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Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן רי"ב סעיף א'-ב

Overview

Siman 212 Seif 1 (b):

Some maintain that if the subordinate food is more preferred one should recite the beracha on that food and then recite the beracha on the primary food. The principle that one recites the beracha on the primary food and exempts the subordinate food applies when they are eaten together or when one eats the primary food first but if one eats the subordinate food first, e.g. one wants a drink but decides to eat something first so that he does not drink on an empty stomach or one who eats cherry pits to sweeten the taste of a drink one recites a beracha on that food first even though it is subordinate to the drink but one only recites שהכל on that food since it is subordinate to the other food.

- Later authorities disagree with Rema's ruling to recite the beracha on the subordinate food first if it is more preferred and the rationale is that although it is preferred right now it remains subordinate. (M.B. 5)
- If one drinks liquor and then eats something, even bread, to dull the sharpness, the bread is subordinate and one does not recite a beracha but one must have the other food in mind when one recites the beracha on the liquor. (M.B. 5)
- These rules assume that one is not interested in eating the subordinate foods altogether but if one is interested in eating the subordinate food as well, for example, having some cake after a drink of liquor, since one intends to eat and enjoy the cake as well, he recites the beracha on the cake and then the beracha on the liquor. This is often gauged by the quantity that one consumes. If one eats a small amount to dull a taste it is subordinate but if one eats a large amount it demonstrates his interest in eating that other food and a separate beracha is mandated. (M.B. 5)
- Whenever one food is eaten as an accompaniment to another food it is considered subordinate. (M.B. 6)
- Since the food is subordinate to another food it loses its beracha and one recites שהכל since one may not benefit without first reciting a beracha. Magen Avrohom asserts that Rema's ruling is limited to where the beverage would also only require שהכל but if one was eating a food before drinking wine, for example, one would recite the correct beracha on that food. L'chatchila one should not eat the subordinate food before the primary food. (M.B. 10)
- If the subordinate food is more preferred one recites the correct beracha on that food. (M.B. 11)

Siman 212 Seif 2:

Halacha Highlight

Eating cake with coffee, tea or liquor

Rema Siman 212 Seif 1 (b)
אם הטפל חביב עליו
If the subordinate food is more preferred

Rema rules that when the subordinate food is more preferred than the primary food one should first recite the beracha on the preferred-subordinate food and then recite the beracha on the primary food. Mishnah Berurah (סק"ה) notes that Magen Avrohom and others disagree and contend that even when the subordinate ingredient is more preferred one recites the beracha on the primary food and no beracha is recited on the subordinate food. He then adds that this discussion relates to where one has no interest in eating the subordinate food since one is not hungry and one is eating the food to dull the taste of a sharp, bitter or sweet food. However, if one's intent is also to eat the subordinate food, for example, one takes a drink of liquor and also eats some cake, although it appears that the liquor is the primary ingredient and the cake is subordinate since one intends to eat them both one is not subordinate to the other. Therefore, one must first recite the beracha on cake and then recite the beracha on the liquor even though the liquor is the more preferred food.

Poskim note that nowadays people eat cake with salty or sharp foods for the taste of the cake or to fill their stomachs, therefore, they are not subordinate and require their own beracha. Moreover, one is also required to recite a separate beracha when one drinks coffee, tea or liquor with cake, even when one's intent in drinking one of these beverages to enhance the taste of the cake. Although it seems that the beverage is subordinate to the cake, since the beverage is in a separate utensil it is assumed that it is intended for itself and not to be subordinate to the cake. Although there were authorities that questioned whether one should recite שהכל on the beverages in this case, the consensus of the Poskim is that one should first recite מזונות and eat some cake and then recite שהכל and drink some of the beverage (פסקי תשבות אות י').

When a confection is placed on thin crackers the crackers are subordinate to the confection since it is well known that one's intent is not to eat the bread.

- One's intent is for the cracker to hold the confection to prevent one's hands from becoming dirty. Later authorities write that in places where they make honey cake and place confections on the cake, if the intent is also to eat the cake one must recite a beracha on that. (M.B. 13)