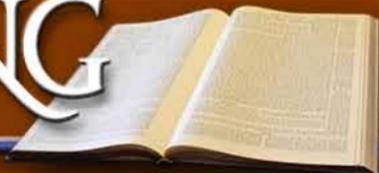


HALACHICALLY SPEAKING

Volume 12 Issue 4



{ TOPIC }

MASHED, GROUND AND CRUSHED FRUITS AND VEGETABLES



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► Each issue reviews a different area of contemporary *halacha* with an emphasis on practical applications of the principles discussed. Significant time is spent ensuring the inclusion of all relevant *shittos* on each topic, as well as the *psak* of *Harav Yisroel Belsky, Shlita* on current issues.

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MASHED, GROUND AND CRUSHED FRUITS AND VEGETABLES

The days when housewives prepared foods from scratch with their own hands are basically over. Instead, supermarket shelves are full of processed foods, which create a unique challenge regarding *brachos*. What are the *brachos* for these kinds of products? Is there a difference if the original state of these items is not recognizable? What *brachah* is recited on jams, latkes, kugels, and pringles, etc.? These and many other questions will be addressed in depth in this important and less known topic.

Dates

The Gemara¹ says that one who does “*trima*” to a date would recite a *Ha’etz*.² The *Rishonim* debate the definition of *trima*.³ Rashi⁴ maintains that *trima* is crushed but not pulverized. The Rambam⁵ holds that even if you pulverize a date it is a *Ha’etz* if you make it into dough (some hold there is no dispute, see later). The *Shulchan Aruch*⁶ rules like the Rambam. The Rama⁷ says that based on the opinion

1. *Maseches Brachos* 38a.

2. The reason is because it is still intact (*Mishnah Berurah* 202:40).

3. Refer to *Hakattan V’hilchosav* 2:page 313 on the dispute.

4. *Maseches Brachos* 38a “*trima*.”

5. *Hilchos Brachos* 8:4, *Shulchan Aruch* 202:7. See *Tur O.C.* 202, *Prisha* 14, *Beis Yosef* 202. Refer to *Aruch Hashulchan* 202:27, *Pischei Halachah* page 171:footnote 163, and pages 382-383.

6. *O.C.* 202:7.

7. *Ibid.* See *Beis Yosef* 202, *Darhei Moshe* 202, *Ben Ish Chai Pinchas* 1:12

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of the *Shulchan Aruch* one should recite a *Ha'etz* on jam,⁸ while others say a *Shehakol*, but *bedi'eved* one is *yotzei* with a *Ha'etz*.⁹ From the above discussion it appears that there is a dispute between the *Shulchan Aruch* and the Rama. However, others explain that this is not necessarily true.¹⁰ The opinion that one should recite a *Shehakol* on jam is based on the fact that it is totally unrecognizable (since it is cooked and pulverized). Dates are still intact and the *brachah* of *Ha'etz* remains according to all opinions.¹¹

Others say that the second opinion quoted in the Rama argues with the *Shulchan Aruch*, and a *Ha'etz* is not recited on pulverized food, even if some pieces remain.¹²

If the food is crushed but pieces are still intact the *brachah* is *Ha'adamah* or *Ha'etz*, but if the food is pulverized and one cannot tell what the food is, then the *brachah* is a *Shehakol*.¹³

Brachah Acharonah

Regarding the second view of the Rama, there is a discussion in the *poskim* what the correct *brachah acharonah* would be for such a product.¹⁴

Disclaimer

8. *Mishnah Berurah* 202:41.

9. Rama 202:7, *Biur Halachah* "temarim." See *Chayei Adam* 51:12. Refer to *Bach* 202 which says one should recite a *Ha'adamah* on a date, etc., which is ground and not recognizable. However, this is not accepted by the *poskim* (*Elyah Rabbah* 12). See *Sha'ar Hatzion* 208:44 if one is *yotzei bedi'eved* on something which the *derech* is not to make into a dish.

10. Refer to *Piskei Teshuvos* 202:15 in depth. Also see *Chazon Ish* O.C. 33:5.

11. *Levush* 7, *Magen Avraham* 202:18, *Pri Megadim* M.Z. 4, *Olas Tamid* 7, *Elyah Rabbah* 11, *Mishnah Berurah* 202:42, *Aruch Hashulchan* 27, refer to *Drisha* 4, *Igros Moshe* Y.D. 2:25.

