

הלכות ברכת המזון (סימן ר: דין המפסיק כדי לברך)

ר:א

Outline

1. Today's Topics
 - a. Stopping a meal for זימון
2. להפסיק לזימון (ר:א)
 - a. If three people eat together, one must stop his meal for the other two to answer a זימון; even if he refuses to stop, the two may count him towards their זימון regardless of whether he answers as long as he is present. However, two are not required to stop their meal for one other, and therefore, the obligation of זימון does not take effect until they wish to stop and bentsh, and if they don't stop and the other person makes a זימון anyway, he has done nothing. Also, if they don't want to stop, he may not bentsh and leave until they finish their meal and he can do זימון with them because he has already become obligated in זימון and cannot bentsh without זימון (שור"ע)
 - i. Q: What is the case of the שור"ע?
 1. Three people began eating together and two of the three finished their meal and want to bentsh (משנ"ב א)
 - ii. Q: What is incumbent upon the third who has yet to finish his meal?
 1. He is obligated to stop and answer to זימון since the majority has finished and need not wait for the minority (משנ"ב ב)
 - iii. Q: If the third does not answer, what is the status of the זימון?
 1. The two fulfill their obligation since the third is present and able to answer, but the individual who does not answer does not fulfill his obligation (משנ"ב ג)
 - iv. Q: What is the meaning of the שור"ע in the case in which two are still eating and one has finished?
 1. The two are not obligated to stop their meal and do a זימון (משנ"ב ד)
 - v. Q: Do all agree that one may not bentsh while two are still eating?
 1. No; the ב"ה disagrees and holds that the obligation of זימון does not take effect until the three finish their meal together and therefore, before the two finish, the one may bentsh and leave (משנ"ב ה)
 - a. Q: How do we rule in practice?
 - i. The מג"א holds like the ב"ה, but all אחרונים disagree and hold like the שור"ע that once they begin eating together, the obligation of זימון takes effect, and one may not leave before the זימון unless there is a pressing need such as financial loss and the like; in this case, it is best for the two who are still eating to pause and do a זימון with the one who needs to leave (משנ"ב שם)
 - vi. Q: If the third eats only vegetables, does he count towards the זימון if he doesn't answer? (הע' 1)
 1. Unclear (קצות השלחן מה:יד)
 - vii. Q: Are there any cases in which two must stop for one? (הע' 2)
 1. If the one is their father or rebbe (שער"ת)