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

Overview

Siman 209 Seif 2:

If one took a cup of beer or water and recited ברוך אתה ה' וגו' בורא פרי הגפן and within k'dei dibur realized he erred and said ברוך אתה וגו' בורא פרי הגפן שהכל so that he said שהכל נהיה בדברו נהיה בדברו he fulfilled his obligation. If others were also drinking and had wine in front of them and he also had wine in mind thinking that his cup contained wine and recited בורא פרי הגפן and then discovers that his cup contains water or beer, when he later drinks wine it is unnecessary for him to recite a beracha and he satisfied his obligation with the beracha he recited on his cup even though it was recited in error, since he did have in mind to drink wine and he discharged the obligation of others who were drinking there. For this reason, his beracha is considered a beracha

- Even though the beginning and the end of the beracha were said with the wrong intent since he corrected it within k'dei dibur he fulfilled his obligation. (M.B. 5)
- The leniency to repair a beracha within k'dei dibur is limited to berachos that are Rabbinic but when it comes to birkas hamazon that is Biblical if one began על העץ (as opposed to על המחיה) and then switched to birkas hamazon he would be required to restart the beracha from the beginning. (M.B. 6)
- If one recited בורא מאורי האש and then realized that he was supposed to first the beracha on בשמים and concluded with the beracha on בשמים he fulfilled the obligation to recite a beracha on בשמים and then recites בורא מאורי האש. This is true only when at the time he said Hashem's Name and mentioned His Kingdom he had in mind the beracha on בשמים but if he had in mind to recite the beracha on the fire he discharged his obligation to recite the beracha on the fire and must then recite the beracha on בשמים since the order of the berachos is not essential. (M.B. 6)
- His intent was to discharge the obligations of the others. (M.B. 7)
- Since he intended to drink more wine the beracha takes effect even though the wine was not present at the time of the beracha. Drinking the water does not constitute an interruption since he did not speak between the beracha and the eventual drinking of the wine. Moreover, even if he did not have specific intent to drink wine since he discharged the obligation of others his beracha was not l'vatalah and he may drink wine. (M.B. 8)

Siman 209 Seif 3:

If one is uncertain whether he recited a beracha or not, he does not recite the beracha, neither a beracha before eating nor a beracha after eating except for birkas hamazon.

- The reason is that berachos are Rabbinic in origin and questionable Rabbinic matters are treated leniently. (M.B. 9)
- This is true if one is full and his obligation is Biblical. Shulchan Aruch implies that שלש מעין is only Rabbinic but there are many Rishonim who maintain that it is Biblical. Therefore, later authorities write that if one is full after eating a food from the seven species and is uncertain whether he recited שלש מעין he should eat an olive's volume of that food to obligate himself to have to recite the beracha. (M.B. 10)

Halacha Highlight

One who is uncertain whether he recited a beracha

Shulchan Aruch Siman 209 Seif 3

כל הברכות אם נסתפק אם ברך אם לאו וכו'

Regarding all berachos if one is uncertain whether he recited a beracha or not etc.

Shulchan Aruch (סעי' ג') rules that regarding berachos the general principle is ספק ברכות להקל—when in doubt whether one recited a beracha one adopts a lenient approach and does not repeat the beracha. The rationale for this ruling is that the obligation to recite berachos is Rabbinic and when one is doubtful about Rabbinic matters the lenient approach is adopted. One may not even choose to be stringent and recite the beracha in a circumstance of doubt. The reason is that the prohibition against saying Hashem's Name in vain instructs a person not to recite a beracha in a circumstance of doubt (ע"י מ"ב סי' רט"ו סק"כ ושעה"צ שם ס"ק כ"א). The exception to this principle is birkas hamazon which is a Biblical obligation and regarding uncertainties that relate to Biblical matters the principle is ספק דאורייתא לחומרא—a stringent approach is adopted for Biblical matters. Mishnah Berurah (סק"י) notes that this applies only when one ate enough to be satiated so that his obligation to recite birkas hamazon is Biblical but if he merely ate an olive's volume his obligation to recite birkas hamazon is Rabbinic and in a case of uncertainty would not recite birkas hamazon.

Aruch HaShulchan (סי' ר"ב סעי' ב') notes that although the halacha in cases of doubt is that one may eat the food even though he may have not recited the beracha a pious individual will take a different approach. He explains that a person who is meticulous in his mitzvah observance will not eat in a circumstance of doubt. One approach to avoid this doubt is to listen to another person recite the necessary beracha and have in mind to satisfy one's obligation if one is obligated to recite a beracha. Alternatively, one could take other food that requires that same beracha and one could recite a new beracha on that other food and have in mind that food that is subject to doubt. Even though one is not allowed to recite a beracha on a food if one already recited that same beracha on another food in that category, in this case it is permitted in order to avoid eating food without reciting a beracha (פסקי תשובות אות ה').