The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Wednesday, Oct 5 2022 ■ י' תשרי, תשפ"ג
סימן תרי"ח סעיף ז'-י'

# Overview

Siman 618 Seif 7:

**When feeding a pregnant woman or someone who is ill we feed them small quantities so that it does not combine for the full measure. Therefore, we feed them the volume of 2/3 of an average size egg and then wait the amount of time it takes to eat four eggs. Regarding drinking we have to measure how much fluid the patient can push to one side of his mouth so that his cheek appears full.**

- One could have a little bit more but must be careful that it should not be close to the volume of an egg. (M.B. 18)
- If it is difficult to wait this long it is sufficient to wait the amount of time it takes to eat the volume of three eggs. (M.B. 20)
- When it comes to a m'lo lugmav we measure based on the person rather than an objective measurement. Later authorities write that one should measure this before Yom Kippur and one should also use a clock to determine how long it takes to eat the volume of four eggs and that is the amount of time one should wait between eating and drinking. Chasam Sofer writes that this amount of time is nine minutes. (M.B. 21)

Siman 618 Seif 8:

**He should drink less than this quantity and must pause between drinking the amount of time it takes to eat the volume of four eggs and at the very least one should pause between drinking the time it takes to drink a revi'is. If they estimate that this will not be sufficient or the patient says that it will not be sufficient or if they are uncertain whether it will be sufficient we provide him the food and beverage that he needs** (immediately).

- They should wait at least the time it takes to consume the volume of three eggs. (M.B. 22)
- Authorities write that we place food before the patient and remind him that it is Yom Kippur but if he is concerned for his health he should eat what he needs but if not he should eat in small quantities. Authorities also write that every rov must be fluent in these halachos from before Yom Kippur since a slight delay could put someone in danger. (M.B. 24)

Siman 618 Seif 9:

**Someone afflicted with bulmus which is a condition that stems from hunger and the patient's eyes dim so that he cannot see, we feed him until the light in his eyes returns. If permitted food is not available we feed him prohibited food. If two prohibited foods are available we feed him the one that is less prohibited.** If he requires meat and there is a choice between an animal that would have to be slaughtered and prepared neveilah, see above siman 328 seif 10.

- When his appearance returns it is known that he is healed. The barometer to gauge whether his eyesight returned is when he can differentiate between good tasting food and bad tasting food. (M.B. 25)
- The implication is that we do not feed him small quantities at a time. (M.B. 26)
- It says there that since he needs to eat immediately he should be fed the neveilah. (M.B. 27)

Siman 618 Seif 10:

**Someone ill who ate on Yom Kippur and his mind is sufficiently settled that he could recite birkas hamazon must mention Yom Kippur in birkas hamazon by adding יעלה ויבא in the beracha of בונה ירושלים.**

- The same is true for children or post-partum women who eat on Yom Kippur. (M.B. 28)
- When Yom Kippur falls on Shabbos רצה is added. Some authorities are lenient and contend that neither יעלה ויבא nor רצה is added since they were enacted when there is a mitzvah to eat. Kiddush is certainly not recited. If one forgot to add יעלה ויבא or רצה he does not go back. (M.B. 29)

# Halacha Highlight

## Reciting berachos before and after eating on Yom Kippur

Shulchan Aruch Siman 618 Seif 10

**צריך להזכיר של יום הכפורים בברכת המזון**

**He must mention Yom Kippur in birkas hamazon**

Shulchan Aruch (סעי' י) addresses the recitation of birkas hamazon for one who ate on Yom Kippur and as a result his mind settled. If the person has an illness that does not affect his mind and can recite a beracha before eating, he is certainly obligated to do so (מ"ב סי' ר"ד ס"ק מ"ו). If a person is going to be eating or drinking small quantities every nine minutes he recites a beracha before he begins eating and as long as he does not decide that he is done (היסח הדעת) eating or drinking and does not change his location (שינוי מקום) he does not have to repeat the beracha rishona (פסקי תשובה אות י"ד הע' 75). If one drank small quantities every nine minutes he certainly does not recite a beracha acharona on those beverages since one must consume a revi'is at one time to be obligated to recite a beracha acharona. If one ate small quantities one also does not recite a beracha acharona out of concern that the amount that he ate may not be an olive's volume which is the volume that must be consumed at once in order to be obligated to recite a beracha acharona.

If due to his condition he ate an amount of bread that warrants the recitation of birkas hamazon, one must add יעלה ויבא into birkas hamazon. Mishnah Berurah (ס"ק כ"ט) explains that since he was permitted to eat, Yom Kippur is the same as any other Yom Tov where one mentions the Yom Tov in birkas hamazon. Mishnah Berurah then takes note that there are authorities who disagree and maintain that one does not add יעלה ויבא in birkas hamazon after eating on Yom Kippur since יעלה ויבא is added only when there is a mitzvah to eat and not merely when one is permitted to eat. He concludes that one who intended to recite יעלה ויבא but forgot certainly does not go back in order to say it as he would be obligated to do on a regular Yom Tov.