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

Overview

Siman 188 Seif 8:

The third meal on Shabbos is halachically the same as Rosh Chodesh.

- Meaning that once one began הטוב והמטיב he is not required to start again since there are opinions that maintain that the meal does not require bread. In the event that one realizes before starting the beracha of הטוב והמטיב, even if it is the 4th or 5th meal he should say: ברוך אתה ה' א-לוקינו מלך העולם שנתן שבותות למנוחה וכו' or שנתן ימים טובים וכו'. (M.B. 31)

Siman 188 Seif 9:

If three people ate together on Shabbos or Yom Tov and they forgot to mention the event of the day and have to restart birkas hamazon from the beginning they should each recite birkas hamazon by himself since they fulfilled their obligation to have a zimun.

Siman 188 Seif 10:

If one was eating and Shabbos left, one must still mention Shabbos in birkas hamazon since we follow the beginning of the meal. The same is true for Rosh Chodesh, Purim and Chanukah.

- Later authorities write that if one davened maariv before birkas hamazon he no longer mentions Shabbos in birkas hamazon since it would be contradictory. (M.B. 32)
- If Rosh Chodesh occurs on motzai Shabbos one would mention Shabbos but not Rosh Chodesh. This is true if one finished the meal during the day but if one continued the meal into the night he would also be obligated to mention Rosh Chodesh. Since this would be contradictory he should only mention Rosh Chodesh considering that all opinions agree that he should mention Rosh Chodesh and mentioning Shabbos is subject to debate. Some authorities maintain that when Yom Tov or Rosh Chodesh occurs after Shabbos one should mention both occurrences without regard for the appearance of being contradictory. (M.B. 33)

Halacha Highlight

רצה and sheva berachos once the day has passed

Shulchan Aruch Siman 188 Seif 10

דאזלינן בתר התחלת סעודה

We follow the beginning of the meal

Shulchan Aruch (סע' י) discusses cases in which one began a meal in one circumstance and finished the meal in another circumstance. For example, if one began his meal on Shabbos and finished the meal after Shabbos does he add רצה into birkas hamazon or not? Shulchan Aruch rules that issues related to birkas hamazon are determined by the beginning of the meal. Another example of this question arises when Rosh Chodesh falls after Shabbos (מ"ב סי"ק ל"ג). In this case one only recites רצה rather than יעלה ויבא since what is added to birkas hamazon is determined by the beginning of the meal. Mishnah Berurah qualifies this ruling and writes that it is limited to where the person did not eat bread after nightfall. If one ate after nightfall, he is obligated to also mention Rosh Chodesh. Since it would be contradictory to mention both, he rules that only Rosh Chodesh is mentioned rather than Shabbos. All opinions agree that Rosh Chodesh must be mentioned and there is a dispute whether Shabbos is also mentioned so it is preferable that only Rosh Chodesh is mentioned.

Sha'arei Teshuvah (סק"ח) in the name of Ginas Veradim rules that even though we rule that birkas hamazon is determined by the beginning of the meal, nevertheless, if sheva berachos on the seventh day continues into the night of the eighth, sheva berachos would not be recited. Teshuvas Shevet HaLevi (ח"א סי' ל"ט) explains that when it comes to the question of whether to include יעלה ויבא or רצה the reason this question is determined by the beginning of the meal is that these sections are part of birkas hamazon. Since birkas hamazon is set by the beginning of the meal, the paragraphs that will be added to mark a special event are also determined by the beginning of the meal. Sheva berachos , in contrast, is not part of birkas hamazon as evidenced by the fact that it requires a second cup of wine. Accordingly, whether it is recited depends upon whether it is within the seven days of the wedding or is already beyond that point.

Stories to Share

A New Day

ש"ע, ס' קפ"ח, ט': "דאזלינן בתר התחלת הסעודה..."

One man had learned the halachos of today's amud. He understood that one always goes after the beginning of his meal. Therefore if one began a seudas Rosh Chodesh before sunset on Rosh Chodesh, he says יעלה ויבא no matter when he finished eating. He was also aware that davening maariv is an interruption to the continuity of Rosh Chodesh. If he davened maariv before bentching he is no longer able to say יעלה ויבא.

On Rosh Chodesh Iyar, he began his Rosh Chodesh meal with a few friends a bit late and continued into the night. As always, they spent time speaking in learning bringing up various interesting halachos. One of those in attendance pointed out that perhaps they were not really permitted to continue to eat the meal, since they didn't say sefiras ha'omer. Although they figured this may be an error, since they had begun well before sunset, they said sefirah anyway just to be on the safe side.

As often happens, another question in halachah immediately arose. "But perhaps counting sefirah, like maariv, interrupts the continuity of the meal and we just lost our יעלה ויבא?"

When this question reached the Mekor Chaim he confirmed that this was a problem. "The reason why davening maariv is a problem is since the person has basically determined that it is already night. He cannot then turn around and say that it has reverted to day. And the same is true regarding counting sefiras haomer."