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

Overview

Siman 204 Seif 1:

On foods that do not grow from the ground, for example, meat from domesticated animals; undomesticated animals; fowl; fish; eggs; milk; cheese; or moldy bread; a cooked dish whose appearance has changed and spoiled; novlos, which are dates that ripened and were burned by the heat and dried; grasshoppers; salt; brine; soup; truffles or mushrooms or sprouts which is the soft growth of the tree each year called פלמיטו; **grapevine shoots; sweet almonds eaten with their shells when they are still soft; chaziz, which is fodder; raw squash; barley flour; date beer; barley beer; barley water that one cooks for people who are ill; wild herbs that are not planted; sheves, called אניט"ו** (called anise)**; caraway and coriander** (which are used to add flavor rather than to eat) **and on vinegar that was diluted with water so that one can drink it, one recites שהכל.**

- The bread spoiled only slightly, because if it spoiled altogether one would not recite any beracha. (M.B. 1)
- The heat of the sun ripened and dried out the dates. (M.B. 3)
- Govai is a variety of kosher grasshopper. (M.B. 4)
- One has pleasure when the salt is in one's mouth. (M.B. 5)
- Shulchan Aruch refers to meat soup. (M.B. 6)
- Truffles grow on the ground, and mushrooms grow on trees. (M.B. 7)
- Shulchan Aruch refers to spouts of the palm tree that are soft and edible. (M.B. 8)
- Even though the shoots grow from the ground, since the tree is not planted for the shoots one recites שהכל. Taz writes with regards to קטניון רטבין that one plants to eat raw, one recites האדמה even on the pods, but the ones that grow in the fields are left to dry and are eaten cooked one recites שהכל if eaten raw. Other authorities disagree and maintain that one always recites האדמה and this is the common custom, but there is a disagreement concerning the beracha recited on the pod when it is eaten by itself. The preferred approach is to eat them with the beans and recite the beracha on the beans but if one is only eating the pods one should recite שהכל. (M.B. 9)
- Regarding sweet almonds that are small and one benefits from the shell rather than from the almond, since the tree is not planted with the intent to eat the shell one only recites שהכל. (M.B. 12)
- Fodder is grain that has not grown 1/3 of its growth but is still edible. Since it is not yet complete it descends a level from האדמה to שהכל. (M.B. 13)
- It is better cooked than raw and for that reason one recites שהכל when one eats it raw. (M.B. 14)
- The same is true regarding flour from any of the grains. (M.B. 15)
- Since the beverage is clear and intended for consumption it is not considered a dish made from cooked grains that would mandate the recitation of מזונות. (M.B. 16)
- Even if they are as tasty as other herbs one recites שהכל since they are not considered so much to be a fruit, but on lettuce that is planted one recites האדמה. (M.B. 18)
- This is true only regarding herbs that are not important in and of themselves, but fruit that is edible by itself one recites האדמה even if it grown in the forest. (M.B. 19)
- If one cooked anise one recites האדמה on the liquid, since anise is meant to add flavor to the food with which it is cooked. (M.B. 22)

Halacha Highlight

Plants that are not nourished from the ground

Shulchan Aruch Siman 204 Seif 1

על דבר שאין גדולו מן הארץ

On foods that do not grow from the ground

Shulchan Aruch writes that one recites the beracha of שהכל on foods that do not grow from the ground. Chaye Adam (כלל נ"א סע' י"ז) discusses what beracha should be recited on foods that grow in a pot that does not have a hole in the bottom, so that the plant is not nourished from the ground at all. He proves from the Yerushalmi (סוף פ"ז דכלאים) that plants that grow in a pot that does not have a hole in the bottom are considered halachically as though they did not grow from the ground. Thus, when eating bread that was made from wheat grown in such a pot, one would not recite המוציא לחם מן הארץ since the grain was not grown in the ground. Rather one should recite בורא מיני מזונות and birkas hamazon afterwards. Similar on vegetables grown in this manner one would not recite בורא פרי האדמה since they did not grow from the ground. Regarding fruit trees, he maintains that one may recite בורא פרי העץ since even a tree that grows in a non-perforated pot is considered a tree. The authorities that followed disagree with his conclusion and assert that since plants that grow in such a manner are almost indistinguishable from plants that grow from the ground one should recite the regular beracha for each food (פסקי תשובות אות ב').

Regarding plants that are grown in water rather than in dirt (hydroponics) Teshuvas Shevet HaLevi (ח"א סי' ר"ה הערות לסי' ר"ד) writes that one should not compare these plants to mushrooms and truffles that are also not nourished from the ground. The difference between them is that mushrooms are nourished from the air, whereas a vegetable that is grown in water remains in the category of vegetables that are, generally, nourished from the ground. Teshuvas Ohr L'Tzion (ח"ב פי"ד תשובה י"ג). explains that although the plant may be grown in water, the seed that is used to grow such plants was taken from a plant that had been nourished from the ground and that is sufficient to recite בורא פרי האדמה.