The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, May 21, 2022 ■ כ' אייר, תשפ"ב
סימן קע"ד סעיף ז'

Overview

Siman 174 Seif 7:

If one does not have wine and is drinking water or another beverage he should not recite a beracha on them since they are part of the meal being that it is uncommon for one to eat without drinking. Even wine would not require a beracha except that it is important and has its own beracha but water and other beverages that are not important do not require a beracha. Even if one was thirsty before the meal since one did not want to drink then so that the water would not be damaging it turns out that he is drinking the water because of the bread and the bread exempts it from a beracha. Some maintain that one should recite a beracha on water during the meal. Some are more stringent and recite a beracha each time one drinks since it is assumed that each time he decided to drink another cup. One who wants to avoid doubt should sit in the place of the meal and should recite a beracha with the intent that it should cover what he will drink during the meal. The custom follows the first opinion.

- They do not require a beracha before or after. (M.B. 30)
- Some maintain that one should recite the beracha before drinking since it is similar to fruit that one eats during the meal that requires a beracha but all opinions would agree that a beracha afterwards is not necessary. (M.B. 32)
- The same applies to other beverages. (M.B. 33)
- It is only regarding water that we would say that a new beracha is required for each cup but for beer or honey water a single beracha would suffice. (M.B. 34)
- One should not change his place since doing so would necessitate a new beracha. (M.B. 36)
- Later authorities write that one must be careful to drink less than a revi'is since drinking a revi'is will generate a circumstance of doubt with regards to the beracha acharona. (M.B. 37)
- There is a disagreement whether schnapps served during the meal requires a beracha rishona and Magen Avrohom maintains a lenient position. The same rationale to be lenient regarding schnapps applies to fruits or vegetables served to increase one's appetite. If one drinks schnapps after the meal all opinions agree that a beracha should be recited. (M.B. 39)
- Chaye Adam writes that one who drinks coffee after a meal should recite a beracha but his logic is not compelling. Nevertheless, it is best to recite a beracha on some sugar first. This applies during the week but on Shabbos and Yom Tov where one recited kiddush on wine that beracha exempts the coffee as well. (M.B. 39)

Stories to Share

The Blessings of Yiras Shomayim

ש"ע סי' קע"ד, ז': "ויברך על דעת לשתות בסעודה..."

Rav Dovid Baharan was known to have profound fear of heaven, which also found expression in his many questions and stringencies in the laws of berachos. He would often spend time speaking with Rav Shlomo Zalman Auerbach about his many complex concerns in this area.

When a group of donors from America came to visit Yeshivas Ohel Moshe, where Rav Dovid learned, they wondered what the yeshiva was learning. When they noticed that Rav Dovid was teaching the laws of berachos, they wondered aloud why they were paying money to the yeshiva. "After all, everyone knows these halachos..."

The menahel who was conducting their tour tried to explain that they were learning many complex halachos that are not so clear to the layman, but they did not accept this reply. When he realized that he was unable to convince them, he called Rav Dovid over to explain what they were learning himself.

Rav Dovid began to ask them questions in these halachos. By the time they spent a few minutes together, the honored guests began to realize that the laws of berachos aren't simple after all.

Rav Dovid was very careful to make a shehakol before every meal, both on Shabbos and during the week, as the mechaber recommends on today's amud. Although the Rema argues, Reb Dovid was stringent, like the Beis Yosef.

But he was also stringent on the halachos of בל תשחית. Although at times he would take a bit of schnapps or some fish before washing, he would often take whatever was left over and would otherwise be discarded from his daughter's grocery. It was not unusual to find him eating the last dregs of something left over in the sack. He reasoned that if it is edible and one can eat it, surely he should.

ארח דוד, ע' מ"ב

Halacha Highlight

Coffee and tea at the end of a meal

Shulchan Aruch Siman 174 Seif 7
לפי שאין דרך לאכל בלא שתיה
Since it is not common to eat without drinking

Shulchan Aruch presents two opinions whether a beracha should be recited on beverages that one drinks instead of wine during a meal. According to the first opinion, one does not recite a beracha since people do not eat without drinking and thus it is considered something that is consumed as part of the meal. The other opinion maintains that one recites a beracha when one drinks water or other beverages during a meal since one drinks them out of thirst and not as part of the meal. Rema writes that the custom is in accordance with the first opinion and a beracha is not recited on beverages that one drinks during the meal.

Mishnah Berurah (ס"ק ל"ט) references Chaye Adam who writes that one who drinks coffee at the end of a meal is obligated to recite a beracha before drinking. His reasoning is that since people drink coffee to digest the food, it is not similar to other beverages that are considered part of the meal. Mishnah Berurah writes that Chaye Adam's logic is not compelling but preferably one should recite a beracha on some sugar before drinking the coffee. Sefer Misgeres HaShulchan (על קשו"ע סי' מ"ג סק"ה וסק"ט) disagrees with the suggestion that one should first recite a beracha on sugar. Since sugar is a food that is normally eaten as part of a meal, it does not require a beracha. Therefore, he advises that one drink coffee after birkas hamazon. Sefer Birkas HaBayis (שער כ"א סע' כ"א) asserts that if one adds milk to their coffee it is categorized in this regard as a food and a beracha would not be required. Aruch HaShulchan (סע' י"ד) differentiates between different beverages. He considers coffee part of the meal and rules that a beracha is not required, but tea is not part of the meal and requires a beracha (חיי משה).