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

Overview

Siman 196 Seif 3:

If three people eat together and one does not eat pas akum whereas another does eat pas akum or one is a kohen eating challah, although the one who does not eat pas akum will not eat the bread of the one who eats pas akum nor will the yisroel eat what the kohen eats, nevertheless, since the one who eats pas akum will eat the bread of his friend and the kohen will eat the yisroel's bread they combine to make a zimun. If a kohen and non-kohen are eating together and the kohanim are eating challah and do not eat pas akum and the non-kohen is eating pas akum they do not combine for a zimun. The same is true for three people who took vows not to benefit from one another and they may not combine for a zimun. This is true when each person eats his own loaf but if they are eating their host's bread they do combine.

- A zimun may be formed only when the participants can eat together and in this case they do not eat from the other's bread. (M.B. 8)
- If only two of them took a vow but the third one did not, they combine since the third person can eat everyone's bread. (M.B. 9)
- Poskim write that one person eating milchigs may combine with two people eating fleishigs since the one eating milchigs could eat their bread even if the bread is "filthy" with meat by wiping and rinsing his mouth. The custom is that the one who ate milchigs leads birkas hamazon since it is because of him that they can make a zimun. If the one who ate milchigs ate hard cheese they may not form a zimun. (M.B. 9)

Siman 196 Seif 4:

A zimun cannot be made with someone who ate less than an olive's volume.

Halachah Highlight

Combining for a zimun

Shulchan Aruch Siman 196 Seif 3
או אחד מהן כהן ואוכל חלות
Or if one of them is a kohen who eats challah

Shulchan Aruch (סעי' ג') discusses cases of people eating together who for one reason or another cannot share food. The rule is that as long as one person could eat the food that the others are eating they may combine for a zimun even though the others cannot eat his food. Thus, for example, if a kohen is eating challah and yisroelim are eating regular bread they may combine for a zimun. Although the yisroelim may not eat the challah that the kohen is eating he may eat their bread. Mishnah Berurah (סק"ט) discusses a similar question. If some people are eating milchigs and others are eating fleishigs may they combine to form a zimun. He rules leniently and the reason is that the person eating milchigs could eat bread even if it has meat on it as long as he first wipes and rinses his mouth. He then mentions that the custom is for the one eating milchigs to lead birkas hamazon since he is the reason they can form a zimun. Sha'ar HaTzion (ס"ק י"ב) notes that although there are some authorities who agree with this ruling of the Magen Avrohom, others do not cite it. He then adds that if one of the people who ate meat is a kohen he should lead birkas hamazon since that is a fulfillment of the mitzvah to honor a kohen whereas Magen Avrohom's position is a mere custom.

Some authorities note that nowadays many people have the custom to wait at least half an hour between milchigs and fleishigs and people are also particular to recite a beracha acharona between milchigs and fleishigs. Those who follow this custom who eat with others who are eating fleishigs may not eat the bread of the fleishig eaters and they may not combine to form a zimun (פסקי תשובות אות י').