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

Overview

Siman 202 Seif 15:

One recites שהכל on sugar as does one who sucks sweet canes.

- Sugar is no different than date honey that is considered mere moisture extracted from the date rather than the date itself, and for that reason the beracha is שהכל and certainly since it changes when it is cooked. (M.B. 74)
- The reed itself is wood and thus inedible and for that reason it is no different than had one squeezed moisture out of a tree and drank it. (M.B. 76)
- There is actually a debate regarding the correct beracha, and b'dieved if one recited העץ or האדמה he fulfilled his obligation. Regarding our sugar that is made from beets, l'chatchila one should recite שהכל but if one recited האדמה he fulfilled his obligation. (M.B. 76)

Siman 202 Seif 16:

On dry pepper or ginger or clove-gilly flower (called נעגליך) **and any other similar food eaten as part of a mixture one does not recite any beracha.**

- One does not recite any beracha since one does not derive benefit from them when they are dry but if one mixed them with sugar the beracha is האדמה. (M.B. 79)

Siman 202 Seif 17:

One recites בורא פרי העץ on nutmeg and on cinnamon (called צימרינד) one recites בורא פרי האדמה.

- It is a fruit and it is eaten dry. One who is experiencing diarrhea and adds nutmeg to his beer for its medicinal effect recites בורא פרי העץ but if he is also thirsty and would drink the beer anyways he recites שהכל. (M.B. 80)
- It grows from the ground like reeds and is eaten dry. (M.B. 81)

Siman 202 Seif 18:

When eating pepper and ginger that are moist one recites בורא פרי האדמה. Any fruit that one knows is the primary fruit of that tree one recites בורא פרי העץ and if it is not the primary fruit one recites בורא פרי האדמה. If one is uncertain whether it is the primary fruit or not one should recite האדמה and if one doesn't know what a food is he should recite שהכל.

- Ginger is the root of the tree and grows underground. Regarding peppers, although they grow on a tree since people do not plant the tree to eat the pepper by itself; rather it is ground up and added to food as a spice one would seemingly recite שהכל but since a small quantity is eaten moist the correct beracha is בורא פרי האדמה. (M.B. 82)
- This refers to one who studied but remains uncertain but someone who never the learned the halacha should not eat the food without first asking a Torah scholar what beracha should be recited. (M.B. 84)

Halacha Highlight

The beracha on sugar and chewing gum

Shulchan Aruch Siman 202 Seif 15

וכן המוצץ קנים מתוקות

And the same is true regarding one who sucks sweet canes

Shulchan Aruch (סע' ט"ו) rules that when eating sugar one should recite שהכל. Mishnah Berurah explains that Shulchan Aruch is referring to sugar that is derived from the sugar cane. The reason one recites שהכל is that the cane is tasteless wood, and the sugar that is extracted is considered mere moisture rather than fruit of the cane (מ"ב ס"ק ע"ד). Mishnah Berurah (ס"ק ע"ו) then notes that although Shulchan Aruch takes it for granted that one recites שהכל when eating sugar, the matter is actually subject to dispute. Since the matter is subject to debate, the correct approach is to recite שהכל, but b'dieved if one recited העץ or האדמה he fulfilled his obligation. Similarly, when it comes to sugar that is manufactured from sugar beet l'chatchila one should recite שהכל, being that the correct beracha is subject to debate but b'dieved if one recited האדמה he fulfilled his obligation.

Shulchan Aruch also writes that one who sucks the sweetness out of the sugar cane must recite שהכל. Chaye Adam (כלל מ"ט סע' ד') contends that the same halacha applies to one who sucks the taste out of any item even if one does not actually eat the item. This is different than one who eats and spits out food who does not recite a beracha (סי' ר"י סע' ב'). The difference is that in that case one's intent is to merely taste the food to determine if it requires more spices and none of it is swallowed. In our case the person intends to derive benefit from the taste of the sugar cane that he is sucking and the intent is to swallow that sweet taste. This is the source of the requirement to recite a beracha when one chews gum even though he will not swallow any of the gum (פסקי תשובות אות ל"ד).