The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ר"ח סעיף ט'

Overview

Siman 208 Seif 9:

If one mixed millet flour and flour from other beans with flour from the five grains and cooked them, one recites מזונות מיני בורא and afterwards המחיה על. If one made it into bread one recites המוציא and ברכת המזון. This is true only if there is enough flour from the five grains that one could eat an olive's volume of grain within achilas pras but if there is not that much grain one does not recite afterwards ברכת המזון; rather before eating he recites המוציא since the food tastes like bread even though one will not eat an olive's volume within k'dei achilas pras and afterwards one recites המחיה על. If it was cooked in a pot one recites beforehand מזונות מיני בורא and afterwards נפשות בורא.

- A pras is half a loaf used for making an eruv. According to some it is the volume of three eggs whereas according to others it is the volume of 4 eggs and an olive is half the volume of an egg. (M.B. 43)
- This is based on the halacha below that (siman 210) that there is no minimum for the beracha rishona. (M.B. 44)
- If one does not taste the grain it is nullified and the correct beracha is שהכל and afterwards נפשות בורא. (M.B. 45)
- Later authorities are at a loss to explain why one would recite afterwards המחיה על and Vilna Gaon, in fact, asserts that one should say נפשות בורא. One who is G-d-fearing will eat this only as part of a meal but one who follows Shulchan Aruch's ruling need not be rebuked. The same dispute would apply if the bread did contain enough flour to eat an olive's volume of grain within achilas pras but one ate a part of the bread that did not contain that much grain flour. (M.B. 47)
- Since one did not eat a sufficient amount of grain the beracha acharona is נפשות בורא for the other foods. Biur Halacha explains that the same is true if one mixed flour with other ingredients. When eating pas haba'ah b'kisnin the custom is to recite המחיה על even though the cake does not contain enough flour that one would eat an olive's volume within achilas pras. It is best to assure that there is a sufficient amount of flour to require המחיה על. (M.B. 48)

Halacha Highlight

Mixtures containing grain flour

Shulchan Aruch Siman 208 Seif 9
ערב קמח דחן וכו'
If one mixed millet flour etc.

Shulchan Aruch discusses the proper beracha to recite when one mixes together millet or other legume with flour made from the five grains. If the mixture is cooked one recites מזונות and afterwards המחיה על. If one made bread from the mixture one recites המוציא and afterwards ברכת המזון. These guidelines apply only if the mixture contains enough flour from the five grains that one will consume an olive's volume of grain within the time it takes to eat a pras. A pras is half a loaf, and there is a debate whether it is equal to the volume of three or four eggs. In the event that the mixture does not contain such a high percentage of grain, after eating bread one recites המחיה על and if the mixture was cooked one recites afterwards נפשות בורא. Mishnah Berurah (ס"ק מ"ז) notes that many later authorities question Shulchan Aruch's ruling that when the mixture was made into bread one would recite המחיה על rather than נפשות בורא when there is a small percentage of grain. He relates that Vilna Gaon maintained that Shulchan Aruch, in fact, should say נפשות בורא rather than המחיה על. One who is G-d fearing will eat this mixture only in a meal but there is no reason to protest against one who follows Shulchan Aruch's ruling.

Mishnah Berurah (ס"ק מ"ח) adds that when it comes to pas kisnin – cake, the custom is to recite afterwards המחיה על when it totals at least the volume of an olive even though there is not an olive's volume of grain. He suggests that the reason is that the other ingredients are added to make the grain flour taste better and as such are subordinate to the flour. It is best, however, to assure that there is enough grain flour that one could eat an olive's volume within achilas pras. Although there are authorities who reject this custom, since this is Mishnah Berurah's ruling and the common practice, one who chooses to be stringent may be stringent for himself but must certainly not protest those who follow Mishnah Berurah's conclusion (פסקי תשובות אות י"ד).