

Mishnah Berurah Digest

Based on the Sunday morning shiur
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NUMBER 12

דיני הברכות ליתר מאכלים

ש"ע סימן ר"ד, סעיף י"ב ומ"ב

The מחבר rules: when one has anything that is considered a primary food, the עיקר, together with a secondary food, a טפילה, a ברכה should be made on the עיקר and this will exempt the טפילה. The Dayan expanded: when an עיקר and a טפילה food are eaten together they become like one food and one ברכה made on the main food suffices for the combination. The secondary food becomes subsidiary to the main food, such that it does not require a ברכה of its own.

There is a question in the mechanics of this הלכה: is it that the ברכה that we make on the עיקר is also the ברכה for the טפל food, or is it rather the case that the secondary food does not take a ברכה at all, and we are only making a ברכה on the עיקר? For example, if you had a fruit salad in which the majority content was בפה"א, but there were also a few pieces of בפה"ע, you would make a בפה"א. Now, is that because the בפה"א is also, as it were, the בפה"ע, which is to say that the ברכה you are making is acting on and working for both the עיקר and the טפל? Or, is it that we consider that, in fact, only a בפה"א is required and no ברכה is needed at all for the העץ food because of its minority status?

This question can be applied to making המוציא on bread; is the ברכה we are making on bread *extending* also to the other foods that will be making up our meal, or is it rather that the other food is טפל and it is as if we are only eating bread?

Incidentally, noted Dayan Abraham, this is not the עיקר source for the הלכות of טפל וטפל, but rather the טפל source. These הלכות are given more purposeful attention later on, particularly in סימן רי"ב.

The מחבר continues: anything that is only added as an emulsifier, or thickener, such as flour put in soup to thicken it, or to provide a scent, or to make it look more appetizing - such an ingredient will always be considered secondary, since its purpose is secondary to the main object of eating the food. However, if the ingredient was added in order to provide flavour, then this constitutes a primary constituent. [The מ"ב qualifies this ruling.] Therefore, if you have different sorts of honey, or syrups, into which you add a wheat extract as a thickener, in order to make types of sweet, you should not make on it מזונות since you want the honey or syrup and not the flour. The flour was only added to bind the other ingredients but not to enhance the flavour.

The רמ"א adds, here: when we say that ingredients added for flavour will be considered primary and will therefore affect the

ברכה to be said, that is only when you have an actual physical presence of the additive that is providing the flavour and will therefore be considered a דבר חשוב - something substantial. However, on spice that is added to a food mixture you do not make a ברכה since the presence of spices is negligible, even though they provide flavour. Therefore, we will make a ברכה on the substance of a food that contains spices without paying attention to those spices when we determine the ברכה to be recited.

Dayan Abraham noted the distinction in הלכה between the טעם בעיקר relating to the principle of דינים, and the הלכות ברכות, where the ממשות, the substance of the food must be present in order to have a bearing on the ברכה, and not merely the flavour. The principle of טעם בעיקר, "the taste is like the actual item," or, "the presence of the flavour is like the presence of its source," means that הלכות is affected by flavour.

For example, should a piece of meat of a significant size be held on a string and dipped in a milky dish, or should a piece of treif meat be thus dangled in a kosher dish, then completely removed, any meaty flavour that has remained in the food could affect its ברכה. However, in order for the ברכה of a food to be affected there must be present some of the actual offending item, not only its taste.

In relation to the ruling of the מחבר that an ingredient added for its flavour could be considered primary and so impact on a food's ברכה, even if that added item was in the minority, the מ"ב invokes the opinions of the מגן אברהם and other אחרונים that this is true only regarding the five types of grain, whereas all other foods would only affect the ברכה of a mixture if they constituted the majority content.

The רמ"א notes on the מחבר that even if something is added to a dish for its flavour there must be some "ממשות", actual content of the added item that is providing that flavour and not only the flavour, itself; the מ"ב adds to this that, moreover, we not only require ממשות of this flavour-giving additive, but also that it should ultimately constitute the majority content. [We have seen in the מ"ב, above, that מזונות items would be an exception to this, becoming primary, if added for their flavour, even as a minority ingredient.]

The מחבר finishes this סימן with a ruling that one may make a שנהלל in a case of doubt, and the מ"ב notes that, in such a case, it is better to cover this food by eating it as part of a meal.

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N.B. This sheet is only a general guide. הלכה must be decided on the basis of proper study and / or consultation with a Rav.