The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Mon, July 18 2022 ■ י"ט תמוז, תשפ"ב
סימן קצ"ג סעיף ב'-ג'

Overview

Siman 193 Seif 2:

Even if they did not originally gather to eat together and only two people began eating and later a third person joined them or if one person was eating and was later joined by others they may not separate once they have combined by the end of the meal. However, if one eats with them without joining their meal they may separate unless that person is the waiter. Even in circumstances in which it is permitted to separate it is nevertheless preferred to make a zimun because "in the multitudes of the nation is the glory of the King."

- Kevius refers to people who sit and eat together at the same table or on the same tablecloth even though each person is eating his own bread. (M.B. 18)
- The obligation to make a zimun by eating together at the end of the meal also generates an obligation since the obligation to form a zimun applies when they join in the beginning or end of the meal. (M.B. 19)
- They did not eat together in a permanent manner even if they began to eat together from the beginning of the meal until the end. (M.B. 21)
- It is common for the waiter to eat without sitting and for that reason he combines with them. (M.B. 22)
- Magen Avrohom maintains that when three people do not eat together they may not form a zimun. Pri Megadim expresses the same opinion and concludes that all opinions would agree that it would be prohibited to mention Hashem's Name when there are ten people. (M.B. 24)

Siman 193 Seif 3:

If they were riding and announced that they would all eat they may form a zimun even though each person ate his own loaf and did not descend from his animals since they were all in a single place. If they ate as the animals were walking they do not form a zimun. If they ate in a field spread out they do not form a zimun even though they ate at the same time and from the same loaf, since they did not establish a place where they would eat. The custom is not to make a zimun in the house of a gentile. It appears to me that the reason is that they do not establish themselves in the gentile's house out of fear of the gentile and it is as though they did not settle permanently. Furthermore, there is a concern for danger if they were to change the wording and skip the הרחמן that blesses the homeowner. For these reasons they did not establish themselves and each one should recite the beracha for himself. One should not deviate from this custom even if the reasons are not sufficient, nevertheless, since this is the custom it is considered as though they did not establish themselves.

- If people eat together on a travelling wagon or any other case when there is an uncertainty whether they may form a zimun three people may form a zimun but if there are ten they should not add Hashem's Name since they can fulfill their obligation to make a zimun without adding Hashem's Name. (M.B. 26)
- Later authorities disagree with Rema. Nowadays the custom is to form a zimun and say: הרחמן הוא ישלח לנו ברכה מרבה בהליכתנו ובישיבתנו עד עולם. One may also reference the ba'al ha'bayis and it will be directed towards the one who provided the meal. Certainly if people ate their own food they can simply say: הרחמן הוא יברך אותנו וכו'. (M.B. 27)

Halacha Highlight

Forming a zimun on a boat or in a wagon

Shulchan Aruch Siman 193 Seif 3
אם היו רוכבים
If they were riding

Shulchan Aruch (סע' ג') discusses people who are riding and whether they are considered eating together so that they can and are obligated to form a zimun or not. Mishnah Berurah (ס"ק כ"ו) cites Magen Avrohom who expresses uncertainty whether a group that is sitting on a wagon is considered a group obligating them to recite birkas hazimun or not. Mishnah Berurah's conclusion based on Chaye Adam is that for a regular zimun one could consider them a single group but when it comes to a group of ten they should not add Hashem's Name since even without adding Hashem's Name they fulfill their obligation to form a zimun.

Above when this issue was discussed, Mishnah Berurah (סי' קס"ז ס"ק ס"ב) wrote that even according to Magen Avrohom people who are sitting on a boat are considered a single group for purposes of a zimun. Shulchan Aruch HaRav suggests the following distinction between a wagon and a boat. A boat doesn't actually move, it is the water beneath it that is moving. For this reason it is considered in a fixed place and permanent. In contrast the wagon itself is moving and since it is mobile those who are eating may not be considered fixed in a permanent place. Sefer Mor U'Ketzia maintains that the distinction relates to how much noise the vehicle produces. Generally a wagon is loud and a boat is quiet. For this reason on a boat they make a zimun but there is uncertainty whether a zimun is made on a wagon. A practical difference between these approaches relates to a group sitting in a car. According to Shulchan Aruch HaRav a car is similar to a wagon and there would be an uncertainty whether a group could form a zimun. According to Mor U'Ketzia a car ride is quite similar to a boat and they would be able to form a zimun.