

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

### קפד:א-ד

#### Outline

1. Today's Topics
  - a. Saying ברכה אחרונה before leaving
  - b. Doubt whether one said ברכת המזון
2. (קפד:א) לברך קודם שיעקור
  - a. One who eats in one place must say ברכת המזון before leaving that place. If one leaves purposefully before saying ברכת המזון, he must return to his original place to bentsh, but if he bentshes where he remembers, then he is יוצא (שו"ע), although according to the רא"ש, he is not יוצא (רמ"א). If one left unintentionally, the רמב"ם rules that he may bentsh where he remembers while רבינו יונה and the שו"ע rule that he must return to his original location
    - i. Q: What if one moves within one room?
      1. Even if the room is very large and one cannot see his original location, nonetheless, doing so is permitted (משנ"ב א)
    - ii. Q: What if one can see where he ate from a different room?
      1. If he cannot return to his original location, he may bentsh in the other room (משנ"ב שם)
    - iii. Q: What if one has in mind when he says המוציא to bentsh in a different room?
      1. Perhaps, we can be lenient in a pressing situation if he can see his original place (משנ"ב שם)
    - iv. Q: What is considered one's place of eating?
      1. It includes 4 אמות around where he ate (משנ"ב ב)
    - v. Q: What if one already traveled far from where he ate?
      1. Nonetheless, he must return, unless by the time he returns he will have digested his food and will lose the ברכה altogether (משנ"ב ג)
    - vi. Q: Is one יוצא if he purposefully leaves and purposefully says the ברכה where he remembers?
      1. Yes, even if he knows the הלכה is otherwise (משנ"ב ד)
    - vii. Q: What is the reasoning for the debate regarding whether one is יוצא if he leaves purposefully?
      1. Each opinion is more stringent by one degree; the רמב"ם says one is יוצא after the fact since if he leaves unintentionally, he may bentsh even לכהילה in his new location, but the רא"ש says he is not יוצא since if he leaves unintentionally, he must return (משנ"ב ה)
        - a. Q: In practice, whose opinion do we accept?
          - i. We accept the lenient opinion (משנ"ב שם)
    - viii. Q: According to the רמב"ם, when one leaves unintentionally, should one try to return?
      1. Yes; doing so is praiseworthy (משנ"ב ו)
    - ix. Q: Whose opinion do we accept regarding one who leaves unintentionally?
      1. We accept the stringent opinion, but in pressing situations, one may rely on the lenient opinion (משנ"ב ז)
    - x. Q: What if one leaves because his group leaves? (הע' 2)
      1. Nonetheless, his leaving is considered intentional and he must return (שו"ע הרב)
    - xi. Q: What if by returning he will delay בפילה בציבור (הע' 3)
      1. Nonetheless, he must return (גר"ח קניבסקי)
3. (קפד:ב) יש לו פת
  - a. The aforementioned הלכה applies if one has no more bread, but if he does have more bread, he should eat more in his new location and bentsh there, as long as he is not already hungry following his first eating (שו"ע)
    - i. Q: May one rely on eating more bread in his new location if he left purposefully?
      1. Yes, and he does not recite a new המוציא (משנ"ב ח)
    - ii. Q: How much must one eat?

1. Even less than a כזית ט (משנ"ב ט)
- iii. Q: Must one eat bread?
  1. Yes; eating other foods does not suffice (פרמ"ג מובא שם)
- iv. Q: What if one is already hungry?
  1. He must make a המוציא because he lost the ברכת המזון from his first eating and now has a new requirement (משנ"ב י)
    - a. Q: Why is a new המוציא required if there was no היסח הדעת (הע' 6)?
      - i. The case is one in which the person did not establish himself for a long meal, such that once he becomes hungry, he is considered to have had a היסח הדעת (ה:קב) (מנח"י ה:קב)
4. (קפד:ג) דברים הטעונים ברכה אחריהן במקומן
  - a. Some say that the ז' מינין require a ברכה אחרונה in their original location, and others say that only the five grains do (שו"ע)
    - i. Q: What if one leaves before saying ברכה אחרונה?
      1. The הלכות are the same as they are for bread (משנ"ב יא)
    - ii. Q: Are there other opinions?
      1. Yes; some say that these הלכות apply only to bread (משנ"ב יב)
        - a. Q: Which opinion do we accept?
          - i. The middle opinion that applies to the five grains but not to ז' מינין (גר"א מובא שם)
    - iii. Q: If one leaves unintentionally after eating ז' מינין, must he return to his location to say ברכה אחרונה (הע' 7)?
      1. (בן איש חי) לכתחילה, he should
      2. Not necessary because of ספק ספיקא (ערה"ש)
  5. (קפד:ד) ספק אם בירך בהמ"ז
    - a. If one ate and is unsure whether he said ברכת המזון, he must bensch out of doubt because ברכת המזון is a biblical requirement (שו"ע)
      - i. Q: Must one repeat the fourth ברכה?
        1. Yes, even though it is דרבנן, as to not denigrate it (משנ"ב יג)
      - ii. Q: May one who says ברכת המזון out of doubt be מוציא another who must definitely say ברכת המזון?
        1. Yes (משנ"ב יד)
      - iii. Q: In what case does this הלכה apply?
        1. If one is satiated, but if not, then there is no biblical requirement (משנ"ב טו)
      - iv. Q: Ideally, what should one do when he is in doubt?
        1. He should wash, say המוציא, eat a כזית, and then say ברכת המזון (משנ"ב שם)