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

Overview

Siman 194 Seif 1:

If three people ate together and they forgot and each one recited birkas hamazon by himself they are no longer obligated to recite birkas hazimun and may not go back to recite birkas hazimun. The same is true if two of them recited birkas hazimun. However, if one of them forgot and recited birkas hamazon the remaining two may form a zimun with the third. Even though he already recited birkas hamazon he may respond ברוך שאכלנו משלו. They will fulfill their obligation to recite the zimun but he will not fulfill his obligation since there is no retroactive zimun. If one of the three participated in a zimun with others, the two remaining people may not form a zimun.

- The language zimun indicates that one person is inviting the others to be prepared to join for birkas hamazon. (M.B. 1)
- He is actually obligated to recite the zimun since he ate with them and that allows him to join with them. (M.B. 2)
- If someone else joins them they may include him in their zimun if he eats something with them because their obligation doesn't go away because one of them already participated in a zimun. (M.B. 4)

Siman 194 Seif 2:

If three people ate together and one of them went out to the market they should call to inform him that they want to make a zimun so that he will pay attention and combine with them by answering to the zimun. They fulfill their obligation even though he doesn't come to sit with them. This applies for three people but when there are ten they may not combine unless the tenth is physically with them since they will mention Hashem's Name (See below siman 200 for when the zimun is completed).

- If he doesn't answer he is not part of the zimun since he is not physically with them but if he was physically with them he is part of the zimun even if he does not answer. (M.B. 6)
- He is standing near the door and when he finishes his present activity he will return to recite birkas hamazon. (M.B. 8)
- According to Rema there the one answering must wait until they finish the beracha of hazan. (M.B. 9)

Siman 194 Seif 3:

If three people ate together and none of them knows all of birkas hamazon, rather one knows the first beracha and another knows the second beracha and the third knows the third, they are obligated to form a zimun and each one will recite the beracha that he knows. The fact that they will not be able to recite the fourth beracha is not important. They may not recite half-berachos. In other words, if one knows only half a beracha it may not be recited since a beracha cannot be divided into two halves.

- If one of them knows all of birkas hamazon it is proper for him to lead birkas hamazon rather than divide birkas hamazon into different parts. (M.B. 10)
- Shulchan Aruch implies that the berachos are essential to one another but others maintain that the berachos are not essential and one who does not know all of birkas hamazon should at least recite the beracha/os that he knows. One who is full should adopt a stringent approach and recite the beracha/os that he knows. (M.B. 12)

Halacha Highlight

Interupting birkas hamazon to answer a zimun

Shulchan Aruch Siman 194 Seif 1

שלשה שאכלו כאחד ושכחו וכו'

Three people that ate together and forgot etc.

Shulchan Aruch (סע' א') teaches that when three people eat together and forget and each one recited birkas hamazon by himself, they lose the obligation to form a zimun and do not recite the zimun when they are finished. Mishnah Berurah (סק"א) explains that the purpose of the zimun is to call attention to the other participants so that they should be prepared to recite birkas hamazon. If everyone already recited birkas hamazon there is no point to call their attention. The same halacha is true if two of the three already recited birkas hamazon. However, if only one of the members of the group recited birkas hamazon, the other two may form a zimun and use him as their third member. Although he already recited birkas hamazon he may respond רוך שאכלנו משלו and while he will not fulfill his obligation he will allow them to fulfill their obligation.

Sefer Badei HaShulchan (סי' מ"ה ס"ק ל"ה ד"ה ומי ששכח) addresses the case of someone who began to recite birkas hamazon and realized while he was in the middle of the first beracha. He suggests that he should be able to answer to the zimun of the other two even though he is in the middle of the beracha. His reasoning is that zimun may be considered a davar she'b'kedusha and as such it would be permitted to respond during birkas hamazon. Additionally, since he is still in the middle of the first beracha it may be that he will still fulfill his obligation to recite the zimun. Although regarding a regular zimun he is uncertain whether one should interrupt when it comes to zimun of ten he is certain that the one who began birkas hamazon must interrupt to answer the zimun. He adds that after answering the zimun it is best if he listens to the reader recite birkas hamazon until the place that he paused to avoid the question of where he should resume birkas hamazon (חיי משה).