

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

### ריג:א-ג

#### Outline

1. Today's Topics
  - a. Conditions for saying a ברכה for another
2. ריג:א (א: המנהג היום)
  - a. Some say that for all foods besides bread and wine, reclining and modern day sitting is not effective, and therefore, the practice is for each to say his own ברכה on fruits (רמ"א)
    - i. Q: To what does the רמ"א refer?
      1. (משנ"ב יא) ברכה ראשונה
    - ii. Q: What is the רמ"א's reasoning?
      1. Since bread and wine are significant, reclining/sitting is effective; however, for other foods, which are not significant, each must say his own ברכה (משנ"ב שם)
    - iii. Q: What if fruits are brought in the middle of a bread meal?
      1. One may say a ברכה for others because once such is done for bread, it may be done for fruits as well (משנ"ב שם)
    - iv. Q: To what does the רמ"א's ruling apply?
      1. All fruits and even to beer and mead (משנ"ב יב)
    - v. Q: Do we accept the application to wine?
      1. Many say that it is better for each to say his own ברכה, and it depends on the place; if wine is readily available and it is customary to establish for drinking wine, then one may say a ברכה for others (משנ"ב שם)
    - vi. Q: What is the מנהג nowadays?
      1. People do not say a ברכה for others on almost any food, perhaps, because not all are experts to have intent to be יוצא (משנ"ב שם)
    - vii. Q: בדיעבד, what if one says a ברכה for another on a fruit?
      1. He is יוצא as long as both had intent (משנ"ב יג)
3. ריג:ב (ב: אוכל ושותה עמהם)
  - a. The מברך may not say a ברכה for others unless he eats or drinks with them, in which case, they are יוצא as long as they pay attention, even if they don't say יוצא
    - i. Q: For what ברכות must the מברך be obligated in the ברכה?
      1. Only for ברכת הנהנין because if he doesn't benefit, then he need not say the ברכה, but for ברכת המצוות, he may say the ברכה even if he is not obligated because he is considered as if he is obligated as long as another hasn't fulfilled his מצוה; in fact, even if the other doesn't know the ברכה, one may not say it for him unless he eats (משנ"ב יד)
    - ii. Q: To what does this rule apply?
      1. Both ברכה ראשונה and ברכה אחרונה (משנ"ב שם)
    - iii. Q: What if the מברך doesn't eat/drink?
      1. The people are not יוצא because his ברכה is in vain, unless his not eating/drinking is by mistake or force, such as a case in which his cup spills after the ברכה is made, in which case the ברכה is not in vain (משנ"ב טו)
    - iv. Q: Who must have intent?
      1. Both the listeners and the מברך (משנ"ב טז)
    - v. Q: Why is אמן not required?
      1. Because שומע כעונה dictates that the listener is like the מברך (משנ"ב יז)
    - vi. Q: לכתחילה, should אמן be said?
      1. Yes, both because אמן should always be said in response to a ברכה and because by saying אמן, one demonstrates his consent to the ברכה (משנ"ב שם)
    - vii. Q: If multiple people do a מצוה, who should say the ברכה?
      1. One person because ברוב עם הדרת מלך (משנ"ב שם)
    - viii. Q: Can one be יוצא by listening to a ברכה made on behalf of a קטן (הע' 14)?
      1. No (חזו"א אר"ח לה: ז)

- ix. Q: What if one delays or interrupts between his listening to a ברכה and eating or doing a מצוה? (הע' 15)
1. Seemingly, he is not יוצא because he shows that is not interested in being יוצא with the ברכה (גרשז"א)
4. ריג:ג) שמיעה מתחילה עד סוף
- a. One is not יוצא by listening to a ברכה unless he hears it from beginning to end and intends to be יוצא and the מברך intends to be מוציא (שו"ע מוציא)
    - i. Q: To what ברכות does this apply?
      1. All ברכות, even those that are דרבנן (משנ"ב יח)
    - ii. Q: What words are included in "beginning to end"?
      1. All words, even "ברוך", because the listener is no better than the מברך in that if he skips an essential word, he is not יוצא because he has deviated from the form set forth by the רבנן (משנ"ב יט)  - iii. Q: What if the listeners are there on condition to hear the ברכות and be יוצא? (הע' 17)
    1. They are יוצא even if they didn't have explicit intent at the time of the ברכה (משנ"ב תקפט:טז)  - iv. Q: What if the people establish themselves together for a ברכה? (הע' 18)
    1. The מברך need not have explicit intent (ביאור הלכה קסז:יג)  - v. Q: Must אמן be said if the מברך is not obligated in the ברכה? (הע' 19)
    1. Yes (גרעק"א)
    2. No (גר"ח קניבסקי ע"פ המשנ"ב)  - vi. Q: What if one hears הברלה when he cannot interrupt (e.g. in the middle of שמר"ע)? (הע' 20)
    1. He can be יוצא only between ברכות (גרשז"א)  - vii. Q: What if one hears a ברכה but didn't have the required intent? (הע' 24)
    1. He should not repeat the ברכה because we must be concerned that (שו"ע הרב) מצוה דרבנן אין מצות אין צריכות כוונה
    2. He should repeat (תשובות והנהגות ג:עח, גרשז"א)