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

Overview

Siman 207 Seif 1:

Regarding fruit that are not from the seven species, any fruit of the ground, vegetables, and any food that does not grow from the ground, the beracha afterwards is בורא נפשות רבות. If one ate food from all of these different categories, he recites one beracha for all of them. This beracha concludes without Hashem's Name and one should say ברוך חי העולמים.

- B'dieved if one recites על העץ on fruit he has fulfilled his obligation. (M.B. 1)
- The ״ח of the word חי has a tzeirei under it. There is a dispute whether the word is שבראת or שבראת and either one is valid. (M.B. 3)
- If one is uncertain whether he ate an olive's volume within k'dei achilas pras he does not say בורא נפשות. (M.B. 4)
- There is a disagreement whether בורא נפשות is a long beracha or a short beracha. Tur explains that the intent of the beracha is thanks to Hashem for providing our essential needs (חסרונם), e.g. bread, as well beneficial foods that are not essential (על כל מה שברא להחיות), e.g. fruit. (M.B. 5)

Siman 208 Seif 1:

On the five species, i.e., grapes, figs, pomegranate, olives and dates one recites afterwards the beracha מעין שלש.

- Since Eretz Yisroel is praised through them they deserve a special beracha. (M.B. 1)

Siman 208 Seif 2:

If one cooked the five grains or beat them and made from them a cooked dish, e.g. מעשה קדרה, הריפות, גרש, כרמל or דיסא, even if one later mixed them with a quantity of honey greater than the grain or if one added another ingredient in a quantity greater than the grain, one recites בורא מיני מזונות and afterwards על המחיה. If, however, one added the grain to bind or solidify the food it is subordinate to that food.

- The five grains are wheat, barley, spelt, oats and rye. (M.B. 2)
- Rather than שלקן it should say שחלקן–divided, for if the grains were cooked whole one recites האדמה. (M.B. 3)
- In other words one beat them to merely remove the husk. Later authorities conclude that the grains must combine while cooking because if they do not they are categorized as whole cooked grains rather than מעשה קדרה. (M.B. 4)
- All these terms are considered מעשה קדרה. (M.B. 5)
- The reason is that the other foods are added to enhance the taste of the grains that are the primary ingredient. (M.B. 7)
- In other words it is not added to give taste to the food or to provide nourishment; it is there just to bind the food together, even if a large amount of flour is added. (M.B. 8)

Halacha Highlight

The beracha on shnitzel

Shulchan Aruch Siman 208 Seif 2

אפילו ערב עמהם דבש הרבה

Even if one added a large quantity of honey

Shulchan Aruch (סי' ר"ח סע' ב') discusses the beracha that one recites when eating a cooked dish that contains crushed grain and honey or other ingredient. He rules that the correct beracha is מזונות before eating and על המחיה after eating. Even if there is more honey than grain in the mixture the grain remains the primary ingredient and thus dictates what beracha should be recited. However, if one added the grain only to bind together the honey or other ingredients, the grain is subordinate to the other food and one recites the beracha that would be recited on the other food. The rationale behind the initial ruling that one recites מזונות is that the honey or other ingredient is there to give taste to the cooked food which is comprised of grain and as such the correct beracha is מזונות.

This halacha is instructive for determining the correct beracha to recite when eating breaded chicken, fish or soy - shnitzel. Many Poskim write that in this case the breading is not the primary ingredient and the correct beracha is determined by the food that is inside the breading. They explain that the breading is there to assure that the food does not shrink while it is cooking and that it should not stick to the pan. Additionally, it adds a nice appearance to the food, and although it adds taste to the inside food, that additional taste is not sufficient to warrant a beracha (פסקי תשובות אות ו'). Others maintain that it depends on how thick the breading is. If the breading is thin, it serves only the functional purposes mentioned above and one recites the beracha on the food inside the breading. If, however, the breading is thick, it is not there to merely enhance the taste of the inside food and one should recite מזונות. If one is uncertain if the breading is there to give taste or not, one should first eat the breading and then the inside of the schnitzel reciting separate berachos on each (ספר וזאת הברכה עמ' 110-111).