The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Jul 2 2022 ■ ג' תמוז, תשפ"ב
סימן קפ"ד סעיף ה'-ו'

Overview

Siman 184 Seif 5:

Until when may one recite birkas hamazon? Until the food has digested. How does one measure this? The food is not digested if he is not hungry as a result of his eating. Once he feels hungry even though he did not fully digest the food it is treated as though he has fully digested his food. The parameters apply to one who ate fruit or drank wine. If he is not hungry or thirsty for those fruit he may recite birkas hamazon if he does not know if it was digested.

- If he wants to eat again there is a disagreement whether a new beracha rishonah is necessary and most authorities maintain that he is not required to recite another beracha. (M.B. 17)
- Shulchan Aruch refers to where one would be hungry from the meal but since he has been snacking he is no longer hungry. In such a case he may no longer recite birkas hamazon. This is true only if after he finished the meal he decided he wouldn't be eating any more but if his snacking was part of the meal and he is not hungry he may still recite birkas hamazon. (M.B. 18)
- This gauge is true if one initially filled himself up but if one only ate a small amount and the reason one didn't eat more was because there was no more food it is difficult to gauge. Later authorities write that one should assume that it takes 72 minutes for food to digest. Some authorities write that when one is uncertain whether he digested his food and it is within 72 minutes of eating he should eat an olive's volume of bread and if he did not become distracted from his original eating he is not required to repeat hamotzi. (M.B. 20)

Siman 184 Seif 6:

The quantity one must eat to be obligated to recite birkas hamazon is an olive's volume.

- This is the quantity to be Rabbinically obligated to recite birkas hamazon but Biblically one is not liable unless he ate the amount that satisfies him. If a person is accustomed to eat only what he needs for sustenance that is considered what "satisfies" him. (M.B. 22)

Stories to Share

A Small Distinction

ש"ע, ס' קפ"ד, ו': "בכזית..."

There is a differentiation between consuming a kezayis of forbidden food within a k'dei achilas pras and not. If one eats a kezayis in more than this time this is not considered eating with regard to many halachos.

Before Tisha B'Av, a certain person was very ill with a chronic condition that made fasting dangerous for him. Of course he was uncomfortable eating on the fast, but he knew that he had no choice. He decided to learn the relevant halachos of one who is required to eat on Tisha B'Av. What he learned surprised him. He had always thought that an ill person need not eat less than a halachic measurement of eating on Tisha B'Av, yet the Biur Halachah writes that during a typhus epidemic people who eat to avoid contracting the illness should eat no more than a k'zayis in a kdei achilas pras. Presumably the same holds true for every ill person.

But of course, it is not advisable for one to pasken for himself by extrapolating from a case discussed in the Mishnah Berurah since he may not discern a simple difference between the cases. He therefore asked whether an ill man who must eat on Tisha B'Av must eat less than a k'zayis within the shiur of time. And if this was permitted, why didn't the ruling of the Biur Halachah apply?

When these questions reached Rav Yosef Shalom Eliyashiv, zt"l, he ruled that a sick person does not have to worry about this. "One who is ill should eat what he needs and no more. But he is not obligated to eat less than a shiur. The Biur Halachah discusses one who eats to avoid getting ill. Such a person should wait to eat as late as possible and also eat less than a shiur. But one who is sick does not have to follow these restrictions on Tisha B'Av at all."

הלכות ומנהגי בין המצרים, ע' קכ"ד, הליכות והנהגות, בין המצרים, ע' 16

Halacha Highlight

Birkas hamazon if one eats less than a k'zayis

Shulchan Aruch Siman 184 Seif 6

שיעור אכילה לברך עליה ברכת המזון

The amount one must eat to have to recite birkas hamazon

Shulchan Aruch (סע' ו') writes that the amount of food one must eat to be obligated to recite birkas hamazon is an olive's volume of food. Mishnah Berurah (ס"ק כ"ב) writes that Shulchan Aruch refers to the Rabbinic obligation, but Biblically one is not obligated to recite birkas hamazon unless he eats enough food that he is full. This is based on the pasuk that states: ואכלת ושבעת וברכת—And he will eat, be sated and will bless. He then remarks that Sefer Ha-Chinuch indicates that this measurement of feeling sated is not an objective measure; rather each person decides subjectively whether he is sated. If one is accustomed to eat only what he needs for sustenance that is considered that amount that sates him.

If one ate less than the volume of an olive of bread but feels sated or if one filled himself with foods other than bread, he does not recite birkas hamazon. Although seemingly he should be Biblically obligated to recite birkas hamazon since he is full, nevertheless, since he ate less than an olive's volume of bread he does not even fulfill the first prerequisite of the pasuk which is ואכלת—and he will eat. The fact that he is full is irrelevant once he did not even "eat." Furthermore, even if one ate more than an olive's volume of bread but he ate it over a span of time greater than כדי אכילת פרס—the amount of time it takes to eat half a loaf, he does not recite birkas hamazon. Once again, to qualify as an act of eating one must eat at least an olive's volume of bread within the span of כדי אכילת פרס and one who ate an olive's volume or more over a longer period time has not met the criteria of "eating." For this reason one should be careful to eat an olive's volume of bread within 2 or 4 minutes and it is preferable to do this immediately after the beracha of hamotzi (פסקי תשובות אות י"ג).