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YESHIVAS IYUN HALACHA

KANFEI TZIPPORAH
HILCHOS BRACHOS PROGRAM

VOL. 1 SHIUR 2

סימן רב סעיפים ג-ה

Pits, Olives, Bitter Almonds

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HILCHOS BRACHOS VOL. 1 SHIUR 2

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Mechaber Rama

ס"ק ח *Biur Hagra*, ס"ק ז *Magen Avraham*

ס"ק ז *R' Akiva Eiger, Machtzis Hashekel*

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Mishna Berurah

Biur Halacha

Written by Rabbi Aharon Schenkolewski

PITS - סימן רב סעיף ג

THE SOURCE

Se'if gammel deals with the bracha on pits. The Rishonim learn this from a Braisa quoted on Brachos נ"ו: דף נ"ו.

In the Braisa it says:

Shells of nuts and pits [of fruit] are chayav in orlah.

There is a machlokes Rishonim if we can learn what bracha to say from the din of orlah.

- ◆ Tosafos (ד"ה קליפי), the Rosh (סימן ד) and Rabbainu Yonah (ומדלגבי) learn from here that since pits are considered fruit in regard to orlah, the bracha on pits is בורא פרי העץ. The Rosh and Rabbainu Yonah add that if the pits are bitter no bracha is said.
- ◆ The Rashba argues. He writes that the only reason pits have the din of orlah is because we learn from the extra word ¹את that even something tafel to the fruit has the din of orlah. If seeds would have the din of fruit then we would not need an extra word to include them. Furthermore, pits of cherries and peaches are bitter and no bracha should be made.

The Rashba does not say what bracha is said on pits that are edible. The Abudraham (ברכות שער חמישי) writes that according to the Rashba the bracha is בורא פרי האדמה. This is also how the Drisha, Ma'amar Mordechai and Gra understand the Rashba. The Pri Chadash though writes that according to the Rashba the bracha is שהכל.

◆ Sweetened

The Rashba concludes that if the pits are inedible, if they are sweetened by heating and made edible, the bracha is שהכל.

The Drisha (ס"ק ב) though writes that according to the Rosh that the pits are considered a fruit, if they are sweetened, the bracha is בורא פרי העץ.

We can now see the Shulchan Aruch.

1. The passuk (ויקרא יט) says: וערלתם ערלתו את פריו.

SHULCHAN ARUCH

The Mechaber Writes:

On pits of fruits, if they are sweet one says the bracha בורא פרי העץ. If they are bitter one does not say a bracha at all. If they are sweetened through heat one says the bracha שהכל.

The Magen Avraham (ס"ק ז) asks, why is the bracha שהכל? The Rashba is the one that holds that the bracha is שהכל. However, the Shulchan Aruch paskins like Tosafos and the Rosh. Therefore, once the pits are edible they are called a fruit, and even though they were bitter before being heated, the bracha should be בורא פרי העץ. The proof is from what we will learn (סימן רב ס"ה) about bitter almonds that if they are sweetened the bracha is בורא פרי העץ. The Magen Avraham answers that the Rosh agrees that pits are only considered a fruit when they are sweet. However, when the pits are bitter they are not called a fruit, and therefore even if they are sweetened the bracha is שהכל. The Machtzis Hashekel explains that the Magen Avraham is saying the bracha on pits is only בורא פרי העץ if they are edible as is.

However, the Biur Hagra (ס"ק ה) writes that the Mechaber is a combination of Tosafos and the Rashba, and concludes that one should follow the Rashba. This is also the opinion of the Pri Chadash who therefore concludes that the bracha on all edible pits is שהכל. The Even Ha'ozzer also brings proofs that pits are not considered fruit. R' Akiva Eiger writes that according to the Even Ha'ozzer the bracha is בורא פרי האדמה, and adds that this is also the opinion of the Panim Me'iros. He quotes the Pri Chadash who holds that the bracha is בורא פרי שהכל, but comments that he does not understand why it should be שהכל and not בורא פרי האדמה. L'halacha, the Mishna Berurah (ס"ק כג) writes that the bracha is בורא פרי האדמה.

B'diavad

The Mishna Brura (ס"ק כג) writes in the name of the Derech Hachaim that if one said a בורא פרי העץ one is yotzei b'diavad. The Derech Hachaim writes that this is because most poskim (Rishonim and the Mechaber) hold that the bracha is בורא פרי העץ.

