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

Overview

Siman 271 Seif 6:

If one finished the meal and it became Shabbos before he recited birkas hamazon, he should recite birkas hamazon on a first cup of wine and then recite kiddush on a second cup of wine. He must also mention Shabbos in birkas hamazon even though it is recited before kiddush. Some maintain that one does not mention Shabbos since the matter is determined by the beginning of the meal and this is the primary opinion as explained above in siman 188. There is a dispute whether one should drink the cup of birkas hamazon before the recitation of kiddush and whether one must eat a little after kiddush so that kiddush will be in the place of a meal. **Some maintain that even at the end of the meal one does not first recite birkas hamazon, instead one spreads out a cloth, recites kiddush, hamotzi, eats a little and then recites birkas hamazon.** This is the custom to avoid the dispute with the first opinion.

- Shulchan Aruch refers to where one washed hands for mayim acharonim but before the recitation of birkas hamazon realized that it is Shabbos and one is obligated to recite birkas hamazon immediately after washing. If one did not yet wash he would spread out the cloth to recite kiddush without the beracha of הגפן. Even if they only declared הב לן ונברך they should first recite kiddush since they did not yet wash their hands but in this case they would recite הגפן. (M.B. 27)
- Obviously if he forgot to mention Shabbos he need not repeat birkas hamazon. (M.B. 29)
- In the event that he ate a little after it became dark, all opinions would agree that he should have to mention Shabbos in birkas hamazon. (M.B. 30)
- Some maintain that one should drink from the cup of birkas hamazon right away and it is not considered as though he ate before kiddush since that cup is associated with the eating that took place before the meal. Additionally, it is unnecessary to repeat הגפן when reciting kiddush. The other opinion maintains that one should not drink from the kos of birkas hamazon since it is prohibited to drink before kiddush. One should first recite kiddush and drink from that kos and then drink from the kos of birkas hamazon without repeating הגפן. (M.B. 31)
- Some maintain that since he already ate it is considered kiddush in the place of the meal whereas others contend that since the meal was not eaten on Shabbos it is not connected to kiddush. (M.B. 32)
- This opinion maintains that one must eat after kiddush since the previous eating is not connected to kiddush and there is no point to recite birkas hamazon in the interim. (M.B. 33)
- In this instance since he already washed to recite birkas hamazon the meal ended and he must repeat hamotzi. (M.B. 34)
- He must eat at least an olive's volume so that it is considered as though he ate where he recited kiddush. (M.B. 35)
- Although he will not satisfy the first opinion's position that one must first recite birkas hamazon, this approach is preferable since one who follows the first opinion runs the risk of reciting an unnecessary beracha in that he will be reciting birkas hamazon twice. (M.B. 36)

Halacha Highlight

Finishing a meal after Shabbos begins

Shulchan Aruch Siman 271 Seif 6

אם גמר סעודתו וקדש היום

If one finished his meal and the day became sanctified

Shulchan Aruch addresses the circumstance of one who began a meal Friday afternoon and before he recited birkas hamazon he realized that it was already Shabbos. The issue that must be addressed is the correct procedure for reciting birkas hamazon for the meal and reciting kiddush in honor of Shabbos. An additional complication is that the person already washed mayim acharonim which obligates one to recite birkas hamazon immediately (מ"ב ס"ק כ"ז). According to the first opinion, due to the obligation to recite birkas hamazon after washing mayim acharonim one should recite birkas hamazon on a cup of wine and then kiddush on a second cup of wine since one should not use one cup of wine for two separate obligations (מ"ב ס"ק כ"ח). Rema mentions that there is a disagreement whether one should drink from the cup used for birkas hamazon before reciting kiddush. The opinion that maintains that one should drink the wine from birkas hamazon maintains that since the wine is associated with the meal that was eaten before Shabbos it is not considered as though one drank before kiddush. The other opinion maintains that one should not drink the wine from birkas hamazon until after drinking from the cup used for kiddush due to the prohibition of drinking before kiddush.

The second opinion maintains that even though one has completed the meal he should not immediately recite birkas hamazon; rather he should cover the food with a cloth, recite kiddush followed by hamotzi, eat some bread and then recite birkas hamazon. The rationale is that since one must eat after kiddush so that kiddush could be recited in the place of one's meal there is no reason to recite an extra birkas hamazon before kiddush (מ"ב ס"ק ל"ג). Rema rules in favor of the second opinion since this avoids the dispute that exists in the first opinion. Additionally, one avoids reciting unnecessary berachos since according to the first opinion one recites birkas hamazon twice in a relatively short amount of time (מ"ב ס"ק ל"ו).