



## OVERVIEW of the Daf

### 1. Making "Borai Pri HaEtz" on olive oil (cont.)

The Gemara concludes that one makes a בורא פרי העץ on olive oil when it is drunk for medicinal reasons and the chidush is that although it is taken for medicinal reasons, nonetheless, since it provides satisfaction one must make a brocha.

### 2. The correct brocha on wheat flour

There is a disagreement whether the brocha on wheat flour is האדמה or שהכל and the Gemara does not reach a definitive ruling.

### 3. The correct brocha on palm shoots

There is a disagreement whether one makes האדמה or שהכל on palm shoots and the Gemara rules that the correct brocha is שהכל.

### 4. Caper bush berries and husks

R' Yehudah in the name of Rav rules that one may not eat the berries of an ערלה caper bush in chutz la'aretz but the husks may be eaten indicating that the berries are considered the fruit and not the husks. This opinion, concludes the Gemara follows the opinion of R' Akiva.

Ravina witnessed Mar bar R' Ashi following R' Akiva's lenient ruling and questioned why, if he is already following a lenient opinion, does he not follow Beis Shammai who considers the caperbush a vegetable rather than a fruit tree. The Gemara explains that since we do not follow Beis Shammai their opinion does not even register as an option.

The Gemara questions why the husks of the caperbush are not subject to ערלה since they serve as a shomer - protection - for the fruit. Rava answers that something can only be considered a shomer if the fruit would die without the presence of the shomer. This is not the case by the husk of the caperbush berry.

### 5. Pepper and ginger

The Gemara rules that a brocha is made on pepper and ginger only if they are moist and edible, but if they have dried no brocha is recited because it is not, at that point, considered food.

### 6. The correct brocha on דייסא וחביץ קדרה

There is a disagreement regarding the correct brocha for דייסא וחביץ קדרה. According to R' Yehudah the brocha is שהכל because he considers the honey to be the primary ingredient, whereas according to R' Kahana the brocha is מזונות because he considers the flour to be the primary ingredient.

### 7. Two statements of Rav and Shmuel

The Gemara makes note of two similar statements made by Rav and Shmuel and begins to explain the necessity for each statement. ■

## Gemara GEM

### What's Wood and What's Fruit?

When the Gemara says that the tree is not planted with the intent to eat the shoots of the palm tree, it does not mean to say that this, in and of itself, detracts from the ability to say a detailed bracha of בורא פרי העץ. Rather, the idea is that since people do not intend to eat these shoots, they will be left to stay on the tree, and they will harden and become part of the wood of the tree itself. Therefore, these shoots are not the fruit of the tree. Now that these shoots have been defined as part of the tree, and not as fruits of the tree, the bracha automatically cannot be העץ, even if one eats them when they are soft and moist. Garlic, however, is meant to be eaten when it is soft, and it is not meant to be left in the ground until it hardens. Eating it while it is soft is therefore considered as one is eating the fruit itself, and a full bracha is said.

The Gemara seems to reevaluate this factor, though, as it introduces the caper bush and its various parts. There, the leaves and flowers do not harden. Yet, the Gemara nevertheless indicates that these products of the caper bush are not the main reason for the plant's being planted, and the Gemara suggests that the bracha, which is האדמה, should be שהכל. This clearly shows that אדעתא דהכי is not only a manner to define what is a fruit and what is part of the tree. Rather, the mindset of the farmer is itself a limiting factor in the bracha.

