The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Wed, August 31 2022 ■ ד' אלול, תשפ"ב
סימן ר"ג סעיף ג'-ח'

Overview

Siman 203 Seif 3:

One recites בורא פרי האדמה when eating מאוז"ש [bananas].

Siman 203 Seif 4:

On fruit that grows on infertile trees one recites שהכל.

- The reason these fruit are different from berries mentioned in seif 2 is that the berries will become edible if one allows them to ripen on the bush but the fruit mentioned in this seif are inferior which are not edible raw, therefore, they are not considered a fruit even if they are cooked and for that reason the correct beracha is שהכל. (M.B. 5)

Siman 203 Seif 5:

If one eats myrtle berries the beracha is שהכל even if they ripened and became edible fruit.

- Shulchan Aruch refers to the berries that commonly grow on the myrtle bush. (M.B. 6)
- The berries are not important. (M.B. 7)

Siman 203 Seif 6:

If one made a confection out of ginger when it was moist the beracha is בורא פרי האדמה. It seems that the same halacha is true if one made the confection when the ginger was dry since the process makes it edible so that the ginger is the primary ingredient and thus one recites בורא פרי האדמה.

- This teaches that making a confection out of something with honey does not change the beracha of the food from what one would recite if he was eating it raw. (M.B. 8)
- Even though one does not recite a beracha when one eats raw ginger once it was made edible by making into a confection one recites the appropriate beracha. (M.B. 9)
- Similarly, if one roasts ginger and eats it for medicinal reasons, since it is edible one recites האדמה. (M.B. 10)
- Fruits and vegetables that are not eaten raw that were cooked by gentiles are prohibited due to the prohibition of bishul akum. (M.B. 11)

Siman 203 Seif 7:

When one grinds spices and mixes them with sugar the spices remain the primary ingredient and one recites the beracha on the mixture that one would recite on the food.

- Even if they are ground so small that one cannot recognize what they were the beracha does not change since it is common for spices to be ground in this manner. (M.B. 12)

Siman 203 Seif 8:

The beracha on raddish is בורא פרי האדמה.

- Even though it would harden into wood if it were left in the ground the beracha is האדמה since it is planted to be eaten when soft. There is a disagreement whether one recites שהכל or האדמה on our radishes that are bitter. (M.B. 14)

Halacha Highlight

Peanut butter

Shulchan Aruch Siman 203 Seif 7
בשמים שחוקים ומערבים עם סקר
Spices that were ground and mixed with sugar

Shulchan Aruch (סע' ז') discusses the beracha that one should recite on ground up spices. He rules that one should recite the correct beracha on spices (העץ or האדמה) if they are ground and mixed with sugar. Even if there is a greater quantity of sugar than spice, the spice remains the primary ingredient and will dictate the beracha to be recited rather than the sugar. Mishnah Berurah (ס"ק י"ב) emphasizes that even if the spice is ground very fine so that one can no longer recognize the spice, it does not lose its original beracha. This is in contrast to what is taught elsewhere (סי' ר"ד ס"ק נ"ב) that once a food is ground to the point that one no longer recognizes the food it loses its standard beracha. The reason is that it is common for spices to be ground so fine that one can no longer recognize what it is. Since this is the common way to eat spices it retains its regular beracha.

Poskim discuss the correct beracha to be recited on peanut butter. Often times peanut butter is manufactured by grinding peanuts together so fine that the pieces become a single mass called peanut butter. Should one recite האדמה since peanuts grow from the ground, or should one recite שהכל since the peanuts are ground so fine that one can no longer recognize the peanuts? Rav Shlomo Zalman Auerbach (ותן ברכה קונטרס התשובות לסי' ר"ב) ruled that one should recite שהכל. It is specifically with regards to spices that one recites their regular beracha when ground so fine since they are not pleasant to eat unless they are ground. Peanuts, on the other hand, are tasty even when eaten whole. Therefore, when they are ground to the point that one can no longer recognize them it loses its standard beracha and one recites שהכל.