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

Overview

Siman 213 Seif 2:

The one reciting the beracha cannot discharge the obligation of others unless he will eat or drink with them and then they discharge their obligation by listening and concentrating on his beracha even if they do not answer אמן.

- This ruling applies to birchos ha'nehenin but regarding birchos ha'mitzvos one may recite a beracha even though he is not obligated to recite that beracha. This seif applies to the beracha acharona as well and one may not recite the beracha for another even if he does not know how to recite the beracha for himself if will not be eating himself. (M.B. 14)
- If he does not eat or drink, even b'dieved the others do not satisfy their obligation unless the reason he did not eat or drink was that the food or drink became ruined after the beracha was recited. (M.B. 15)
- L'chatchila one should answer אמן not only because of the general obligation but because it also demonstrates one's affirmation of the beracha. Poskim write that when many people are fulfilling a mitzvah it is preferable if one person recites the beracha on behalf of the others. (M.B. 17)

Siman 213 Seif 3:

One does not fulfill his obligation to recite a beracha when listening to another person even if he answers אמן unless he hears the beracha from beginning to end and had in mind to discharge his obligation and the one who recited the beracha had in mind to discharge the obligation of the others.

- This includes the word ברוך at the beginning since listening is no better than the one who recites the beracha who does not fulfill his obligation if he left out an essential word. (M.B. 19)

Siman 214 Seif 1:

Any beracha that does not include a mention of Hashem's Name and Kingdom is not a beracha. If the mention of Hashem's Name or Kingdom were left out the beracha must be repeated. Even if only the word עולם was left out he must repeat the beracha since the word מלך by itself is not an expression of His Kingdom.

- The only exception to the rule is a ברכה הסמוכה לחברתה which is connected to the previous beracha that contains a mention of Hashem's Name and Kingdom. (M.B. 1)
- The question is raised why in shemone esrei there is no mention of Hashem's Kingdom and a number of answers to this are suggested. (M.B. 2)
- Skipping the word אתה is not essential b'dieved. (M.B. 3)
- Meaning one did not mention any form of Hashem's Name but if one mentioned one of the two Names his obligation was fulfilled. (M.B. 4)
- Regarding a beracha that has a conclusion if one omitted Hashem's Name from that conclusion he did not fulfill his obligation. (M.B. 5)

Halacha Highlight

The essential parts of a beracha

Shulchan Aruch Siman 214 Seif 1

כל ברכה שאין בה הזכרת שם ומלכות אינה ברכה

Any beracha that does not mention Hashem's Name and His Kingdom is not a beracha

Shulchan Aruch (סי' ריי"ד סע' א') teaches that a beracha that does not mention Hashem's Name or His Kingdom is not considered a beracha. In the event that one does not mention Hashem's Name or His Kingdom it is necessary to repeat the beracha. L'chatchila one should be careful not to omit or change even one word of a beracha from the form that was composed by Chazal. However, b'dieved some words are essential and other words will not affect the validity of the beracha. The word ברוך is essential to the beracha (מ"ב סי' ריי"ג ס"ק י"ט) but the word אתה is not. (מ"ב הכא סק"ג). Regarding the necessity to mention Hashem's Name, Mishnah Berurah (סק"ד) rules that only one of the two Names of Hashem must be mentioned for the beracha to be valid. Furthermore, Sha'ar HaTziyun (סק"ג) asserts that if one mentioned any one of the seven Names of Hashem that cannot be erased the beracha is valid. Regarding the necessity to mention Hashem's Kingdom, Shulchan Aruch writes that even if one recited the word מלך but omitted the word העולם the beracha is not valid. Biur Halacha in the name of later authorities rules that if one recited the word המלך he does not have to repeat the beracha. Regarding the remainder of the wording of the beracha as long as one captured the intent of the beracha, even in another language, he has satisfied his obligation (פסקי תשבות אות א').

Regarding a long beracha that contains an opening beracha, a closing beracha and a text in the middle, the halachos are as follows. The halacha regarding the opening words is the same as for a regular beracha. The end of the beracha also follows the same halacha as the beginning except that there is no mention of Hashem's Kingdom. As far as the middle of the beracha is concerned, as long as one touches upon the main theme the beracha is effective. However, when Chazal require certain words or concepts to be mentioned, the beracha is invalid if they are not mentioned (פסקי תשובות שם).