The approach of Rashi is that the bracha is determined by whether one intends to remove this part of the plant to eat it or not. Therefore, the shoots are never intended to be removed, even for eating, because this inhibits the further development of the tree. This is in contrast to the leaves and flowers of the caper, which, although they are not the edible part for which the bush is planted, there is no conscious thought that they must specifically stay on the plant to avoid any limitation on further growth of the plant. Therefore, according to Rashi, the shoots of the date tree has its bracha diminished to, but the leaves and flowers of the ca-

## REVIEW and Remember

1. Under what circumstances does one make a bracha on medicine?  
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2. Why did Mar bar R' Ashi not follow the lenient opinion of Beis Shammai?  
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3. How do we know that peppercorn is subject to the halachos of orlah?  
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4. Why does the Gemara conclude that the appropriate bracha on porridge is mezonos?  
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# HALACHAH Highlight

## Do you make a bracha on harmful foods?

אמר רב יהודה אמר שמואל וכן אמר רבי יצחק אמר רבי יוחנן שמן זית מברכין עליו בורא פרי העץ. היכי דמי? אילימא דקא שתי ליה (משתה) – אוזוקי מזיק ליה. פירש"י: אוזוקי מזיק – לגופיה, ואין זו אכילה שטעונה ברכה, דגבי ברכה ואכלת כתיב

Rav Yehuda said in the name of Shmuel, and so said Rabbi Yitzchak in the name of Rabbi Yochanan: The blessing for olive oil is *בורא פרי העץ*. What are the conditions? If you say that he drinks the olive oil, that is damaging to one's health and as such a blessing is not recited.

פשיטא מהו דתימא כיון דלרפואה קא מכוין לא לבריד עליה כלל, קא משמע לן כיון דאית ליה הנאה מיניה בעי ברוכי: אבל קמחא דשערי הוואיל וקשה לקוקיאני – לא לבריד עליה כלל, קא משמע לן כיון דאית ליה הנאה מיניה בעי ברוכי:

Similar passages are recorded for the anigaron/olive oil mixture and barley flour: I would have thought that since the item is being ingested for medicinal purposes one would not recite a blessing; therefore we are taught that since the person receives some pleasure, it does require a blessing.

Eating food that is harmful<sup>1</sup> is not considered eating, and a blessing is not recited<sup>2</sup>. Therefore, one does not pronounce a blessing when he drinks olive oil<sup>3</sup> or vinegar,<sup>4</sup> since these are harmful. Some Poskim<sup>5</sup> hold that it is preferable under these conditions to drink another liquid and make a blessing on it, with the intention to include the oil or vinegar. Yet, if one mixes the olive oil or vinegar with something else such that the detrimental element is negated, a blessing would be in order, and the rules of primary and secondary foods take affect<sup>6</sup>.

Items that have a pleasing taste require a blessing although they may not be healthy<sup>7</sup>. Thus if a diabetic eats a food with a high sugar content, he would make a blessing. The reasoning being that although the food is harmful, the harm is not immediate<sup>8</sup>.

One does not recite a blessing over items that have a direct dangerous effect, since the ingestion of such a substance is prohibited, and blessings are not recited for prohibited foods<sup>9</sup>. Food eaten for

medicinal purposes that does not in itself have a pleasant taste does not necessitate a blessing, although the person benefits from the healing effect<sup>10</sup>. If the food being ingested for medicinal purposes has an acceptable although not necessarily pleasing taste, then the person does recite a blessing, even though his intent is upon the remedying value<sup>11</sup>.

There is a difference of opinion with regards to one who must drink mineral water when he is not thirsty solely, for medical purposes<sup>12</sup>. There exists a point of contention as to whether medicine that has does not have a good taste of its own, but has a sweetener to make the medicine palatable requires a blessing. Some hold that it does not<sup>13</sup>. Others hold that a *שהכל* should be made<sup>14</sup>. There are dissenting views regarding pills that have a sugar coating. Some opine that they require a blessing<sup>15</sup>. Others disagree<sup>16</sup>. ■

