

## הלכות ברכת המזון (סימן קפג: המברך איך יתנהג בכוס של ברכת המזון)

### קפג:א-ד

#### Outline

1. Today's Topics
  - a. Washing a כוס של ברכה
  - b. Diluting the wine
  - c. What to wear for a כוס של ברכה and how to hold the כוס של ברכה
2. (קפג:א) שטיפה והדחה
  - a. A cup used for a ברכה must be washed from within and rinsed on the outside. If it is clean and free of remnants, then this is not necessary (ש"ע)
    - i. Q: What is the difference between the two? (הע' 1)
      1. Washing is more intense than rinsing (לקט יושר)
    - ii. Q: What else satisfies the requirement of שטיפה והדחה?
      1. Wiping the inside and outside with a towel (משנ"ב א)
    - iii. Q: What are the "remnants"?
      1. The remnants of wine used to soak bread (משנ"ב ב)
    - iv. Q: Should one wash even if the cup is free of remnants?
      1. Yes, unless it is clean and shiny (משנ"ב ג)
3. (קפג:ב) מזיגת הכוס
  - a. One should place undiluted wine in the cup until the second ברכה of ברכת המזון and then dilute it to demonstrate the praise of the Land of Israel (ש"ע)
    - i. Q: What is the meaning of "raw"?
      1. Undiluted, even if inedible as is (משנ"ב ד)
    - ii. Q: When should it be diluted?
      1. At the beginning of the second ברכה (משנ"ב ה)
    - iii. Q: How does this demonstrate the praise of the Land?
      1. It shows that the wine is strong and requires dilution (משנ"ב ו)
  - b. Some say that if the wine is not strong, it need not be diluted, and this is the practice in אשכנז. It should be taken from a pitcher for the sake of the ברכה. However, for those who lack a bounty of wine, it need only be poured for the sake of the ברכה from the jug in which the wine is stored. (רמ"א)
    - i. Q: Do all agree with the practice in אשכנז?
      1. No; the ב"י had the practice to dilute a bit even for non-potent wines (משנ"ב שם)
    - ii. Q: Why does such wine not require diluting?
      1. Because it can be drunk as is (משנ"ב ז)
    - iii. Q: What is the meaning of "for the sake of the ברכה"?
      1. This refers to pouring the wine soon before making the ברכה and avoiding a delay during which the wine sits in the cup (משנ"ב ח)
  - c. One should fill a כוס של ברכה until it is full on all sides (רמ"א)
    - i. Q: What if some wine then spills?
      1. Nonetheless, the cup should be filled (משנ"ב ט)
      2. Some do not fill the cup all the way to the top for this reason, and regardless, the cup has the status of full (משנ"ב שם)
    - ii. Q: Is a full cup an absolute necessity?
      1. No; it is a מצוה מן המובחר while רביעית is an absolute requirement (משנ"ב שם)
4. (קפג:ג) כוס שלם
  - a. One must search after a whole cup (ש"ע)
    - i. Q: What is the level of this requirement?
      1. It is לכתחילה but not an absolute necessity (משנ"ב י)
    - ii. Q: What constitutes "whole"?
      1. The cup should not be broken or blemished at its lip with even a small fracture, and it should not be split, even if no piece is missing. Also, its base must be whole, even if the cup can stand on it while broken (משנ"ב יא)
    - iii. Q: What if one has no other cup?
      1. He should use the cup he has (משנ"ב שם)
    - iv. Q: May one use a lid of an implement?
      1. If he has not other cup, then yes (משנ"ב שם)
    - v. Q: How should one dress for ברכת המזון?

1. A **ירא שמים** should not wear a cap but rather put on his hat, and some have the practice to wrap themselves in an outer jacket, and such is the practice nowadays even for those who bench alone without a cup (משנ"ב שם)
  - vi. Q: What type of cup is considered nicest for **הידור מצוה** (הע' 7)
    1. A silver cup is considered nicer than a glass cup (מקרו"ח)
  - vii. Q: May one use a disposable cup? (הע' 8)
    1. No, unless one has no other one available (אגר"מ אר"ח ג:לט), in which case he should designate it as a **כוס של ברכה** (מנח"י י:כג)
    2. Yes (גר"פ שיינברג, גר"ש וואזנר, גרשז"א), unless it is made of paper and drops of water drop out of it (גר"ש וואזנר)
  - viii. Q: If one says **ברכת המזון** without a **כוס**, what should he wear? (הע' 10)
    1. He need not wear a jacket (ערה"ש)
    2. He should wear a jacket (גר"ח קניבסקי)
    3. A nice sweater suffices (גר"פ שיינברג)
  - ix. Q: May one say **ברכת המזון** with pajamas? (שם)
    1. One should not do so (אור לציון יג:ג, גרשז"א)
5. קפג:ד) אחיזת הכוס
- a. The **מברך** takes the cup with his two hands, and when he begins his **ברכה**, he takes it in his right hand without the help of his left (שו"ע), which refers to the left touching the cup, but the left may support the right hand (רמ"א)
    - i. Q: Why?
      1. He takes it with two hands to demonstrate that the cup is beloved to him, and he holds it with one hand to demonstrate that it is not a burden to him; once he is using one hand, he should use the right, which is the more significant and important (משנ"ב יב)
    - ii. Q: May one hold the cup with his right hand on the middle and his left on the bottom?
      1. No (משנ"ב יג)
    - iii. Q: How may one use his left hand?
      1. By placing it underneath his right hand (משנ"ב יד)
        - a. Q: Why is this permitted?
          - i. Because the left doesn't touch the cup, but one should avoid doing so if not necessary (משנ"ב טו)
    - iv. Q: How should one hold the cup?
      1. The cup should rest on his right palm, and his fingers should be straight up surrounding the cup. One should not use gloves when holding the cup but rather should remove the gloves first (משנ"ב שם)
  - b. The **מברך** should lift the cup above the ground by a **טפה** if he sits on the ground or above the table by a **טפה** if he sits at a table, and he should set his eyes on the cup so he does not lose his focus (שו"ע). This is why we don't use a cup with a narrow opening (רמ"א).
    - i. Q: Why should one lift the cup?
      1. So that all others see it and look at it (משנ"ב טז)
    - ii. Q: What is the source for lifting the cup?
      1. **גמ' מובא במשנ"ב שם** "כוס ישועות אשא"
    - iii. Q: From what should the **מברך** not lose focus?
      1. The **ברכה** (זו) (משנ"ב יז)
    - iv. Q: Why do we not use a cup with a narrow opening?
      1. Because the **מברך** cannot see into it (משנ"ב יח)
        - a. Q: Do all agree?
          - i. No, because the **גמ'**s requirement is to look at the cup, so one may use the cup with a narrow opening if doesn't have another (משנ"ב שם)
  - v. Q: How is the **טפה** measured? (הע' 14)
    1. If the cup has a large base, then from the beginning of the receptacle (שלחן שלמה)
  - vi. Q: Until one should one hold the cup? (הע' 15)
    1. Until he says **ג' בפה** (רה) (שערי תשובה קצ, כף החיים, שבט הלוי א:רה)
    2. Until **"הרחמן"** (ערה"ש)
- c. Afterwards, the **מברך** sends the cup to his wife to drink (שו"ע)
- i. Q: Why?
    1. Because one's wife receives blessing from the **ברכה** של **כוס**, even if she didn't eat at the meal (משנ"ב יט)
  - ii. Q: To whom else should he send the cup?
    1. To the guests, and if a guest makes the **ברכה**, he should give some to the **בעל הבית** (משנ"ב שם)