The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן קס"ז סעיף ז'-י'

Overview

Siman 167 Seif 7:

If Reuven washed his hands to eat and Yaakov was reciting המוציא with the intent to discharge others of their obligation and then Reuven dried his hands and recited the beracha of על נטילת ידים it is not considered an interruption and he discharged his obligation with Yaakov's beracha and is not required to recite the beracha of המוציא for himself.

- The same halacha is true if one washed and recited the beracha after the המוציא and b'dieved he fulfilled his obligation but what would not work would be if Reuven recited על נטילת ידים while Yaakov recited המוציא. (M.B. 45)
- Since he did not yet dry his hands he may still recite על נטילת ידים but if one already dried his hands he may no longer recite על נטילת ידים since he already fulfilled his obligation to recite המוציא. (M.B. 46)

Siman 167 Seif 8:

If one ate without reciting המוציא and realizes while still in the middle of the meal he should recite the beracha but if he does not realize until after the meal he does not recite the beracha.

- If it is possible for one to eat more it is appropriate to do so and recite המוציא. (M.B. 48)

Siman 167 Seif 9:

If one is uncertain whether he recited the beracha or not he should not repeat the beracha.

- If he eats more he does not recite the beracha since when one is in doubt whether to recite a beracha the beracha is not recited but if someone else will recite the beracha he should listen to that person's beracha. (M.B. 49)

Siman 167 Seif 10:

If instead of the beracha of המוציא one said שהכל נהיה בדברו or בריך רחמנא מלכא מארה דהאי פתא he has discharged his obligation.

- If a person says, "מלכא מארה דהאי" and did not mention bread he may have fulfilled his obligation since the bread is in front of him. (M.B. 52)
- B'dieved he fulfilled his obligation but l'chatchila he should not use either phrase. Although berachos may be recited in any language in this case he changed the wording of the beracha. (M.B. 53)

Halacha Highlight

Reciting another beracha instead of המוציא

Shulchan Aruch Siman 167 Seif 10

אם במקום ברכת המוציא ברך שהכל נהיה בדברו

If instead of the beracha of המוציא one recited שהכל נהיה בדברו

Shulchan Aruch (סעי' י') rules that one who recites the beracha of שהכל rather than המוציא has fulfilled his obligation. Even though bread is an important food and requires its own unique beracha, nevertheless, b'dieved if he recited שהכל he has fulfilled his obligation. The basis of this ruling is siman 206 seif 1 mishnah berurah 6 that teaches that the beracha of שהכל will cover other foods, even bread and wine. Biur Halacha (ד"ה במקום) cites many authorities who maintain that one who recited מזונות rather than המוציא also has b'dieved fulfilled his obligation. He then references Elya Rabba who, in the name of Derisha, contends that מזונות is an all encompassing beracha similar to שהכל and if recited could discharge one's obligation to recite a beracha on any food that provides sustenance.

Sha'arei Teshuvah (ס"ק י"ג) cites Poskim who disagree whether one who recited האדמה on bread has discharged his obligation. Sdei Chemed (מערכת ברכות סי' א') gathered together the sources related to the matter and explained the rationale behind the disagreement as follows. Those opinions that maintain that one does not fulfill his obligation maintain that since the grain was transformed into bread it is no longer considered a "fruit" and as such it is no longer appropriate to recite the beracha of האדמה. Alternatively, once Chazal enacted a unique beracha for a food one may no longer recite the more general beracha and one who does so is considered to be one who is deviating from the form of the beracha as enacted by Chazal. The other opinions disagree and contend even though the grain was transformed into flour it does not remove from it the status of being considered a "fruit." Since there is no definitive ruling about the matter Sdei Chemed concludes that one who recited האדמה on bread should not recite the beracha of המוציא. (חיי משה)

Stories to Share

"I Am Not a B'dieved Jew!"

ש"ע ס' קס"ז, י': "אם במקום ברכת המוציא בירך שהכל..."

Rav Dovid Baharan was known for his very careful adherence to every detail of the Shulchan Aruch. His profound yiras shamayim was a byword in Yerushalayim of old, where yiras shamayim was common even in the simple folk.

Once Rav Dovid was served a cup of wine but thought it was tea. He made a careful shehakol and took a sip of the tea. The moment he realized that he had erred and made a shehakol instead of hagafen, he began to cry bitter tears. One of those present wished to encourage him not to take this too strongly. "But don't we find in siman 167:10, that a shehakol discharges even bread?"

"I am not a b'dieved Jew!" replied Rav Dovid.

Once there was a gathering of Torah scholars discussing the complex halachos of berachos. When one question was troubling the group for a while, one person piped up and said, "What the problem? After all, one can discharge his obligation b'dieved by saying shehakol."

This very wrong approach did not find favor in the eyes of the Chofetz Chaim. He was obviously unhappy at having to rebuke the one who suggested it. "Someone who goes through life with this attitude will be placed in gan eden with Binyamin the shepherd. He used to say, בריך רחמנא מרה דהאי פיתא in lieu of the full grace after meals, and he too discharged his obligation b'dieved!"

דרך שיחה, ח"י, ע' קנ"ג