The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן קצ"ג סעיף ו'

Overview

Siman 193 Seif 6:

If there were three groups and each one was comprised of four members and a member of each group joined together in a new group and the remaining members of each group recited the zimun, the obligation on the remaining three dissipates since their friends already recited their zimun. The same halacha is true if each group originally had three members and a member of each group joined to form a new group. Later a new person joined each of the original three groups and they recited the zimun together the obligation to recite a zimun has dissipated for these three in the new group since their friend's have already recited the zimun even though they themselves did not recite the zimun. If there are three groups that ate and each group contained three members it is prohibited for each one to separate and form a new group to recite the zimun since the two remaining from each group will not be able to recite the zimun. If, however, each group was comprised of four people it is permitted for a member of each group to separate and form a zimun together and the remaining member of each zimun will form their own zimun.

- This is true if they did not eat together but if they ate together they may form a zimun. (M.B. 33)
- In other words someone else joined them and became part of their group. Even if someone joins just one of the groups the person who left loses his obligation to recite the zimun and there are only two others that remain who cannot form a zimun. (M.B. 35)
- Rema refers to where each of the groups was in the same house but had not joined together because if that was not the case each group must recite birkas hamazon in the place where they ate. (M.B. 36)

Halacha Highlight

Separating to form a new zimun

Shulchan Aruch Siman 193 Seif 6

פרח זמון מינייהו

Their zimun has dissipated

Shulchan Aruch begins with a case of three groups comprised of four people in each group. A member of each group left and they formed a new group. The three that remained in each of the original three groups made a zimun and recited birkas hamazon. The three members of the new group who have yet to recite birkas hamazon may not recite zimun since their obligation to join a zimun dissipates once the other members of the group form a zimun. Mishnah Berurah (ס"ק ל"ג) adds that this ruling is limited to where the three members of the new group did not eat together after their group was formed. If they did eat together after their group was formed they may form their own zimun.

Poskim note that this ruling is limited to where one person left and those who remained in their original group formed a zimun. If, however, two of the members left the group and the person that was left behind participated in a zimun with two others or if he decided to recite birkas hamazon by himself, the two that left have not lost their obligation to participate in a zimun. They may find a third person to join them for a zimun. A similar halacha is true when four people ate together. If two of the people left the group and formed a zimun with another person the two that remain lose their obligation to join a zimun. However, in the event that another person comes and eats with them the three of them may form a zimun. In the event that five people ate together and two of them recited birkas hamazon and had another member of the group answer to their zimun that person may not again join the two who did not yet participate in a zimun to form another zimun (פסקי תשובות אות י"ג).