12. Refer to *Mishnah Berurah* 202:42. See *Taz* 4, *Yabia Omer* O.C. 7:29.

13. *Mishnah Berurah* 202:42.

14. Refer to *Pri Megadim* M.Z. 4.

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Many Sephardic *poskim* hold that one should make a *Ha'etz* even if one cannot tell what the item is.¹⁵ A Sephardi should consult his *rav*. The discussion below is not according to those *poskim*.

Different Kinds of Fruits

Some fruits are soft like a paste when they are intact, such as avocados and bananas. Even after they are crushed, they retain their basic appearance. Therefore, the *brachah* stays the same. Other fruits like apples or peaches change appearance completely when cooked, so the *brachah* is *Shehakol*. However, if some pieces of the fruit are still left intact the original *brachah* remains.¹⁶

Avoid Dispute

Some people take an uncrushed fruit for the *brachah* before eating a crushed product in order to avoid any dispute regarding the *brachah*.¹⁷ However, others frown on this practice.¹⁸ Some opine to always make a *Shehakol* since there is a dispute as to which *brachah* one should make on crushed products.¹⁹

Some Rules

The fruit is generally served that way: A fruit or vegetable that is usually eaten in its crushed form is *Ha'adamah* or *Ha'etz* (see below).²⁰

15. Refer to *Yabia Omer* O.C. 7:29, *Yalkut Yosef* 202:13. See *Kaf Hachaim* 57.

16. *Pnei Hashulchan* 202:pages 82-83.

17. *Kaf Hachaim* 202:57.

18. *Minchas Shlomo* 1:91.

19. *Rav Poalim* 2:29, *Kaf Hachaim* 57, *Ohr L'tzion* 2:14:2:footnote 2. See *Shulchan Aruch Harav* 202:17.

20. *Pri Megadim* M.Z. 202:4, *Mishnah Berurah* 202:44, 203:12, *Sha'ar Hatzion* 19, *Mishnah Berurah* 208:38.

איזן עיל להקצי"ה בעולמו אלא די אמותו של הלכה בלביד... (ברכות ח')



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Crushed but know what it is: Even if a fruit is crushed or pulverized but one is able to tell what the fruit is then the *brachah* is *Ha'adamah* or *Ha'etz*.²¹

Crushed and do not know what it is: Many *poskim* say that if food is mashed to the extent that one cannot identify it, then the *brachah* is a *Shehakol*.²²

Why Is Non-Recognizable a *Shehakol*

Why is a *Shehakol* recited once the fruit is no longer identifiable? One explanation is that it is no longer defined as a fruit and one cannot make a *borei pri* (fruit) on it. Second, a crushed fruit does not provide the regular level of pleasure as whole fruit, so the *brachah* is changed to a *Shehakol*.²³

Pulverized and Taste Is Unchanged

Some *poskim* say that even if an item is pulverized, if no other ingredients are added the *brachah* would remain a *Ha'adamah*,²⁴ but the custom is to recite a *Shehakol* in this case.

Blender vs. Fork or Hand Grater

A blender pulverizes food thoroughly, and the likelihood of any pieces is low. Therefore, the *brachah* would be a *Shehakol* if one cannot identify the item. However, a fork or a hand grater does not pulverize the item, and one can identify the fruit. Therefore, it retains the original *brachah*.²⁵

21. *Biur Halachah* 202 "temarim." Refer to *Siddur Shulchan Aruch Harav* 7:22, *Biur Halachah* 203 "al," *V'zos Habrachah* page 103. See *Nishmas Adam* 51:8.

22. *Biur Halachah* *ibid*.

23. *V'zos Habrachah* page 240.

24. Refer to *Nishmas Adam* 51:8, *Da'as Torah* 202:3.

25. Refer to *Piskei Teshuvos* 202:18:footnote 102, *Hakattan V'hilchosav* 2:page 320, *Yabia Omer O.C.* 7:29:15. See *Shulchan Aruch Harav* 202:17.

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What Is Called Recognizable?

