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Digest
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סימן ר"ב סעיף ג'-ד'

Halacha Highlight

The beracha on fried orange peels

Shulchan Aruch Siman 202 Seif 6
ועל הקפריסין בורא פרי האדמה
And on the קפריסין one recites בורא פרי האדמה

Shulchan Aruch (סע' ו') discusses the different berachos that are recited on the different parts of the caperbush. One of the edible parts of the caperbush is the קפריסין which is the edible shell that grows around the berry that is similar to the shell of a nut. Shulchan Aruch rules that when eating קפריסין one must recite בורא פרי האדמה. The reason the beracha is האדמה rather העץ is that the קפריסין are not considered the primary fruit of the caperbush and as a result one only recites האדמה. In the event that one recited בורא פרי העץ on קפריסין he would not be required to recite a second beracha. The reason is that many Poskim are of the opinion that the correct beracha on קפריסין is בורא פרי העץ (שער הציון ס"ק מ"ב בשם רעק"א).

Mishnah Berurah (ס"ק ל"ט) discusses the beracha that one recites when he fries the peel of an orange (פאמערנצין) in honey. He cites conflicting opinions whether one should recite שהכל, פרי העץ or פרי האדמה. The rationale to recite שהכל is that people do not plant orange trees with the intent to eat the orange peels, and as such the correct beracha is שהכל. The reason to recite פרי העץ is that one could consider the peel to be a part of the fruit similar to the opinion that maintains that the seeds of a fruit are considered to be a part of the fruit itself. This would be different than קפריסין since the Gemara explains that the קפריסין fall off the berries when the berry ripens as opposed to the peel of the orange which remains on the fruit even after it ripens. The reasoning behind the opinion that contends that one should recite האדמה is that the peel is not considered an essential part of the fruit and sees the orange peel as similar to קפריסין and thus the beracha is האדמה. Poskim write that nowadays one should follow the opinion that maintains that the correct beracha is שהכל (פסקי תשובות אות י"ג).

Overview

Siman 202 Seif 5:

Bitter almonds that are eaten when small require a בורא פרי העץ but when they are large no beracha is recited since they are harmful. The rationale is that when they are small they are eaten for their shell which is not bitter, but when they are large they are primarily eaten for what is inside, which is bitter. If one makes it edible with fire or some other means he should recite בורא פרי העץ.

- Since they improved and were sweetened by the fire they are no different than any other fruit which cannot be eaten raw but when cooked requires the beracha of בורא פרי העץ. (M.B. 36)
- The same is true regarding other fruit that is sour or bitter and is not edible until after preparing or cooking it, i.e. the beracha is בורא פרי העץ. The rationale is that it is a fruit but inedible, therefore preparation is effective. (M.B. 37)

Siman 202 Seif 6:

Regarding the צלף (the caperbush is a tree whose leaves are edible and the leaves also have date-looking berries grow on them. The אביונות are the fruit of the tree and the קפריסין is the shell that grows around the fruit, similar to the shell of nuts), **on the leaves, date-looking berries and קפריסין one recites בורא פרי האדמה and on the אביונות which are the primary fruit of the tree one recites בורא פרי העץ.**

- The date-looking berries are not significant enough to warrant בורא פרי העץ. (M.B. 38)
- The קפריסין are not the primary fruit. (M.B. 39)