

## Laws of Brachos – Review Sheet #5

### Fruit & Vegetable Juices:

1. The bracha on fruit juices (i.e. orange, apple and peach juice) is Shehakol.
2. The bracha on "vegetable juice" (e.g. carrot juice, tomato juice, strawberry and banana juice) is Shehakol.
3. If you mistakenly said a Ha'aitz or Ho'adama on these drinks: If the juice is made out of the **entire fruit** (e.g. tomato juice, pear nectar) or made by cooking the fruit (e.g. prune juice), although the proper bracha is Shehakol, in these cases if you said Ha'aitz or Ho'adama, the bracha is valid.

### Wine & Grape Juice:

1. Unlike other fruit juices, wine and grape juice are allotted their own unique bracha: "borei pri ha'gafen."
2. A beverage that intoxicates but is not made from grapes (beer, whiskey, cherry wine) does not receive a Ha'gafen. The bracha on these drinks is Shehakol.
3. Drinks made from distilled wine (e.g. brandy, cognac), the custom is to say Shehakol, due to the distilling process.
4. Wine that is watered down retains the bracha Ha'gafen -- as long as it can be served as "wine." If, however, you dilute wine to the point where it would no longer be served as wine, its bracha becomes Shehakol.
5. When diluted, grape juice easily loses its distinctive taste. Therefore, when **diluting** grape juice with any significant amount of water you can **no longer** say Ha'gafen.
6. In practice, since it can be difficult to determine whether or not the taste of wine or grape juice has been significantly diminished when diluted, it is recommended that you say Ha'gafen on **non-diluted** wine or grape juice before drinking the diluted beverage.

### "Hagefen" Covers All Drinks:

1. The bracha on wine "covers" other beverages that you are drinking at the same time. Therefore, if you had a glass of wine and a soft drink with dinner, you would only say Ha'gafen on the wine, but no bracha on the other drink.
2. This rule **only** applies when you drink a measurement called *melo lugmav* (lit: "a cheekful"). Although opinions vary, the consensus is that **2 fluid ounces** (approx. 59 cc) is sufficient.
3. Consequently, if you are drinking **less than 2 ounces of wine**, it is questionable whether the bracha Ha'gafen covers other drinks or not. In such a case, you should say Shehakol on some food before partaking of other drinks. Another solution would be to ask someone else who is saying Shehakol to have you in mind when saying his bracha.
4. In order for Ha'gafen on wine to cover other drinks, the other beverages should be in front of you when you say Ha'gafen.
5. If the drinks are not in front of you, it is sufficient when saying Ha'gafen to "have in mind" that you will drink them.
6. If you said Ha'gafen intending **only** to drink wine, and then later decided to have another drink, that second drink requires its own Shehakol.
7. When you are invited to eat at someone else's home, you don't know what will be served. Therefore, your brachot are assumed to have been said with an all-inclusive intention. Consequently, Ha'gafen made by a guest covers any drinks that the host subsequently brings out.

8. In a home where one person prepares and serves the food, this rule applies to the other members of the household, since the standard intent when they say a bracha is that it will "cover" whatever is served to them. (Of course, this would **not** apply to the person who prepared the food.)
9. If you sat down explicitly to have a few drinks of wine, then the initial Ha'gafen also covers drinks that will be brought out later. This will only apply, however, if some of the original wine still remains when you decide to bring the new drinks out.