

ליקוטי ופסקי הלכות "חוקי היום"

ותלמוד
"חוקי היום"
לעשות רצונך
בלבב שלם



שע"י "הדר הוראה" שכונת מנחת יצחק פעיה"ק ירושלם תוכב"א - בראשות הרב חיים אהרן בלייער שליט"א

Halochos compiled by HaRav Chaim Bleier – Translated from the Hebrew edition by R' Zerachya Shicker

Dinim of Drinking Water

Request:

Please send to as many people as possible, with that, having a hand in spreading Torah and relevant Halochos to people everywhere

To Donate



To Subscribe:

paskenshtibel@gmail.com

Click To Download
previous Gilyonos
[Archives](#)

ליקוטי ופסקי הלכות "חוקי חיים"

ותלמוד
"התקף תיגם"
לעשות רצונך
בלבב שלם



שע"י "חדר הוראה" שכונת מנחת יצחק פעיה"ק ירושלים תובב"א - בראשות הרב חיים אהרן בלייער שליט"א

Halochos compiled by HaRav Chaim Bleier – Translated from the Hebrew edition by R' Zerachya Shicker

Please do not
read during
davening or
Krias HaTorah

Halachos Pertaining to Drinking Water | Parshas Ki Savo 5783

306

Nature of Birkas HaNehenin

Institution of Brachah Rishonah

1. It is crucial to know the halachos of brachos, as one who benefits from this world without a brachah by eating or drinking without a brachah commits me'ilah or theft from Hashem (גמ' ברכות דף ל"ה ע"א וע"ב). On the other hand, a brachah said when there is no obligation is a brachah l'vatalah, which violates the issur of "לא תשא את שם ה' אלקיך לשוא." The Rishonim argue whether this issur is d'oraisa (שי הרמב"ם) or d'rabanan.
2. Even a basic halachah, e.g., that one says the brachah of Shehakol before drinking water, entails many halachic details. Thus, we will now go through the halachos that apply to this.
3. **Institution of the brachah.** Chazal instituted a brachah rishonah and brachah acharonah when eating or drinking something and thereby benefiting from it. This type of brachah is called a Birkas HaNehenin. The Gemara concludes that the source for this is from logic: it is forbidden to benefit from this world without a brachah (ברכות ל"ה ע"א).
4. **Issur or loss of a mitzvah?** It seems from some places that one who eats without a brachah rishonah violates an issur. This is implied by the wording of the above Gemara – *It is forbidden to benefit from this world without a brachah* (וכן מבואר בב"ה"ל ס"ב ד"ה שלא היא).
5. However, most sources indicate he loses a mitzvah but does not violate an issur. Thus, if one forgot to say a brachah before putting a drink in his mouth, he swallows it without saying a brachah rishonah (שו"ע א"ח סי' קע"ב ס"א). If eating without a brachah were an issur, how could it be allowed? Since it is just losing a mitzvah, Chazal were meikel in a situation of oneis. This is also implied from the fact that an onein is patur from saying a brachah (שי"ד סי' שמ"א ס"א) even though an onein cannot do issurim, which is why he must do netilas yodayim (פתח"ת שם סק"ד בשם ברכי יוסף, מ"ב סי' ע"א סק"ד) (מור"ד מרן הגאב"ד בספרו שערי טוביה ח"י סוגיות סימן א').

Nusach of the Brachah – "Nihyeh" or "Nihyah"?

6. **Nihyeh.** The poskim argue whether it is best to pronounce the word "נהיה" with a segol ("nihyeh") or a komatz ("nihyah"). Some hold it should be said with a segol, which indicates present tense, as most brachos were established in the present tense, and we should follow the majority (חכמת מנוח הובא במג"א סי' ר"ד סק"ד, מעיל צדקה סי' מ"ב, מעשה) (רב להגר"א סי' ע"ו, ח"א כלל מ"ט ס"א, הגר"י קניבסקי, ארחות רבנו ח"א עמ' פ"ז).
7. **Nihyah.** However, many hold one should say "nihyah," with a komatz, as the Gemara (ברכות דף ל"ה ע"א) explicitly says brachos are said in the past tense (מג"א סי' קס"ז סק"ח, הג' חת"ס סי' ר"ד על המג"א שם), שו"ת שאילת יעב"ץ ח"א סי' ק"ה, ברכי יוסף סי' ר"ד סק"ב הובא בשערי תשובה שם (סק"כ, פמ"ג, שו"ע הרב סי' קס"ז ס"ה).

