The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן קע"ד סעיף ד'

Overview

Siman 174 Seif 4:

If one sat to drink wine before the meal he is not required to recite a beracha on wine during the meal since the wine before the meal exempts it. Similarly, wine of kiddush exempts one from reciting a beracha on wine during the meal and the beracha on havdalah also exempts one from reciting a beracha on wine during the meal. According to some the beracha on wine in havdalah does not exempt the wine one drinks during the meal unless he washed his hands before havdalah; therefore, one who recites havdalah before washing should have in mind not to exempt the wine (See below siman 299:7) **during the meal. B'dieved if one did not have this in mind he is exempt from reciting the beracha on the wine during the meal since when there is a matter of doubt regarding berachos we adopt a lenient position.**

- Later authorities write that even if one did not sit to drink wine and had nothing more than a single cup of wine before the meal he is not required to recite a beracha on the wine that he drinks during the meal as long as he had in mind to drink wine during the meal. (M.B. 6)
- He also is exempt from having to recite a beracha on wine after the meal but before birkas hamazon. If one did not drink wine before the meal and recited a beracha on wine during the meal he is obligated to recite a beracha on the wine after the meal since the wine during the meal is drunk to help digest the food whereas the wine drunk after the meal is for pleasure. (M.B. 7)
- In our countries where we do not drink wine during the meal even on Shabbos the beracha on wine in kiddush does not exempt the wine that one drinks during the meal unless he has in mind that he will drink wine. (M.B. 8)
- Even though havdalah and the meal are not connected, since he recites havdalah at the table where he plans to eat they become connected. (M.B. 10)
- Even if he did not wash his hands but prepared himself for the meal it is sufficient. (M.B. 13)
- The reason havdalah is not an interruption is that one intends to eat but cannot eat without reciting havdala. (M.B. 14)
- One should recite a beracha acharonah on that wine before the meal. (M.B. 15)

Halacha Highlight

Wine drunk for a mitzvah before the meal

Shulchan Aruch Siman 174 Seif 4

וכן המבדיל על השלחן

And similarly, one who recites havdalah at the table

Shulchan Aruch rules that one who settled to drink wine before a meal is not obligated to recite a beracha on wine during the meal. Mishnah Berurah (סק"ו) relates that later authorities explain that it is not necessary for a person to settle to drink wine and simply drinking a cup on wine before a meal with the intent to drink wine during the meal is sufficient. The rationale behind this halacha is that the beracha that one recites on the wine before the meal covers the wine that one drinks during the meal. Shulchan Aruch then extends this halacha to one who drinks wine during kiddush before the meal. The novelty of this ruling is that although one drinks that cup of wine in fulfillment of a mitzvah rather than out of a desire to drink wine, nevertheless, the wine one drinks during the meal is covered by that beracha.

When it comes to reciting the beracha on wine during Havdalah, there is a disagreement whether that beracha will cover the wine that one will drink during the meal. According to the opinion that maintains that it will cover the wine one drinks during the meal havdalah is similar to kiddush even though havdalah is not directly related to the meal. According to the other opinion, havdalah is more removed from the meal than kiddush since kiddush must be recited in the place of the meal as opposed to havdalah. Shulchan Aruch's ruling is that one who recites havdalah before the meal should have in mind that the beracha will not cover the wine he will drink during the meal. In the event that one did not have that in mind he should not repeat the beracha.

Dagul M'revavah points out that the purpose of drinking the four cups of wine at the seder is to fulfill a mitzvah and nevertheless it covers the wine one drinks during the meal. Seemingly, the wine of havdalah should be able to accomplish the same thing. Eshel Avrohom answers that the four cups of wine at the seder all relate to the meal as opposed to the wine of havdalah that is not at all related to the meal that follows (חיי משה).

Stories to Share

A Sweet Solution

ש"ע קע"ד, ד': "יין פוטר..."

Working out the halachos relevant to various simchos can sometimes be more difficult than many imagine. As we find in the Biur Halachah on today's amud, if one drinks less than a mouthful of wine it is unclear whether this discharges him of the need to make a blessing on other beverages. One father noticed, time and time again, that people in his shul were drinking a slight sip of the kiddush wine and then going on to drink without a blessing. His own simchah was rapidly approaching and he didn't know what to do to gently steer people away from this problem.

When this question reached Rav Nissim Karelitz, zt"l, he offered clear practical guidance. "One can give out sugar cubes or chocolate during the kiddush. He can explain that there is a question about the blessing on beverages and that anyone who did not have more than a mouthful of wine should make a shehakol on one of these and have in mind to discharge beverages in case having a small amount of wine did not suffice."

חוט שני, ברכת הנהנין וכו', ע' קס"ד