

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

### ר:ב

#### Outline

1. Today's Topics
  - a. Until when one must pause to listen to זימון
2. עד מתי צריך להפסיק (ר:ב)
  - a. One must wait only until "ברוך שאכלנו משלו" is said and then he may return to conclude his meal without another ראשונה ברכה (שו"ע)
    - i. Q: Why?
      1. Because with just this one fulfills זימון (משנ"ב ה)
    - ii. Q: What is one exempt from doing when returning to eat?
      1. He need not wash or say המוציא because he did not cease his focus from his meal, but if he lacks intent to continue eating and then decides to eat, he must wash again and say המוציא (משנ"ב ז)
  - b. Some say that one must wait until the end of ברכת הזון, and this is our practice; if his intent is to eat more bread, even if he does not end up eating more bread, he must bensch from the beginning of הזון, which is certainly true if he eats more (רמ"א)
    - i. Q: Why?
      1. Because although ברכת הזון is not completely part of זימון since even individuals say it, nonetheless, it is part of זימון because "נברך" alone is not a ברכה since it lacks שם ומלכות and refers to ברכת הזון (משנ"ב ח)
      2. So that it is recognizable that he is counted towards the זימון (הע' 5)
    - ii. Q: Why must he begin from הזון?
      1. Because he must bensch for what he continued to eat, and if he didn't eat but intended to eat, then presumably, he didn't intend to be יוצא with the הזון that was said earlier; however, if he does not intend to eat more and doesn't eat more, then he is יוצא and can begin his bentsching from לך נודה (ט)
    - iii. Q: Can one pause for a זימון multiple times?
      1. Yes; one may pause for a group of two and then another group of two and then another. However, if within a group of five, one pauses for two, he cannot pause again for the remaining two because their opportunity for זימון has been lost, even if they eat together after the first זימון. But, if the group is of seven or eight and one pauses for two, he can pause again for the remaining people since they have a זימון on their own (משנ"ב ט)
    - iv. Q: Must people stop for a זימון of ten?
      1. Yes; just as one must pause for two, so too, three or four must pause for others in a group of ten, but in this case, all agree that one must pause only until "ברוך אלוקינו שאכלנו". Also, if they continue eating afterwards, they can do their own זימון and they can join another six or seven to do a זימון with שם ה' because their original participation was only to enable mentioning שם ה'. Likewise, five who stopped for five can join another five for ברכת אלוקינו if they eat a כזית of bread together (משנ"ב ט)
    - v. Q: What if five want to stop and five do not want to? (הע' 11)
      1. The five who want to stop cannot force the other five to stop, even if one of the five who want to continue is willing to join the זימון (ברכ"י)
    - vi. Q: Can a majority stop for a minority to enable the minority to do זימון with שם ה'? (הע' 12)
      1. Yes, as long as the minority is at least three (חשב האפור ב:כה)

