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

Halacha Highlight

Drinking the kos from birkas hamazon

Shulchan Aruch Siman 190 Seif 4

יטעם אחר

Another person should drink

Shulchan Aruch (סע' ד') writes that if the one who lead birkas hamazon does not wish to drink the cup of wine he could have another one of the participants in the meal drink the wine. Sha'arei Teshuvah cites Teshuvas Chacham Tzvi who writes that the allowance for someone other than the one who recited birkas hamazon to drink the kos is limited to where the one who lead birkas hamazon is incapable of reciting the beracha for himself. If, however, he is capable of drinking the wine himself, he may not give the wine to others. Furthermore, if the one who lead birkas hamazon gives the wine to someone else to drink, it is as if birkas hamazon was not recited on a kos. L'chatchila, one should choose someone who will drink the wine to lead birkas hamazon so that he should be able to drink the wine. In the event the one leading birkas hamazon cannot drink the entire amount he should at least taste some wine and have someone else drink an additional amount that when combined with the first person's drinking will constitute "two cheekfulls." If one cannot even taste a little bit of wine he should refuse to lead birkas hamazon where a kos will be used.

This discussion raises an interesting question as far as the way many people conduct themselves when they recite birkas hamazon following shalos seudos on Shabbos afternoon. It is very common for birkas hamazon to be recited with a kos, but it is saved for havdalah since one may not eat or drink when not part of meal beginning from bein hashemashos. According to Chacham Tzvi, it would seem that if they are not going to drink the wine after birkas hamazon they should not use a kos altogether. This issue has been raised by a number of later authorities but none have satisfactory explained this common practice according to Chacham Tzvi's position (פסקי תשובות אות א' והע' 6).

Overview

Siman 190 Seif 4:

If the one who recited the beracha does not want to drink the wine another participant at the meal may drink the required quantity of wine but the drinking of two people does not combine for this purpose. It is preferred if all of the people taste the wine (See below siman 271:14).

- Someone must drink the quantity that settles a person's mind which is "two cheek-fulls." (M.B. 16)
- Some maintain that the amount drunk by many people does combine towards the "two cheekful" requirement, see Mishnah Berurah 271:69. (M.B. 18)

Siman 190 Seif 5:

When it is a large meal and people do not know how many people will be able to drink from the kos each person that is uncertain whether he will drink some wine must recite בורא פרי הגפן if the kos reaches him. (See above Rema siman 174:5.)

- It is assumed that he does not have in mind to discharge his obligation. Magen Avrohom writes that if those in attendance have in mind to discharge their obligation if the wine reaches them they do not have to recite their own beracha. (M.B. 19)