



Parshas Vayeira 5769

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## Hilchos B'rachos part XV Soups and fruit juices – Part I

These shiurim are usually geared towards *halacha lema'ase*, without presenting the groundwork of the *Rishonim*. In this case however, I would like to present the various opinions of the *Rishonim* and only then present the *halacha lema'ase* (next week be"H). Since this shiur is not halacha le'ma'se, it was not shown to Rav Sternbuch.

*Gemora:*

B'rachos 39a מֵיָא דְכוּלְהוּ שְׁלֵקִי כְכוּלְהוּ שְׁלֵקִי, the *b'racha* recited over the cooked broth of all cooked (vegetables) is the same as the *b'racha* recited over the vegetables.

We see from this *gemora* that cooked vegetable soup acquires the *b'racha* of the vegetables, and yet we learn from -

B'rachos 38a הָאִי דּוּבְשָׁא דְתַמְרִי מְבַרְכִין עֲלֵיהּ שֶׁהַכֵּל, one recites *shehakol* on honey that seeped or was squeezed from dates and *Tosefos*<sup>1</sup> says that one recites *shehakol* on all fruit juices except for those emanating from grapes and olives.

*Why this discrepancy? Why is it that broth acquires the b'racha of the vegetables and fruit juice loses its original b'racha and shehakol is recited?*

**Rashba**

The *Rashba* explains<sup>2</sup> that common practice determines the *b'racha*. It is common to cook

vegetables and thus the broth has the same status as the vegetables, but it is not common to cook or squeeze fruit, because in most cases fruit is eaten and not squeezed for juice and thus the beverage produced loses its status of fruit.

We can understand the *Rashba* based on another *halacha* that says<sup>3</sup> items that are usually cooked and were eaten raw, lose their *b'racha*, and instead of *ha'adama* one recites *shehakol*. Likewise, items that are eaten raw and were eaten cooked also lose their *b'racha*.

**Rosh**

The *Rosh*<sup>4</sup> differentiates between squeezed and cooked juices. Squeezed juices do not contain the fruits' essence, thus the *gemora* refers to such juice as זֵיעָא בְעֵלְמָא – sweat of the fruit. Cooking vegetables in liquid extracts the essence, thus the broth contains a strong flavor of the vegetable. Since the broth has absorbed a major part of the cooked item, it shares the same *b'racha*.

According to the *Rosh* it would seem that cooking fruit would render the liquid the same as the fruit and the *b'racha* would be the same as the fruit, but it is not so simple. The *Rosh* wrote the following: וְאִפְשָׁר, שֶׁאֵין בִּישָׁל הַפְּרִי וְנִכְנָס טַעַם הַפְּרִי בְּמִים מְבֻרָךְ עֲלֵיהֶם בְּפֶה"ע, meaning that it is possible that one will recite *boreh p'ri ha'etz* over broth cooked with fruit. Why did he write **it is possible?** Is it not the resultant halacha of the above?

<sup>1</sup> ד"ה האי דובשא.

<sup>2</sup> B'rachos 39a.

<sup>3</sup> Siman 205:1.

<sup>4</sup> 6<sup>th</sup> perek siman 18.

Several *acharonim* explained the *Rosh*, each one in his own way.

### Beis Yosef

The *Beis Yosef* learns <sup>5</sup> that *Rosh* was indeed in doubt, <sup>6</sup> and as a result one recites *shehakol* on fruit soup, but adds that it is a problem with regards to *b'racha acharona*, when one cooks one of the seven species and the *b'racha acharona* is על העץ, not בורא נפשות.

### Bach

The *Bach* says that even though the *Rosh* used the word אפשר, the *Tur* (the *Rosh's* son) understands that the *Rosh* was not in doubt, because the *Tur* wrote in *siman* 205 that one recites *ha'adamah* on vegetable soup, based on the *Rosh*, without raising any doubts.

### Taz

The *Taz* learns <sup>7</sup> that *Rosh* was not in doubt and the אפשר refers to *Tosefos*. <sup>8</sup>

### Shulchan Aruch

The *Shulchan Aruch* writes <sup>9</sup> - even though when fruit is marinated or boiled in water, and the fruit's flavor permeates the water, one recites *shehakol* on the water. The *Rosh* wrote that it is possible, if fruit flavor permeates the water, one recites *boreh p'ri ha'aitz*.

In another *siman* the *Shulchan Aruch* writes <sup>10</sup> - on broth that vegetables were cooked in, one recites the same *b'racha* as one would on the vegetables, even though the vegetables merely flavored the broth.

Based only on *Shulchan Aruch* we would conclude that the *b'racha* on vegetable soup is *ha'adamah* (like the vegetables) and the *b'racha* on fruit soup is *shehakol*, because

the first opinion in *Shulchan Aruch* cited is the foremost one.

### Magen Avraham

The *M" A* cites *Rishonim* who add certain prerequisites.

The *Rosh* in his *teshuvas* <sup>11</sup> writes that one will only recite *ha'adamah* on broth when the water is used for the sake of the vegetables, but if the vegetables are merely used to flavor the broth, one would recite *shehakol*.

The *Mordechai* differentiates between vegetable soup and beverages, where the vegetables flavor as food and fruit that flavor for a beverage.

We will see *be"H* next week *halacha l'ma'ase* which *b'racha* to recite on soups and the vegetables eaten with them.

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### Vort on the Parsha

Rav Pinkus זצ"ל points out (in his new posthumous *sefer Tiferes Shimshon*) that the Torah relates many things the *Avos* did, *kiruv r'chokim*, established *yeshivos* and more, but the Mothers protected the home.

Sarah chased Yishmael from the home, because of his bad influence.

Rivka protected Ya'akov and saw how Eisav was wicked and must receive the *b'rachos*.

Before Ya'akov Avinu left Lavan's home, he called his wives to the field and asked their opinion as to leaving their home. They replied that we are strangers in our father's eyes and have no problem leaving.

The Jewish mother protects and makes sure that ill winds do not enter the home.

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<sup>5</sup> *Siman* 202:10.

<sup>6</sup> But he does not explain what the *safeik* is.

<sup>7</sup> *Siman* 202:9.

<sup>8</sup> See inside. *Tosefos* differentiates between squeezed fruit and cooked veggies and the *Rosh* was trying to say *p'shat* in *Tosefos*, so he said 'perhaps' as a possible *p'shat*.

<sup>9</sup> *Siman* 202:10.

<sup>10</sup> *Siman* 205:2.

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<sup>11</sup> *Rosh T'shuva clal* 4:15.

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**Note:** The purpose of this series is intended solely for the clarification of the topics discussed and not to render halachic decisions. It is intended to heighten everyone's awareness of important practical questions which do arise on this topic. One must consult with a proper halachic authority in order to receive p'sak.