The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Wed, July 13 2022 ■ י"ד תמוז, תשפ"ב
סימן ק"צ סעיף א'-ג'

Overview

Siman 190 Seif 1:

After birkas hamazon one recites בורא פרי הגפן and drinks the wine. (For the halacha if one interrupted between the beracha and tasting see below siman 271:15) **After drinking others should taste the wine as well. If they all rely on one kos and the one who recited the beracha will pour from his kos into their empty kosos, they should not taste their wine until he tastes first. If they are not drinking from his kos they may taste their wine before he does. The one who recites the beracha does not have to pour them wine from his kos unless the kosos of the others is pagum.** (See siman 182 and the end of 271)

- It says there that one must repeat the beracha but if the interruption related to the meal it is not necessary to repeat the beracha. (M.B. 2)
- In other words, if there is one kos from which everyone will receive wine it is certainly correct for the one who recited the beracha to drink first. Even if he will pour into an empty kos that is in front of each person it is not proper if others drink first since they are still reliant upon him. (M.B. 4)
- Since they have a kos in front of them and discharged their obligation with his beracha their kosos are also considered a kos shel beracha. (M.B. 6)

Siman 190 Seif 2:

After drinking the wine that follows birkas hamazon one should recite על הגפן.

Siman 190 Seif 3:

Regarding the amount of wine one must drink to be obligated to recite a beracha acharona is subject to debate. The question is whether an olive's volume is sufficient or a revi'is. Therefore, one should be careful to drink less than an olive's volume or a revi'is so that he should avoid a circumstance of doubt. In this case one may not drink less than an olive's volume since any beracha that requires a kos mandates drinking "cheek-fulls" which is the majority of a revi'is, therefore one should drink a full revi'is.

- An olive's volume in liquid measurements is one-third of a revi'is since a revi'is is equal to the volume of an egg and a half. (M.B. 10)
- Normally one could avoid the debate by drinking less than the volume of an olive but since birkas hamazon requires a kos one must drink at least "cheekfuls" which is the majority of a revi'is which is more than an olive's volume. (M.B. 12)
- Taz maintains that although it is preferable to drink a revi'is one who drinks "cheek-fulls" must recite a beracha acharona. Most other authorities agree with Shulchan Aruch that one does not recite a beracha acharona unless he drank a revi'is. (M.B. 14)
- Later authorities agree that one must drink a revi'is to be obligated to recite a beracha acharona even if one is drinking schnapps and one is satisfied with less than a revi'is. (M.B. 14)

Halacha Highlight

Drinking wine after birkas hamazon

Shulchan Aruch Siman 190 Seif 1
אחר שסים ברכת המזון מברך בורא פרי הגפן
After finishing birkas hamazon he recites בורא פרי הגפן

Shulchan Aruch (סע' א') writes that upon the completion of birkas hamazon one recites the beracha of בורא פרי הגפן and drinks some wine. Tosafos (ברכות נ"ב. ד"ה ורי יהושע) wonders why drinking the wine of birkas hamazon doesn't follow the pattern of other times a kos of wine is drunk in conjunction with the performance of a mitzvah. For example, when reciting kiddush and havdalah the beracha on the wine is recited first and the other berachos are recited, but when it comes to birkas hamazon we recite the beracha on the wine after birkas hamazon. He answers that when it comes to birkas hamazon there is no alternative method. If one would recite the beracha on wine before birkas hamazon the recitation of birkas hamazon would constitute an interruption between the beracha and the drinking since birkas hamazon ends the meal and constitutes a היסח הדעת. Once it does not make sense that the beracha should be recited before birkas hamazon, it follows that it should be recited after the meal.

Tur (סי' קפ"ט) writes that the paragraphs that begin with the words הרחמן do not constitute an interruption between birkas hamazon and the beracha on the wine since the custom is to recite those paragraphs. Pri Megadim (סי' קפ"ט משב"ז סק"א) notes that the wording of the Tur implies that discussing mundane matters would constitute an interruption between birkas hamazon and the beracha on the wine. Mishnah Berurah (סי' קפ"ג ס"ק כ"א) also implies that one should not speak about unrelated matters before the drinking of the wine. Toras Chaim (שם סק"א) maintains that this restriction is limited to the one who lead birkas hamazon but the rest of the people who are present are not restricted from talking since they will not be drinking the wine. Kaf HaChaim (שם ס"ק י"ד) contends that even the rest of the people may not talk about mundane matters until the one leading birkas hamazon drinks some wine (חיי משה).