The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ר"ח סעיף ט"ז-י"ז

Overview

Siman 208 Seif 16:

If one drank wine and water, he does not recite בורא נפשות on the water since the beracha on the wine exempts it the same as the beracha rishona on wine exempts one from reciting a beracha on other beverages.

- The same is true regarding other beverages, even those that are more important. (M.B. 71)
- Shulchan Aruch refers to where one sat to drink wine so that the beracha on wine covers beverages that were not present when the beracha was recited. Alternatively, the other beverages were present and are covered even if one drank only one cup of wine. If one did not sit down to drink wine and the other beverages were not present one must recite a beracha acharona on the other beverages just as one would have to recite a separate beracha rishona. (M.B. 72)
- Even if the other beverages were served after one decided not to drink any more wine thus requiring a separate beracha rishona, nevertheless, it is not necessary to recite a separate beracha acharona since one initially sat to drink wine. (M.B. 73)

Siman 208 Seif 17:

Birkas hamazon does not exempt one from reciting מעין שלש, e.g. if one ate דיסא, birkas hamazon will not fulfill one's obligation. When it comes to wine, birkas hamazon will satisfy one's obligation, meaning if one recited birkas hamazon after drinking wine instead of על הגפן he fulfilled his obligation. Similarly, if one recited birkas hamazon on dates rather than על העץ he satisfied his obligation. Even if one only recited ברכת הזן his obligation was fulfilled whether he drank wine or whether he ate dates. If he realizes before finishing ברכת הזן he should say: שהנחלת לאבותינו ארץ חמדה טובה ורחבה and conclude with the wording of מעין שלש.

- Shulchan Aruch refers to where the food was eaten outside of a meal. (M.B. 74)
- Later authorities disagree with Shulchan Aruch and maintain that one who recites birkas hamazon on foods that satisfy one's hunger has satisfied his obligation. (M.B. 75)
- The reason is that wine satisfies the same as bread. (M.B. 76)
- Dates satisfy similar to varieties of grain as opposed to other fruits. (M.B. 77)
- Once one finishes the beracha of הזן he does not recite the other berachos since they were not enacted for one who drinks wine or eats dates. (M.B. 78)

Halacha Highlight

Birkas hamazon in place of מעין שלש

Shulchan Aruch Siman 208 Seif 16

אבל ביין ברכת שלש פוטרתו

But when it comes to wine birkas hamazon will fulfill his obligation

Shulchan Aruch (סעי' י"ז) discusses whether the recitation of birkas hamazon in place of מעין שלש fulfills one's obligation. His position is that birkas hamazon does not satisfy one's obligation if he ate cooked grains (דיסא). Even though cooked grains leave a person feeling full, nevertheless, since they could be elevated to a higher level, i.e. bread, the recitation of birkas hamazon is not effective. However, if one drinks wine and recites birkas hamazon he satisfied his obligation since wine fills a person similar to bread. Likewise, one who recites birkas hamazon after eating dates has fulfilled his obligation since dates leave a person with a sense of being full similar to grain. In this regard dates are different than other fruits of the seven species that do not satisfy a person's hunger to the same degree.

Shulchan Aruch then notes that even if a person did not recite any more than the first beracha of birkas hamazon he has fulfilled his obligation. Mishnah Berurah (ס"ק ע"ח) explains that even though by reciting only the first beracha he has not touched upon all the topics that are covered in מעין שלש, nevertheless, since he finished that beracha he may not recite the other berachos of birkas hamazon since they were not composed for one who ate dates or drank wine. In Biur Halacha he further wonders how the recitation of just the first beracha of birkas hamazon is sufficient when he did not even recite the berachos that relate to the Land of Israel and Yerushalayim. He answers that Chazal only require a person to mention food (מזון), Eretz Yisroel and Yerushalayim l'chatchila. B'dieved if one only mentioned food he has fulfilled his obligation. Interestingly, he then observes that Rabbeinu Yonah proves from this that the obligation to recite מעין שלש is only Rabbinic.