The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Mon, Sept 5 2022 ■ ט' אלול, תשפ"ב
סימן ר"ד סעיף י"א-י"ג

Overview

Siman 204 Seif 11:

When eating חבושים [quince], גינדא"ש [cherries], rose or other fruits and herbs that one makes into a confection with honey, the fruit and herbs are the primary ingredient and the honey is subordinate, even if the fruit or herbs were ground into very fine pieces. Therefore, when eating חבושים and גינדא"ש one recites בורא פרי העץ and when eating herbs בורא פרי האדמה, and on rose one also recites בורא פרי האדמה. When eating any confection that healthy people do not eat other than for its medicinal effects one recites שהכל.

- The honey only makes the confected food more edible. (M.B. 51)
- This is true only if the food remains recognizable but if loses its appearance altogether one recites שהכל. (M.B. 52)
- Even though it grows on a tree, since the seeds rather than leaves of the flowers are the primary fruit, one recites בורא פרי האדמה. (M.B. 53)
- Even though one benefits, this is not the primary benefit since healthy people do not eat it and it is only used as a medicine. (M.B. 54)
- Bedek HaBayis asserts that most Poskim disagree and many later authorities maintain that one must recite the standard beracha on the food since one benefits from it. (M.B. 55)

Siman 204 Seif 12:

Any time a mixture of food contains a primary ingredient and a subordinate ingredient one recites the beracha on the primary ingredient which exempts one from reciting a beracha on the subordinate ingredient. If a food is added as a binder, to generate a smell or to give color to a food it is subordinate but if it was added to give taste to the food it is considered the primary ingredient. Accordingly, if one added fat wheat to cooked honey so that the honey binds together to make a sweet food one does not recite מזונות since the honey is the primary ingredient. It would seem that the principle that if one added food to give taste it is considered the primary ingredient is limited to where that food has substance and is important but spices that one adds to a confection, even though it is added to provide taste one does not recite a beracha on it even though it gives taste since it is nullified since its quantity is so small. For this reason the custom is to recite the beracha on the confection rather than on the spices.

- The halachos of primary and subordinate foods are explained in siman 212. (M.B. 56)
- Magen Avrohom and other authorities agree that this halacha, i.e. that if a food is added for taste it is considered primary even though it is a minority of the mixture applies only with regard to the five grains. Regarding other foods the beracha is determined by the majority ingredient. (M.B. 57)

Siman 204 Seif 13:

Any time one is uncertain what beracha to recite on a food one should recite שהכל.

- If the food whose beracha is in question could be eaten as part of a meal that is preferred. (M.B. 60)

Halacha Highlight

Sugar and chocolate covered foods

Shulchan Aruch Siman 204 Seif 11
ושאר מיני פרות ועשבים שמרקחים בדבש
And other fruits and herbs that one confected with honey

Shulchan Aruch (סע' י"א) discusses quince and cherries that one confected with sugar. He rules that the fruit is considered the primary ingredient and the honey is subordinate to the fruit, and as such one recites בורא פרי העץ on the fruit. Mishnah Berurah (ס"ק נ"א) explains that the honey is subordinate since its purpose is to enhance the taste of the fruit. He then adds that the same halacha is true with regards to almonds that are sugar coated. Even if the almond is completely covered with sugar, the almond remains the primary ingredient and one recites העץ. Teshuvas Shevet HaLevi (ח"ז סי' כ"ז) notes that Mishnah Berurah's wording implies that one recites העץ even if the almond is completely covered with sugar. This is different than Rema's ruling (סי' ר"י"ב סע' א') that if one eats the subordinate food before the primary food one recites a beracha on the subordinate food. The reason it is different is that in this case the sugar coated almond is considered a single food rather than two different foods, one being primary and the other being subordinate.

Poskim note that this ruling has no bearing on the question of what beracha one should recite on chocolate covered nuts. The reason is that it is clear that one's primary intent is also on the chocolate, and one must recite שהכל on the chocolate. The uncertainty is whether one also recites a beracha on the food that is beneath the chocolate. Rav Moshe Feinstein (שו"ת אג"מ ח"ג סי' ל"א) writes that one should preferably recite בורא פרי העץ on another fruit before eating a chocolate covered almond, and have in mind that the beracha will count for the almond as well. Alternatively, one could recite שהכל on the chocolate and first suck the chocolate off the almond. When the nut is exposed one should take the nut out of his mouth and recite העץ on the nut (פסקי תשובות אות כ"א).