

הלכות ברכת הפירות (סימן ריג: מי שיצא אם מוציא אחרים)

ריג: א (עד "דאין זימון לפירות")

Outline

1. Today's Topics
 - a. Saying a ברכה for someone else
2. ריג: א (פוסט את חבירו)
 - a. On all fruits and other items, except for bread and wine, if two or more people eat together, one may say a ברכה on another's behalf, even without reclining, as long as they are sitting, but bread and wine require reclining. Nowadays, sitting is considered like the reclining of old, so there is no difference for us between bread and wine and other foods. The rule that one may say a ברכה for another applies to ברכה ראשונה, but for ברכה אחרונה, each person must divide and say his own ברכה because there is no זימון for fruits (ש"ע)
 - i. Q: What are "other items"?
 1. Other food and drink (משנ"ב א)
 - ii. Q: Why are bread and wine exceptions?
 1. Because they are significant and accustomed to being eaten while reclining, and therefore, they are considered eaten in an established way only when reclining (משנ"ב ב)
 - iii. Q: Under what circumstances can one say a ברכה for another?
 1. Even if the other knows the ברכה, as long as he listens to the ברכה from beginning to end and intends to be יוצא (משנ"ב שם)
 - iv. Q: Is it preferred to say a ברכה for another?
 1. Yes, because ברב עם הדרת מלך (משנ"ב שם)
 - v. Q: Why is reclining not required for fruits and other foods?
 1. Because only for bread and wine was the custom to recline on couches, which was their way of establishing themselves and joining together, and therefore, for bread and wine, the הלכה was that reclining is required so that it is clear that the people intend to join together (משנ"ב ד)
 - vi. Q: Why is sitting required?
 1. Because some form of establishment is necessary (משנ"ב ה)
 - vii. Q: What if people were standing?
 1. בדיעבד, one can still be יוצא with another's ברכה, as long as both had intent (משנ"ב שם)
 - viii. Q: What is considered fixed eating for us?
 1. Since we don't recline, when we gather together at a table to eat, such is considered a fixed form of eating that is effective even for bread and wine (משנ"ב ו)
 - ix. Q: Why does the מהב"ר mention bread as an exception?
 1. Because if there are three people who eat bread, they do a זימון and one says בהמ"ז for others, which is not the case for other foods (משנ"ב ז)
 - x. Q: Why can people join for ברכה ראשונה but not for ברכה אחרונה?
 1. Because for ברכה ראשונה, everyone benefits by becoming able to eat and benefit, and therefore, they can join together for it, but for ברכה אחרונה, since they plan to separate, they cannot join, even for wine (משנ"ב ח)
 - xi. Q: In what cases must people divide for ברכה אחרונה?
 1. Even if they established themselves together; however, בדיעבד, if they intended to be יוצא and the מברך had them in mind, they are יוצא (משנ"ב ט)
 - xii. Q: In what cases may one person say a ברכה אחרונה for another?
 1. If the other does not know how to say it (משנ"ב שם)
 2. Nowadays, since people are not careful about ברכה אחרונה, one may say it, especially מעין שלש, for another even לכתחילה. However, it is better for the people to say it word-for-word with the מברך (משנ"ב שם)
 - xiii. Q: What is the reasoning of זימון לפירות?
 1. Since there is no מצוה to join together for זימון for fruit and to say "נברך שאכלנו", therefore, each person must say the ברכה on his own (משנ"ב י)

- xiv. Q: What if one hears the voice of the מברך but doesn't pay attention to the words? (העי' 1)
1. He is not יוצא, but he can fill in the words that he missed by saying them himself
(גרשז"א)