The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ר"ב סעיף י"א

Overview

Siman 202 Seif 11:

One who drinks the water in which one soaked raisins or figs or the water in which they were cooked recites שהכל and fulfills his obligation even according to Rosh, but regarding the beracha acharona it is unclear whether one recites בורא נפשות or מעין שלש in accordance with Rosh's position. Therefore, one who is G-d fearing should only drink these beverages in a meal or eat a fruit from the seven species and drink water so that he will have to recite מעין שלש and בורא נפשות. If one separated the liquid from the raisins it is considered wine and one recites בורא פרי הגפן and מעין שלש. This assumes that the raisins retained some liquid so that if one crushed them the "honey" would emerge but if one presses them and no liquid "honey" comes out this halacha does not apply.

- If one eats the fruit by itself and drinks the liquid by itself it is logical that all opinions would agree that one need not recite a beracha (rishona or acharona) on the liquid since it is subordinate to the fruit. (M.B. 54)
- Shulchan Aruch refers to the previous seif and rules that we follow the first opinion that one should recite שהכל since that will satisfy even Rosh's opinion since one who recites שהכל on any food satisfies his obligation. When it comes to the fruit of the seven species, for example, raisins or figs for which one recites מעין שלש, it is uncertain what one should do. If the liquid is considered the same as the fruit one would recite מעין שלש, but if the liquid is not considered the same as the fruit one would only recite בורא נפשות and regarding this matter one beracha does not fulfill the obligation to recite the other. (M.B. 55)
- According to Magen Avrohom, it is not essential to separate the liquid from the raisins to be considered wine; rather any time one soaked the raisins with the intent to drink the liquid it is considered wine, even if the raisins remain in the liquid. Magen Giborim asserts that it is considered wine only if one separated the raisins from the liquid, but this applies only if the raisins did not yet soak for three days. (M.B. 57)
- If before soaking them one would be able to extract liquid then the liquid that results from soaking them is full-fledged wine. (M.B. 59)
- In other words one recites שהכל according to all opinions. (M.B. 60)

Halacha Highlight

Raisin wine

Shulchan Aruch Siman 202 Seif 11

הוה ליה יין ומברך עליו בורא פרי הגפן

It becomes wine and one recites בורא פרי הגפן

Shulchan Aruch writes that one who soaks or cooks raisins should recite שהכל on that liquid even according to Rosh. Mishnah Berurah (ס"ק נ"ה) explains that although in the previous seif Shulchan Aruch cited Rosh's suggestion that the liquid in which fruit was cooked or soaked may require a בורא פרי העץ, l'halacha one should recite שהכל since even according to Rosh the recitation of שהכל satisfies one's obligation. Shulchan Aruch then mentions that if one separates the raisins from the liquid the liquid is considered wine and the correct beracha is בורא פרי הגפן. In other words, the discussion whether one should recite שהכל or העץ is limited to where the raisins remain in the liquid since it may be similar to soup, but once one removes the raisins the liquid is certainly wine and requires בורא פרי הגפן (מ"ב ס"ק נ"ז).

Poskim debate how long raisins must soak in water in order for the water to become wine. Taz and Magen Avrohom in the name of Ralbach assert that the raisins must soak for three days before the water becomes wine. Chochmas Adam disagrees and contends that it is sufficient for the raisins to soak for 24 hours for the water to become wine. He cites proof from Shulchan Aruch's ruling in Yoreh Deah (סי' ק"ה סע' א') that the amount of time for a food to soak and transfer taste is 24 hours. One could infer from Mishnah Berurah that he also maintains that it is unnecessary for the raisins to soak for three days for the liquid to be considered wine. Mishnah Berurah (ס"ק נ"ז) cites Magen Giborim who writes that if one did not soak the raisins for three days he does not recite בורא פרי הגפן unless he separates the liquid from the raisins. This implies that if one does separate the raisins from the liquid one would recite בורא פרי הגפן even though the raisins did not soak for three days (חיי משה).