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

Overview

Siman 204 Seif 6:

Temed, made by pouring water over grape seeds, shares the same halacha as wine sediment. This is true when it was pressed with a beam but if it was merely crushed by foot, even if one poured three measures of water and only found three measures of water or even less one recites בורא פרי הגפן since it is wine and the water was merely absorbed by the grapeskins and the wine is what was extracted. If one added figs to strengthen the taste of the wine, even if the grape peels constitute the majority of the mixture, the figs are still at full strength and one does not recite בורא פרי הגפן.

- After squeezing the wine from the grapes one adds water to the seeds to absorb the taste of the wine and this is called temed. (M.B. 34)
- After extracting the wine from the grapes and the peel remains, one adds figs or other fruit to strengthen the taste of the wine and to add redness to the beverage. (M.B. 37)
- The figs are at full strength since they have yet to be squeezed and although the grape peels constitute a majority they already lost most of their moisture. (M.B. 38)
- One recites שהכל since it is similar to fig beer. (M.B. 39)

Siman 204 Seif 7:

One who drinks water to satisfy his thirst recites שהכל and afterwards בורא נפשות, but if one is choking on raw meat and he drank some water to dislodge the meat, he does not recite a beracha before or afterwards.

- It does not have to be that one is actually thirsty; rather as long as one benefits from the water it is assumed that one is thirsty and a beracha is required. (M.B. 40)
- This is limited to water but if one drank another beverage or ate even bread one recites a beracha even though one's intent is to dislodge the food, since one's palate benefits from the beverage or drink. If one drinks water in the morning for a cure he does not recite a beracha but if he is also thirsty he must recite a beracha. (M.B. 42)

Halacha Highlight

Reciting a beracha on water and plain tea

Shulchan Aruch Siman 204 Seif 7
השותה מים לצמאו
One who drinks water to satisfy his thirst

Shulchan Aruch (סע' ז') discusses whether one is obligated to recite a beracha when drinking water or not. He writes that one who drinks water to satisfy his thirst must recite שהכל before he drinks and בורא נפשות after he drinks. Mishnah Berurah (סק"מ) asserts that Shulchan Aruch does not mean that one recites a beracha only when he drinks to satisfy his thirst. Rather, drinking to satisfy one's thirst is just an example of drinking in a manner that provides pleasure to one's palate, and any time one's palate benefits from drinking water one must recite a beracha. In contrast, if food is lodged in one's throat and one drinks water in order to dislodge that food one does not recite a beracha before or after that drinking. Mishnah Berurah (ס"ק מ"ב) explains that it is only when one drinks water to dislodge food that one does not recite a beracha but if one drinks another beverage he is obligated to recite a beracha even if he is drinking that beverage to dislodge food from his throat.

Da'as Torah wonders whether one is obligated to recite a beracha if one drinks water so that he will not become thirsty. He writes that it appears to him that one should not recite a beracha unless he is already thirsty. Similarly, if one drinks water in order to avoid becoming hungry, it seems that one does not recite a beracha before or after drinking. There is a dispute whether one recites a beracha when drinking hot tea that does not have sugar [and one does not enjoy the taste of plain tea] in order to warm one's body in the winter. According to Rav Aharon Leib Shteinmen, one does not recite a beracha if he is not drinking the tea to satisfy his thirst. Rav Nissim Karelitz disagrees and contends that drinking so that one's body will benefit is also a benefit that mandates that recitation of a beracha (שיעורי שלמי תודה הל' ברכות עמ' ט"ז ומובא דבריהם במ"ב מהדורת דרשו).