ה. אין לברך ברכה אחרונה אחר היין ששותה בתוך הסעודה, מפני שברכת המזון פוטרתו. וכן פוטרת את היין שלפני המזון. [ש"ע סי' קעד ס"ו]. אמנם מכיון שיש סוברים שאין ברכת המזון פוטרת יין שלפני המזון, לכן לכתחילה יש להחמיר אם אפשר שלא לשתות לפני המזון יין כי אם פחות משיעור רביעית, או שלא לשתות כלל כי אם לאחר ברכת המוציא. [כה"ח ס"ק לו]

ו. יין ששותה לאחר ברכת המזון, אינו נפטר בברכת היין שבסעודה, או שלפניה, מפני שכל מה שאוכל ושותה אחר ברכת המזון סעודה אחרת היא, לפי שברכת המזון היא סילוק והיסח הדעת למה שלפניה. [ראה משנ"ב וכה"ח סי' קצ ס"ק א]

יין פוטר שאר משקים

ז. יין פוטר כל מיני משקין. [ש"ע שם ס"ב] בין מברכה ראשונה בין מברכה אחרונה. [ראה ברמ"א שם, ובש"ע סי' רח סט"ז]. ולכן השותה יין ואח"כ רוצה לשתות שאר משקים, אינם טעונים ברכה כלל, שברכת בורא פרי

No blessing after drinking wine

5) When someone drinks wine during a meal, he must not recite the blessing of *me'en shalosh* afterward. *Birkat Hamazon* recited after the meal covers the wine he drank both before the meal and during the meal.[16]

There is an opinion among the *Poskim* that *Birkat Hamazon* cannot cover the wine one drank before the meal. In order to avoid this disputed halakha, one should try to limit the amount of wine one drinks before the meal to less than *revi'it* or none at all.[17]

Drinking wine after *Birkat Hamazon*

6) Whether someone recites the blessing of *bore peri hagefen* before his meal or during his meal, that blessing cannot cover wine that he drinks after reciting *Birkat Hamazon*. The act of reciting *Birkat Hamazon* brings an absolute end to any eating or drinking that took place before it. If he drinks more wine now, it is considered an entirely new round of drinking.

The Blessing of Wine for Other Beverages

***Hagefen* covers all beverages**

7) When someone drinks wine and then drinks other beverages, the blessing he recites over the wine covers all the other beverages. It is unnecessary to recite *shehakol nihya bidvaro* before drinking anything else, and it is unnecessary to

it is unnecessary to recite the blessing of *me'en shalosh* after *havdala*.

16. Although it is necessary to recite the blessing of *bore peri hagefen* to drink wine during the meal and it is not covered by the blessing of *hamotzi*, the wine is still considered an integral part of the meal, especially if the person eating drinks it to help him swallow his food. Therefore, *Birkat Hamazon* covers the wine he drank during the meal just as it covers the rest of the meal.

Birkat Hamazon covers the wine a person drinks before the meal as well since it is considered an integral part of the meal. Normally, a person drinks wine before a meal to stimulate his appetite and enable him to eat heartily.

17. Despite this recommendation, the common custom does not take this into account when reciting kiddush. People often drink more than *revi'it* of wine during kiddush. The *Halakha Berura* (page 112) explained that the wine of kiddush is considered an integral part of the meal even according to the *Poskim* who ruled that in other cases wine drunk before a meal is not to be considered part of that meal. This is because the kiddush permits one to eat the

הגפן פוטרתם. וכן מי ששתה יין, ואח״כ שתה מים או שאר משקים, אין לו לברך ברכת בורא נפשות על המים באחרונה, שברכת היין פוטרת המים, כשם שבברכה ראשונה יין פוטר כל מיני משקים. [חזו״ע עמ' עא] **והטעם** הוא מפני שהיין הוא ראש וראשון לכל המשקים וכולם טפלים לו. [משנ״ב ס״ק ב]

ח. אפילו אם בשעה שבירך על היין לא היו לפניו שאר מיני משקים, כל שדעתו בשעה שבירך על היין לשתות שאר מיני משקים לאחר מכן, אינו מברך עליהם, שכבר נפטרו בברכת היין. [הליכו״ע ח״ב עמ' כ] **אפילו** אם שתה יין דרך עראי בלבד, ולא קבע עצמו לשתיית יין, פוטר בברכת היין שאר משקים, וכן ברכתו האחרונה על היין פוטרת שאר משקים. [חזו״ע עמ' עב, הליכו״ע ח״ב עמ כ. וע״ע יחו״ד ח״ה סי' כ עמ' פד, ועמ' פה בהערה]

recite *bore nefashot* after drinking other beverages. The blessings recited for the wine cover all his obligations. This is because wine is considered halakhically the "king" of beverages. All others are subordinate to wine.

As above

8) The blessing of *bore peri hagefen* recited for wine covers all other beverages even if they were not present on the table at the time the blessing was recited, as long as the person intended, as he recited the blessing, to drink other beverages besides the wine.

Even if someone drinks a casual cup of wine and does not sit down for a session of wine-drinking, the blessings he recites for the wine nevertheless cover all other beverages.[18] This applies to the *berakha aharona* as well.

meal, and because one fulfills the mitzvah of kiddush only if he eats a meal immediately afterward at that location. This refutes the argument of the *Bi'ur Halakha*.