There is a dispute as to what is called recognizable. Some say that if there are solid pieces then it is called recognizable,²⁶ while others say that it is sufficient if one can identify the fruit, even if it is ground.²⁷

In case of doubt, one should show it to someone else. If he can identify it, then the original *brachah* remains; otherwise a *Shehakol* should be made.²⁸

Jams

Based on the opinion that the *Shulchan Aruch* and the Rama are not arguing, if there are pieces of fruit in the jam one would recite a *Ha'etz*. (This only applies if the jam is eaten separately. When it is used as a spread, it does not require a separate *brachah*.)²⁹ However, most jams are made with crushed fruits that are not identifiable; therefore, the *brachah* is *Shehakol*.³⁰ Even though strawberry jams contain seeds, one makes a *Shehakol* because it is not considered recognizable.³¹

26. Opinion of Harav Elyashiv *zt"l* quoted in *V'sein Brachah* page 404:footnote 31.

27. Opinion of Harav Shlomo Zalman Auerbach *zt"l* quoted in *V'sein Brachah* page 404:footnote 31. See *Rivevos Ephraim* 8:436:6.

28. *V'sein Brachah* page 405 quoting the opinion of Harav Shlomo Zalman Auerbach *zt"l*.

29. *Aruch Hashulchan* 29. See *Ohr L'tzion* 2:14:3.

30. *Brachos K'hilchasan* quoting the opinion of Harav Nissim Karelitz *shlit"a*, see *Ohr L'tzion* 2:14:3.

31. Opinion of Harav Shlomo Zalman Auerbach *zt"l* quoted in *V'sein Brachah* pages 404-405:footnote 32. See *V'zos Habrachah* page 238.

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Peanut Butter

On smooth peanut butter one would make a *Shehakol* if eaten alone.³² Chunky peanut butter has pieces of peanuts, so one would make a *Ha'adamah*.³³ In most cases peanut butter is eaten with bread and does not require its own *brachah*. If one knows (today this is so) that peanuts are grown mainly to be made into peanut butter, then even smooth peanut butter would be *Ha'adamah*.³⁴

Fruit Leather

A popular snack item is fruit leather, which is usually made from dried fruits that are pressed together into a strip. The *brachah* would be a *Ha'etz* or *Ha'adamah*, depending on what is used in the product. This is similar to the case of *trima* (not like the opinion brought in the *Rama* which some say is arguing on the ruling of the *Shulchan Aruch*). If the fruit leather is made with crushed fruit that is then dried and made into a strip, then the *brachah* would be a *Shehakol*.³⁵ Most of the fruit leather would fall into this last category and as such would be a *Shehakol*.

Corn Flakes

Corn products are made from milled corn and corn flour. Milled corn is flattened corn, and one can tell it is from corn.³⁶ Corn flour is ground into flour, and one cannot

32. *V'zos Habrachah* page 239.

33. *V'zos Habrachah* page 239 says crunchy peanut butter is a *Shehakol* as well (quoting the opinion of Harav Shlomo Zalman Auerbach *zt"l*).

34. *Pischei Halachah* page 383, *Pnei Hashulchan* page 84.

35. *Pnei Hashulchan* page 85. Refer to *Piskei Teshuvos* 202:16, *Yalkut Yosef* 202:15, *Ohr L'tzion* 2:14:2:footnote 2.

36. Refer to *Piskei Teshuvos* 202:21.

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tell what it is. Corn flour is a *Shehakol*, and milled corn is a *Ha'adamah*.³⁷

Popcorn

Popcorn is corn that is heated until it is popped. The *poskim* maintain that the *brachah* for popcorn is *Ha'adamah*.³⁸ The corn is still in its original state although it does not look the same. The *brachah* remains as long as it is intact, even if it loses its original form.³⁹ In addition, there are fields of corn grown for popcorn; therefore, the *brachah* status is not changed.⁴⁰

Popchips

There is a product on the market called popchips. These products are made with potatoes that are finely cut to smaller sizes in order to pop them.⁴¹ The *brachah* for this is *Ha'adamah*.

Potato Chips

Potato chips made from sliced potatoes are *Ha'adamah* even though the potatoes are sliced and deep-fried and do

37. Harav Yisroel Belsky *shlit"a* as expressed in *Shulchan Halevi* (English) 1, page 39, *Pnei Hashulchan* pages 85-86, *Birchos Hanehenin* page 120:footnote 1. Refer to *Shevet Halevi* 8:36, *Be'er Moshe* 3:42.

38. *Pnei Hashulchan* pages 86-87, *M'Beis Levi* 17:page 43:6.

39. *V'zos Habrachah* pages 102-103. Refer to *Keren L'Dovid* 52, *Be'er Moshe* 2:12, *Az Nidberu* 10:8:3, *Ohr L'tzion* 2:14:11, *Yabia Omer O.C.* 7:29:15, *Pnei Hashulchan* pages 86-87.

