



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Brachos Daf Lamed Vuv

- With regard to the bracha to be made when eating flour, **R' Yehuda** says it is a borei pri ha'adamah and **R' Nachman** says it is a shehakol.
 - **Rava** told **R' Nachman – R' Yochanan and Shmuel** agree with **R' Yehuda** because they both say that one makes a borei pri ha'etz on olive oil even though it has changed from a solid to a liquid, so on flour which has changed from a solid to a powder the borei pri ha'adamah should remain as well.
 - The Gemara says, this comparison is not necessarily valid, because it may be that oil is the main purpose of olives so a "ha'etz" is made, but since flour is not the main purpose of wheat (bread is the ultimate purpose), a shehakol should be made!?
 - **Q:** We find that **R' Zeira in the name of R' Masna in the name of Shmuel** said that a shehakol is made on barley flour, but doesn't mention wheat (which is more prestigious than barley). It must be because wheat flour needs a ha'adama!? **A:** Wheat flour needs a shehakol as well, but if the Braisa would have mentioned wheat, we would have said that barley flour needs no bracha at all, because it is unhealthy.
- With regard to the bracha for eating the soft part of the palm tree, **R' Yehuda** says one makes a borei pri ha'adamah since it is considered a fruit, and **Shmuel** says it is a shehakol since it will eventually harden into wood.
 - **Shmuel** said to **R' Yehuda** that his shita makes sense, because a ha'adamah is made on a radish even though it too eventually hardens like wood. The Gemara says this is not a valid comparison, because radishes are planted to eat whereas the palm tree is not planted to eat the soft part of the tree – that may be why it is a shehakol.
 - **Q:** A "tzlaf" tree has many edible parts but is planted for the berries, yet one makes a ha'adamah on the other parts although that is not the purpose of the planting!? **A:** **R' Nachman bar Yitzchak** said, a "tzlaf" tree is planted to eat whatever is edible and therefore a ha'adamah is made. A palm tree is harmed by the eating of the soft parts and therefore a shehakol is made.
 - Although **Shmuel** praised **R' Yehuda's** shita, the halacha still follows **Shmuel**.
- **R' Yehuda in the name of Rav** says, with regard to a tzlaf tree of orlah in Chutz Laaretz (where orlah is only D'Rabanan), one may eat the shells of the berries, but not the berries themselves.
 - **Q:** A Braisa says that one makes a ha'etz on the shell of the berries, so it must be that it is considered a fruit. If so, how may it be eaten during orlah? **A:** **Rav** holds like **R' Akiva** who is more meikel and says that the shells have no chiyuv of ma'aser, because they are not fruits.
 - He didn't simply say that the halacha follows **R' Akiva**, because we would think that it follows him even in E"Y. He teaches us that in chutz laaretz we follow the view that is lenient in E"Y. He further teaches that the halacha follows him in chutz laaretz even regarding something that is a D'Oraisa in E"Y (like orlah) not only for something that is only D'Rabanan (like maaser of trees).
 - **Ravina** saw **Mar bar R' Ashi** in chutz la'aretz following the shita of **R' Akiva** – eating the shells and throwing away the berries of a tzlaf of orlah. **Ravina** asked that since we follow the meikel, we should follow **Beis Shammai** who say that a tzlaf is possibly a vegetable and therefore should not be subject to orlah D'Rabanan!? **Mar bar R' Ashi** said, the shita of **B"Y** when opposed by **B"H** is considered to be non-existent and can't be followed, even as a meikel. **R' Akiva** can be followed when opposed by **R' Eliezer** – it does not make his shita as non-existent.

- **Q:** Orlah applies to the shell of a fruit as well as the fruit. So, although this tzlaf shell is not considered a fruit, it should be assur to eat as a shell?! **A: Rava** said, a shell that falls off the fruit before it is detached from the ground is not assur as a shell for purposes of orlah, and the shell of this tzlaf falls off before it is detached.
 - **Q: Abaye** asked, a Mishna says that the shell of a pomegranate has a din of a shell for orlah purposes, although we know that it falls off before it is detached from the ground like a tzlaf!? **A: Rava** answered, a pomegranate shell remains on the fruit until it is ripe and is therefore considered a shell for purposes of orlah. A tzlaf shell falls off before ripening and that is why it is not considered a shell for purposes of orlah.
 - **Q: R' Nachman in the name of Rabbah bar Avuha** says a shell of a date is assur for orlah even though it falls off before ripening?! **A: R' Nachman** holds like **R' Yose** of a Mishna, that an unripe date is considered to be a fruit (and its shell is therefore a shell of a fruit for orlah purposes). **Rava** holds like the **Rabanan** that unripe fruits are not considered fruit for orlah purposes.
 - **Q: R' Simi of Neharda'ah** asked, the **Rabanan** only argue with **R' Yose** about unripe grapes, but agree that other unripe fruits are "fruit" for orlah, meaning that their shells would be "shells", and would therefore prohibit the tzlaf shells?! **A: Rava** says a shell is assur only if the fruit can't survive without it. A tzlaf berry can live without the shell, and the shell is therefore not assur as orlah in chutz la'aretz.
- With regard to the bracha for eating pepper (the spice) – **R' Sheishes** says one makes a shehakol. **Rava** says no bracha at all is made (it is not fit to be eaten and therefore one would not even be chayuv for eating it on Yom Kippur).
 - **Q:** A Braisa says that **R' Meir** says that a pepper tree is chayuv is orlah. This means it is a fruit which is fit to eat and surely needs a bracha?! **A:** When moist it is fit to eat (which is what the Braisa is referring to), and when dry it is not fit to eat (which is what **Rava** is referring to).
 - This same answer can be given to a similar question regarding ginger.
- With regard to the bracha for eating a mixture of flour, honey and oil ("chavitz") and "daisa" which is made in a similar fashion (mixed and cooked with a lot of honey), **R' Yehuda** says one makes a shehakol (the honey is the main ingredient) **R' Kahana** says he makes a borei minei mezonos (flour is the main ingredient).
 - **R' Yosef** says that **R' Kahana's** shita seems to be correct, because **Rav and Shmuel** both say that any mixture which contains one of the 5 grains requires the making of a borei minei mezonos.