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

Overview

Siman 206 Seif 2:

If one had vegetables and fruit in front of him and he recited האדמה with the intent to also exempt his obligation to recite a beracha on the fruit, he fulfilled his obligation.

- This is true b'dieved because l'chatchila all opinions agree that one should not have in mind fruit when reciting האדמה since it is better to recite its specific beracha. Additionally, in siman 211:3 there are authorities who maintain that one should give precedence to fruit ahead of vegetables. (M.B. 7)
- Shulchan Aruch emphasizes that the fruit was in front of him to teach that even when the fruit is in front of him האדמה does not cover the fruit unless he has that intent. (M.B. 8)
- The same is true if one recited שהכל with the intent that it should cover a vegetable. (M.B. 9)
- Sha'arei Teshuvah cites authorities who maintain that one is obligated to recite העץ even if he had in mind the fruit when he recited האדמה. He agrees that b'dieved one does not recite העץ due to the principle of ספק ברכות להקל. More preferable is for one to have in mind that he will eat the fruit later and then recite העץ on the fruit at that time. (M.B. 10)

Siman 206 Seif 3:

Regarding all of these berachos one must not interrupt between the beracha and eating more than k'dei dibur. **One must hear his recitation but if he did not hear his recitation he fulfilled his obligation as long as he articulated the words. Berachos may be recited in any language. One may not recite a beracha naked unless his ervah is covered. This ruling applies for men but when it comes to women she may sit with her bottom on the ground since that covers her ervah** (See above siman 74:4). **Even if one is not naked but his heart can see his ervah or if his head is uncovered he may not recite a beracha.**

- The same halacha is true regarding birchos hamitzvos. (M.B. 11)
- This is the amount of time it takes a student to greet his rebbi which is שלום עליך רבי and longer than this is considered an interruption. Speaking even one word constitutes an interruption if it was not related to the beracha. Another difference between silence and speaking is that one who speaks must repeat the beracha whereas a silent delay must l'chatchila be avoided but b'dieved one is not required to repeat the beracha if he did not lose his concentration. One may not even answer אמן or ברכו. One should not recite a beracha on a food that is too hot or cold since one may pause before eating it. If one recited a beracha on a food and then realized that the food is repulsive he should eat a small amount so that it should not be a beracha l'vatalah. When eating a nut one should crack the shell before reciting the beracha to minimize the delay between the beracha and eating. (M.B. 12)
- If one merely thinks the words of the beracha in his head he does not fulfill the mitzvah. (M.B. 13)
- There is a dispute whether the עגובות are considered an ervah and must be covered. L'chatchila one should be stringent about this issue. (M.B. 16)

Halacha Highlight

Interruptions between the beracha and eating

Shulchan Aruch Siman 206 Seif 2
צריך שלא יפסיק בן ברכה לאכילה

One may not interrupt between the beracha and eating

Shulchan Aruch (סע' ג') teaches that one may not interrupt between the beracha and eating. Rema adds that the limit on the amount of time one may delay is k'dei dibur which Mishnah Berurah (ס"ק י"ב) explains is the amount of time it takes for a student to greet his rebbe (שלום עליך רבי). A delay for a longer period of time is considered an interruption. Mishnah Berurah then clarifies that this halacha is only l'chatchila but in the event that one paused for a longer period of time he is not required to repeat the beracha. This is in contrast to one who spoke unnecessarily between the beracha and eating who is required to repeat the beracha. As an example of the need to exercise foresight with regards to this halacha, Mishnah Berurah writes that when one is eating nuts he should first crack open the shell to expose the nut before reciting the beracha to minimize the delay between the beracha and eating.

Elsewhere (סי' קס"ז ס"ק ל"ה) Mishnah Berurah expressed uncertainty whether one who speaks while he is chewing the food but before swallowing is required to repeat the beracha. The basis of the uncertainty (ביה"ל שם ד"ה ולא ישיח) is whether chewing a food in the process of eating qualifies as eating or not. He cites Chaye Adam who writes that if one swallowed the taste of the food before swallowing the substance of the food one need not repeat the beracha. He also writes that l'chatchila one should swallow an olive's volume before speaking but in a pressing circumstance one may speak even after swallowing even less than the volume of an olive. Teshuvas Minchas Yitzchok (ח"ז סי' ט') writes that one may not sing a nigun between the beracha and eating. However, with regards to davening Teshuvas Shevet HaLevi (ח"ה סי' ט"ז) writes that although l'chatchila one should not sing a nigun during davening, b'dieved if one did it is comparable to silence and one does not repeat the beracha