Opinion of Harav Moshe Feinstein *zt"l* quoted in *V'zos Habrachah* page 102, opinion of Harav Elyashiv *zt"l* quoted in *Ashrei Ha'ish* 1:page 242:44. Refer to *Birchos Hanehenin* pages 113-119.

40. *Piskei Teshuvos* 202:footnote 90, *V'zos Habrachah* pages 102-103, *Milei D'brachah* (Schwartz) page 145:204.

41. <http://www.popchips.com/faq/>.

איך ללמוד להלכה של אמות של הלכה בלבד... (ברכות ה')



not have the original form. Nevertheless, it is considered in its original state and the *brachah* is not affected.⁴²

Potato Starch

If the flour is edible and one has enjoyment from eating it, then one would recite the *brachah* of *Shehakol* on it.⁴³ The *brachah* recited on cake made from potato starch is *Shehakol*.⁴⁴

Corn Flour – Tortillas

As mentioned above, if a product is made with corn flour the *brachah* is *Shehakol*. Many tortilla chips are made with corn flour and as such, the *brachah* is a *Shehakol*.⁴⁵ (Check the ingredients.)

Falafel Balls

Falafel balls are made from ground chickpeas that are not recognizable; therefore, the *brachah* should be *Shehakol*.⁴⁶ Others say since most chickpeas are meant for falafel balls the *brachah* is *Ha'adamah*.⁴⁷ It may depend on locales as well.

42. *Igros Moshe Y.D.* 4:48:5, *V'sein Brachah* page 407:footnote 39.1 quoting the opinion of Harav Shlomo Zalman Auerbach *zt"l* and Harav Yaakov Kamenetsky *zt"l*. *Yabia Omer O.C.* 7:29, *Pnei Hashulchan* page 87, *V'zos Habrachah* page 103.

43. *Sha'arei Habrachah* page 710:footnote 772.

44. *V'sein Brachah* page 474. If one recites *Ha'adamah* on a piece of cake made from potato starch on Pesach he was *yotzei bedi'eved* (*V'sein Brachah* page 411:footnote 46).

45. Harav Yisroel Belsky *shlit"a* as expressed in *Shulchan Halevi* (English) 1, page 42. Refer to *Ohr L'tzion* 2:46:41, *Shevet Halevi* 8:36.

46. Harav Yisroel Belsky *shlit"a*, see *Sha'arei Habrachah* 23:footnote 570. Refer to *Halachah Berurah* 202:pages 217-221 in depth.

47. *Yabia Omer O.C.* 7:29:15, *Sha'arei Habrachah* 23:footnote 570, *Asei Lecha Rav* 9:page 149, *Keitzad Mevarchim* page 21, see *Hakattan V'hilchosav* 2:page 328. Refer to *Rivevos Ephraim* 8:481:21.

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Pieces of Fruit

Finely blended applesauce is a *Shehakol*.⁴⁸ However, if there are pieces (as is common with homemade applesauce) one should recite a *Ha'etz*.⁴⁹

Made to Be Crushed

We mentioned above that if fruit is grown with the intention to crush it, then the *brachah* is *Ha'etz*. It is not clear how to categorize various fruits.⁵⁰ Do all the fruits need to be grown for this purpose, or most, or even a minute amount? Some sources say most fruits,⁵¹ while others say even a minute amount.⁵²

Chumus

Chumus is made by grinding chickpeas. Today, many eat whole chickpeas. Nevertheless, since it is the *derech* for one to grind them, some say the *brachah* is *Ha'adamah*.⁵³ Others say that one should recite a *Shehakol*.⁵⁴

Techinah

Techinah is made by grinding sesame seeds. However, they are also eaten whole. A large portion of the crop is ground for *techinah*. Therefore, some opine that one should

48. *V'zos Habrachah* page 101. See *Minchas Shlomo* 1:93:3.

49. *V'sein Brachah* page 409. Refer to *Pischei Halachah* page 171:footnote 163. Refer to *Pnei Hashulchan* pages 89-90, *V'zos Habrachah* page 101.

50. Refer to *V'zos Habrachah* pages 240-241.

51. *Chayei Adam* 52:10, *Mishnah Berurah* 202:44.

52. *Shulchan Aruch Harav* 202:17.

53. *Pnei Hashulchan* page 92.

