Mishna Berura DIGEST
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
בס"ד
מרכז תורה וחסד דשיקאגו
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סימן ר"ח סעיף ג'-ד'

Overview

Siman 208 Seif 3:

When flour is added to almonds for someone who is ill, if one's intent is to make a person feel full he should recite מזונות, but if it is added to bind the food he does not recite מזונות. It is best to be stringent and to swallow it in a meal after המוציא and it will certainly be exempted.

- Even if there is only a small amount of flour, the almonds are subordinate since the flour is made from the five grains. (M.B. 9)
- The reason is that when making this almond dish it is common to add flour to satisfy one's hunger so it is difficult to determine that one's intent was for the flour to serve as a binder, therefore one should be stringent. (M.B. 11)
- If it is thin and drinkable, one recites שהכל even if the flour is added to satisfy one's hunger. (M.B. 12)
- It should say ממה נפשך rather than ממנה. (M.B. 13)

Siman 208 Seif 4:

If one ate raw grain or roasted kernels or cooked them and they remain whole, one recites בורא פרי האדמה and afterwards בורא נפשות. The reason one recites בורא פרי האדמה before eating is that wheat and the like are edible in this manner but one who eats barley kernels, even if they were roasted over a fire, recites שהכל since they are only edible with great difficulty. This is the implication of Rashba who equates wheat and barley only regarding the beracha acharona but not for the beracha rishona. **Tosafos is uncertain whether one recites afterwards מעין שלש; therefore he concludes that it is best to eat it in a meal so that birkas hamazon will exempt it.**

- In other words, one did not split the kernels nor did they crumble during the cooking process, but nevertheless it is considered a mere fruit of the ground rather than flour. If the husk falls off when it is crushed there is a dispute whether one recites מזונות or האדמה, therefore one should only eat it during a meal that includes bread. (M.B. 15)
- If the barley was cooked one recites האדמה. (M.B. 16)
- Tosafos maintains that since it is a grain it is possible that the beracha acharona will be מעין שלש. Although one cannot say על המחיה since it is not a principle kind of food one could recite על האדמה. However, since we do not have precedent for such a beracha he remains uncertain. (M.B. 17)
- If one ate this out of a meal one recites בורא נפשות since that is the primary opinion. (M.B. 18)

Halacha Highlight

Granola

Shulchan Aruch Siman 208 Seif 4

אכל דגן חי או עשוי קליות

If one ate grain raw or if it was roasted

Shulchan Aruch (סעי' ד') rules that one who eats raw grain, or even if the grain was roasted or cooked and the grain remains whole, the correct beracha is בורא פרי האדמה and afterwards בורא נפשות. He then relates that Tosafos is uncertain whether one should recite מעין שלש afterwards, so he advises eating it in the midst of a meal. Mishnah Berurah (ס"ק י"ז) explains that although eating grain in this manner is not the normal way to eat grain, perhaps one should recite מעין שלש since it is grain. However, since eating grain in this manner is not for nourishment, one cannot say על המחיה. It would seem that one should recite על האדמה but since there is no source for this wording he remains uncertain about the correct approach.

Shulchan Aruch's ruling is important for determining the correct beracha to recite on granola. If granola is made by roasting oats without the oats being cooked, the correct beracha is בורא פרי האדמה. If the oats were soaked in milk which softened them and caused them to stick together, the correct beracha is מזונות. If the oats were in the milk for only a short period of time it is not considered as though they were cooked and the beracha is האדמה. (ספר וזאת הברכה עמ' 105 – 106). There is a disagreement concerning the correct beracha if the oats were cooked with steam. According to Rav Shlomo Zalman Auerbach, the correct beracha is האדמה. He explains that cooking the oats with steam is not considered cooking for this purpose and it is treated as though they were roasted and the beracha is האדמה. Rav Yosef Sholom Elyashiv disagrees, and contends that cooking oats with steam is the same as if one cooked it in a pot with water and therefore the correct beracha is מזונות (ספר וזאת הברכה הנ"ל ועמ' 277).