

1.6.2 35b (חזק מן היין) → 36b (ואיכיים ביטתא)

1. ויין ישמח לבב אנוש להצהיל פנים משמן ולחם לבב אנוש יסעד: תהלים קד, טו
 2. וכי תבאו אל הארץ ונטעתם כל עץ מאכל וערלתם ערלתו את פריו שלש שנים יהיה לכם ערלים לא יאכל: ויקרא יט, כג.

- I Reason for the exception of wine (בפה"ע instead of בפה"ג)
- a *Rejected suggestion*: wine is an improvement over its earlier state (grape)
- i *Block*: olive oil is an improvement
- ii *Save*: there's no other ברכה available there – can't say בורא פרי הזית, that's the name of the fruit
- 1 *Block*: could say בורא פרי עץ הזית (parallel to גפן)
- b *Suggestion*: wine gives sustenance
- i *Challenge*: olive oil also sustains, as per משנה נדרים w/ ר"ה's explanation (שמן זית – may not have זית עלי)
- c *Rather*: wine fills you up, unlike olive oil
- i *Block*: wine doesn't fill you – רבא used to drink lots of wine on ע"פ to generate an appetite
- 1 *Answer*: a small amount satisfies; a large amount makes you hungry
- ii *Challenge*: wine doesn't fill you up, as per v. 1 (bread does)
- 1 *defense*: wine both gladdens and sates, bread only sates
- 2 *challenge* (רבא to רנב"י): we should say full המזון ברכת after wine
- (a) *answer*: people don't base a meal around wine (if they do – unusual and doesn't change norms)
- II Revisiting רב's ruling about שמן זית – the ברכה is בפה"ע
- a *Question*: how is it being eaten?
- i *If*: as is – it is harmful (no ברכה) - as per distinction between זית של תרומה and אוכל שמן זית
- ii *Rather*: must be eaten with bread
- 1 *But*: bread is the staple, and ברכת הפת exempts the שמן זית
- iii *Rather*: must be eaten with *anigrion* (beet juice)
- 1 *Challenge*: *anigrion* is the staple and that ברכה should exempt the oil
- iv *Rather*: must be drinking שמן זית with אנגרון for his sore throat, where שמן זית is the עיקר
- 1 *Might have thought*: since it's for רפואה – no ברכה at all, קמ"ל that since he gets הנאה, needs ברכה
- III Dispute regarding the ברכה on wheat flour
- a ר' נחמן: שהכל – רב יהודה: בפה"א
- i שמן זית on בפה"ע – in their ruling that we say בפה"א – ר' יוחנן and שמואל: דבא
- 1 *Proving*: that even though it's modified, it maintains the ברכה
- 2 *Block*: in that case, it can't get any better (oil); here, it can become bread
- (a) *However*: שמואל ruled that we say שהכל on barley flour → wheat flour is בפה"א
- (b) קמ"ל – both are שהכל, but barley flour was needed – א"א no ברכה at all (worse than salt)
- IV Dispute regarding the ברכה on hearts of palm
- a רב יהודה: בפה"א – it's a fruit
- b הלכה – שמואל: שהכל
- i *Concession*: a radish will also harden, but we say בפה"א
- ii *Block*: people plant the radish for the hard part, not so with a palm tree
- 1 *Challenge*: why does intent of planting matter (challenge from a caperbush)
- 2 *Answer*: people plant the caperbush for the shoots; not the palm tree for the hearts
- V Tangential discussion re: ערלה (caperbush) re: ערלה
- a ערלה, מעשרות, ברכה vis-à-vis ruled like ר"ע – only the אבינות (berries) are fruit
- i *Challenge*: why isn't the bud a פרי, and following v. 2 should be ערלה משום ערלה
- ii *Answer*: a פרי is only if it remains on the fruit after it is picked (like a peel); not so, here
- iii *Final definition of פרי*: if by taking it away, the fruit dies (e.g. pomegranate blossom, unlike a caperbush bud, which, if removed, will not lead to withering of bush)