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Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תע"ג סעיף ב'-ג'

Halacha Highlight

Reciting על הגפן after the first cup of wine

Shulchan Aruch Siman 473 Seif 2
ואינו מברך אחריו
One does not recite the *beracha* afterwards

Shulchan Aruch (סעי' ב') writes that we drink the first cup of wine while reclining and we do not recite a *beracha acharona* after drinking that cup of wine. Mishnah Berurah (ס"ק י"א) writes that even if one drank a full *revi'is,* which is the volume of a beverage that necessitates the recitation of a *beracha acharona*, nevertheless, it is not recited since we will recite *birkas hamazon* after the meal. Additionally, after drinking the last of the four cups we recite על הגפן and that will also cover the first cup of wine that was drunk at the beginning of the *seder*.

Poskim wonder why the recitation of *birkas hamazon* or the על הגפן recited at the end of the *seder* covers the 1st cup of wine when it is common practice for people to spend a long period of time reading and discussing the *hagadah* and that should constitute an interruption between the cups. Furthermore, due to the length of time that transpires it is likely that one would have already digested the wine and he would no longer even be obligated to recite a *beracha acharona* on that first cup of wine. Due to this concern, there are some authorities who write that one should recite על הגפן following the first cup of wine. Others, however, justify the common practice to not recite על הגפן relying on the following explanation. Digestion is the determining factor whether one may still recite a *beracha acharona* only when he does not intend to drink anymore and is satisfied from what he already drank. At the *seder* since one intends to drink at least three more cups of wine it is not considered as though he decided that he was finished drinking and is satisfied with the wine he already consumed. Additionally, it is possible that the barometer of digestion is a factor when drinking wine for pleasure but when drinking wine to fulfill a *mitzvah* the determining factor is whether he decided that he will not drink any more wine (פסקי תשובות אות ט').

Overview

Siman 473 Seif 2:

One drinks while reclining and does not recite a *beracha* afterwards.

- He does not recite על הגפן even if he drank a *revi'is* since we rely on *birkas hamazon* and the על הגפן that is recited after the 4th cup. (M.B. 11)

Siman 473 Seif 3:

If one wishes to drink many cups, he may but he should be careful not to drink between the 1st and 2nd cups unless there is a great need so that he should not become inebriated and will be incapable of making the *seder* and reading the *hagadah*.

- It is actually prohibited to drink between the 3rd and 4th cups as will be explained in *siman* 474. (M.B. 12)
- The allowance to drink between cups is limited to where one intended when he recited the *beracha* to drink whatever beverage may be served because if one did not have this intent and then decided to drink more he would have to recite a new *beracha* which is prohibited since it gives the appearance as though he is adding to the number of cups one must drink. (M.B. 13)
- This is our custom. (M.B. 14)
- The implication is that one may drink beverages that are not intoxicating. (M.B. 16)