IN CONCLUSION

- ◆ The bracha on pits that are edible enough that one enjoys it even a little is בורא פרי האדמה. However, if one says a בורא פרי העץ one is yotzei b'diavad. If one eats the pits together with or after the fruit itself, the bracha on the fruit includes the pits.
- ◆ If the pits are inedible no bracha is made. If they are sweetened by heat the bracha is שהכל.

Pumpkin and watermelon seeds

Although one can say that just as the pits of fruit go down a level from בורא פרי העץ to בורא פרי האדמה, therefore pumpkin and watermelon seeds should go down a level from בורא פרי האדמה to שהכל. However, since the ones sold in the store are grown for the pits, the bracha remains בורא פרי האדמה (see כ"א for the source, and the se'if, the bracha, and the se'if).

OLIVE OIL - סימן רב סעיף ד

THE SOURCE

This se'if discusses the bracha on olive oil.

The source is the Gemora in Brachos לה:

Rav Yehudah said what he heard from Shmuel, and similarly Rav Yitzchak said what he heard from Rabbi Yochanan, on olive oil one says the bracha בורא פרי העץ. (The Gemora asks) how is it so (what is the case), if (the case is) that one is drinking (the olive oil by itself), it is harmful, as we see in a Braisa, "One (who is not a kohen) who drinks (olive) oil of trumah, must pay the keren (the price of the oil) and does not have to pay the fifth (which is added to the amount paid by someone who eats trumah). If he uses the oil of trumah as an ointment he must pay the keren and the chomesh (since it was used in its normal fashion)." (The Gemora answers) that the person is eating the olive oil together with bread.

The Gemora asks:

If that is so, the bread is the main item and the olive oil is secondary, and we learned in a Mishna, "The rule is, if there is a main item and a secondary item, the bracha on the main item includes the secondary item."

The Gemora answers:

One is drinking (the olive oil) along with אניגרין, as Rabbah bar Shmuel said, אניגרין is water that beets are cooked in, אניגרין is the water that other vegetables are cooked in.

The Gemora asks:

If that is so, the אניגרין is the main item and the olive oil is the secondary item, and we learned in a Mishna, "The rule is, if there is a main item and a secondary item, the bracha on the main item includes the secondary item."

The Gemora answers:

The case is that one has a sore throat (and wants to drink the olive oil for medicinal purposes, so the אניגרונ is only the secondary item), as it says in the Braisa, "One who has a sore throat may not gargle oil on Shabbos (since it is assur to take medicinal remedies for minor ailments on Shabbos). Rather one should put a lot of oil into אניגרונ and swallow it."

The Gemora asks:

This is obvious (what new concept did we learn from the halacha about olive oil).

The Gemora answers:

We might have thought that since one is drinking it as a cure, one should not say a bracha at all; but now we learned that since one is having enjoyment from it one must say a bracha.

Rishonim

There are two machlokos in the Rishonim in this sugya.

1. The first machlokos is whether there is a bracha if one drinks the olive oil by itself.
 - ◆ The opinion of Rashi and the Rif is that since the olive oil is harmful by itself, no bracha is said. Rashi writes that since it is harmful, it is not called eating and a bracha rishona is only made when eating.
 - ◆ The Rambam holds that one says a שהכל. The Kesef Mishna and Bach explain that according to the Rambam since one is getting pleasure, a bracha is said.
2. The second machlokos is in a situation that one drinks olive oil together with אניגרונ and does not have a sore throat.
 - ◆ The Tur writes in the name of Rav Yosef that when the Gemora says that one has a sore throat, it is just referring to the usual case; but even if one does not have a sore throat, the bracha is still בורא פרי העץ.
 - ◆ The Bahag, Rambam and Maharam M'Rottenberg hold that only when one has a sore throat is the bracha בורא פרי העץ, but otherwise the bracha is שהכל.

The Shulchan Aruch paskins like Rashi and the Rif in the first machlokos, and like the Bahag and Rambam in the second machlokos. Let us see inside.

 SHULCHAN ARUCH

The Mechaber writes:

Olive oil, if one drinks it as is, no bracha at all is said, because it is harmful. If it is eaten together with bread, one does not say a bracha on it, because the bread is the main item, and when one says a bracha on the main item it includes the secondary item.

The Magen Avraham (ס"ק ה) cites the Bach (ס"ב ד"ה ומ"ש רבינו אבל) that asks, why is it necessary to say here that the bracha is made on the main item? Ikar and tafel is discussed in סימן ריב. The Bach answers that the chidush is that even though one has a sore throat and the olive oil is the majority, nonetheless if it is eaten together with bread, we do not say that the olive oil is the main item. The Bach asks though, why is this different then eating salty fish with bread (when he primarily wants the fish and is just eating the bread to reduce the saltiness), in which case the bracha is made on the fish and not the bread since the bread is the secondary item (סימן ריב ס"א). He leaves the question unanswered.

