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Digest
Mishna Berura
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סימן ר"ח סעיף ח'

Halacha Highlight

Millet bread

Shulchan Aruch Siman 208 Seif 8
על פת דוחן
When eating millet bread

Shulchan Aruch in the name of Rif rules that the correct beracha when eating bread that was made from millet or other variety of legume is שהכל and afterwards בורא נפשות. Mishnah Berurah (ס"ק ל"ג) notes that since millet and other beans become improved when they are made into bread, the correct beracha should be בורא פרי האדמה. The reason one does not recite בורא פרי האדמה on millet bread is that in the process of preparing millet to be made into bread it is necessary to grind the millet to the point that it is no longer recognizable that it is millet. For this reason one does not recite האדמה. On the other hand, the beracha of המוציא is reserved for bread that is made from the five grains. Since millet is not one of the five grains, the correct beracha is שהכל. Another reason that the correct beracha is שהכל is that making millet into bread is not the common way of eating it; therefore, the beracha is שהכל.

Biur Halacha (ד"ה על פת דוחן) cites a long list of authorities who disagree with Rif and contend that millet is no different than rice and one should recite מזונות. The list of authorities that maintain this position is so numerous that he wonders why Shulchan Aruch adopted Rif's position rather than the majority opinion. He suggests that perhaps it is due to the fact that Shulchan Aruch did not have access to the works of some of these authorities as evidenced by the fact that he does not cite them in Bais Yosef. He then concludes that although one who recites שהכל has certainly fulfilled his obligation, there is no reason to protest against someone who recites מזונות since that is the majority opinion. He then adds that according to some authorities one recites מזונות on any food that satisfies a person's hunger similar to rice and millet. Teshuvas Divrei Yatziv (או"ח ח"א סי' פ"ב) uses this opinion to explain the practice of some to recite שהכל when eating potatoes. Since potatoes also satisfy a person's hunger, the correct beracha may be מזונות and since there is a dispute the safest approach is to recite שהכל.

Overview

Siman 208 Seif 8:

On bread made from millet, פליז"ו or other variety of beans, one recites שהכל and afterwards בורא נפשות. If one makes a cooked dish from other beans, if they remain whole and are as good cooked as they are raw one recites בורא פרי האדמה. If they crumbled entirely or if they are not as good cooked as they are raw, one recites שהכל.

- Even though they are a fruit of the ground and are elevated when made into bread, nevertheless, since they were ground one can no longer recite האדמה and המוציא is recited only on the five grains. It would seem that in those countries where it is common to make bread from maize one would recite האדמה on that "bread," however, Chasam Sofer explains that one does not recite האדמה since maize is planted for birds and it is made into bread only when people are pressed. He remains uncertain since perhaps it is the same as rice for which one recites מזונות when it is eaten as bread or a cooked dish; therefore it is best if it is eaten in a meal. (M.B. 33)
- Although this bean is more satisfying than other beans one recites only שהכל. (M.B. 34)
- It does not have to be whole; rather as long as it remains recognizable one recites האדמה. (M.B. 37)
- Rema refers to where one made a food with flour made from beans but if one cooked whole beans and they were crushed with a spoon in the process, since this is the common way of eating them and the essence remains intact the correct beracha is האדמה. (M.B. 38)
- Chaye Adam writes that b'dieved if one recited האדמה he fulfilled his obligation. (M.B. 40)