54. Harav Yisroel Belsky *shlit"z*, see *V'zos Habrachah* page 101.

איך ללמוד מה"ה בעולמו אלא י
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recite a *Ha'adamah* on *techinah*.⁵⁵ However, *techinah* is made into a liquid, so the *brachah* is a *Shehakol*.⁵⁶

Sesame Seed Candy

Sesame seeds are mixed with sugar and made into a candy. The *brachah* for this is *Ha'adamah*.⁵⁷

Tomato Sauce

Tomato sauce is generally made with tomatoes that are grown for this purpose. However, tomatoes in general are eaten as is by the masses. Some *poskim* say we follow the general group of tomatoes, which are eaten as is. Generally, commercial tomato sauce is made into a liquid and there are no pieces. The *brachah* for this is a *Shehakol* if eaten alone.⁵⁸

Halva

Halva is made from ground sesame seeds and other ingredients. It is not noticeable that it comes from sesame seeds; therefore, the *brachah* is *Shehakol*.⁵⁹

Diced Food

Cutting food into small pieces does not have an effect on its *brachah*,⁶⁰ as one can identify the item.⁶¹ This would apply to a salad with many diced vegetables.⁶² The same is true for

55. *Sha'arei Teshuvah* 202:7, *Aruch Hashulchan* 205:7.

56. *Mishnah Berurah* 205:17, *Halachah Berurah* 20:page 221, *Pnei Hashulchan* pages 92-93. Refer to *Igros Moshe O.C.* 1:65. Some suggest eating it with bread to avoid an issue with what *brachah* to recite on it (*Igros Moshe* *ibid.*).

57. *Hakattan V'hilchosav* 2:page 315, *Pnei Hashulchan* page 93.

58. *Pnei Hashulchan* page 93.

59. *Hakattan V'hilchosav* 2:page 315, *V'zos Habrachah* page 101, *Pnei Hashulchan* page 93.

60. *Shulchan Aruch* 205:4.

61. *Mishnah Berurah* 205:15.

62. *V'zos Habrachah* page 102, *Ohr L'tzion* 2:14:12.

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potato chips (see above). If one dices it to the point that it is not recognizable, such as crushed walnuts (marzipan), one would make a *Shehakol*.⁶³

Potato Flour

Although diced food does not lose its *brachah*, if it is ground into flour then the *brachah* would change to a *Shehakol*.⁶⁴ Many snacks are made with potato flour and one cannot tell that they are made with potatoes at all. On these items one would recite a *Shehakol* (assuming there are no wheat ingredients for taste).

Eggplant

Eggplant which is cut into small pieces and mixed with other ingredients is still a *Ha'adamah*. One can still tell that it is eggplant; therefore, the *brachah* does not change.⁶⁵

Avocado

Mashed avocado is *Ha'etz* since one can tell it is an avocado.⁶⁶ In addition, this is the normal way to eat avocado.⁶⁷ If it is crushed until it is not recognizable the *brachah* would be a *Shehakol*.⁶⁸

Soy Products

Soybeans are *Ha'adamah*. We mentioned before that even if something is grown to be crushed, if one cannot tell what

63. *V'zos Habrachah* page 101, *Pnei Hashulchan* page 94. Refer to *Shulchan Aruch Harav Seder Birchos Hanehenin* 7:22.

64. Refer to *Chayei Adam* 51:10.

65. Opinion of Harav Shlomo Zalman Auerbach *zt"l* quoted in *V'sein Brachah* page 406, *V'zos Habrachah* page 102 quoting the opinion of Harav Chaim Pinchas Scheinberg *zt"l*, see *V'zos Habrachah* page 238.

66. *V'zos Habrachah* page 102.

67. *V'zos Habrachah* page 238.

68. *Ibid*.

איך לומר ברכה על המוצר הזה? (ברכות ה')

it is after being crushed the *brachah* is a *Shehakol*. Based on this, soy franks are *Shehakol* because one cannot tell they are from soy.⁶⁹

Pringles®

Pringles® potato chips were introduced in 1969 by Procter and Gamble. They are made from potatoes that have been cooked, mashed, dehydrated, and then reconstituted into dough. They are cut into a uniform shape and then quick fried. The *poskim* discuss which *brachah* to make on them. Some say that since they are made from potato flour the *brachah* would be a *Shehakol*.⁷⁰ Others say that since it is noticeable that they are potatoes, the *brachah* is still *Ha'adamah*,⁷¹ and this is the *minhag ha'olam*.⁷²

Mashed or Instant Potatoes

If potatoes were mashed to the point that they are not recognizable (i.e. in an electric blender), the *brachah* is *Shehakol*.⁷³ However, in many cases one can still tell that the mashed food is potato and therefore, the *minhag ha'olam*⁷⁴ is

69. Opinions of Harav Shternbuch *shlit"a* and Harav Shlomo Zalman Auerbach *zt"l* quoted in *V'zos Habrachah* page 103, *Keitzad Mevarchim* page 21.

