The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן קפ"ז סעיף ג'-ד'

Overview

Siman 187 Seif 3:

If one did mention bris and Torah in the beracha, and even if one left out one of those topics he must go back. Women and slaves do not mention bris and Torah since women do not have the mitzvah of bris and slaves are not obligated to study Torah.

- The reason Shulchan Aruch does not mention that one who skips ארץ חמדה טובה ורחבה does not fulfill the obligation is that it is obvious since that is the essence of the beracha. (M.B. 6)
- In other words he must go back to the beginning since the three berachos are considered a single unit. (M.B. 8)
- The custom in our days is for women to also recite על בריתך שחתמת בבשרנו ועל תורתך שלמדתנו וכו'. (M.B. 9)

Siman 187 Seif 4:

If one did not mention the Davidic kingdom in the beracha of בונה ירושלים he must go back. על הנסים on Purim and Chanukah is recited before the paragraph of ועל הכל. If one did not recite it he is not required to go back, see below siman 682. Nevertheless, one could say it in the הרחמן section with the following words: הרחמן הוא יעשה לנו נסים כמו שעשה בימים ההם וכו' and this is the custom.

- There is also no complete consolation without the return of the Davidic kingdom. (M.B. 10)

Halacha Highlight

Bris and Torah

Shulchan Aruch Siman 187 Seif 3

אם לא הזכיר בברכת הארץ ברית ותורה וכו'

If one did not mention bris and Torah in the second beracha about the land etc.

Shulchan Aruch (סע' ג') rules that one who did not mention bris milah and Torah or even one of these concepts in the second beracha of birkas hamazon must restart birkas hamazon from the beginning. These concepts are added to the beracha that expresses thanks for the land because these two mitzvos are directly linked to the land. The land was promised to Avrohom Avinu because of bris milah and it was in merit of Torah study that our ancestors inherited the land. The reason he goes back to the beginning of birkas hamazon rather than the beginning of the second beracha is that the first three berachos of birkas hamazon are a single set and an error in any of them requires one to go back to the beginning of the set.

Biur Halacha (ד"ה מחזירין אותו) cites Chaye Adam who writes that one who is uncertain whether he mentioned bris and Torah must start birkas hamazon again. He explains in Nishmas Adam that since mentioning bris and Torah is a Biblical obligation we apply the rule that one who is uncertain whether he fulfilled a Biblical obligation must go back and repeat the mitzvah. Biur Halacha expresses uncertainty about this halacha. Although Tosafos maintains that one is Biblically obligated to mention bris and Torah in the second beracha of birkas hamazon many authorities maintain that this requirement is only Rabbinic. According to their opinion one who is uncertain whether he mentioned bris and Torah would not be required to restart birkas hamazon from the beginning. When one is uncertain about the fulfillment of a Rabbinic mitzvah that involves a beracha one does not repeat the beracha. Moreover, the wording of birkas hamazon is fluent in people's mouths so if there is a doubt whether a person mentioned bris and Torah we would certainly assume that a person followed his normal pattern and would have mentioned them.

Stories to Share

Remembering the Covenant

ש"ע ס' קפ"ז, ג': "אם לא הזכיר בברכת הארץ ברית..."

On today's amud we find that one who doesn't mention the bris in bircas hamazon must recite it again.

It was the winter of 1943 in the Warsaw ghetto. The bris for the child who was already several months old was to be conducted by the expert mohel, the Piacezner Rebbe, Rav Kalonymus Kalman Shapira, Hy"d, Rebbe of the Warsaw ghetto. Each person who attended had put himself in mortal danger because the ghetto had been transformed by that time into a Nazi concentration camp. Anyone who was caught in the streets of the ghetto was likely to be shot on sight. But the mother of the child had pleaded with the rebbe to finally circumcise the child. At first she had hesitated because she thought that she might hide him with a gentile family, but now she saw that she really wanted to perform the mitzvah, come what may.

Rivers of tears flowed at that bris, the participants were overwhelmed by sorrow and despair. The father was gone—taken by force to a death camp near Lublin. Filled with fear for his safety, the child's mother cried out in prayer before the assembled group, "Ribbono shel olam, in the merit of this bris, please save my husband...wherever he is!" The minyan burst into tears at the sound of her cries.

Just then, Rav Alexander Zusia Friedman, Hy"d, one of the members of the group, began to sing an inspiring chassidic melody. Little by little the rest joined in, the mood of despair lifted, and the small minyan slowly rose to the heights of impassioned devotion to kiddush Hashem. And in that elevated atmosphere, the child entered the bris of Avraham Avinu.

Although the Angel of Death himself roamed the streets of Warsaw outside, nothing could stop that small group of Jews from demonstrating their love of the mitzvah of milah."

איציקלופידיה שמע ישראל, ח"א, ע' 161