The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Thurs, Aug 18 2022 ■ כ"א אב, תשפ"ב
סימן ר' סעיף ב'

Overview

Siman 200 Seif 2:

One is only required to pause until they say: ברוך שאכלנו משלו וכו' and then he may finish the meal without reciting a new beracha. Some maintain that one must pause until after the words הזן את הכל and this is the custom. If one had the intent to resume eating bread, even though he did not eat bread when he is ready to recite birkas hamazon he begins with the beracha of הזן and certainly this is true if he did eat bread.

- If he did not intend to continue eating he must wash and repeat the beracha of hamotzi before he eats. (M.B. 7)
- Even though the beracha of הזן is not part of the zimun, it is nevertheless connected since birkas zimun does not contain Hashem's name and a mention of His Kingdom. (M.B. 8)
- If one did not intend to eat and in fact did not eat he begins birkas hamazon from נודה לך since he fulfilled the obligation to recite הזן when he listened to the zimun. (M.B. 9)
- Poskim write that an individual who pauses for two people may pause numerous times if additional people arrive after he answered the two people from his first group. If there were five people in a group and one person answered the zimun of two of them he may not answer the zimun of the other two. However, if there was a group of seven or eight people and one answered to the zimun of two of them he may answer the zimun since their obligation to form a zimun remained in force being that there were more than three people that had not formed a zimun. (M.B. 9)
- Three or four people would have to pause so that the others could form a zimun of ten but in this case all opinions agree that it is sufficient to finish their pause at the words ברוך א-לוקינו שאכלנו. If they continue to eat together they may form a zimun and they may also join another group of six people to include Hashem's Name in the zimun. If five people paused for five people they may combine with another five people if they eat at least an olive's volume of bread together. (M.B. 9)

Halacha Highlight

Answering to the zimun of others

Shulchan Aruch Siman 200 Seif 2
אינו צריך להפסיק וכו'
It is unnecessary for him to pause etc.

Shulchan Aruch discusses one who interrupts his eating to be able to participate in the zimun of others. Shulchan Aruch's position is that he only needs to wait until the others say ברוך שאכלנו משלו וכו' and then he may resume eating. Mishnah Berurah (סק"ו) explains that once one hears through the end of ברוך שאכלנו he has fulfilled his obligation of participating in the zimun. Rema disagrees and cites authorities that the one who is interrupting his meal to answer the zimun must wait until the one leading birkas hamazon finishes the words of the beracha of הזן את הכל. Although the beracha of הזן is not entirely related to the zimun since it is said even when one recites birkas hamazon by himself, nevertheless, it is considered part of the zimun since the section of נברך does not contain a mention of Hashem's Name or His Kingdom (מ"ב סק"ח). Rema confirms that our custom is to follow this practice.

There are many Poskim who maintain that when reciting birkas hamazon as part of a zimun one must pay attention and listen to the leader until he finishes the beracha of הזן. It happens to be that many people are not particular about this and the reason is that it is difficult for people to recite birkas hamazon at the same pace as the one who is leading birkas hamazon. Due to that difficulty they follow Shulchan Aruch's opinion that it is unnecessary to listen to the leader recite the beracha of הזן. In the case of one who is interrupting his meal to answer the zimun but will resume eating this rationalization does not apply. Accordingly, one must be careful to listen to the leader recite the entire beracha of הזן. Even if he intends on participating in another zimun he is obligated to pay attention to the leader's recitation of the entire beracha (פסקי תשובות אות ד' והע' 18).