70. *Pnei Hashulchan* page 95, *V'zos Habrachah* page 376:79. Opinion of Harav Meir Bransdorfer *shlit"a*.

71. *V'sein Brachah* page 407:footnote 39:2 quoting the opinion of Harav Shlomo Zalman Auerbach *zt"l*. Refer to *Ohr L'tzion* 2:12:5.

72. Harav Yisroel Belsky *shlit"a* quoting the opinion of Harav Moshe Feinstein *zt"l*. Harav Moshe said the reason is because it is not possible to say that something which is turned into a powder lost its *tzurah*. See *V'zos Habrachah* page 239. Refer to *Daf Hakashrus* 23:7 which brings a *teshuvah* from Harav Yisroel Belsky *shlit"a* on this topic.

73. *Rivevos Ephraim* 3:124, *V'zos Habrachah* 12:1, *Ohr L'tzion* 2:14:2, *Sha'arei Habrachah* 23:footnote 593, also see page 657:footnote 568, *Laws of Brachos* page 377, refer to *Pischei Halachah* 9:55.

74. *V'sein Brachah* page 406:footnote 38 quoting the opinions of Harav Shlomo Zalman Auerbach *zt"l*, Harav Elyashiv *zt"l* and Harav Scheinberg *zt"l*. Refer to *Yabia Omer* O.C. 7:29.

כל השווה הלכות בכל יום מובטח לו שהוא בן עולם הבא... (מדה עב)

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that the *brachah* would still be a *Ha'adamah*.⁷⁵ Potatoes that were mashed by hand definitely require a *Ha'adamah* since one can easily see that the food is potato.⁷⁶ (Other vegetables do not have the same characteristic as a potato; therefore, if one cooks a carrot and mashes it to the point that one cannot tell what it is, the *brachah* is a *Shehakol*.)⁷⁷

In regard to instant potatoes, since after one adds a little water to the powder one can tell that it is potato, the *brachah* remains *Ha'adamah* (see footnote).⁷⁸

Potato Kugel / Latkes⁷⁹

If the potato ingredients are processed in a way that one no longer recognizes the mixture as potato (such as pureed), the *brachah* on the potato kugel or latkes would be *Shehakol*.⁸⁰ Some say that since they are made with other ingredients such as oil, etc., and the form and the taste of the potatoes change, one should recite a *Shehakol*.⁸¹ However, in many cases one can still recognize that the mixture is potato

75. Harav Yisroel Belsky *shlit"a*, see *Mekor Habrachah* page 28, *Sha'arei Habrachah* 17:35:footnote 75, *V'zos Habrachah* page 238, *V'sein Brachah* page 406:footnote 38 quoting the opinions of Harav Elyashiv *zt"l*, Harav Chaim Pinchas Scheinberg *zt"l*, and Harav Shlomo Zalman Auerbach *zt"l*, *Avnei Yushpei* 1:44:1, *Be'er Moshe* 2:12:5. See *Da'as Torah* 202:7.

76. *Ya'avetz Birchos Hanehenin kuf*:18:page 512, *V'zos Habrachah* page 102, see *Ohr L'tzion* 2:14:2.

77. Opinions of Harav Shlomo Zalman Auerbach *zt"l* and Harav Elyashiv *zt"l* quoted in *V'sein Brachah* page 407:footnote 38.1.

78. *V'sein Brachah* page 407:footnote 39 quoting the opinions of Harav Shlomo Zalman Auerbach *zt"l*, Harav Chaim Pinchas Scheinberg *zt"l* and Harav Elyashiv *zt"l*, *Asei Lecha Rav* 4:pages 170-175, *Sha'arei Habrachah* page 657. Some say one recites *Shehakol* on them (*V'zos Habrachah* page 239, *Piskei Teshuvos* 202:19).

