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

יב. אם שתה מים תחלה, יש אומרים שכיון שכבר נתחייב בברכת בורא נפשות, שוב לא נפקע חיובו, וצריך לברך "בורא נפשות רבות", ואח"כ ברכת "על הגפן ועל פרי הגפן". ויש אומרים שאף באופן כזה ברכת מעין שלש שעל היין פוטרת המים. וספק ברכות להקל. [חזו"ע עמ' עב]

יג. מי שבירך על היין, ונמלך והסיח דעתו, ולכן בירך על המים "שהכל נהיה בדברו", מכל מקום ברכת מעין שלש שעל היין, פוטרת המים מברכה אחרונה. [חזו"ע עמ' עב]

יד. אם אין לו אלא כוס אחד של יין, מניחו עד לאחר המזון, ומברך עליו ברכת המזון. [ש"ע סי' קעד ס"ג]. ודוקא אם יש זימון בשלשה, אבל אם אין שלשה אין צריך להניחו, וישתה הכוס קודם ברכת המזון. [כה"ח ס"ק ט]

Water and then wine

12) If someone drank *revi'it* of water first and afterward he drank *revi'it* of wine, the *Poskim* debated whether or not the blessing of *me'en shalosh* can cover the water he drank. Some ruled that he must first recite the blessing of *bore nefashot rabot* and then the blessing of *me'en shalosh*. In practice, we follow the principle of *safek berakhot lehakel*.

Drinking after changing one's mind

13) If someone recited a blessing on a cup of wine, decided that he wished to drink no more than that cup and later on changed his mind and wished to drink some water, he must recite the blessing of *shehakol nihya bidvaro*. Afterward, however, he does not need to recite the blessing of *bore nefashot rabot*. The blessing of *me'en shalosh* covers the water even in such a case.

Only one cup of wine available

14) If someone has only one cup of wine, he should not drink it during the meal. He should use it for the mitzvah of *Birkat Hamazon* and drink it afterward. This is true only if three people ate together and they are going to recite *Birkat Hamazon* with a *zimun*. If someone ate alone, however, he does not have to use a cup of wine for *Birkat Hamazon*. He may drink the wine during his meal.

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food (*tafel*). This applies to the blessing recited before eating the food and the blessing recited afterward. Maran included this halakha in the *Shulhan Arukh Siman* 212. One example given is a person who wishes to eat an anchovy, but since it is so salty he eats a chunk of bread along with the fish. He is to recite the blessings over the fish (*ikar*) and he does not recite any blessing over the bread (*tafel*).

Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. VII, #32) was asked about a case where the anchovy is smaller than *kazayit* but the chunk of bread eaten with it is *kazayit* or more. In this case he cannot recite *bore nefashot rabot* after eating the fish – it is too small. Must he then recite *Birkat Hamazon* for the bread?

After some discussion, Maran the Rishon Letziyon ruled that in this case it is necessary to recite *Birkat Hamazon* for the bread even though it is the *tafel*. He then added that the same applies when drinking wine and other beverages. The other beverages are considered *tafel* to the wine, which is *ikar*. If someone drinks *revi'it* of wine and recites the blessing of *me'en shalosh*, that blessing will cover all the other beverages as well. If he drinks less than *revi'it* of wine and does not recite that blessing, it is then necessary to recite *bore nefashot rabot* for the other beverages if he drank *revi'it* of them.

טו. מי שבירך על היין ופטר את כל המשקים, ולאחר מכן רוצה לשתות קפה ורוצה לאכול מעט סוכר לבדו כדי למתק את הקפה, אין צריך לברך גם על הסוכר. [ילקו"י ח"ג עמ' קע, ע"פ גליון כה"ח למרן הראש"ל]

דין מים ומשקים בסעודה

טז. אם אין לו יין ושותה מים או שאר משקה, אין לברך עליהם דחשיבי כבאים מחמת הסעודה, לפי שאין דרך לאכול בלא שתייה. ואף יין לא היה צריך ברכה לפניו אלא מפני שהוא חשוב קובע ברכה לעצמו, אבל מים או שאר משקים לא חשיבי, ואינם טעונים ברכה, ואפילו אם היה צמא קודם סעודה כיון שלא רצה לשתות אז כדי שלא יזיקו לו המים, נמצא כי שתיית המים בסבת הפת היא ופת פוטרתם.

Sugar cube with coffee

15) If someone recited the blessing of *bore peri hagefen* over a cup of wine intending to drink other beverages as well, but he finds that his coffee is too bitter and he wishes to eat a sugar cube to sweeten his mouth, he does not need to recite any blessing on the sugar.[21]

Water and Beverages During Meals

Blessing on water during a meal

16) If someone drinks water and other beverages during a meal but not wine, he does not have to recite any blessing for the beverages. They are considered an integral part of the meal since most people do not eat without drinking something along with their food. Wine is also an integral part of a meal, but we recite the blessing of *bore peri hagefen* over it anyway since our Sages awarded it an exalted status. No other beverages have such a status and therefore no blessing is needed for them; the blessing of *hamotzi* covers them.[22]

21. Apparently it was once a common practice to eat sugar after drinking strong, bitter coffee. The *Hatam Sofer* (responsa #47) ruled that the sugar is considered *tafel* to the beverages. Since he does not need a blessing for the coffee, he does not need a blessing for the sugar either. The *Kaf Hahayim* Sofer (174:6) took issue with this ruling. He pointed out that there are some *Rishonim*, notably the *Mordekhi*, who disagreed with this entire thesis and ruled that the blessing recited on wine does not at all cover other beverages. While it is true that we follow the ruling of the *Shulhan Arukh* in this matter, logic dictates that we should limit this dispensation. It is enough that we treat other beverages as *tafel* to the wine; we should not treat items that are *tafel* to other beverages as *tafel* to the wine as well. Therefore he recommended that people make a conscious decision to eat the sugar as a treat on its own, not as a *tafel* to the coffee. Then, they can recite a blessing for the sugar safely.

22. Maran cites three opinions in the *Shulhan Arukh* and this one is the first. After citing it as if it is the unanimous ruling, he added that some *Poskim* disagree. This means that Maran ruled in practice according to the first opinion. The second opinion is cited later in this halakha, and the third opinion is that it is necessary to recite the blessing of *shehakol* each time one interrupts his eating to take a drink of water. The logic of the third opinion is that the person drank his fill the previous time and now he drinks to quench a new bout of thirst.

Maran then recommended that one avoid having to choose any one opinion by reciting the blessing of *shehakol nihya bidvaro* before beginning the meal. In the *Bet Yosef* he