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

Overview

Siman 202 Seif 12:

Fruit that is eaten raw as well as cooked, for example, apples and pears, whether they are eaten raw or whether they are eaten cooked one recites בורא פרי העץ. If it is not common to eat a fruit raw and it is only eaten cooked, when eating it raw one recites שהכל and when eating it cooked one recites בורא פרי העץ.

- There are some sour apples that are inedible for most people raw; therefore, one who eats those apples raw recites a שהכל. (M.B. 62)
- In other words, most people eat them cooked rather than raw. (M.B. 63)
- Since most people eat that fruit cooked it is not considered the primary fruit of that tree until it is cooked. Some Poskim maintain that this is true even if the fruit can be eaten raw, but as long as most people eat it cooked the beracha when it eating it raw is שהכל. (M.B. 64)
- The same is true when it is the opposite. If most people eat a fruit raw, for example, nuts, one only recites העץ when eating it raw and when eating it cooked one recites שהכל. (M.B. 65)

Siman 202 Seif 13:

When one eats a fully developed nut fried in honey called נואינד"ו (Which we call נויא"ט) **one recites בורא פרי העץ.**

- Even though nuts are generally eaten raw, when one fries it in honey it becomes improved and it is considered something eaten raw and cooked. Furthermore, we do not consider the honey to be the primary ingredient so that one would recite שהכל since the purpose of the honey is to enhance the taste of the nut. The same principle applies to other fruits that are eaten raw rather than cooked in water, but improve when fried in honey. (M.B. 67)
- Later authorities write that the same halacha applies when the nut is crushed before it is fried but the nut cannot be crushed to the point that one no longer recognizes the nut because if it was the beracha would be שהכל. (M.B. 68)

Siman 202 Seif 14:

When eating a soft nut cooked in honey which is called נוס מושקאד"ה one recites שהכל. And this refers to one eating nuts that are still green that are cooked in honey and the beracha one recites is שהכל.

- In other words the nut did not fully ripen and the shell did not yet harden. (M.B. 69)
- Even though the honey makes the nut edible, since the nut did not fully ripen and is eaten with its shell the beracha is שהכל. If one did this with a fully ripened nut that is not edible unless it is cooked in honey one would recite the appropriate beracha when prepared in that manner. (M.B. 71)
- Rather than the word וכן it should say והן. (M.B. 72)

Halacha Highlight

Lemons and esrogim

Shulchan Aruch Siman 202 Seif 12

ואם אין דרך לאכלם חיים אלא מבושלים וכו'

If it is uncommon to eat them raw; rather they are eaten cooked etc.

Shulchan Aruch (סע' י"ב) discusses fruit that is eaten only after it is cooked. Regarding such fruit, if one eats it raw he recites only a שהכל but when he eats it after it was cooked he recites העץ. The reason is that since most people eat this fruit only after it is cooked, it is not considered the primary fruit of the tree until it is cooked. Elya Rabba and Chaye Adam assert that this halacha is true even if the fruit is actually edible raw, but it is just more common for people to eat the fruit after it is cooked (מ"ב ס"ק ס"ד).

Pri Megadim writes that one should recite העץ when eating lemons that could be eaten with difficulty. Kaf HaChaim (סי' ר"ד אות כ"ד) cites authorities who disagree whether one should recite העץ or שהכל and his conclusion is that if the lemons are very sour one should not recite any beracha since they are inedible but if they are edible with difficulty one should recite שהכל. Sefer Badei HaShulchan (סי' ס"ב סק"ט) writes that since lemons are primarily used for their juice one should recite שהכל. It further appears that since nowadays people do not actually eat lemon and it is used as a spice to enhance the taste of other foods, it is no worse than fruit that is normally eaten cooked and one who eats it raw should recite שהכל (חיי משה).

Taz (סי' ר"ה סק"ג) writes that one should recite העץ when eating a confection that it made from esrog peel fried in honey. Sefer Da'as Torah and Kaf HaChaim also write that one who eats confection made from esrog peel should recite העץ since the peel is the primary fruit of the tree. Ben Ish Chai, however, writes that it is not clear which beracha should be recited on confection made from esrog peel and consequently writes that one should recite שהכל (חיי משה).