18. The *Halakha Berura* (page 88) stated that although the blessing of wine covers other beverages even when drinking a casual cup of wine, there is an important distinction between someone who drinks a single cup and someone who sits down for a wine-drinking session. In the latter case, the blessing of *bore peri hagefen* covers all other beverages even if they were not on the table at the time he recited the blessing for the wine. When someone drinks only a single cup of wine, however, or if someone simply tastes a sip of wine, the blessing of *bore peri hagefen* can cover only those beverages that were in his view when he recited the blessing, or beverages that he had planned at that time to drink. If someone drank a single cup of wine and then he was brought another beverage that he had not known about or planned to drink, he will need to recite the blessing of *she-hakol nihya bidvaro* on that beverage.

Another important point found in the *Halakha Berura* (footnote on page 92) is that the *Poskim* debated this halakha, and that some ruled that the blessing of *bore peri hagefen* covers other beverages only if the person sat down to a wine-drinking session. Even among those who ruled that it covers other beverages even when drinking a single cup of wine, some ruled that it covers other beverages only if one drinks *revi'it* of wine but not if he only tastes it. We rule that the blessing covers all beverages in every case, even if someone just tastes the wine, but that is based on the principle of *safek berakhot lehakel*, not because we have a definite ruling on the issue. Therefore, it is always best to avoid this halakhic debate by thinking consciously when reciting the blessing of *bore peri hagefen* that one does not wish this blessing to cover any other beverage.

If someone intends to have no more wine

The *Halakha Berura* (*Otzerot Yosef* #1) discussed at length the case of someone who recited *bore peri hagefen* intending to drink other beverages as well, but before he began drinking the other beverages he decided that he definitely will drink no more wine at this sitting. Perhaps in such a case he will have to recite a separate blessing on the other beverages. His conclusion is that it depends how he drinks the wine. If he sat to a wine-drinking session, then his blessing covers all beverages even if they are not present at the moment and even if he had no conscious intention of drinking other beverages at the time. But once he decides that he will drink no more wine, it is not possible that the blessing he recited will cover beverages about which he had never thought. He will need to recite the blessing of *shehakol nihya bidvaro* for them.

ט. אף מיץ ענבים שברכתו בורא פרי הגפן פוטר כל מיני משקים. [חזו"ע עמ' עד]

י. כשיש חתן בשבת והולכים לביתו לשמחו, והחזן עושה קידוש על היין, ונותן גם לכל האורחים, כל מי שטעם מן היין, אם רוצה לשתות משקים, כגון מיץ תפוזים או יין שרף, אינו צריך לברך עליהם, שברכת היין וטעימתו פטרה כל שאר המשקים. ואם אינו שותה מן היין, אע"פ שנתכוון לצאת ידי חובת קידוש, צריך לברך על המשקים ששותה אחר כך. [חזו"ע עמ' עב] ואם עושים שם סעודה בפת, בכל אופן אין צריך לברך על המשקים שבסעודה [יחו"ד ח"ה סו"ס כ] וכמו שיבואר לקמן הלכה ט"ז.

יא. אם שתה מהיין פחות משיעור רביעית ומהמים שתה שיעור רביעית, מברך ברכה אחרונה על המים "בורא נפשות רבות". [ראה שעה"צ סי' רח סק"ע, ומ"ש ע"ד ביבי"א ח"ז סי' לב בהערה]

Grape juice

9) If someone recites *bore peri hagefen* over grape juice, it likewise covers all other beverages.[19]

After tasting kiddush wine

10) It is common to serve refreshments to the congregation after the morning prayers when there is a celebration in the synagogue such as that of a newlywed groom, either in a side room of the synagogue or in the groom's home. The cantor recites kiddush on a cup of wine and then passes the cup around for everyone to taste. Whoever tastes the wine does not have to recite any blessing on any other beverages served, whether soft drinks like orange juice or hard drinks like whiskey. All these beverages are covered by the blessing of *bore peri hagefen* recited during kiddush as long as the person tasted the wine as if he recited the blessing himself. Anyone who did not taste the wine must recite the blessing of *shehakol nihya bidvaro* when drinking any beverage even though he listened to the kiddush in order to fulfill the mitzvah of kiddush. If the people begin a genuine meal with bread after kiddush, no one has to recite any blessing on the beverages whether or not one tasted the wine, as will be explained below in halakha 16.

Regarding the blessing after drinking

11) If someone drank less than *revi'it* of wine and then drank *revi'it* of water, he must afterward recite the blessing of *bore nefashot rabot* for the water he drank.[20]

If the person had only a single cup of wine, then his blessing could cover only beverages that were in his presence when he recited the blessing of *bore peri hagefen* or those he planned at that time to drink. If so, those beverages have already been covered and even after he makes up his mind to drink no more wine it is unnecessary to recite a blessing for those other beverages.

19. The *sefer Vezot Haberakha* (page 267) cites Harav Yosef Shalom Elyashiv who ruled that when someone recites *bore peri hagefen* for grape juice his blessing does not cover any other beverage. Maran the Rishon Letziyon (*Hazon Ovadya*, footnote on page 74) refuted this ruling, arguing that without any doubt grape juice has the same status as wine regarding this halakha. He cited Rashi (comment to *Berakhot* 42a) who explained that the reason why wine is special is because it is called for on special occasions such as kiddush and *havdala*, even when no one would have drunk it otherwise. Since grape juice can be used on those occasions, it is just as special as wine. In responsa *Yehave Da'at* (Vol. II, #35), he proved that one may use even pasteurized grape juice for these purposes.

20. Our Sages taught that whenever someone eats a combination of two foods, he is to recite a blessing on the main food (*ikar*) and no blessing on the subordinate