The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Fri, August 26 2022 ■ כ"ט אב, תשפ"ב
סימן ר"ב סעיף ז'-ח'

Overview

Siman 202 Seif 9:

סופי ענבים which will never ripen and on נובלות which are dates that ripened but were burned by the heat and dried up, the correct *beracha* is שהכל.

- These are grapes found on the vine during the winter which will never ripen and are used to make vinegar. (M.B. 48)
- The heat caused the dates to ripen and dry up so that they have ruined. Other commentators explain that נובלות are dates that do not ripen on the tree and do not become edible; rather they are picked and ripened with dirt. (M.B. 49)
- These are different than the unripened grapes, since those grapes are just not yet ripened as opposed the fruit discussed here that is damaged and will only be used for making vinegar, so they are no different than the liquid that is extracted from fruit. (M.B. 50)

Siman 202 Seif 10:

Fruit that was soaked or cooked in water, even if the taste of the fruit was infused into the water the *beracha* remains שהכל. Rosh wrote that it is possible that if the taste of the fruit entered the water one should recite בורא פרי העץ.

- What came out of the fruit is mere moisture rather than the actual fruit. This case is different than cooked vegetables since cooking is the common way to eat vegetables as opposed to fruit which is not commonly eaten in this manner. However, for fruit for which it is common to eat after it is cooked or pickled the *beracha* is בורא פרי העץ. This applies when the tree was planted with the intent to eat the fruit cooked or pickled but fruit that is commonly eaten fresh but there are some people who dehydrate it and then cook it one would only recite שהכל on the liquid even if people cook it once it is dry since the tree was not planted with that intent. (M.B. 52)
- We do not say that only a weak taste or moisture is what was transferred because more taste of the fruit goes into the water when the fruit is cooked than if one squeezes a fresh fruit. Poskim ruled that l'chatchila one should recite שהכל but b'dieved if one recites העץ he fulfilled his obligation. (M.B. 53)

Halacha Highlight

The *beracha* on coffee

Shulchan Aruch Siman 202 Seif 10
פרות ששראן או בשלן במים
Fruit that one cooked or soaked in water

Shulchan Aruch (סעי' י) discusses which *beracha* is recited on the liquid in which one soaks or cooks fruit. Sefer Piskei Teshuvos (אות כ"ה) presents five conditions which must be present in order to recite on that liquid the same *beracha* that would be recited on the fruit.

Condition 1: The fruit must be eaten a majority of the time after it is cooked or soaked.

Condition 2: When one cooks or soaks the fruit, it must be with the intent to eat the fruit as well as drink the liquid. If the cooking or soaking is done with the intent to only eat the fruit or if it is done only to drink the liquid the *beracha* on the liquid is שהכל.

Condition 3: The fruit must cook in the water without other ingredients, but if there are other ingredients in the water upon which one would recite שהכל the *beracha* on the liquid is also a שהכל. Small amounts of spices added in order to improve the taste of the fruit are not considered to be other ingredients and it is considered as though the fruit was cooked by itself.

Condition 4: One must cook a quantity of fruit that in a small amount of time the water becomes infused with a strong taste of the fruit.

Condition 5: The *beracha* on this liquid is בורא פרי העץ only if it is common for one to consume this liquid when one is eating the meal or at least dessert but if the liquid is prepared as a beverage to quench one's thirst or for the taste of the liquid the *beracha* is שהכל.

In accordance with some of these conditions (#2 and #5) *Poskim* justify the practice to recite שהכל when drinking coffee even though there were many earlier *Poskim* who maintained that the correct *beracha* on coffee should be האדמה (פסקי תשובות אות כ"ח).