

הלכות ברכת המזון (סימן קפד : לקבוע ברכה במקום סעודה)

קפד : ה-ו

Outline

1. Today's Topics
 - a. Until when one may bentch
 - b. How much food requires ברכת המזון
2. קפד :ה) עד מתי יכול לברך
 - a. One may say ברכת המזון until he has digested his food, which is measured by the time during which one is not hungry after his previous eating, but if he is hungry, he is considered to have digested, even if he hasn't fully digested. The same applies to eating fruits and drinking wine; if one is not hungry or thirsty and doesn't seek the same fruits, he may say a ברכה אחרונה if he is unsure whether he has digested (שו"ע)
 - i. Q: To whom does this הלכה refer?
 1. One who forgot to bentch (משנ"ב טז)
 - ii. Q: If one already is hungry again since his last meal, must he make a new ברכה ראשונה if he is not lost focus on his food?
 1. Yes (מג"א מובא במשנ"ב יז)
 2. No (אחרונים מובא שם)
 - iii. Q: If one eats more since his original meal, does he measure his hunger as is or from his original meal?
 1. From his original meal, so he must ascertain whether he would be hungry if didn't eat more, and if he would be hungry, then he does not say ברכת המזון (משנ"ב יח)
 - a. Q: What if all of the food is part of one meal?
 - i. It is considered as if the original food has not yet been digested and one must say ברכת המזון (משנ"ב שם)
 - iv. Q: If one is not hungry for the same fruits but is hungry for other fruits, does he say a ברכה אחרונה?
 1. No; he must be satiated such that he is not hungry for any fruits (משנ"ב יט)
 - v. Q: What if one wanted to continue eating but didn't have more bread or fruits?
 1. In this case, we measure by 72 minutes (משנ"ב כ)
 - vi. Q: If one eats just a bit and then delays before ברכת המזון, what should he do?
 1. Even if he is within 72 minutes, he should eat another כזית of bread without a new המוציא if he has not had a היסח הדעת and then he should bentch. If he doesn't have more bread, he should bentch since he is within 72 minutes (משנ"ב שם)
 - vii. Q: Why is the time for ברכת המזון until digestion? (הע' 13)
 1. Either because bentching thanks הקב"ה for providing sustenance or because of the experience of eating, which is relevant through the course of digestion (חזו"א)
 - a. נפק"מ
 - i. A non-Jew who ate, converts, and is still full afterwards
 - ii. A minor who ate, becomes an adult, and is still full afterwards
 - viii. Q: If one began to bentch during the זמן עיכול and finished afterwards, is he יוצא (שם)
 1. Yes (חזו"א)
 2. No (יד אליהו)
 - ix. Q: If one vomits what he ate, should he bentch? (שם)
 1. No, because vomiting is tantamount to digestion (שבט הלוי א:רה, שער"ת בשם הברכ"י)
 2. Yes (קול אליהו א:ט)
 - x. Q: If one eats fruit and then drinks a beverage, is his שיעור עיכול for the fruit measured from the fruit or the drink? (הע' 14)
 1. The fruit (שבט הלוי ז:כז)
 - xi. Q: If one is not hungry, may he wait longer than 72 minutes? (הע' 15)
 1. No (ערה"ש, רב אלישיב)

3. (קפד: ו') שיעור ברכת המזון בכזית
 - a. The amount of food that requires ברכת המזון is a כזית (שו"ע)
 - i. Q: Why does even less than a כזית require a ברכה ראשונה?
 1. Because a ברכה ראשונה is needed in order to benefit (משנ"ב כא)
 - ii. Q: Is this amount דאורייתא or דרבנן?
 1. מדאורייתא; דרבנן (משנ"ב כב)
 - a. Q: What is considered "satisfied"?
 - i. This ranges from person to person, and if a person generally eats what he needs, then that amount is considered what satisfies him (משנ"ב שם)