

משנה ברורה ס"י ר"ה-רי"ג**#21**

- 1) What is the **ברכה** on vegetable soup and if the vegetables are drained? (ק"ד)
- 2) Is one **יוצא** if he made a **העץ** on fruit not yet ripened to the point of a **העץ**, and should have said **האדמה**? (pg. 228)
- 3) Does one repeat the **ברכה** if he greets a king before eating? (pg. 24)
- 4) When does a **ברכה** on apples work for other foods, and when not? (pg. 230)
- 5) If one made a **ברכה** on fruit, and then they brought him nicer fruit, which one should he eat first? (pg. 2)
- 6) What is the **ברכה** on cooked whole wheat? (pg. 232)
- 7) Which **ברכה אחרונה** does one think would make on whole wheat kernels, but is **מסופק**? (pg. 2)
- 8) What is the **ברכה** on a wheat drink? (pg. 234)
- 9) According to the **חט"ם טופר**, what might corn be similar to? (pg. 2)
- 10) A **כזית** of cake that contains other ingredients to help it reach a **כזית**, which **ברכה ראשונה** and which **ברכה אחרונה**? (pg. 236)
- 11) Why is it called **מעין שלישי** when in fact it is **מעין רביעי**? (pg. 2)
- 12) If one drank wine and ate an apple, which **ברכה אחרונה** creates a **ספק** and what two **עוצות** are given? (pg. 238)
- 13) Why, **במה ז פטור**, is cereal not **לפי המחבר**, and wine is? (p. 2)
- 14) If one ate fruit and is not sure if it is **שבעת המינים**, how does he make a **ברכה אחרונה**? (pg. 240)
- 15) How do **ברכות דרבנן** differ from **ברכות דין** in regard to error? (pg. 2)
- 16) What should one do if he ate **כדי שבעה** of cake, has no **מזונות** left, and is not sure if he made a **ברכה**? (pg. 242)
- 17) How does one make a **ברכה אחרונה** by hot coffee? (pg. 2)
- 18) What is the **דין** about making a **ברכה** when tasting food? (pg. 244)
- 19) Which is first, **חביב** or **שבעת המינים**? What if one is whole? (pg. 2)
- 20) What is called **חביב**, always or now? (pg. 246)
- 21) Which **העץ** is first if food of a **פרי האדמה**? (pg. 2)
- 22) When does one fruit **פטר** another, and when not? (pg. 248)
- 23) Are oats a **שבעה**? (pg. 2)
- 24) What is the **ברכה** if the **טפל** was not there at the time of the **דין**? (pg. 250)
- 25) When does one make a **טפל שהכל** even though its **ברכה** is something else? (pg. 2)
- 26) Why does one person make an **על המחיה** for everyone? Isn't it better for each person to make his own **ברכה**? (pg. 252)

