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Digest
Mishna Berura
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סימן ר"ח סעיף ז'

Halacha Highlight

Rice

Shulchan Aruch Siman 208 Seif 7

הכוסס את הארז

One who chews orez

Shulchan Aruch discusses the correct beracha one recites when eating אורז. He rules that when chewing אורז one recites beforehand בורא פרי האדמה and afterwards בורא נפשות. "Chewing" (כוסס) is the term that is used when one eats something raw (מ"ב ס"ק כ"ד). In the event that one cooks the אורז to the point that the grains crumbled, or if one ground the אורז and made from it bread, one recites מזונות before eating and בורא נפשות after eating. Mishnah Berurah explains that when אורז is cooked or if it is made into bread it fills a person similar to the five grains. However, it is not as important as bread made from one of the five grains and for that reason one does not recite המוציא. (מ"ב ס"ק כ"ח)

Mishnah Berurah (ס"ק כ"ה) notes that there is a disagreement concerning the identity of אורז. According to some authorities, אורז is what we call rice and דוחן is what we call millet. Other authorities contend that אורז is millet and דוחן is rice. For that reason there are some authorities who adopt a stringent approach to eating either one of these foods. Some adopt the approach that they only eat it within a meal, whereas others are stringent and recite שהכל when eating these foods since the beracha of שהכל will certainly be effective. There are some G-d-fearing people who recite מזונות on another food and האדמה on a second food before eating cooked rice to assure that the proper beracha was recited. There are some who will also recite שהכל on a third food before eating rice outside of a meal. Despite these practices, the halacha as noted by Mishnah Berurah in the name of numerous authorities is to consider rice to be אורז and when eating cooked rice one recites מזונות and afterwards בורא נפשות (פסקי תשובות אות י"ב).

Overview

Siman 208 Seif 7:

Someone who eats rice recites בורא פרי האדמה before eating and בורא נפשות afterwards. If it was cooked until it crumbled **or if it was ground and made into bread, one recites בורא מיני מזונות and afterwards בורא נפשות. This holds true if one did not mix in any ingredients other than rice, but if one mixed it into another cooked food and there is a greater volume of that other food, one recites the beracha for that other cooked food.**

- The word כוסס is used when eating something raw. (M.B. 24)
- אורז is rice and דוחן is millet. Some maintain that the translations are the opposite and eat these foods during a meal or recite שהכל out of doubt. (M.B. 25)
- Even if they were crushed only slightly as a result of cooking, but when they are whole one recites האדמה. It is possible that even if the husk fell off as is common with our rice it is no longer called whole and one recites בורא מיני מזונות. (M.B. 26)
- The same is true if it is cooked. (M.B. 27)
- Bread or a cooked dish with rice fills one and satisfies the same as do the five grains which is more than what beans do but it is not quite on par with bread made from the five grains. (M.B. 28)
- The same is true if the rice is the majority. The reason Shulchan Aruch mentioned the case where it is only rice was to emphasize that even when it is only rice the beracha acharona is בורא נפשות. (M.B. 31)