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Digest
Mishna Berura
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סימן רצ"ט סעיף ח'-ט'

Halacha Highlight

Eating and drinking after havdala

Shulchan Aruch Siman 645 Seif 9

אם רוצה לסעוד תכף להבדלה

If one wishes to eat immediately after havdala

Shulchan Aruch (סע' ט') discusses one who intends to eat melave malka immediately after havdala. He warns that in such an instance he should be careful not to bring the bread to the table before the recitation of havdala. The reason is that since wheat appears earlier in the pasuk than grapes (ארץ חטה ושעורה וגפן וכו') one should recite the beracha on the bread ahead of the beracha on the wine that is part of havdala. Although on motzai Shabbos one may not eat until he first recites havdala, nevertheless, it is disrespectful to the bread to have it on the table when reciting havdala. In the event that one already placed the bread on the table it should be covered (מ"ב ס"ק ל"א). If one does not intend to eat immediately it is permitted to have bread on the table when reciting havdala since there is no issue of priority being that the bread and the wine are not competing to be first.

Poskim point out that the same issue applies if there are mezonos foods on the table and one intends to eat them immediately after havdala. This is a common occurrence following Tisha B'Av and Yom Kippur when people eat cake or cookies to break their fast immediately after Yom Kippur. Another important point that people must keep in mind is the halacha that wine covers all beverages – יין פוטר כל מיני משקים. This halacha means that just like once one recites hamotzi he does not have to recite berachos on the other foods that he eats that are part of the meal, so too, one who recites בורא פרי הגפן does not have to recite a beracha on the beverages that were on the table at that time or that he intended to drink. Not only is one not obligated to recite a beracha rishona on those other beverages, one is also not required to recite a beracha acharona on those beverages. This is also something for people to mindful of since it is often a halacha that is overlooked (פסקי תשובות אות י"ב).

Overview

Siman 299 Seif 8:

When the wine of havdala exempts one from having to recite a beracha on wine during the meal one also does not recite a beracha acharona on the wine one drank in havdala. If one has only one cup of wine but anticipated obtaining more wine so he recited havdala on the wine available but they did not bring him more wine and he recited birkas hamazon without a kos, there is an opinion that maintains that one must recite a beracha acharona on the havdala wine.

- This opinion maintains that if one will not drink wine during the meal or for birkas hamazon the wine one had in havdala is not covered by birkas hamazon and requires a separate beracha acharona. (M.B. 27)
- If one does not anticipate obtaining additional wine he should recite the beracha acharona immediately after havdala. (M.B. 28)
- Most authorities disagree with this position and maintain that one should not recite a beracha acharona. (M.B. 29)

Siman 299 Seif 9:

If one wants to eat immediately after havdala he must be careful not to bring the bread to the table before havdala. If one did bring out the bread it should be covered with a cloth since bread is mentioned earlier in the pasuk and must come first, when it is not covered.

- If one does not plan to eat immediately the bread need not be covered. (M.B. 30)
- In other words, since generally bread should come first, in this case it would be disrespectful for something else to come first. (M.B. 31)