הנאת גרונו or הנאת מעיו?

8. The poskim discuss which sort of enjoyment obligates a brachah rishonah: is it the "enjoyment of the stomach" [הנאת מעיו] which requires a brachah or the "enjoyment of the throat" [הנאת גרון]? עי' באריכות בשו"ת פנים מאירות ח"ב סי' כ"ז, שו"ת חת"ס א"ח סי' קכ"ז, שו"ת (מנחת יצחק ח"ג סי' ח"י).
9. What comes out from the poskim is that the chiyuv stems from both of them. הנאת מעיו is when one eats or drinks because he is hungry or thirsty. In such a case, the palate also enjoys the eating or drinking even if there is no flavor whatsoever (כך מבואר בפוסקים ובמ"ב סי' ר"ד סקמ"ב).
10. Even if one is not hungry or thirsty and is eating or drinking for a different reason, if there is a good flavor, it feels good in the throat at the moment of swallowing; that also requires a brachah. This is what is called הנאת גרונו (שו"ע סי' ר"ד ס"ח).

11. **In the manner of eating.** However, the poskim give another condition that must be satisfied to be obligated to say a brachah: the food must be eaten in a normal way. Thus, if one tastes something and spits it out, he did not eat it and therefore does not need to say a brachah even though he enjoyed the good flavor (שו"ע סי' ר"י ס"ב). Similarly, if one eats something in an unusual way, e.g. through a feeding tube, he does not say a brachah, as he has not satisfied this condition of eating. Based on these rules, we will now go through commonly encountered halachos, בעזהש"ת.

Drinking Water Due to Thirst

Water Due to Thirst

12. **Other drinks.** Drinks other than water generally have a flavor. Thus, one should say a brachah before drinking other drinks because he enjoys the flavor (הנאת הגרון). Even if he is not thirsty or is only drinking for medical reasons or the like, he still enjoys the good flavor of the drink and must say a brachah (שו"ע סי' ר"ד ס"ח ומ"ב סקמ"ג).
 13. **Water.** Water has no flavor; the throat does not actually enjoy it. There must be some other factor that causes enjoyment to enjoy drinking water. For example, when one is thirsty, he enjoys the water, as it quenches his thirst. In this way, water is different than other drinks which have a flavor, as will be explained.
 14. **Drinking water due to thirst.** One who drinks water because he is thirsty says Shehakol, and then Borei Nefashos afterward (שו"ע סי' ר"ד ס"ז). It is clear that if one drinks water for some other reason, he does not say a brachah before or after. We will explain the parameters of what is considered "thirsty" and when one should not say a brachah.
 15. **Throat enjoys the water.** One does not have to be truly thirsty to say a brachah. As long as the palate enjoys the water, one is considered slightly thirsty – if he was not thirsty at all, his palate would not get any enjoyment (מ"ב סק"מ). Similarly, if one feels dryness in his throat, he says a brachah before drinking water.
 16. **Presumption.** When a person takes water to drink, he is presumably slightly thirsty – that is why he is taking water to drink – and can say a brachah. Thus, one should not get all nervous that perhaps he is not thirsty and cannot say a brachah. It is only when one has a separate reason for drinking that he gets into a shailah of whether to say a brachah. However, when one just drinks without any particular reason, he can say a brachah, as he is presumably slightly thirsty.
 17. **Drinking water to soak food.** Drinking water before or during a meal to soak the food in one's stomach is considered drinking due to thirst. Thus, one should say a brachah if it is not within a bread meal (ביאה"ל סוד"ה השותה).
- ### Drinking Water to Prevent Future Thirst
18. Sometimes one who is not thirsty drinks water so that he does not get thirsty later, e.g., when one wants to increase the fluid level in his body before a fast, but he does not enjoy the drinking at all. The poskim argue whether such a person should say a brachah. Some hold drinking to prevent future thirst is considered drinking due to thirst, so he should say a brachah (שו"ת א"א בוטשאטש מהדר"ת, שו"ת) (שבט הלוי ח"ט סי' מ"ב וחי"י סי' מ"ב סק"ב).
 19. However, others hold one should only say a brachah if he is already thirsty (דעת תורה בשם א"א למסקנא, הגר"י אש"י אשרי האישי ח"א פל"ו אות ח"י), (הגר"נ קרליץ חוט שני ברכות עמ' קצ"ד).

