The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Thurs, Sept 8 2022 ■ י"ב אלול, תשפ"ב
סימן ר"ה סעיף בג'-סימן ר"ו סעיף א'

Overview

Siman 205 Seif 3:

If one squeezes a fruit the beracha of שהכל is recited on the liquid.

- More taste comes out of a vegetable when cooked than when it is squeezed, therefore, one recites שהכל even on fruit that one normally squeezes for its liquid. The same halacha is true if one cut the fruit into small pieces. (M.B. 14)

Siman 205 Seif 4:

If one cut it into small pieces the beracha does not change.

- This is true since one can still recognize the fruit. (M.B. 15)
- This applies for fruits and vegetables. (M.B. 16)
- When sesame is ground, the beracha changes from האדמה to שהכל since it is no longer recognizable. Even HaOzer maintains that one recites האדמה even if it is ground unless one made a liquid out of it. (M.B. 17)

Siman 205 Seif 5:

When eating raw *lefes* one recites שהכל but if it was cooked or pickled with vinegar or mustard one recites בורא פרי האדמה.

- *Lefes* tastes better cooked than raw. *Lefes* is what we call carrots or turnips. Chaye Adam writes that everything depends upon the manner in which people eat the vegetable, whether cooked or raw. (M.B. 18)

Siman 206 Seif 1:

If one recited בורא פרי האדמה on a tree fruit he has fulfilled his obligation, but if one recited בורא פרי העץ on a vegetable he did not fulfill his obligation. Therefore, if one is uncertain whether something is a tree fruit or a vegetable he should recite בורא פרי האדמה. If one recites שהכל on any food, even bread and wine he fulfilled his obligation.

- Since the tree grows from the ground one did not lie in his recitation of the beracha even if he recited האדמה intentionally. (M.B. 1)
- Magen Avrohom writes concerning fruit upon which one recites האדמה because the fruit has not fully ripened that if he recited העץ he fulfilled his obligation since it is a fruit that grows on trees. (M.B. 3)
- The same is true if he has a halachic uncertainty but if one is uncertain because he did not learn the halacha he should not eat that food until he learns the halacha. (M.B. 4)

Halacha Highlight

Reciting מזונות on other foods

Shulchan Aruch Siman 206 Seif 1

ועל הכל אם אמר שהכל יצא

If one recited שהכל on other foods he fulfilled his obligation

Shulchan Aruch (סי' ר"ו סע' א) discusses the effect of reciting the incorrect beracha on a food. For example, if one recited בורא פרי האדמה on a tree fruit he has fulfilled his obligation. The reason is that the tree from which the fruit grew is nourished from the ground, so the wording of the beracha, although not 100% precise, is nevertheless, true (מ"ב סק"א). Similarly, if one recites שהכל on any food he fulfills his obligation since the wording is all encompassing. Mishnah Berurah (סק"ה) adds that this is true only b'dieved but l'chatchila one should recite the most precise beracha on each food.

Chaye Adam (כלל נ"ח סע' ג') has an interesting position regarding this matter. The Gemara in Eruvin (26) teaches that one who takes a vow that he will not eat food (מזון) may not eat any food other than water and salt. This indicates that every other food and beverage nourishes. Consequently, one who recites בורא מיני מזונות on a food or drink has fulfilled his obligation. Biur Halacha (סי' קס"ז סע' י' ד"ה במקום) cites this opinion in the name of additional authorities as well. Aruch HaShulchan (סי' קס"ז סע' י"ט), amongst others, disagrees and maintains that one who recites בורא מיני מזונות on other foods does not fulfill his obligation. Rav Moshe Feinstein (שו"ת אג"מ ח"ד סי' מ') recommends the following course of action. Someone who mistakenly recited בורא מיני מזונות on other foods should take a small bite of that food so that the beracha should not be considered a beracha l'vatalah. After eating that small amount he should walk outside so that due to his change of location he is required to recite another beracha. Upon his return he should then recite the correct beracha on that food.