

## Mishnah Berurah Digest

Based on the Sunday morning shiur  
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NUMBER 6

ש"ע סימן ר"ג, סעיפים ד-ו ומשנה ברורה שם

## דיני ברכות פירות הארץ

In ד, ט we are given the ruling that fruit from "אילני סרק" take ש"ע. What type of fruit are these? The מ"ב explains that these are inferior fruits, such as small apples and pears that grow on forest trees and are not edible raw. The ביאור הלכה explains that these אילני סרק are trees that grew of their own accord, without having been sown or planted. In addition, the fruit of these trees are not edible raw but only once they have been cooked. The ביאור הלכה points out that fruit that *had* been 'sown or planted,' (i.e. cultivated) but are not edible raw take the ברכה appropriate to their plant, העץ or האדמה, once they have been made edible through cooking.

The מ"ב explains that these fruits (from "אילני סרק") take ש"ע because they are not of enough importance to deserve a העץ, likening them to עץ בעלמא - mere wood. They are not comparable, however, to berries (discussed in ב, ט), which grow on thorn bushes that would seem similar to uncultivated trees, "אילני סרק", since if the berries are left to ripen on the bush they become edible (though they may take האדמה if their branches do not last from year to year). In contrast, since these small forest apples and pears never become good enough to eat in their raw state they do not gain the status of proper fruit and take ש"ע even after being cooked.

The מ"ב notes that the small nuts that can be picked from forest trees and are good to eat are fully considered as fruit and require העץ.

An interesting insight may be gained from the ruling of the ש"ע in ה סימן that the berries found on myrtle branches take ש"ע even after being made edible through cooking. We may question this on the basis that הדסים, myrtles, are very often cultivated, and we learnt above that cultivated fruit take the ברכה appropriate to their plant once they have been made edible through cooking. Nevertheless, the מ"ב confirms that myrtle berries are actually "כפירות שמוציאין אילני סרק", like the fruit produced by uncultivated trees. What is the distinction, here?

Dayan Abraham clarified this as follows: myrtle bushes are cultivated for their branches and the berries are a secondary product. The myrtle berries, themselves, are not being cultivated per se, which means they can not be classified together with those fruit, to which the ביאור הלכה referred, that are cultivated but not edible raw. The berries are, indeed, growing on plants which have been 'sown or planted,' but the berries, themselves, remain almost as if they are growing wild, "כפירות שמוציאין אילני סרק".

The ש"ע rules (ר"ג, ו) that ginger that is sweetened and confected when moist takes בפה"א. The ש"ע continues, it would seem logical that the same would apply to ginger that is confected when dry, since through this processing the ginger becomes edible and attains the status of the main food component.

Elaborating on these points, the מ"ב explains that the ש"ע wishes to clarify that ginger sweetened with honey takes the same ברכה as that made over ginger when it is eaten raw, namely, בפה"א. Furthermore, explains the מ"ב, even though we would not say any ברכה at all on dried ginger, nevertheless, once it has been confected with honey and once again becomes edible it regains its normal ברכה of בפה"א.

The מ"ב is careful to dispel any concern we might have that the above ruling is inconsistent with an earlier ruling, made in ר"ב, יד. There, the ש"ע taught that soft muscat nuts cooked in honey take ש"ע. The מ"ב explained there (ס"ק עא) that even though the honey makes these soft nuts palatable, nevertheless, since these nuts were not planted with the intention of eating them in this young, not yet ripe, soft state, together with their shell, they can only take ברכת ש"ע. Undergoing a process of cooking and sweetening does not change the fact that these nuts did not mature and ripen to the point of being edible in their natural state, and therefore never reached the status of העץ at all.

In our case of ginger, however, the ginger did, indeed, ripen, but lost its normal ברכה in the process of becoming dried and unpalatable. Mixing the dried ginger with honey to make it edible in effect returns its normal ברכה to it that it did once have but subsequently lost. The מ"ב adds that the same ruling would apply to dried pepper that was confected: בפה"א would be said. Similarly, on ginger that is roasted and eaten for רפואה (healing purposes) one says האדמה because the ginger will have become edible.

Addressing the notion introduced by the ש"ע that in a confected mixture of dried ginger and honey the ginger remains the primary ingredient, the מ"ב rules that even if the ginger was confected by a non-Jew it does not take on the prohibition of בישול עקום - food cooked by a non-Jew. This is because of the fact that ginger can be eaten raw if mixed with sugar. Many other fruit and vegetables, adds the מ"ב, that can not be eaten raw, will be prohibited because of בישול עקום if cooked by a non-Jew. A fuller treatment of the דינים of בישול עקום is required and further study recommended.

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