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

Overview

Siman 168 Seif 11:

There is an opinion that maintains that if crumbs are placed in water and the water turns white from the crumbs, they have lost their appearance of bread and one would only recite מזונות and על המחיה.

- Shulchan Aruch refers to where the pieces do not contain the volume of an olive because if they did the appearance of bread would be unnecessary. (M.B. 61)
- In the previous seif the crumbs did not lose their appearance of bread, they were merely too small to discern their appearance of bread as opposed to this seif where the bread soaked in water until the water turns white which indicates that it has lost its appearance of bread. (M.B. 63)

Siman 168 Seif 12:

There is an opinion that maintains that if bread was soaked in (red) wine one should only recite מזונות and על המחיה. It would seem that this opinion applies only when the crumbs or pieces are smaller than an olive's volume.

- This ruling applies when the wine is red and once the bread turns red it has lost its appearance. (M.B. 64)
- The main point is that one does not recite המוציא. Regarding the beracha on the wine: if one's intent was to eat the bread and the wine makes the bread taste better one only recites a beracha on the bread. If one has intent for both he should first recite a beracha on the wine and then recite a beracha on the soaked bread. If his primary intent is on the wine and the bread is to make drinking the wine easier he only recites a beracha on the wine. (M.B. 65)
- When dipping cake into coffee and one's intent is for them both he should first recite the beracha on some coffee and it is preferred if he first recites a beracha on some of the cake without soaking it and then recite a beracha on some sugar that will cover the coffee as well. (M.B. 65)

Halacha Highlight

Bread soaked in wine

Shulchan Aruch Siman 168 Seif 12
שפת השרוי ביין (אדם)
Bread soaked in (red) wine

Shulchan Aruch (סע' י"ב) cites an opinion that the correct beracha for bread that is soaked in wine is מזונות and על המחיה afterwards. He then suggests that this ruling is limited to pieces of bread that are smaller than an olive's volume. Rema adds the word "red" to this halacha indicating that it applies only when one soaks bread in red wine. Mishnah Berurah (ס"ק ס"ד) explains that it is only when the bread turns red that it loses its appearance of bread but if one were to soak bread in white wine its beracha would change only if the bread changes the color of the wine as mentioned in seif 11. Teshuvas Ohr L'Tzion (ח"ב פי"ב תשובה ג') rules that if one soaks bread in any red liquid the halacha would be the same that one would recite מזונות and על המחיה on the bread. However, if one were to soak bread in coffee or hot chocolate the beracha would not automatically change since we are only taught that red automatically causes the bread to lose its appearance.

Biur Halacha (ד"ה ביין אדם) writes that the source for Rema's addition was the Mordechai cited by Bais Yosef (ד"ה וכתב עוד) who uses the word וסמוק— and will turn red - in his explanation of this halacha. Biur Halacha finds this to be difficult to understand. Why should the fact that the bread has turned red cause it to lose its appearance of bread when it is fully intact? He then notes that Shelah (שער האותיות עמק ברכה ברכת הנהנין כלל ב אות ז') has the word ונמוק—and it will dissolve - rather than וסמוק. According to this version the halacha is simple. Once the bread has soaked in a liquid long enough that it dissolved it loses its appearance as bread and the beracha becomes מזונות. According to this explanation, there is no difference between red and white wine. Ultimately, however, Biur Halacha remains uncertain about what should be done l'ma'aseh.

Stories to Share

A Homemade Solution

מ"ב, ס' קס"ח, ס"ק ס"ה: "נכון שיברך תחלה על קצת יין..."

Today's amud discusses a case where one should make a blessing on wine. But what constitutes wine? One man heard that some are very stringent about grape juice that is pasteurized. He came up with what he thought was a simple solution. All he had to do was to throw enough grapes in his blender, leave them for a short time to settle and he would have freshly squeezed grape juice. He figured that, in this manner, he would fulfill Rava's statement in Bava Basra 97: "A person can squeeze a cluster of grapes and say kiddush on it..."

But when he distributed his homemade grape juice—which was quite thick, almost gelatinous—to his guests during one Friday night kiddush, one guest asked him if he was certain that using such solid juice was really acceptable. "I have never seen anyone use this kind of juice. Are you sure it is not problematic for some reason?"

Although the host assured him that it must be acceptable, in his heart he wondered about this. He knew that halachah is complex, and that the smallest change can sometimes change something from acceptable to invalid.

Rav Yosef Shalom Eliyashiv, zt"l, ruled that it was indeed a problem. "One who makes grape juice in his blender may not use it as is for kiddush. He must filter out the juice from the solid remains of the grapes. Until he does so, he may not make borei pri hagefen on the substance."

וזאת הברכה, ע' 116