



Parshas Achrei Mos 5765

April 23, '05

Volume IV Issue 28

*Is it a mitzvah for the participants hearing the kiddush to partake of the kiddush wine during the day-kiddush (kidushah rabah)?*

The Rav of Brisk is known to have said that all participants must partake of the *kiddush* wine during the 'day' *kiddush*. His reasoning was that since drinking of the *kiddush* wine demonstrates the importance of the day meal, therefore all participants are obligated to do so.<sup>1</sup>

Rav Shlomo Zalman Auerbach however said that most opinions are lenient and therefore the participants need not partake of the wine. Rav Sternbuch adds that although it is not essential, it is a mitzvah to partake if possible.

*Can fruit be substituted for bread or cake (erev Pesach)?*

It is a *mitzvah* to have bread (*lechem mishne*) at all three meals on Shabbos<sup>2</sup>. Furthermore, if one partakes of more than three meals on Shabbos, it is a *mitzvah* to have two whole breads at each meal. In other words, the *lechem mishne* is not confined only to the first three meals.<sup>3</sup>

If it is difficult to obtain two whole breads for the third meal, one should at least have one whole bread.

Fruit cannot be a substitute for bread or *mezonos* for the first two Shabbos meals.<sup>4</sup>

Only if a person is ill and weak and cannot wait for bread or *mezonos*, fruit (preferably cooked)<sup>5</sup> may be substituted as the meal after *kiddush* – and even that only for the day meal.<sup>6</sup>

*Is seudah shl'ishis (the third meal) different from the other meals?*

*Seudah shl'ishis* differs from the other Shabbos meals as after eating two full meals, a person might not have the desire to eat an additional extensive meal. The *Rishonim*<sup>7</sup> formed various opinions regarding the requirements.

- 1) Two whole breads.
- 2) One whole bread.
- 3) *Mezonos* - food comprised of one of the five grains and whose *b'racha* is *mezonos*.<sup>8</sup>
- 4) Meat, fish and any side dish such as potatoes rice etc. but not fruit.
- 5) Fruit.

One should not rely on the lenient opinions unless satiated. Accordingly, one should always wash and eat bread for *seudah shl'ishis*. When the day before Pesach falls on Shabbos and bread cannot be eaten after *minchah*, one may rely on the opinions that hold that the meal can comprise meat, fish and other dishes such as potatoes etc.<sup>9</sup> As for eating *matzo ashira* (*matzo* kneaded with

<sup>1</sup> See the *SS"K* 50:9 and footnote 17, *tikunim umilui'im* ibid.

<sup>2</sup> See the *SS"K* 55 footnote 1 whether it is a *mitzvah mid'oraisso* or *mid'rabanan*.

<sup>3</sup> *Rama* in *simon* 291:4.

<sup>4</sup> *Simon* 273:5.

<sup>5</sup> See the *SS"K* 54 footnote 86.

<sup>6</sup> *M"B simon* 273:26 and *SS"K* 54:24.

<sup>7</sup> See the *Be'er HaGolah simon* 291:5.

<sup>8</sup> *Shulchan Aruch HaRav simon* 291:7.

<sup>9</sup> *Shulchan Aruch HaRav* ibid and *M"B* 291:25.

fruit juices) and *kneidelach* on *erev Pesach*, one must ask one's Rav.

*Must one recite a shehakol on drinks consumed at a day kiddush?*

This question is not unique to Shabbos, rather it applies to any time wine or grape juice is consumed.

The *b'racha* recited over wine or grape juice - *boreh p'ri hagafen* - includes all drinks that are on the table.<sup>10</sup> Some say that it includes drinks that one intends to drink even though not present on the table.<sup>11</sup>

The reason is because wine is considered a superior beverage and all other drinks are inferior to it. Accordingly, if one did not drink wine at the kiddush (someone else recited kiddush), when one drinks a **different** beverage one is required to recite a *b'racha*. This is because only the actual 'drinking' includes other drinks and if one did not partake of the wine one does need to recite a *b'racha* over other beverages.

*How much wine must be consumed in order to include other beverages in the b'racha?*

Sipping the wine is insufficient and in order to 'include' other beverages one must drink at least a cheek-full of wine. If the wine was only sipped, one cannot recite a *shehakol* over the other beverages, as there is a *safek* (doubt) whether it is sufficient and one should either recite a *shehakol* over a piece of herring or such, or hear someone else recite a *shehakol* and have in mind to be *yotzeh* with his *b'racha*.<sup>12</sup>

Summary: one who drinks a sufficient amount of wine or grape juice does not need to make a *b'racha* over coffee, tea or Coke that are on the table (when the *b'racha* is recited) or that one had the intention of

drinking. It is advisable to avoid sipping from wine when one intends drinking other beverages unless other foods are present that require a *shehakol*.

---

Erev Pesach

There are only two *Mitzvos Aseh* (positive *mitzvos*) whose abstention involves the severe punishment of *karet* (untimely death from heaven) - *B'ris milah* and *korban Pesach*. B'nei Yisrael did not merit being exiled from Egypt and in order to be worthy *Hashem* assigned two *mitzvos* that involved *mesirus nefesh* - self sacrifice to the point of death. Both involve blood and both could lead to death. There is a small chance of dying from the *b'ris*, as the *posuk* says עליך הורגנו כל היום - we die for You each day, which *Chazal* interpret to mean the *b'ris*. Tying the lamb to the bedposts involved self sacrifice as the lambs were worshiped by the Egyptians and *B'nei Yisrael* were afraid to the point of death from this action.

The *B'nei Yisoschor* explains that since these two *mitzvos* merited the foundation of our nation by catalyzing the redemption, therefore abstention from performing these great two *mitzvos* revokes the *raison d'etre* of one's life and thus the punishment is *karet*. May we merit bringing the *korban Pesach* already this year.

---

Food For Thought

*When reciting al hagefen for wine must one recite boreh nefashos for other beverages?*

*How should one hold the challos for lechem mishne?*

*From which part of the challa should one eat after the b'racha?*

*Can frozen challa be used for lechem mishne?*

Answers coming be"H next week.

---

---

<sup>10</sup> *Simon* 174:2.

<sup>11</sup> *M"B* 174:3 cites the *Shulchan Aruch HaRav* and R"M Banet.

<sup>12</sup> *Bi'ur Halacha* *simon* 174:2 "yayin".