To Cool Down or Warm Up

20. **Cool down.** Some are unsure whether one should say a brachah before drinking cold water to cool himself down if he does not enjoy the actual drinking (א"א בוטשאטש ברכת אברהם עמ' קס"א). Other poskim say one should say a brachah since his enjoyment is considered enjoyment of the palate (שר'ת פעולת צדיק ח"א סי' פ"ג בשם פרי"ח).
21. **Warm up.** Similarly, one should say Shehakol before drinking hot water to warm his body (שלמי תודה הל' ברכות).

Drinking Water for Various Reasons

Similar to Thirst

22. **Dry mouth.** If someone is speaking or giving a shiur and he feels dryness in his mouth while he is speaking, he should not say a brachah before drinking a bit of water to moisten his mouth if he feels no thirst in his throat, as that is not called drinking due to thirst (הגריש"א, נשמת אברהם מהדור"ב סי"א א-ו'). When the poskim discuss the enjoyment of the palate, they refer to the soft part of the palate at the back of the mouth, next to the throat; not the hard part of the palate at the front of the mouth, which the tongue sticks to when it is dry. People make a mistake about this (מו"ר) (בשר'ת שבט הקהתי ח"א סי' צ"ז).
23. Sometimes one gets up in the middle of the night with a dry mouth due to the air conditioner running in his room, and he feels that his tongue is sticking to his palate. If he wants to drink water to moisten his tongue but notices that only his tongue and the palate above it are dry, but his throat is not dry at all, he should not say a brachah before drinking the water, as mentioned above.

Removing Something Stuck in the Throat

24. If someone wants to drink water to remove something stuck in his throat, he should not first say Shehakol (שו"ע סי' ר"ד ס"ז). He does not get enjoyment מעיו, and there is also הנאת גרונו since it is flavorless. However, if he drinks something else or eats something with a flavor to remove something stuck in his throat, he does say a brachah, as he gets הנאת גרונו (מ"ב סקמ"ב).
25. **To get food down.** The same is true if someone eats something that doesn't go down all the way and he feels it stuck near his heart; if he wants to drink water to get the food all the way down, he does not say a brachah (ביאה"ל ד"ה חנקתיה).
26. **Get rid of spicy flavor in the mouth.** If someone ate something spicy and wants to remove the spicy flavor left in his mouth by drinking water, he should not say a brachah on the water. However, if the spicy food caused him to become thirsty and that is why he is drinking water, he should say a brachah on the water.

Drinking Water for Medical Reasons

27. **Doctor's advice.** If a person is drinking water based on a doctor's advice to drink lots of water for a medical reason [not to prevent dehydration], but he is not at all thirsty and doesn't enjoy the water at all, he should not say a brachah (חוט שני ברכות עמ' קצ"ד). However, if he is drinking at some point in the day and he is somewhat thirsty, he should say a brachah on the water.
28. **Summer.** Doctors advise drinking lots of water every day in the summer to prevent dehydration. Since the body needs this and benefits right away from drinking, it is included in the category of drinking due to thirst. It is like the body's "thirst" even if, at the moment, the person does not feel thirst in his throat (מו"ר בשול"ת) (שבט הקהתי ח"ו סי' קכ"ד). This is not comparable to a doctor instructing someone to drink a lot for a separate medical reason (above, 27), as the reason there was something other than dehydration.
29. **Diet.** There is a certain diet for losing weight that requires one to drink half a liter of water half an hour before each meal or to drink eight cups of water a day. If one is not thirsty at all and is only drinking to keep to the rules of the diet, he should not say a brachah on drinking the water (שר'ת רבבות אפרים ח"ז סי' ס"ד).
30. **Before a medical test.** If one is drinking water before a medical test, e.g., an ultrasound or the like, but he does not enjoy it at all, he should not say a brachah (שם).
31. **Prevent headache.** If one drinks water purely to prevent a headache but does not enjoy the drinking at all, he should not say a brachah (הגר"ח קנייבסקי, שאלת רב עמ' ר"פ).
32. **Swallow medication.** If one drinks water purely to help swallow a medication but is not thirsty at all, he should not say a brachah, as he is not drinking due to thirst (שר'ת) (בן איש חי שנה א' פרי מטות אות י"ב, שול"ת) (שבט הלוי ח"י סי' פ"ג) (מו"ר בשול"ת שבט הקהתי ח"א סי' צ"ז אות ג').
33. However, if a little bit of water would be enough for one to swallow a pill, but he chooses to drink more than a revi'is, he must figure out why he is choosing to drink more than necessary. His intention is likely also because he is a bit thirsty. Thus, some say he should

say a brachah in this case, just like someone who is drinking without any specific reason (above, 16) says a brachah (קונטרס ברכת) (הנהנין סעיף ט"ז הובא בפסקי תשובות סי' ר"ד אות י"ד ובהערה 61).

