The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Tues, June 14 2022 ■ ט"ו סיון, תשפ"ב
סימן קע"ז סעיף ד'-ז'

Overview

Siman 177 Seif 4:

Even though the fruit was not in front of him when he recited the beracha on the bread since they are intended to be eaten with bread they do not require a beracha altogether.

- Even if one did not have the food in mind he is covered since his intent is to eat whatever will be served. (M.B. 18)
- A beracha is not required for the fruit that is eaten with bread and that which is not eaten with bread was discussed in the previous seifim. (M.B. 19)

Siman 177 Seif 5:

If after one recited the beracha on bread one received a food gift from a friend's house that does not support him and he did not expect that gift, even if the foods are ones that are normally eaten with bread it is necessary to recite a beracha on them since it is similar to one who changes his mind. (I have not seen people careful with this halacha and it is possible that the reason is that regular people have in mind whatever will be served during the meal. See below siman 206.)

- Since the food is coming from another person's house he clearly did not have it in mind and it is not exempted by the beracha that was recited on the bread. (M.B. 20)
- If one received fruit it is not exempted even by the beracha of hamotzi even if one had the fruit in mind unless it is eaten with bread. (M.B. 21)
- If one eats fruit with bread it does not require a beracha even if one did not have the fruit in mind when he recited hamotzi. If it is eaten without bread a beracha is required even if the fruit is cooked since it is a dessert. If one wants to eat the fruit sometimes with bread and other times without bread there are dissenting opinions. As such one should eat some fruit without bread after first reciting the beracha and then one may eat the fruit with or without bread. This applies when something else is the main course eaten with bread but if fruit is the main course once one begins to eat the fruit with bread another beracha is not required even if it is not eaten with bread. (Summary of the laws of eating bread during a meal)

Halacha Highlight

Receiving food from a neighbor during a meal

Shulchan Aruch Siman 177 Seif 5

שלחו לו מבית אחרים

They sent to him from another's house

Shulchan Aruch (סע' ה') discusses whether hamotzi covers food that one receives from a neighbor. In other words, if one recited hamotzi and began eating his meal and then a neighbor sends over some food, a beracha is recited on that food. Even if the food is in the category of food that one normally eats as part of a meal he must recite a new beracha. The reason is that since the food is coming from someone else's home, it is clear that he did not have this food in mind when he recited the beracha of hamotzi and as a result the food requires a new beracha (מ"ב סק"כ). Rema reports that he has not observed people who are careful to recite a beracha on food received as a gift and justifies the practice with the assumption that when people recite hamotzi they have in mind any food that they may be served over the course of the meal.

Shulchan Aruch HaRav (סע' ה') in the name of Levush explains that in Rema's time it was common for neighbors to send one another gifts of food in the middle of the meal and since this was a common and frequent occurrence people had in mind that they may receive food in the middle of the meal. Accordingly, Aruch HaShulchan (סע' ט') writes that Rema's justification is limited to those places where it is common for neighbors or relatives to send one another food gifts in the middle of the meal. In those places where this is not a common occurrence and one receives a gift of food in the middle of the meal it is considered as though he changed his mind (נמלך) and he must recite a beracha before eating that food since it is assumed that he did not have that food in mind when he recited hamotzi in the first place. Kaf HaChaim (סע' קע"ד אות כ"ד) rules that if one has the same food that he received as a gift on the table it is unnecessary to recite another beracha on that food (חיי משה).

Stories to Share

A Brocha on Simanim

ש"ע, ס' קע"ז, ד': "אע"פ שלא היו פירות לפניו..."

Today's amud continues discussing the halachos of one who eats fruit during his meal.

There are at least a couple of times a year when fruit is brought to the table in the middle of the meal. The most famous one is Rosh Hashanah. Another common time when fruit is often eaten during the meal is on Tu B'shvat.

One man wondered whether he should make a blessing when eating the simanim on Rosh Hashanah during the meal.

When this question reached Rav Nissim Karelitz, zt"l, he ruled that this is a problem. "It is not at all clear that the simanim should be considered something which is eaten due to the meal. Although the custom is to eat them then, one can say that this is no different than eating marror at the seder. Just like then there is a doubt and we have in mind while eating the karpas to discharge any possible need for a berachah, here too there is a doubt whether one needs to make a blessing. Therefore one should take something on which we say borei pri ha'adamah which has no relevance to the meal to discharge any possible obligation."

חוט שני, ע' קס"ח