The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Mon, June 20 2022 ■ כ"א סיון, תשפ"ב
סימן קע"ט סעיף א'

Overview

Siman 179 Seif 1:

After finishing the meal and washing mayim acharonim one may no longer eat or drink before reciting birkas hamazon. If one said הב לן ונברך he has interrupted his intent and it is prohibited to drink without first reciting a beracha rishona. According to Rosh eating is comparable to drinking but according to Rabbeinu Yonah and Ran eating is different and even after one decided not to eat any more, and the table was removed if one wants to resume eating he is not required to recite another beracha for as long as one did not wash his hands he has not withdrawn from eating.

- L'chatchila one should also refrain from speaking even a little. If one needed to interrupt or b'dieved after interrupting one should wash again since one should recite birkas hamazon immediately after mayim acharonim. (M.B. 1)
- Once one washes it is prohibited to interrupt. Some Poskim maintain that even after washing the only restriction is that one must recite hamotzi before eating. Later authorities are lenient and after eating one should wash again before birkas hamazon but l'chatchila one should avoid any interruptions. (M.B. 2)
- If one expressly decided to stop drinking and then decides to drink again he must recite another beracha before drinking. (M.B. 3)
- In other words even if one decided not to eat any more. (M.B. 6)
- Taz writes that if as a result of eating one needs a drink it is unnecessary to recite another beracha for those beverages since drinking is subordinate to eating. (M.B. 8)
- Since it is common to eat a little and then eat more it is not considered an interruption of intent until one washes. Biur Halacha cites authorities who agree with Rosh that the declaration of הב ונברך constitutes the end of the meal and it is prohibited to eat without first reciting a beracha. One who must recite a beracha in the middle of the meal must wash as well since it is assumed that he did not properly guard his hands once he decided that he wasn't eating any more. (M.B. 9)

Halacha Highlight

One who forgot to eat afikomen

Shulchan Aruch Siman 179 Seif 1
גמר סעודתו ונטל ידיו מים אחרונים
One who finished his meal and washed mayim acharonim on his hands hands

In this seif Shulchan Aruch discusses events that formally end one's meal. For example, if one washes mayim acharonim and then decides that he would like to eat or drink more he may not eat or drink unless he recites birkas hamazon. Another way that one could end his meal is by declaring הב לן ונברך. This interruption, however, is different than washing mayim acharonim. If one merely declares הב לן ונברך he may not eat without reciting a beracha rishona, but he is not required to first recite birkas hamazon. One who washed mayim acharonim may not recite a new beracha rishona and eat; rather he must first recite birkas hamazon and after that recite a new beracha rishona on the additional food or beverages. The reason for the difference is that once one washes mayim acharonim it is prohibited to interrupt before the recitation of birkas hamazon. Since it is prohibited to interrupt one may not simply recite a new beracha rishona. One who declared הב לן ונברך has formally ended the meal but there is no obligation to recite birkas hamazon, thus he may recite a new beracha rishona and continue eating (מ"ב סק"ב).

Mishnah Berurah (סק"ט) cites Biur Halacha (ד"ה אין) who references many Poskim who follow Rosh's position that even one who declares הב לן ונברך has formally ended the meal and may not eat until after the recitation of birkas hamazon. Therefore, l'chatchila, one who declared הב לן ונברך should not eat until after birkas hamazon. Shulchan Aruch (סי' תע"ז סע' ב') rules that one who realizes after washing mayim acharonim or declaring הב לן ונברך that he did not eat the afikomen may eat the afikomen without the recitation of a new hamotzi. Mishnah Berurah (שם סק"ח) explains that even according to the opinion who maintains that הב לן ונברך is an interruption to the meal when it comes to afikomen his intent is not important when it conflicts with fulfillment of a mitzvah.