The Magen Avraham argues with the Bach, and says that if one's intention in drinking the olive oil is for a cure, and he's only eating a little bread in order that the olive oil should not harm him, the bracha is בורא פרי העץ. There is no problem posed by the Mechaber mentioning the case where the bread is ikar, because the poskim often repeat dinim in passing when speaking about other cases.

The Mishna Berurah (ס"ק כה) cites both opinions, but Igros Moshe (ח"א סימן נח) paskens like the Magen Avraham.

However, if one also wants to eat the bread because he is hungry, the bracha is המוציא (ס"ק ל Sha'ar Hatziyun).

The Mechaber continues:

If one drinks (the olive oil) mixed with beet water (called אניגרין), in such a case it (the olive oil) is not harmful, on the contrary, it is beneficial to the throat. (Therefore) if one has a sore throat, the (olive) oil is the main item and one says the bracha of בורא פרי העץ.

The Magen Avraham (ס"ק ט) says that even if the אניגרין is the majority, since he is drinking it for a sore throat the bracha is בורא פרי העץ.

The Mechaber continues:

If one does not have intention for a cure but rather as food, the אניגרין is the main item and one only says a bracha on the (שהכל א) אניגרין.

From the Taz (ס"ק ב) we see that he learns the bracha is on the item which is the majority. The Shulchan Aruch Harav (ס"ק י) writes that according to this opinion if the majority is olive oil no bracha is said. However the Magen Avraham (ס"ק י) says that even if the אניגרין is the minority, the bracha is שהכל. The Pri Megadim seems to agree with the Taz, but the

Sha'ar Hatzion (ס"ק לה) says that R' Mordechai Banet favors the Magen Avraham. And this also seems to be the opinion of the Abudraham, because he says that since it is only fitting to drink because of the אניגרון we make a bracha on the אניגרון. The Sha'ar Hatzion leaves it as a question.

The Magen Avraham (ס"ק יא) asks that if the אניגרון is the main item the bracha should be בורא בורא פרי האדמה because the bracha on water that is cooked with vegetables is בורא פרי האדמה. The Biur Hagra (ס"ק יא) answers that since it is a drink the bracha is שהכל. However, the Sha'ar Hatzion (ס"ק לו) writes that many Rishonim say that the bracha is בורא פרי האדמה. He concludes that if the majority is olive oil the bracha is certainly שהכל.

IN CONCLUSION:

- ◆ If one drinks olive oil by itself no bracha is said, even if he has a sore throat.
- ◆ If one eats olive oil together with bread, the bracha is המוציא. However, if one is drinking the olive oil because he has a sore throat, and is only eating a small amount of bread to negate the harm of the oil, there is a machlokes. The Igros Moshe paskins that the bracha is בורא פרי העץ.
- ◆ If one combines the olive oil together with another drink, if he is drinking it to cure a sore throat, the bracha is בורא פרי העץ even if the majority is beet water.
- ◆ If one is not drinking it for a sore throat, then if the oil is the majority it is a machlokes if the bracha is שהכל or if no bracha is said. Therefore, the Kaf Hachaim (ס"ק מ"ז) writes that one should make a שהכל on another item. However, the Aruch Hashulchan (ס"ק כ"א) says that the bracha is שהכל. But if the majority is beet water, it is a machlokes if the bracha is שהכל or האדמה. Therefore, since according to all opinions one is yotzei b'diavad with שהכל.

סימן רב סעיף ה - BITTER ALMONDS

INTRODUCTION

Almond fruit has three parts. The outer covering is a thick, leathery, grey-green coat called a hull. Inside the hull is a hard, woody shell, like the outside of a peach pit. Inside the shell is the edible seed commonly called a nut.

The young developing fruit of the almond tree can be eaten whole ("green almonds"), when they are still green and fleshy on the outside and the inner shell has not yet hardened.

There are two species of almonds: sweet almonds and bitter almonds. The main product of sweet almonds is the nut. In bitter almonds the main product is the hull. All commercially grown almonds sold in the United States are of the sweet variety.



In our se'if we will discuss bitter almonds. In siman א סעיף א we will learn about sweet almonds.

THE SOURCE

The Rishonim (Rosh סימן ג, Rabbainu Yonah ד"ה ואומרים, and Rashba ד"ה ואע"ג) write in the name of the Bahag that the bracha on young bitter almonds when the hull is still soft is בורא פרי העץ. When they are big, no bracha is made because they are harmful.

