

הלכות ברכת הפירות (סימן ריב: שהעיקר פוטר הטפל)

ריב:א-ב

Outline

1. Today's Topics
 - a. The laws of עיקר and טפל
2. ריב:א) עיקר פוטר את הטפל
 - a. Whenever one eats a food that is primary together with something secondary (insignificant), one says a ברכה on the primary, which then exempts the secondary, whether a ברכה ראשונה or ברכה אחרונה. This certainly applies to foods that are mixed together and even applies when they are separate. And, even on bread, which is more significant than all else, if it is secondary, such as one who eats a salty fish and eats bread with it so that his throat is not damaged, one says a ברכה on the fish, which exempts the bread because it is secondary (ש"ע)
 - i. Q: What is the case of two foods mixed together?
 1. A mixture of ingredients in which one is primary and the other is meant only to correct and enhance the primary or a mixture of two primary ingredients, one of which is the majority, even if each ingredient is discernible. Therefore, on פורים, when we mix sesame with honey and pieces of walnut, as long as the sesame is the majority, a בפה"א is recited. However, this applies only if both ingredients are significant, but if one is insignificant, even if it is the majority, it is null relative to the minority (משנ"ב א)
 - a. Q: How does this rule apply to a mixture with the five grains?
 - i. Even if the five grains are the minority, as long as they are added to the dish for taste, we follow them and say במ"מ because they are always considered the primary, as long as they retain substance; however, if flour is mixed in a lot of water such that it is fit to drink, one says שהכל (שם) (משנ"ב שם)
 - ii. Q: What is the case of the salty fish?
 1. One ate a sweet item and then eats a salty fish to temper the sweetness and to prevent the salty item from damaging one's throat, he eats bread together with it, but he is not hungry at all for bread, and therefore, the bread is secondary. However, if he is hungry for bread, even if he eats with salty fish as is customary, the bread is not secondary, even if he wants the fish more; rather, one says המוציא and exempts the fish (משנ"ב ג)
 - iii. Q: Under what circumstances does the ברכה on the primary exempt the secondary?
 1. Even if the secondary is not present, as long as one has it in mind or it is usually eaten with the primary and one eats it in the same location as the primary. However, if it is not usually eaten with the primary and one doesn't have it in mind, one must make a ברכה on the secondary, but one says שהכל because it is secondary and loses its particular ברכה, just as the רמ"א writes that one says שהכל when eating the secondary before the primary (משנ"ב ד)
 - iv. Q: Does one say a ברכה on aniseed that one eats after drinking wine?
 1. No, because they are eaten to sweeten the wine and are therefore secondary to it; the same applies if one eats it after other drinks that he had during a bread meal (משנ"ב שם)
 - b. Some say that if the secondary is the preferred food, one says a ברכה on it and then a ברכה on the primary (רמ"א)
 - i. Q: Do all agree?
 1. No; the ר"א, גר"א, ור"א, and גר"א disagree because even if the secondary is essentially preferred, in this context, it is eaten only to serve the primary, without which the secondary would not have been eaten. This applies even when one eats the two foods separately and they are of different ברכות, and it certainly applies if they are eaten together or have the same ברכה (ה) (משנ"ב ה)
 - ii. Q: What if one eats something after drinking liquor to temper the sharpness of the liquor?

