

הלכות ברכת הפירות (סימן רב: דיני ברכת פירות האילן)

רב:א

Outline

1. Today's Topics
 - a. ברכה on fruits and wine
 2. (רב:א) ברכת הפירות והיין
 - a. On all fruits of the tree one says the ברכה ראשונה of בורא פרי העץ, except for wine on which one says (שו"ע) בורא פרי הגפן
 - i. Q: What type of fruits?
 1. Whether ז' מינין (א) or not (משנ"ב א)
 - ii. Q: Why does wine have its own ברכה?
 1. Because it satisfies the heart and gladdens it (ב) (משנ"ב ב)
 - iii. Q: Must the wine be pressed to say בפה"ג?
 1. No; even if it flows on its own from grapes, the ברכה is בפה"ג (ג) (משנ"ב ג)
 - iv. Q: Why is the ברכה on cooked wine still בפה"ג?
 1. Because cooking wine does not make the wine inferior (ד) (משנ"ב ד)
 - v. Q: What types of cooked wine are included?
 1. Whether the wine itself is cooked or the grapes or raisins are cooked to make wine (משנ"ב ט)
 - vi. Q: Why is wine mixed with honey and spices still בפה"ג?
 1. Because although its taste and smell change, the wine is not considered inferior and is still considered the primary ingredient (ה) (משנ"ב ה)
 - vii. Q: If there is a lot of honey and spices, what is the ברכה?
 1. Even if there is a third of each, nonetheless, the ברכה is בפה"ג because they are meant to enhance the wine and make it tastier (ו) (משנ"ב ו)
 - viii. Q: Why does grape juice have the ברכה of בפה"ג (הע' 3)?
 1. Because it is able to become wine (מנח"ש א:ד) (משנ"ב ז)
 - a. Q: What if it is pasteurized?
 - i. Nonetheless, it was considered like wine when it was pressed (גרשז"א, מנח"י ח:יד, גר"ש וואזנר)
 - ii. The ברכה becomes שהכל, unless it is ¼ wine (רב אלישיב)
 - ix. Q: What is the ברכה on cognac? (שם)
 1. (חזו"א, גר"ח קינבסקי) בפה"ג
 2. (כף החיים, פרמ"ג) שהכל
 - b. If wine is mixed with beer, we follow the majority; if the majority is wine, then the ברכה is בפה"ג, and if the majority is beer, then the ברכה is שהכל (רמ"א)
 - i. Q: What types of beer are included?
 1. All types, except drinks that detract from and worsen the taste of the wine immediately upon mixture, in which case שהכל is said (ז) (משנ"ב ז)
 - ii. Q: Why do we follow the majority?
 1. Because whenever there is a mixture of ingredients and one is a majority, the ברכה on the majority exempts the minority from a ברכה (ח) (משנ"ב ח)
 - iii. Q: In what case does the mixture retain the ברכה of בפה"ג?
 1. If the taste of wine remains (ט) (משנ"ב ט)
 - iv. Q: Why is mixture of wine and beer different from wine and water?
 1. Since it is normal to dilute wine with water, as long as the wine is a bit more than 1/6th of the water, the ברכה remains בפה"ג because the wine and water mixture is considered one ingredient; however, since it is not normal to mix wine and beer, they are considered two ingredients, and we follow the majority (י) (משנ"ב י)
 - v. Q: Do all agree with the רמ"א's ruling?
 1. No; the רמ"א equates the rules for mixture of wine and beer to the rules for mixture of wine and water (משנ"ב טו) (משנ"ב טו)