The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ר"ב סעיף ג'-ד'

Overview

Siman 202 Seif 3:

Regarding fruit seeds, if they are sweet one recites בורא פרי העץ but if they are bitter one does not recite any beracha. If the taste could be improved by cooking them over a fire the beracha is שהכל.

- The reason to recite העץ is that they are part of the fruit but many authorities disagree and contend that the correct beracha on seeds is האדמה. (M.B. 23)
- Bitter means that one could not eat them even with difficulty. (M.B. 24)
- Although Shulchan Aruch's ruling regarding seeds seems inconsistent with his previous position l'halacha this ruling should be followed. (M.B. 25)

Siman 202 Seif 4:

Regarding olive oil, if one drank it as is one does not recite any beracha since it is harmful. If one ate it with bread no beracha is recited since the bread is the primary food and one recites the beracha on the primary food which thereby exempts the subordinate food. If one drank it with מי סלק"א (called אניגרון) so that not only is it not harmful but it is beneficial for the throat, if one's throat was hurting the oil is considered the primary ingredient and one recites בורא פרי העץ but if one did not have medicinal effects in mind but rather intended to eat it, the אניגרון is the primary ingredient and the beracha is recited on the אניגרון (שהכל).

- Even if there is a large quantity of oil it remains subordinate to the bread. This applies when one eats the oil to enhance the bread but if one's throat hurts and wants to drink some oil and has it with bread so that it won't be harmful, the oil is considered primary and the bread is secondary and one does not even have to wash or recite hamotzi. Some authorities disagree and contend that even in this case the bread is primary. (M.B. 29)
- The oil softens and heals the throat and thus it is primary even if there is a greater quantity of אניגרון because it is not the quantity that determines the halacha but what is one's primary intent. (M.B. 31)
- One recites שלש מעין if he consumed the minimum quantity to require a beracha acharona. (M.B. 32)
- There is a disagreement whether the אניגרון must be a greater quantity than the oil. (M.B. 33)
- Magen Avrohom wonders why one does not say a האדמה and Gra answers that it is because it was prepared as a drink rather than to be eaten as a food. (M.B. 34)

Halacha Highlight

The correct beracha when eating seeds

Shulchan Aruch Siman 202 Seif 3

גרעיני הפרות

The seeds of fruit

Shulchan Aruch (סע' ג') discusses the correct beracha to recite when eating the seeds of a fruit. There is a disagreement between Rashba and Rosh how to categorize seeds. According to Rosh, if one's palate enjoys the taste of the seeds, one recites on them the same beracha one would recite on the fruit itself. In his opinion the seeds are considered a part of the fruit. Rashba disagrees and contends that one recites האדמה when eating the seeds of a fruit since from his perspective the seeds are not part of the fruit. Shulchan Aruch follows Rosh's opinion and rules that if the seeds are sweet one recites בורא פרי העץ. Mishnah Berurah (ס"ק כ"ג) notes that many later authorities disagree with this ruling and subscribe to Rashba's position that the correct beracha is בורא פרי האדמה. Kaf HaChaim (אות ל"ז) cites other authorities who maintain that the correct beracha when eating seeds is שהכל.

Teshuvas Keren L'Dovid (סי' נ"ב) writes that the question of what beracha to make on pumpkin seeds seems to be subject to the above mentioned dispute between Rosh and Rashba. He then concludes that since the seeds are edible without drying them and are not bitter one should follow Shulchan Aruch's ruling and recite בורא פרי האדמה. Sefer Badei HaShulchan (סי' מ"ט ס"ק י"ח) suggests that Shulchan Aruch's ruling applies to seeds that are commonly eaten as one eats the fruit and that is why he considers them comparable to the fruit itself. However, seeds of a fruit that are eaten separate from the fruit, e.g. pumpkin seeds, are not considered the same as the fruit and the beracha is שהכל. Aruch HaShulchan wrote along these same lines that one who eats the seeds of apples or pears should recite either האדמה or שהכל since they are not eaten together with the fruit (חיי משה סע' ג').