The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן קע"ט סעיף ה'-סימן ק"פ סעיף ג'

Overview

Siman 179 Seif 5:

One who is invited to the house of a ba'al habayis to eat fruit and fruit is brought out at different times he need not recite any more than one beracha.

- Since he was invited and recited the beracha without the additional fruit specifically in mind, his intent was on whatever will be served to him since he knows that the ba'al habayis will serve many foods one after the other. Even if he thought that he would not be served additional food it is not considered a הסח הדעת since he realize that it depends upon the ba'al habayis. (M.B. 17)

Siman 179 Seif 6:

If one ate a food but did not eat salt or if one drank a beverage and did not drink water – during the day he should be concerned for bad breath and at night he should be concerned for bad breath and askara (an illness that causes one to choke)**. One who eats salt after the meal should not use his godel** (the godel is that fat finger, etzba is next to the fat finger, amah is the long finger, kemitzah is next to the small finger and zeres is the small finger) **since that could cause one to bury his children, the zeres since that could cause poverty or the etzba since that causes painful boils; rather he should use the amah or kemitza** (See above siman 170 for an explanation why we do not eat salt or drink water)**.**

- Our foods already have salt and our beverages already contain water; therefore, this concern is moot. (M.B. 18)

Siman 180 Seif 1:

One should not remove the tablecloth or the bread until after birkas hamazon.

- This is done so that it is evident to everyone that one is reciting the beracha to Hashem because of His Kindness and Goodness in that He prepares food for all his creatures. (M.B. 1)

Siman 180 Seif 2:

Anyone who does not leave bread on the table will not see a siman beracha ever. One should not bring a whole loaf and place it on the table and doing so looks as though he did so for the sake of idolatry as the pasuk states העורכים לגד שלחן.

- One must leave food in case a poor person comes and to give thanks to Hashem for the kindness that He has provided us with sustenance and we even have leftovers. (M.B. 2)
- Shelah writes that one should give the poor from the best food on the table. He praises those who support young Torah students since the ba'al habayis fulfills two mitzvos. He is supporting the poor and will have Torah discussions at his table. By doing so what one eats is comparable to the two Tamids. (M.B. 3)
- Shulchan Aruch refers to where there are crumbs on the table but if there are not crumbs on the table it is permitted to bring out a whole loaf. In the name of the Zohar it is said that it is always appropriate to do so. (M.B. 4)
- Pri Megadim writes that one should not leave crumbs if there is a whole loaf. Others are lenient and do not require the removal of the crumbs and especially on Shabbos it is unnecessary to remove crumbs until after birkas hamazon since everyone knows that they remain to give honor to Shabbos. (M.B. 5)

Siman 180 Seif 3:

Before washing one's hands one should clean the house so that crumbs do not remain and become soiled by the water used for washing. Even though it is permitted to destroy crumbs that are smaller than an olive's volume, perhaps the attendant will be an am ha'aretz – since it is permitted to have an attendant who is an am ha'aretz – and he will leave behind pieces that contain the volume of an olive that may not be destroyed; therefore, the house should be cleaned first. Nowadays, we do not have this custom since we do not remove the table and we wash our hands away from the table where there are no crumbs and thus no concern.

- Shulchan Aruch refers to the place where one ate. According to Talmidei Rabbeinu Yonah this halacha applies in places where the custom was to remove the table before washing for birkas hamazon and the place beneath the table must be cleaned out of concern for crumbs that may be there. If one washes into a utensil on the table all opinions would agree that one must clean the area where one will be washing his hands. (M.B. 7)
- The table would be removed from before the guests but not before the one who will lead birkas hamazon as mentioned in seif 1. (M.B. 8)
- Even nowadays the halacha is that one must clean the table from crumbs so that they do not become soiled from the drops of water. Bread should be left on the far end of the table until after birkas hamazon. (M.B. 9)

Halacha Highlight

Preparing the table for birkas hamazon

Shulchan Aruch Siman 180 Seif 1

אין להסיר המפה והלחם וגו'

One should not remove the tablecloth or the bread etc.

Shulchan Aruch (סי' ק"פ סע' א') writes that one should not remove the tablecloth or bread from the table until after birkas hamazon. Mishnah Berurah (סק"א) in the name of Levush explains that the tablecloth and bread are left on the table to make it evident that one is blessing Hashem for His kindness and goodness in that he prepares food for all of his creatures. He then mentions a second reason in the name of Magen Avrohom, namely that a beracha cannot take effect on something that is empty. Kitzur Shelah adds that one should also not remove the salt from the table until after birkas hamazon.

Kaf HaChaim (אות ג') in the name of Ben Ish Chai writes that one should not remove the bones and inedible peels and shells from the table until after birkas hamazon since there are sparks of sanctity that remain attached to these leftovers that are not rectified until after the recitation of birkas hamazon. In contrast, Sefer Shulchan HaTahor cites authorities who write that it is a proper custom to cover the table with a clean tablecloth for birkas hamazon. Kaf HaChaim (אות י"א) cites this opinion in the name of Levush and suggests the following compromise between these opposing opinions. The bones, peels and shells should be gathered to one place on the table and the area directly in front of those who recite birkas hamazon should be clean. Food that is spoiled or rotten should be removed from the table before birkas hamazon. Kaf HaChaim (אות ה') also writes that one should make sure to remove empty utensils from the table before the recitation of birkas hamazon (פסקי תשובות אות א' והע' שם).