to one who is eating in the home of the ba'al habayis since he is obligated to comply with the ba'al habayis's instructions. However, if two guests are eating in a hotel and one guest invites the other guest to join him it is possible that this halacha would not apply and once the "guest" declares הב לן ונברך he would be prohibited to eat. He also writes that based on this explanation a husband who declares הב לן ונברך may not eat any more even though he may not realize that his wife prepared additional food since he would not be compelled to eat just because his wife will continue to eat. These rulings imply that the halacha is not related to whether one knows that additional food is coming or not, the halacha is determined by whether one can independently decide to refrain from eating or not. Aruch HaShulchan (סעי' ו') disagrees and writes that the main principle behind this halacha is whether one knows that additional food is coming. Accordingly, a husband who mistakenly declared הב לן ונברך because he did not realize that more food was going to be served may continue eating since that circumstance is another example of this halacha.

Stories to Share

The Meaning of Inattention

ש"ע סי' קע"ט, ב': "בהיסח הדעת..."

Today's amud discusses the halachos of hesech hadas.

Rav Yosef Chaim Sonnenfeld would deliver a daily shiur in the shul in Batei Machseh between Mincha and Maariv. Once one of the regular attendees of the shiur asked a question regarding hesech hadas. "On Sanhedrin 97 we find that Moshiach will only arrive when we aren't paying attention. But how can that possibly be? After all, Moshiach's coming is a core belief mentioned in ani ma'amin which we recite daily. In addition, we daven for the advent of Moshiach in every shemonah esrei; how could we possibly forget him? "

The Rav replied with a question of his own. "What is 'hesech hada'as'? If someone were to tell us sitting here in shul discussing Moshiach that he has actually arrived and is standing on our street, we would be astounded and would all instinctively cry out in our shock: 'Can it be true??'

"This is the state of distraction to which our sages referred."

חכמת חיים, ע' תמ"ג

The Shem MiShmuel offered a different answer. "Of course this statement cannot be literal. It can be understood in the context of a revealing statement once made by the Maggid of Mezritch, zt"l, 'Even if I were to fall and violate a terrible sin, chas v'shalom, I would never fall away from my avodas Hashem. The reason why is because I do not serve Hashem to avoid gehinom or to attain the world to come. I serve him like a slave serves him master with no thought of reward for doing his duty.'

The Shem MiShmuel continued, "This attitude is laid down by the Mishnah in Avos: 'Be like slaves who serve their master with no thought of reward.' As our sages say in the Sifri: 'One should not learn only to be a ben olam haba. Instead, he should act from love and the honor due to him will come.'

ספרי, פרשת עקב

"This is what it means to 'give up' on the redemption: people will focus on serving Hashem out of love, not the reward they will receive after Moshiach arrives!"

שם משמואל, פרשת וישב תרע"ד, ע' פ"ה