

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

קפג:ז-יב

Outline

1. Today's Topics
 - a. Saying ברכת המזון with the מברך
 - b. Greeting during המזון ברכת
 - c. How to sit for ברכת המזון and שלוש מעין
 - d. ברכת המזון during travel and work
2. קפג:ז) לברך עם המברך
 - a. It is proper that each guest says each ברכה of המזון ברכת, including the endings, quietly together with the מברך (ש"ע); the guest should conclude the ברכה slightly before the מברך so that he can respond (רמ"א) אמן.
 - i. Q: Why?
 1. Fundamentally, it would have been better for all guests to listen to the מברך, but because people do not concentrate and in turn do not fulfill the מצוה, it is best for each guest to say ברכת המזון together with the מברך so that they bentsh together, and as such the bentshing is considered "ברכת הזימון" and the imperative of "גדלו לה' אתי" is fulfilled (משנ"ב כז)
 - ii. Q: At the least, what must be said with the מברך?
 1. The first ברכה because if not, many hold that there is no fulfillment of זימון (משנ"ב כח)
 - iii. Q: How should the first ברכה be said?
 1. It should not be said aloud by all; rather, the מברך should say it aloud so that the guests can hear, and they should say each word quietly together with him, and at the end of the ברכה, they should finish before him (משנ"ב שם)
 2. The guests should not say it at all but rather should listen to the מברך (שם) מוג"א מובא (שם)
 - a. Q: What is our practice?
 - i. Like the first approach, unless one knows that the guests will pay attention and understand לשון הקודש, in which case, the מברך should instruct them in advance to have intent to be יוצא with his ברכה (משנ"ב שם)
 - b. A כוס של ברכה should be given only to one with a favorable eye (רמ"א)
 - i. Q: Who is this?
 1. One who hates theft and does kindness with his money (משנ"ב כט)
 - ii. Q: Why?
 1. Because the פסוק says "טוב עין הוא יבורך", and we interpret it as "יברך" (משנ"ב שם)
 3. קפג:ח) שאילה מפני היראה והכבוד
 - a. Some say that ברכת המזון has the same status as תפילה with respect to greeting due to fear or honor (ש"ע)
 - i. Q: What is this status?
 1. One should not greet or respond at all (משנ"ב ל)
 - ii. Q: Why is ברכת המזון treated like תפילה?
 1. Because the חכמים were stringent to require us to say all of it one place, like תפילה but unlike most of קר"ש, aside from the first פסוק or until "על לבבך" (משנ"ב שם)
 - iii. Q: May one respond to קדושה and ברכו in the middle of a ברכה and say אמן between ברכות?
(הע' 24)
 1. Yes (חזו"א או"ח כח:ג)
 2. No; rather, he should apply the rules of תפילה (גרשז"א)
 - iv. Q: Does the fourth ברכה also have this status? (שם)
 1. No (ערה"ש)
 2. Yes (כף החיים)
 - v. Q: May one skip the "הרחמן"'s? (שם)
 1. If pressed for time, then yes, but it is not good to skip them (גרשז"א)

4. קפג:ט) ישיבה בברכת המזון
- a. One must sit when he says ברכת המזון, whether he was walking, standing, or reclining while eating, in order to increase his focus; he should not recline for ברכת המזון because such is arrogant but rather should sit with fear (שו"ע). This applies not only to the מברך but to all the guests, but after the fact, one is יוצא if he said ברכת המזון while walking (רמ"א)
- i. Q: Must one sit for the fourth ברכה?
1. Yes, so that it is not denigrated (משנ"ב לא)
- ii. Q: Why must the guests sit?
1. Since they listen to the ברכה and are יוצא with the מברך, they must sit as he does (משנ"ב לג)
- iii. Q: What if one walks to another location and says ברכת המזון there?
1. This is subject to debate (משנ"ב לד)
- iv. Q: Until when must one sit? (הע' 25)
1. כף החיים קצא:ה) "עושה שלום"
5. קפג:י) ישיבה במעין שלש
- a. Some say that מעין שלוש also requires sitting (שו"ע)
- i. Q: Do all agree?
1. This depends on whether the ברכה must be said in the original location of eating, and therefore all agree that it applies to מעין שלוש for מזונות (לה) (משנ"ב לה)
6. קפג:יא) מהלך ואוכל
- a. If one travels and eats, he need not sit and say ברכת המזון because he is distracted (שו"ע)
- i. Q: What is the distraction?
1. If he sits and delays his trip, he will worry about lateness and won't focus well (משנ"ב לו)
- ii. Q: What if one eats while sitting during a trip?
1. He must say ברכת המזון also while seated (חיי אדם מובא שם)
7. קפג:יב) לברך בשעת עסק במלאכה
- a. It is prohibited to say ברכת המזון while engaged in work (שו"ע)
- i. Q: Does this apply to other ברכות?
1. Yes (משנ"ב לז)
- ii. Q: Why? (הע' 27)
1. Because by engaging in other matters, one demonstrates that the ברכה is not significant to him (ט"ז)
- iii. Q: May one signal with his eyes? (שם)
1. No (ערה"ש)