



Overview

Siman 187 Seif 1:

Some say לרעבים משביע ברוך but it should not be recited and one who adds ultimately detracts. If in place of birkas hazan one said: בריך רחמנא מלכא מאריה דהאי פתא he has fulfilled his obligation. Some maintain that he must conclude: בריך רחמנא דזן כלא.

- ❖ They would say this before they began birkas hamazon. (M.B. 1)
- ❖ In the phrase זן שאתה there is a komotz under the "ש". The word רענו has a sheva under the "ר" rather than a cholom. (M.B. 2)
- ❖ According to Shulchan Aruch in siman 214 he must have recited דעלמא. (M.B. 3)
- ❖ There is a disagreement if one fulfills his obligation of reciting the beracha if he left out the concluding beracha. Bach writes that the concluding beracha is essential even b'dieved. This discussion is b'dieved since l'chatchila one should not deviate from Chazal's wording. Later authorities indicate that one may teach children this wording until they are old enough to recite more. (M.B. 4)

Siman 187 Seif 2:

In the beracha about the land Rosh maintains that one should not say: ברית ותורה חמדה וכי' since one will say: על בריתך שחתמת בבשרנו ועל תורתך שלמדתנו and one reference is sufficient. Rambam disagrees. (Rosh's words are primary.)

- ❖ In their nussach it read: שהנחלת לאבותינו ארץ חמדה טובה ברית ותורה and this is the reading that Rosh opposed. (M.B. 5)

Stories to Share

Preamble to Prayer

מ"ב ס' קפ"ז, ס"ק א': "היינו שהיו נוהגין לומר קודם התחלת ברהמ"ז..." On today's amud we find a blessing that some would say before bentsching, which one should not say.

One must learn at least a little bit of Torah during a meal. The Mishnah Berurah in the very first siman brings from the Shelah Hakadosh that one should say על נהרות בבל before bentsching on weekdays to remember the destruction of the Beis Hamikdash. And he adds that one should say שיר המעלות before bentsching on Shabbos. When one man reached this Mishnah Berurah, he was astounded. Most say—or sing—שיר המעלות before bentsching on Shabbos. But many do not say על נהרות בבל. He wondered whether he was really required to say על נהרות בבל before bentsching.

When this question reached Rav Chaim Kanievsky, zt"l, he ruled that one is not required to recite על נהרות בבל before bentsching. "Although the Mishnah Berurah does bring this, he

Halacha Highlight

Changing the wording of the first beracha of birkas hamazon

Shulchan Aruch Siman 187 Seif 1
ואם אמר במקום ברכת הזן וכי'

If one recited in place of birkas hazan etc.

Shulchan Aruch (סעי' א') discusses a unique version of the first beracha of birkas hamazon. He writes that if one were to recite בריך רחמנא מלכא מאריה דהאי פתא he fulfills his obligation. The translation of this sentence is: Blessed is Hashem the King who is the Master of this bread. Mishnah Berurah (סק"ד) specifies all of the shortcomings of this version. He shortened the beracha, and he did not use the wording the Chazal enacted in lashon kodosh, but nonetheless, he fulfilled his obligation. The reason is that he mentioned all of the essential components of the beracha. He mentioned Hashem, his Kingdom and the gist of the beracha. Mishnah Berurah notes that according to this opinion, even though one did not include a concluding beracha the obligation is b'dieved fulfilled. Shulchan Aruch mentions other authorities who maintain that the concluding beracha is essential and if one skipped it he did not fulfill his obligation even b'dieved. As such he must say at least בריך רחמנא דזן כלא—Blessed is Hashem who sustains everything. Sha'ar HaTzion (סי' רי"ג סק"כ) asserts that Shulchan Aruch's primary opinion is that b'dieved one fulfills his obligation even though he did not recite the concluding beracha.

Rav Moshe Feinstein rules that someone who does not have a siddur and does not know even the first beracha of birkas hamazon by heart should recite נפשות בורא נפשות (שו"ת אג"מ או"ח ח"א סי' ע"ד). Shemiras Shabbos K'Hilchasa (פני"ד העי' ק"י) asserts that even according to this ruling if one later obtains a siddur he must recite birkas hamazon since the recitation of birkas hamazon is Biblical. Even though בורא נפשות contains the same concepts as the first beracha of birkas hamazon, nevertheless, since the halacha is that בורא נפשות doesn't cover על המחיה or vice versa, it is obvious that בורא נפשות will not cover birkas hamazon.

merely writes that it is good to say these, not that one is obligated to do so."

"But why don't most people say על נהרות בבל if it is good to do so?" he wondered.

Rav Chaim did not agree to his generalization, though. "Many are careful to say this before bentsching."

But when Rav Yosef Shov, shlit"א, was asked about this, he pointed out that there were great people who did not say על נהרות בבל. "Rav Shlomo Zalman Auerbach did not say this before bentsching."