79. Regarding why we eat latkes on Chanukah see *Moadim U'zmanim* 8:page 36, *Ozer Yisrael* page 23:footnote 34.

80. Refer to footnote 11, also see *Sha'arei Habrachah* page 583:footnote 298, *Avnei Yushpei* 1:44:1, *Laws of Brachos* page 305 and 377. Some say this is the *minhag ha'olam* (*Teshuvos V'hanhagos* 3:74).

81. *Teshuvos V'hanhagos* 3:74. See *Lev Avraham* 32.

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(such as grated), and the *brachah* would remain *Ha'adamah*.⁸² Some say that even if the potatoes were ground to the point that they are not recognizable the *brachah* is still *Ha'adamah* because potatoes are routinely mashed in this manner.⁸³ Nevertheless, the custom of some is to recite a *Shehakol* on potato kugel in any case.⁸⁴

Brachah on Chocolate

As mentioned above, the halachah is that a food which is normally consumed only after being ground retains its original *brachah*.⁸⁵ The *Shulchan Aruch*⁸⁶ applies this to sweetened ground spices. Since spices are routinely powdered, the *brachah* is *Ha'etz*. Accordingly, the *brachah rishonah* on chocolate should be a *Ha'etz* since it comes from the cocoa bean, which is the fruit of a tree.⁸⁷ However, the overwhelming custom is to recite a *Shehakol* on chocolate since the bean is altered when it is processed into chocolate.⁸⁸ Others explain that the chocolate in the bean is not eaten as is, and is mixed with other ingredients. Therefore, it is considered the *miyut*⁸⁹ (minor ingredient) and the *brachah*

82. Harav Yisroel Belsky *shlit"á* as expressed in *Shulchan Halevi* (English) 1, pages 41-42, see *Shevet Halevi* 10:46:1, *V'zos Habrachah* page 239, *Halichos Shlomo Moadim* 17:12:footnote 17, *Ohr Yisrael* page 22:footnote 70.

83. *Be'er Moshe* 2:12:6, *Avnei Yushpei* 1:44:1, *Sha'arei Habrachah* 17:footnote 75. Refer to *V'sein Brachah* page 408:footnote 40:1. Refer to *Pischei Halachah* page 383 which argues.

84. *Sha'arei Habrachah* 17:footnote 75. Refer to *Pnei Hashulchan* pages 97-99 for an explanation on this practice. Refer to *V'zos Habrachah* page 239.

85. Refer to *Shulchan Aruch O.C.* 203:7, *Magen Avraham* 202:18, *Mishnah Berurah* 203:12, *Sha'ar Hatzion* 19.

86. 203:7.

87. Refer to *Mekor Habrachah* 21, *Chayei Halevi* 2:19, *Ohr Yitzchak* 57.

88. Refer to *Sha'arei Teshuvah O.C.* 202:19, *Igros Moshe O.C.* 3:31, *Pnei Hashulchan* pages 102-103, *Pischei Teshuvos* 202:29.

89. According to this opinion, if the chocolate is the majority of the mixture in the product then a *Ha'etz* should be recited (*Minchas Shlomo* 1:91:2).

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is a *Shehakol*.⁹⁰ Another explanation is that when the bean is modified to the liquid state, it is a new entity since is not recognizable that it came from a bean at all. Therefore, its *brachah* would change to a *Shehakol*.⁹¹ In any case, the custom is to recite a *Shehakol* on chocolate.⁹²

Bamba / Bisli

Bamba is made with corn flour and one cannot tell it is from corn; therefore, the *brachah* is a *Shehakol*.⁹³ *Bisli* is made with wheat and therefore is *Mezonos*.⁹⁴

Esrog Jam

The custom is to recite a *Ha'etz* on *esrog* jam (made with leftover *esrogim* after Sukkos).⁹⁵

Baby Food

Baby food is usually pulverized to the point that one cannot tell what it is. Therefore, one who wishes to eat baby food should recite a *Shehakol* on it.⁹⁶

Creamed Spinach and Spinach Latkes

Creamed spinach is usually made from chopped spinach. Even though it is creamed and seasoned, one can tell it is

90. *Minchas Shlomo* 1:91:2.

91. *Tzohar* 8:pages 500-502.