34. Similarly, if one drinks water to get rid of the bitterness of the medicine, he should not say a brachah (נשמת אברהם מהדור"ב ס"ק א-ו').
35. **Nursing woman.** Similarly, if a nursing woman who is not thirsty at all drinks to increase her milk supply, she should not say a brachah unless she is at least a bit thirsty (תורת היולדת פס"ב ס"ג).

Drinking to Avoid a Safeik Brachah

36. **Brachah rishonah.** One who is uncertain about a brachah rishonah may not avoid the safeik by drinking some water and saying Shehakol to cover the uncertain item if he knows he is not at all thirsty for water (ביאה"ל ד"ה השותה מים).
37. **Brachah acharonah.** Similarly, if one wants to cover a brachah acharonah, e.g., he drank hot coffee over a period of time longer than the shiur and is uncertain whether he can say Borei Nefashos (see Issue 219, par. 33), he cannot drink a revi'is of water and say a Borei Nefashos if he gets no enjoyment from drinking the water (שם).
38. **Drinking water before a meal to cover water during the meal.** The Shulchan Aruch rules that water during a bread meal is covered by the brachah of Hamotzi and does not get a separate brachah. However, he quotes an opinion that one must make a brachah on water. To satisfy all opinions, he recommends making a brachah on water before a meal with intent to cover water that will be drunk during the meal (שו"ע סי' קע"ד ס"ז). However, if one is not thirsty for this water, he cannot make a brachah on it. He can make a brachah on a different drink with a flavor to cover drinks to be drunk during the meal (ביאה"ל שם ד"ה ויברך).

Drinking to Join a Zimun

39. The Mechaber holds one cannot join two people who ate a meal to create a zimun by just drinking water (שו"ע סי' קצ"ז ס"ב; see Issue 147, par. 25). However, the Mogen Avrohom (שם סק"ו) holds one can join a zimun with just water. But if one is just drinking water to join a zimun but does not need it for thirst at all, he should not say a brachah. Accordingly, it is not enough to join a zimun, as he is not drinking due to thirst (ביאה"ל שם).

Status of Other Drinks

Seltzer

40. If one enjoys the bubbles in seltzer, even though it doesn't have its own flavor, it is considered that his throat enjoys drinking [הנאת הגר"ש וואזנר שערי הברכה פ"ח הל' (ע"ה), הגר"נ קרליץ חוט שני ברכות עמ' קצ"ד, מו"ר בשול"ת שבט הקהתי ח"ב סי' קכ"ג].
41. However, if one drinks just a bit of seltzer to swallow a pill, help food go down, ease heartburn, or bring up gas produced in his stomach, he should not say a brachah before drinking, as he is not deriving enjoyment from the flavor.

Lightly Flavored Water

42. There are some lightly flavored bottles of mineral water in which a light fruit flavor can be detected. Because there is some flavor – albeit not a strong flavor – one can say a brachah on these even if he is not drinking due to thirst.
43. **Wine mixed with water.** Some scrupulous people do not drink plain, unflavored water out of concern they are not really thirsty and cannot make a brachah. Instead, they add a bit of wine to the water to flavor it. As long as there is enough wine that it can be tasted in the water, one can make a brachah on it even if he is not drinking due to thirst.

Brachah on Medicine

Good Flavor

44. **Syrup.** If one drinks a medication in syrup form and it has a good flavor – even just a bit of sweetness – he can make a brachah on it. Even though there is no הנאת מעיו, there is הנאת גרונו from the good flavor (הגריש"א, הגרשו"א שש"כ פ"ה הע"ר רל"א, וזאת הברכה פ"ב עמ' 113).
45. **Pill.** With respect to a pill with a sweet flavor meant to be swallowed, not chewed, the poskim are unsure whether or not just swallowing is considered a normal manner of eating for a brachah. Thus, one should be safe and make a brachah on something else and then swallow the sweet pill (הגר"ש וואזנר, קובץ מבית לוי חט"ו עמ' עג).
46. **Pill that is chewed or sucked.** If one takes a good-tasting pill that is chewed or sucked, e.g., Tums for heartburn or a tablet for a sore throat, he should say a brachah since he gets enjoyment in a normal manner of eating.

Bitter Flavor

47. However, one should not say a brachah on a medicine or syrup with a bitter taste, as there is no הנאת מעיו or הנאת גרונו.