

## הלכות ברכת המזון (סימן קפג: המברך איך יתנהג בכוס של ברכת המזון)

### קפג:ה-ו

#### Outline

1. Today's Topics
  - a. How a lefty holds a כוס של ברכה
  - b. Interrupting with speech
2. קפג:ה) איטר יד
  - a. Some say that a left holds the כוס של ברכה in his left hand (שו"ע)
    - i. Q: What if he is ambidextrous?
      1. He should hold the cup in his right hand (משנ"ב כ)
    - ii. Q: What is the status of the הלכות mentioned in סעיפים ד'-ה' (how to hold the cup)?
      1. They are מובא במשנ"ב כ) הידור מצוה
3. קפג:ו) הפסק בשיחה
  - a. From the time that the מברך is given the cup to bentch, he should not speak, and the guests should not speak from the time the מברך begins his ברכה, even between ברכות and certainly during ברכות, when they must hear pay attention to the words of the מברך. However, if they (or the מברך – רמ"א) transgress and speak between ברכות, they are יוצא, but if they speak during the ברכה, they are not יוצא (שו"ע).
    - i. Q: Until when should the מברך not speak?
      1. Until after he drinks from the cup following ברכת המזון (משנ"ב כא)
        - a. Q: Does this הלכה apply also to guests at the table? (הע' 19)
          - i. Yes (שו"ת אור לציון ב:מו)
          - b. Q: To what else does this apply? (שם)
            - i. גר"ח"פ שיינברג) ז' ברכות
        - ii. Q: When should the מברך say בפיה"ג (שם)
          1. After all of the guests have finished ברכת המזון (נג) (שעה"צ קעד:נג)
      - iii. Q: May the guests speak before the מברך begins his ברכה?
        1. Yes (משנ"ב כב)
        2. No (י"א מובא שם), and one should be stringent for this opinion (שם)
      - iv. Q: Why must the guests listen?
        1. Because the מברך says the words on their behalf, so if they don't listen, they are not (משנ"ב כג) יוצא
      - v. Q: Why must the guests refrain from speaking?
        1. Since שומע כעונה, they are considered like the מברך (משנ"ב כד)
      - vi. Q: What if one speaks purposefully?
        1. He must return to the beginning, even if he speaks between ברכות במשנ"ב ברכות (כה)
        2. He need not return if he speaks only between ברכות, but he must be very careful not to do so (משנ"ב שם)
      - vii. Q: What if one delays between ברכות?
        1. If the delay is so long that one could have said all of ברכת המזון during the delay, and the delay is due to a forced situation, like using the restroom or being in an unclean place, he must return to the beginning of ברכת המזון (י"א במשנ"ב שם)
        2. He need not return unless he delays in the middle of a ברכה, in which case he must return only to the beginning of the ברכה (משנ"ב שם)
      - viii. Q: If the guests speak in the middle, to where must they return?
        1. If the מברך did not yet finish the ברכה, then the guests return to where they stopped listening to the מברך; however, if the מברך finished the ברכה and the guests paid attention to the rest, they must return to the beginning of the ברכה because since they missed part of the ברכה, it's as if they didn't say it at all (משנ"ב כו)

- a. Q: In what cases does this apply?
- i. Only if while they spoke, they didn't hear and skipped critical elements of the ברכה, such as תורה, ברית, etc. But, if they missed non-critical elements or didn't miss anything because both the מבורך and they were speaking, then they need not return at all (משנ"ב שם)

ix. Q: May one say a ברכה half by saying and half by listening? (הע' 21)

1. Yes (משמע ממשנ"ב כא)
2. Yes, but only if the מבורך said the entire ברכה (מנח"ש א: כ)
3. No (חזו"א או"ח כט: ו)