

Halachos of Daily Living
Halachos related to Berachos

Tetzave

What *bracha* is recited on papaya?

We recite *borei pri ha'eitz* on fruit and *borei pri ho'adama* on vegetables. *Halachically*, is papaya treated as a fruit or a vegetable? A related issue is whether or not the first three years of a papaya plant's fruit is treated as *orlah* and may not be consumed? *Orla* applies only to fruit and not to vegetables. Most *poskim* assume that the *halacha* views papaya as a vegetable because the papaya tree displays vegetable-like characteristics in the following two ways: the papaya tree bears fruit in the first year of growth, and the quality of the fruit tends to diminish after the first 4 years, as the plant ages.

The Chazon Ish and Rav Ovadya Yosef, *zt"l* are of the opinion that if we consider papaya a vegetable with respect to *orlah*, then a papaya is a vegetable as well in the realm of *brachos*, and the proper *bracha* is *ho'adama*. However, Rav Belsky, *zt"l* suggested that the status of papaya with respect to *orlah* and *brachos* are not necessarily one and the same, and one may recite *ha'eitz* on a papaya since it grows on a tree. However, Rav Belsky thought it best to recite *ha'eitz* and *ho'adama* on a separate fruit and vegetable, and then eat the papaya. By doing so, one covers all the bases and satisfies all opinions.

What *bracha* does one recite on candied orange peel?

The Mishnah Berurah (OC 202:39) writes that there are three opinions as to what *bracha* should be recited on candied orange peels. The Taz (OC 204:15) writes that one should recite *ho'adama* since the Gemara writes that on the peel of the fruit of the caper bush one recites *ho'adama*. The Taz maintains that the same holds true for other peels as well. The Magen Avrohom (202:17) writes that one should recite *ha'eitz*. Unlike the peel of the caper which separates from the fruit while it grows, the orange peel is part of the fruit. The Pri Megadim (202:17) writes that the *bracha* is *Shehakol*. He explains that the *ikar* (main ingredient) in candied orange peels is the sugar or honey, which is *Shehakol*. The Mishnah Berurah concludes that because of the doubt, one should recite *Shehakol*, since it is the most inclusive *bracha*. However, *bedieved* (after the fact), if one recited *ha'eitz* or *ho'adama*, they may rely on the other opinions and eat the peel.

What *bracha* should one recite on dried cranberries?

Most dried cranberries are sugar infused. This means the cranberries are soaked in sugar water and then dried to look like raisins. Rav Belsky, *zt"l* ruled that the *bracha* on dried cranberries is *ho'adama*. Although the cranberry plant survives from year to year, and in fact can live for over a hundred years, since the berries grow on or near the ground, the *brachais* *ho'adama*. The Mishnah Berurah (203:3) writes that there is a dispute as to which *bracha* to recite on berries that grow on low bushes that are within three *tefachim* (9 to 12 inches) of the ground, and the *minhag ha'olam* (the accepted practice) is to recite *ho'adama*. Individuals who grow

their own cranberry bushes may have cranberries that grow higher than 3 *tefachim*. On berries that grow on those bushes, one should recite *ha'eitz*. However, commercially grown cranberries are grown in bogs, on or near the ground, so their *bracha* is *ho'adama*.