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Digest
Mishna Berura
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סימן ר"ח סעיף ה'-ו'

Halacha Highlight

Dough

Shulchan Aruch Siman 208 Seif 5

קמח אפילו של חטים מברך עליו שהכל

On flour, even from wheat, one recites שהכל

Shulchan Aruch (סע' ה') rules that the correct beracha for one who eats flour, even wheat flour, is שהכל and afterwards על המחיה. Mishnah Berurah (סק"כ) notes that this ruling seemingly contradicts Shulchan Aruch's earlier ruling (סע' ד') that one who eats raw grain recites האדמה. What makes flour different than whole grains? He answers that when eating whole grains one recites האדמה because eating grain is not considered the primary way to eat grain and as such they are no different than other foods that grow from the ground. When one grinds the grain into flour, it is no longer merely a fruit of the ground; rather it stands to be elevated to the highest level which is to be made into bread. However, since it is not yet bread, one cannot recite המוציא, but once ground it is no longer recognizable as a fruit that grew from the ground and thus one can only recite שהכל.

Although it seems that the halacha that when eating flour that is not yet baked one recites שהכל seems obscure, it has practical significance. Sefer V'Zos HaBeracha rules that one who eats dough recites שהכל. In his notes he explains based on our halacha that since the dough contains flour that was not yet baked it lost its status of being a grain that grows from the ground. On the other hand since it was not yet baked it hasn't been elevated into bread or cake. Consequently the beracha is שהכל. Furthermore, even in the case of cookie dough that is sweet since it is mixed with sugar and other ingredients the beracha is שהכל since dough is generally eaten after it is baked rather than raw. According to Taz (סי' קס"ח סק"ו) if one recited בורא מיני מזונות on dough one fulfilled his obligation and is not required to recite another beracha (פסקי תשובות אות ז' הע' 60).

Overview

Siman 208 Seif 5:

The beracha on flour, even wheat flour, is שהכל and afterwards one recites בורא נפשות. It doesn't matter whether it was ground very fine or whether it was minimally ground and retains the taste of wheat, nor does it matter whether it is flour made from roasted kernels.

- Even though one who eats a kernel of wheat recites האדמה, in this case since it was ground it is no longer the fruit of the ground but it also was not yet elevated into bread so the beracha is שהכל. (M.B. 20)
- One only recites שהכל since there is minimal benefit that one receives from eating flour. (M.B. 21)

Siman 208 Seif 6:

If one cooked (meaning cooked for an extended period of time) **flour from one of the five grains and mixed it with water or other liquid, if it is thick so that it is edible and chewable** (meaning one can grind it in one's teeth) **one recites בורא מיני מזונות and afterwards על המחיה but if it is fluid enough to be drinkable one recites שהכל and בורא נפשות.**

- As long as it is not so thin that one would drink it the beracha is מזונות. (M.B. 22)
- Since there is so such much water that one could drink it rather than eat it the correct beracha is שהכל. (M.B. 23)