92. Opinion of Harav Shlomo Zalman Auerbach *zt"l* quoted in *V'sein Brachah* page 416:footnote 53, *V'zos Habrachah* page 103 quoting the opinion of Harav Elyashiv *zt"l*, *Rivevos Ephraim* 8:134, *Ohr L'tzion* 2:14:5:footnote 5, *Shevet Halevi* 7:27:2, *Teshuvos V'hanhagos* 1:187, *V'aleihu Lo Yibol* 1:page 110:140, *Avnei Yushpei* 5:38:1. This applies to both milk chocolate and regular chocolate (refer to *Pnei Hashulchan* pages 102-103).

93. *Avnei Yushpei* 5:7:4, *V'zos Habrachah* page 101. Refer to *Birchos Hashem* pages 565-571 in depth, *Otzros Yosef* 10:pages 58-59, *Bris Yosef Cohen* page 7.

94. *Avnei Yushpei* 1:44:2, 5:7:4, *Hakattan V'hilchosav* 2:page 325.

95. Refer to *Chayei Halevi* 1:25.

96. *V'sein Brachah* page 408.



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spinach. Therefore, one recites a *Ha'adamah*. Pureed or ground spinach made into latkes would have the same *halachos* as potato latkes mentioned above.⁹⁷

Food Dye

Some *poskim* opine that if food is recognizable after being crushed, but one cannot identify it due to food dye, then it is considered not recognizable in regard to the *brachah*.⁹⁸ This is not the overwhelming opinion.⁹⁹

Flour and Rice Flour

The *halachos* of changing the status of the *brachah* after food is crushed do not apply to rice or items from the five grains (wheat, oats, spelt, rye, and barley).¹⁰⁰

Rice Cakes

The custom of most people is to recite a *Ha'adamah* on rice cakes.¹⁰¹

97. *V'sein Brachah* pages 408-409.

98. Opinion of Harav Nissim Karelitz *shlit"a* quoted in *Birchos K'hilchasan* 4:footnote 38. See *Piskei Teshuvos* 202:15.

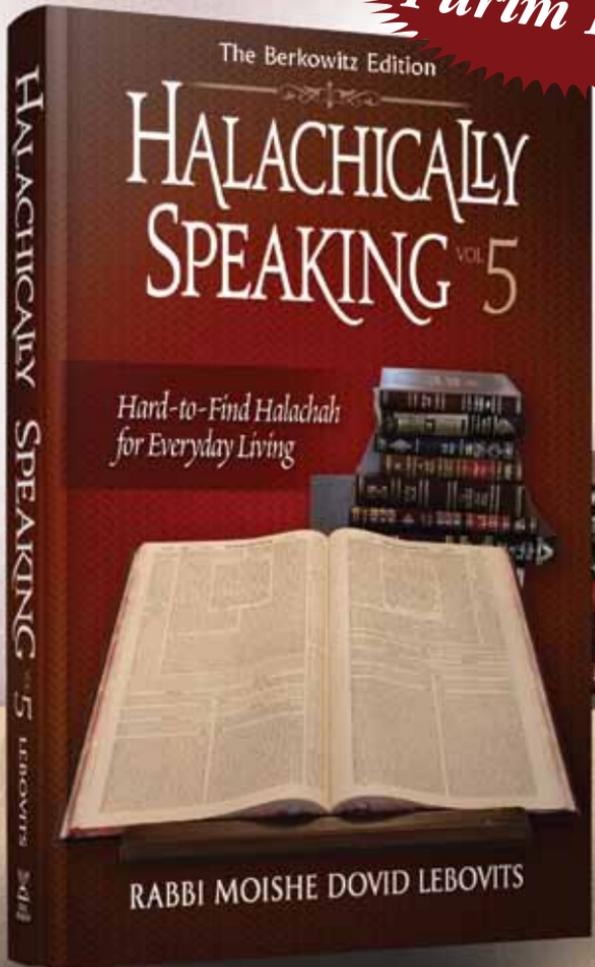
99. Refer to *Sha'arei Habrachah* 1:footnote 71 if telling the crushed fruit by the peel helps to be considered recognizable (see *Piskei Teshuvos* 202:footnote 81).

100. *V'zos Habrachah* pages 101-102. The *brachah* on rice flour is *Mezonos* (Harav Yisroel Belsky *shlit"a*).

101. Harav Yisroel Belsky *shlit"a*, see *V'zos Habrachah* page 108, *Ohr L'tzion* 2:14:21. Refer to *Avnei Yushpei* 5:7:4 which quotes to recite a *Mezonos*.



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