סימן קעב

דין מי שהכניס אוכלין ומשקין לפיו בלא ברכה

א. מי שטעה והכניס משקין לפיו בלא ברכה, בולען, ואינו מברך עליהם ברכה ראשונה. [ש"ע סי' קעב ס"א]. ויהרהר הברכה בליבו בעוד המשקה בפיו. [כה"ח סק"א, הליכו"ע ח"ב עמ' קיט, חזו"ע עמ' עא בהערה]. ואם שתה שיעור רביעית יברך ברכה אחרונה. [ב"י, משנ"ב סק"ה, כה"ח סק"ב]

Siman 172

If Someone Inserted Food in His Mouth Without a Blessing

Day 39

Drinking without a blessing

1) If someone mistakenly inserted a beverage into his mouth without reciting a blessing he should simply swallow it without reciting any blessing. It is best that he think the words of the blessing before swallowing it.[301] If someone drinks a full *revi'it* of the beverage, he must recite the proper blessing afterward although he did not recite any blessing before drinking it.

301. The *Ben Ish Ḥai* (*parashat Mattot* halakha 14) wrote that if someone inserts a beverage into his mouth without reciting a blessing he should spit it out. If he needs to drink the beverage in his mouth, he should think the words of the blessing before swallowing it, and that will count as if he recited it verbally since he has no other choice.

Maran the Rishon Letziyon (*Halikhot Olam* Vol. II, page 120) disagreed with this ruling. He ruled that even if the person does not need the bit of beverage that is already in his mouth because he has plenty to drink, he should nevertheless think the words of the blessing and swallow the liquid. It is not necessary to spit it out. Afterward he may continue to drink, relying on the blessing that he thought. The general rule is: whenever the situation leaves no other choice one may think a blessing without verbalizing it, and this is such a situation especially since Maran ruled that one may simply swallow it without thinking any blessing. The *Kaf Haḥayim* Sofer (172:1) likewise ruled that the person should think the words of the blessing without differentiating whether or not he has more to drink.

The *Kaf Haḥayim* added that if the person is incapable of holding the beverage in his mouth long enough to think the words of the blessing without swallowing it, he should spit it out instead and avoid the debate of the *Rishonim* since he otherwise would end up taking pleasure from drinking without reciting a blessing. That is, although Maran ruled that it is permissible to swallow the liquid without reciting or even thinking the blessing, the *Kaf Haḥayim* recommended taking the other opinions into account as well.

The truth is that it is possible to swallow the beverage first and then think the words of the blessing. After all, Rabbenu Asher ruled that it is permissible to actually recite the blessing after swallowing. Although we do not follow this opinion in practice, there is nothing wrong with thinking the blessing once one has already swallowed the liquid. Interestingly, the *Kaf Haḥayim* does not even mention such a possibility. The *Halakha Berura* (page 59) did mention that it is recommended to think the words of the blessing whether or not one has already swallowed the beverage.

Furthermore, the *Halakha Berura* (page 64) ruled that if the person wishes to drink more than this mouthful, it is best that he swallow it without thinking the words of the blessing. Then he can recite the blessing verbally before he continues drinking, having in mind that this blessing should cover the liquid that he has already swallowed.

If someone is physically capable of pushing the liquid to one side and reciting the blessing

If someone inserted only a bit of the beverage in his mouth so that it is possible for him to move it the side and recite the blessing, it seems that this is the recommended course of action. On second thought, it seems that this

ב. מי שטעה והכניס אוכלין לפיו בלא ברכה, אם הוא דבר שאינו נמאס אם יפלטנו, יפלטנו ויברך עליו. [ש"ע שם ס"ב]. ולא יברך בעוד האוכל בפיו, דלכתחילה צריך שיהא פיו ריקן בשעת ברכה דכתיב ימלא פי תהלתך. [משנ"ב ס"ק ז]. ובדיעבד אם בירך בעוד המאכל בפיו, ברכתו ברכה, ויצא. [ערוה"ש ס"א] **ואם** הוא דבר שאם פולטו מפיו יהיה נמאס אצלו, יעביר המאכל לצד אחד בפיו, ויברך ברכה ראשונה. ולא יפלטנו משום דאסור לאבד אוכלין. [ש"ע שם, באה"ח פי' מטות הי"ד]

ג. יש אומרים שהדינים הנ"ל אינם אלא למכניס לפיו מאכל או משקה בשוגג, ששכח לברך, אבל מי שעשה כן במזיד, חייב לפלוט המאכל או המשקה ולברך. [ריטב"א חל' ברכות פ"א ה"ג, וראה הלכה ברורה עמ' סו]

Eating without a blessing

2) If someone mistakenly inserted a solid food into his mouth without reciting a blessing and the food would still be palatable to him after removing it from his mouth, he should spit it out, recite the blessing and eat it again. He must not push the food to the side of his mouth and recite the blessing since our Sages required that one's mouth be empty when one recites a blessing. In that way the blessing is what fills his mouth, fulfilling the verse (*Tehillim* 71:8), "My mouth will be filled with Your praise." If someone did recite the blessing while the food was still in his mouth, he has fulfilled his obligation and he does not need to recite the blessing again.

If the food would no longer be palatable to this person if he spit it out, he should push it over to a side of his mouth and recite the blessing. He should not spit it out, since he would then be guilty of wasting edible food.[302]

Purposely failing to recite blessings

3) Some *Poskim* ruled that all the above halakhot apply to someone who inserted food or a beverage in his mouth and forgot to recite the necessary blessing. If he purposely inserted it in his mouth without reciting the blessing, he must spit it out, whether it is a food or a beverage. If he still wishes to eat or drink, he must now recite the proper blessing.

depends on the dispute between Rashi and Rabbenu Hanan'el mentioned in the preface to this *Siman*. Rashi explained that the person may swallow the liquid without reciting the blessing since it is not possible for him to recite it with liquid in his mouth. According to this, in a case where someone is able to do this, Rashi would agree that he must recite the blessing. According to Rabbenu Hanan'el, however, the person may swallow the liquid without any blessing since it is no longer considered a beverage now that it is in his mouth. According to this, even if he would be physically capable of reciting the blessing he has nothing over which to recite it. In practice, we follow the principle of *safek berakhot lehakel* and the opinion of Rabbenu Hanan'el.

302. To avoid disgusting others

Likewise, if he is with other people who would be disgusted to see him spit the food from his mouth, he may push it to the side of his mouth and recite the blessing. This is the halakha even if he would not mind spitting it out and eating it again after reciting the blessing (Harav Shelomo Zalman Auerbach, cited in *sefer Etz Hasade*, page 227).