1. עיי לרבי"ע פארסטט בסי' פתחי הלכות – ברכות ח"א (פ"ד ס"ו והערה 22, עמ' סד) שהאר"ך להוכיח שגדר (אוזוקי מזיק ליה" הוא מאכלים שכשנאכלים לבג מעוררים רגשי גיעול ותיעוב. עיי' ואכמ"ל
2. שו"ע סי' רב ס"ד וסי' רד ס"ב
3. שו"ע סי' רב ס"ד
4. שו"א סי' רד ס"ב
5. עיי כסה"ח (סי' רב אות מ) ושו"ת אור לציון ח"ב (פ"ד שאלה א, עמ' קטו)
6. שו"ע סי' רב ס"ד וסי' רד סוף ס"א
7. שו"ע סי' רד ס"א ובמשנ"ב שם ס"ק טו. עיי ילקוט יוסף ח"ג (סי' רג אות יט, עמ' תיח)
8. רבי יצחק זילברשטיין בסי' חשוקי חמד על ברכות (לדף לו ע"א, עמ' רכה) בשם חמיו הגרי"ש אלישיב נר"ו, וכ"כ בסי' פתחי הלכה (פ"ד הערה 24, עמ' סה). ועיי בשו"ת אבני ישפה ח"א (סי' מב). וכן כתוב מכבר בשו"ת מהר"ם שיק (חאו"ח סי' רס)
9. שו"ע סי' קצו ס"א ובמשנ"ב ס"ק ג'. שו"ת מהר"ם שיק (חאו"ח סי' רס). עיי ילקוט יוסף שם
10. שו"ע סי' רד ס"ח ובמשנ"ב ס"ק מג
11. שו"ע שם ובמשנ"ב ס"ק מג ובשער הציון ס"ק לו. וראה בשו"ת אגרות משה ח"א (סי' פב). יעיי בפתחי הלכה (פ"ד הערה 38). אמנם עיי מש"כ בסי' נשמת אברהם ח"א (סי' רד אות ד', עמ' צ)
12. עיי בסי' נשמת אברהם ח"א (סי' רד סוף אות ד', עמ' צא)
13. כן היא שיטת הגר"ש"א. עיי נשמת אברהם 39א, עמ' סח) בשמו. וכן ראה בסי' הליכות שלמה ח"א (פ"ג דבר הלכה אות כז, עמ' קעא)
14. עיי נשמת אברהם ח"א (סי' רד אות ד', עמ' צא) בשם הגר"ע יוסף שליט"א
15. עיי (סי' פד) שכדוריים מתוקים צריכים ברכה. אמנם עיי לו בח"ד (סי' פד) שאם הם פחות מכשיעור אין לברך עליהם. ודו"ק ■

# STORIES off the Daf

## Healing will come soon!

החושש בגרונו לא יערענו בשמן תחלה בשבת

Reb Hillel of Paritsh used to spend a substantial part of the year traveling through the towns of the southern parts of Russia to teach Torah and encourage people to do teshuva.

He once arrived in a town where the Jewish merchants kept their businesses open on Shabbos. He gathered them together and explained to them about Shabbos, and they agreed to accept his words to close on Shabbos if he could convince a certain wealthy man to do the same. If he would accept to be closed on Shabbos, they could all survive fi-

nancially, but without his cooperation it would be too difficult. The tzaddik called for him, but the man ignored the invitation, even after being called three times. Reb Hillel stayed in the town for Shabbos, and suddenly, on Shabbos morning, that wealthy man became very sick. The pains increased, and his wife, fearing that it was due to her husband's disrespect for the rabbi, came to the rabbi desperately for help. Reb Hillel was at his Shabbos table, surrounded by many of his Chassidim, when the woman barged in and begged that the rabbi give her husband a blessing for a speedy recovery.

The tzaddik remained silent. The Chassidim were shocked, but the rabbi refused to respond. The woman left, disappointed, but the pains became worse, and she returned just

after Shabbos ended. She came into his room, begging the tzaddik to have mercy on her husband. Reb Hillel then simply said - *It is Shabbos, not to cry out. Healing will come soon!*"

The Chassidim were amazed. On Shabbos the rebbe had said nothing, and now he said these words. The tzaddik continued. "What I meant was that if Shabbos itself will not have to cry out against this man, then healing will come soon. Go and tell this man that if he agrees and gives a solid handshake that he will close his business on Shabbos, then he will recover. Three Chassidim came to his bedside to convey the message, and he sincerely gave his word. The illness passed, and the sanctity of Shabbos was upheld. ■