The Rosh asks from a Braisa in Chullin כה: In the Braisa it says that small bitter almonds are chayav in ma'aser and big bitter almonds are not chayav in ma'aser. R' Yishmael bar R' Yossi said in the name of his father that both are patur, and this is the halacha. The Rosh explains that both are patur means both small and large bitter almonds. Accordingly, the Rosh asks that since they are patur from ma'aser the bracha should not be בורא פרי העץ. The Rosh answers that we cannot compare the bracha to ma'aser. With regard to ma'aser one is only chayav if the fruit is sufficiently developed. However, regarding the bracha, so long as the food is edible and one gets pleasure from eating it, a bracha is made, and since it is a fruit the bracha is בורא פרי העץ.

The Rishonim conclude that although no bracha is made on large bitter almond fruit, if they are sweetened, the bracha is בורא פרי העץ.

Let us now see the Shulchan Aruch.

SHULCHAN ARUCH

The Mechaber writes:

Bitter almonds (including the hull and shell), when they are small, one says a בורא פרי העץ. When they are large, no bracha is said because they are harmful. The reasoning is that when they are small the main thing eaten is the shell (the hull) which is not bitter, but when they are large the main item eaten is the inside (the nut) which is bitter.

The Biur Halacha says that the words of the Mechaber "when they are small the main thing eaten is the shell" is only mentioned in Rabbainu Yonah. The Mechaber then continues "when they are large the main item eaten is the inside (the nut) which is bitter." From the Mechaber it sounds like only the nut is bitter when they are large, but the shell is still edible. Accordingly, the bracha on the shell should be שהכל. But since the Mechaber doesn't distinguish, it seems that no bracha is made even on the shell. Therefore, the Biur Halacha suggests that maybe the Mechaber agrees that when they are big the shell is inedible, but this is not clear.

The Mechaber concludes:

However, (if the nut) is sweetened through heat or any other way, one says a בורא פרי העץ.

The Be'er Hagolah explains that although regarding pits we learned that if they are sweetened the bracha is שהכל, in the case of almonds the bracha is בורא פרי העץ. This is because people do not grow fruit for the pits, so even though the pits are now edible the bracha is שהכל. However, almonds are grown for the nut and therefore if they are made edible the bracha is בורא פרי העץ.

CHAZORA PART 1

1. From where do we learn the bracha on pits? Does everyone agree?
2. What is the bracha on sweet pits? What is the bracha if they are bitter?
3. What bracha is valid b'diavad?
4. What is the bracha on watermelon pits? Why?
5. What are the two machlokos regarding olive oil?
6. If one drinks olive oil with a little bit of bread what is the bracha?
7. If one drinks olive oil with אניגרין, what is the bracha if the olive oil is the majority and what is the bracha if the אניגרין is the majority?
8. What is the bracha on bitter almonds when they are small; what is the bracha when they are large?
9. What is the bracha if they were sweetened? Why?

CHAZORA PART 2

Now it is time to review shiur 1. Read over the shiur and the Mishna Berurah and answer the chazora questions at the end of the shiur. Write down your answers (keep them as brief as possible) then compare them to the answers below.

1. Machlokes Tosefos and Rosh against Rashi and the Rash found in Baba Basra 97a. Tosefos brings a proof from the Yerushalmi, the Rosh brings a proof from the Mishna in Terumos.
2. קונדיטון is wine with honey and spices. It is compared to the Torah.
3. The Tashbetz says we follow the majority.
4. Magen Avraham - no, Mishna Berurah - yes, unless they ruin the taste of the wine.
5. In סימן רד סעיף ה we see that 1/6 wine is enough to give it the din of wine. The Gr"a therefore argues with the Rama. The Biur Halacha differentiates if it is normal to add or not.
6. The Gemora says סוחט אדם אשכול של ענבים ואומר עליו קידוש היום. Although our grape juice is processed the bracha follows when it was squeezed.
7. Because everyone holds it is past tense but it also include present tense.
8. When they are the size of a white bean.
9. According to the Rosh and Rashba if they are not bitter than as soon as they blossom. According to the Tur the later stage of the Gemora. The Mechaber follows the Rosh and Rashba, the Rama follows the Tur.
10. Everyone agrees that the bracha is בורא פרי העץ if they are not bitter.
11. The bracha is not בורא פרי העץ until the fruit is in the stage of ma'asros.
12. בורא פרי העץ, but according to the Gr"a is must be in the stage of ma'aros.
13. Machlokes Magen Avraham and Olelos Efraim.