1. The food, even bread, is exempt from a ברכה as long as one had it in mind or it is customarily eaten with the liquor. However, if one wants the bread for its own sake as well, such as one who drinks liquor with cake or confection, one must make a ברכה first on the crackers and afterward on the liquor (משנ"ב שם)
- iii. Q: In practice, how should one go about eating bread as a טפל?
 1. One should avoid doing so because it is difficult to know if the bread is only to sweeten the liquor or also to satiate, in which case it would require washing and a separate ברכה (משנ"ב שם)
- iv. Q: What if one soaks bread in liquor to help digest his food?
 1. One says a ברכה on the liquor only because his intent is to help digestion, and the bread is used only to temper the sharpness of the liquor; in practice, one should drink a bit of liquor before soaking the bread (משנ"ב וא"ר שם)
- c. A ברכה on a primary exempts a secondary only if one eats them together or eats the primary first, but if he eats the secondary first, such as one who eats before drinking so that he doesn't drink on an empty stomach or one who eats cherry pits to sweeten his drink, one says a ברכה on the food even though it is secondary to the drink, but one says only שהכל because it secondary to another item (רמ"א)
 - i. Q: What if one has פה"ב together with cheese or other accompaniments?
 1. One says a ברכה only on the פה"ב, even if he wants the accompaniment, and this applies to all foods that are eaten with accompaniments (משנ"ב ו)
 - ii. Q: What is an example of eating the primary before the secondary?
 1. One should eat a radish first and then eat an olive to temper the sharpness of the radish (משנ"ב ז)
 - iii. Q: What is the case of the cherry pits?
 1. One eats them before drinking to sweeten the drink he will then have (משנ"ב ח)
 - iv. Q: Why must one say a ברכה if he eats the טפל first?
 1. Because it cannot be covered by the ברכה on the עיקר since one consumes the טפל prior to that ברכה (משנ"ב ט)
 - v. Q: In what case does one say שהכל?
 1. Only if the drink is שהכל; however, if the primary food is of a different ברכה, such as wine, one says the designated ברכה of the טפל (משנ"ב י)
 - a. Q: In practice, what should one do?
 - i. Avoid eating a טפל prior to an עיקר (משנ"ב שם)
 - vi. Q: What if one eats the טפל first but it is preferred?
 1. One says its usual ברכה (משנ"ב שם)
 - vii. Q: What is the ברכה on stuffed cabbage? (הע' 1)
 1. רב אלישיב) שהכל
 2. Both באר משה ה:סג) שהכל and בפה"א
 - viii. Q: What is the ברכה on rice mixed with meat? (הע' 2)
 1. If the rice is the majority, then במ"מ, even though the meat is a more significant food (רב אלישיב)
 - ix. Q: What constitutes a "mixture"? (הע' 3)
 1. If the ingredients come together in each spoonful (ערה"ש)
 - x. Q: What is the ברכה on a fruit salad that has items that are בפה"ע and items that are בפה"א? (הע' 4)
 1. The ברכה follows the majority (גרשו"א, רב אלישיב) (פרמ"ג)
 - xi. Q: What if one cannot discern the majority? (שם)
 1. He should say the ברכה that includes more items (ברכת הבית)
 2. He should add to create a majority (פרמ"ג)
 - xii. Q: Can שהחיינו be said on a טפל? (הע' 4)
 1. Yes (גר"ש וואזנר)
 2. No (קצות השלחן סג:יא)
 - xiii. Q: What if one eats less than a שיעור of a salty fish alone but a שיעור when combined with the bread that accompanies? (הע' 7)
 1. One says בנ"ר (אגר"מ אר"ח ד:מב) (בנ"ר)

xiv. Q: Must a ברכה be said on a pickle that accompanies kugel? (הע' 18)

1. Yes (גר"ח קניבסקי)
2. No (רב אלישיב, גר"נ קרליץ)

xv. Q: What ברכה is said on chocolate covered raisins? (הע' 19)

1. (אגר"מ אר"ח ג: לא) שהכל and בפה"ע
2. (אור לציון ב: יד: ד) שהכל
3. The majority (גרשז"א)

3. ריב: ב) מרקחת ורקיקין

a. When a mixture is put on top of thin wafers, the wafers are secondary to the mixture because it is known that one's intent is not to eat bread (שו"ע)

i. Q: On what does one say a ברכה?

1. Only on the mixture (משנ"ב יב)

ii. Q: What is the purpose of the bread?

1. To bind the mixture so that the honey does not dirty the hands (משנ"ב יג)

iii. Q: What if the bread is good to eat as well?

1. One says the ברכה on the bread (משנ"ב שם)

iv. Q: What is the ברכה on crembo? (הע' 22)

1. (גר"ש וואזנר) שהכל and במ"מ
2. (אור לציון ב: יד, גר"נ קרליץ, גרשז"א) only שהכל