Mishna Berura DIGEST
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
בס"ד
מרכז תורה וחסד דשיקאגו
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סימן רי"א סעיף ו'

Overview

Siman 211 Seif 5:

Wheat and barley take precedence only when they are eaten as cooked grain or as bread, but if one chews the grain for which one only recites האדמה its beracha does not take precedence to the beracha of בורא פרי העץ. The beracha of המוציא takes precedence over מזונות and certainly ahead of other *berachos,* even if the other food is more important or preferred. That which we say that one food takes precedence ahead of another applies when one intends to eat them both, so one will give precedence to the food that is preferred or more important. If one is not interested in eating them both he only recites the *beracha* on the food he intends to eat even though the other food is in front of him. Giving precedence is required *l'chatchila,* but if one recited the *beracha* on the wrong food but the two foods share the same *beracha* it is unnecessary to repeat the *beracha* on the food that should have been given precedence as long as one had in mind that the *beracha* should also cover the second food.

- They come before other foods even if the other foods are more preferred. (M.B. 26)
- There is a disagreement whether this applies only when the fruit is more preferred. In the event that the wheat is more preferred it is logical that one should recite the *beracha* on the wheat since *halacha* follows the opinion that maintains that the more preferred food takes precedence. (M.B. 27)
- Rema refers to where one will eat bread and there are also cakes whose *beracha* is מזונות and the *mitzvah* is to recite המוציא on the bread and then מזונות on the cake but if the other food was merely cooked grain one would recite המוציא and would not be required to recite a *beracha* on the cooked grain. (M.B. 28)
- For example, the bread is made from barley and the cake is made from wheat. (M.B. 29)
- It is obvious that the same *halacha* is true if the other food is preferred and more important. (M.B. 30)
- Even if one wants to eat both foods but the more preferred food has not yet been served it is unnecessary to wait for the other food. (M.B. 31)
- Even if both foods were present it is necessary for him to intend to eat the other food since it is not proper for the less important food to discharge the obligation to recite a *beracha* on the more important food without explicit intent to do so. In contrast, if one recites the *beracha* on the more important food he discharges his obligation to recite the *beracha* on the less important food. (M.B. 32)

Halacha Highlight

Prioritizing the more important food

Rema Siman 211 Seif 5
וכל זה דצריך להקדים הינו דוקא לכתחלה
The requirement to prioritize is an obligation *l'chatchila*

Rema notes that all the rules for prioritizing foods apply only when one intends to eat both foods. In such a circumstance it is necessary to follow the guidelines to determine which food takes precedence. If one is only interested in eating one of the foods, one recites the *beracha* on that food even if the more important food is present. Mishnah Berurah (ס"ק ל"א) adds that Rema's ruling applies even if one intends to eat both foods but one of the foods has not yet been served. The *halacha* in this case is that one is not obligated to wait for the more important food to be served if he is prepared to eat the food that is already present right now. In the event that one is interested in eating both of the foods, one should recite the *beracha* on the more important food (מ"ב סי' קס"ח סק"ה).

Rema then rules that the requirement to prioritize one food ahead of another is a requirement *l'chatchila* but *b'dieved* if one recited the *beracha* on the less important food he is not required to repeat the *beracha* before eating the more important food. However, one must have had in mind that the *beracha* will apply to the second food. Mishnah Berurah (ס"ק ל"ב) explains that the reason it is necessary for one to have the more important food in mind explicitly is that it is not proper for the *beracha* on the less important food to discharge one's obligation to recite the *beracha* on the more important food. Biur Halacha (ד"ה ובלבד שיהיה) adds that this rule applies whether one recited the *beracha* on the food that was not one of the seven species or whether one recited the *beracha* on the food which is less important. He then adds that when one is eating at someone else's home it is considered as though one had in mind explicitly the other foods since one knows that he will eat what the host serves him.