

Q&A From the Bais HaVaad Halacha Hotline

Repeat Offense

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Q You recently wrote ("Stop-Loss Order," Parshas Bo) that one who began to recite *birkas hamazon* out of uncertainty and remembered in middle that he had said it earlier, must stop. This appears to contradict the Shulchan Aruch (O.C. 76:7-8), which says that if one is unsure whether a puddle on the floor is urine or water, he may recite *brachos* nearby, because *safeik deRabanan lekula*. Even if he later discovers that it was urine, the *bracha* he made need not be repeated, because he acted correctly in making it. If that *bracha* is valid, why must one stop in middle of *birkas hamazon* if he correctly recited it *misafek*?

A Once a person has *bentched*, his second *bentching* is meaningless, because he already fulfilled his obligation. Therefore, if he remembers in middle that he already recited it, he must stop. In the case of the puddle, the *bracha* he made is inherently valid; the question is only whether he was permitted to recite it. Because he followed the halacha that says he could recite the *bracha* in a case of *safeik*, it was valid, so there is no need to repeat it.

