The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Sun, Oct 13 2022 ■ ה' חשון, תשפ"ג
סימן ר"ח סעיף י"ח-סימן ר"ט סעיף א'

Overview

Siman 208 Seif 18:

One may not add as a result of an uncertainty additional words to מעין שלש even though one does not add Hashem's Name or reference to His Kingdom. (For example, if one drank a beverage, and is uncertain whether he should recite על הגפן or בורא נפשות he should not eat a food that requires בורא נפשות and something that requires על העץ and then include על הגפן out of doubt.)

- Shulchan Aruch refers to someone who does not have wine and wants to eat something to obligate himself to recite מעין שלש so that he can add על הגפן. The reason this is not permitted is that the beverage may require בורא נפשות and mentioning wine would then be inappropriate so it is better not to mention it at all. If he has a food that requires בורא נפשות he should eat that since the beverage may require בורא נפשות. (M.B. 80)
- If one ate a fruit and does not know whether it is one of the seven species, he may drink wine or eat some cake and include על העץ since even if the fruit is not one of the seven species one could say פרי העץ. (M.B. 81)
- Taz and other authorities agree that this rationale applies only l'chatchila, meaning one should not drink the uncertain beverage with the intent to employ the strategy described by Shulchan Aruch and Rema but if one already drank such a beverage one should then employ Shulchan Aruch's approach rather than not recite a beracha acharona altogether. (M.B. 82)

Siman 209 Seif 1:

If one took a cup of beer or water and said the words ברוך אתה וגו' העולם with the intent to say שהכל and then mistakenly said בורא פרי הגפן he is not required to repeat the beracha since when he mentioned Hashem's Name and His Kingdom which are the main part of the beracha he had in mind the correct beracha. According to some if one took a cup of beer or water thinking that it is wine and said ברוך אתה וגו' העולם with the intent to say בורא פרי הגפן and then remembered that it is beer or water and concluded שהכל he fulfilled his mitzvah. Certainly if one was holding wine and he thought it was water and began the beracha with the intent to recite שהכל and then remembered and concluded בורא פרי הגפן he fulfilled his obligation since had he concluded with שהכל he would have also fulfilled his obligation.

Halacha Highlight

Including questionable foods in מעין שלש

Shulchan Aruch Siman 208 Seif 18

לא יכלל על ספק וכו'

One should not add out of doubt etc.

Shulchan Aruch (סי' ר"ח סע' י"ח) rules that one may not add a questionable food into מעין שלש even though one does not have to unnecessarily say Hashem's Name or mention His Kingdom. Rema explains that Shulchan Aruch refers to one who drank a beverage and he is uncertain whether the correct beracha acharona is על הגפן or בורא נפשות. In such a circumstance one should not eat a food that requires בורא נפשות and another fruit that requires על העץ and then include על הגפן in the מעין שלש that he will recite. The reason one should not do this is that the beverage may require בורא נפשות and there is no reason for him to include wine in his beracha מעין שלש. Therefore, it is preferable not to mention it altogether (מ"ב סק"פ). Taz asserts, and many later authorities agree with him, that this halacha applies only l'chatchila. In other words, one should not drink this questionable beverage with the intent to eat the additional foods. However, if one already drank the questionable beverage he should include it in the beracha מעין שלש rather than not mention it at all (מ"ב ס"ק פ"ב).

Poskim note that if one ate a food that certainly requires a beracha מעין שלש but one is uncertain whether he already recited a beracha acharona or not, Pri Megadim writes that all opinions would agree that one may include that food in the beracha מעין שלש that one is reciting for another food. Moreover, if one ate a food that requires מעין שלש but one is uncertain whether he ate the minimum amount necessary for a beracha acharona or in a circumstance in which there is a dispute whether the quantity that one ate warrants a beracha acharona it is also permitted to include this food in the beracha מעין שלש that one will recite on another food (פסקי תשובות אות כ"ד).

- Shulchan Aruch's ruling reflects Rambam's position but almost all opinions agree that we do not follow what a person thought and if he recited the wrong beracha he does not fulfill his obligation and must recite the correct beracha. (M.B. 1)
- Halacha follows the יש אומרים. (M.B. 2)