

THE SHABBOS WEEKLY

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When reciting al hagefen for wine must one recite boreh nefashos for other beverages? In the previous shiur we learned that the *b'racha boreh p'ri hagefen* recited over wine or grape juice includes all drinks that are on the table.¹ The same rule applies to the *b'racha acharonah* – the *b'racha* recited after drinking.² The *b'racha al hagefen* embraces all drinks that were included in the *b'racha* recited over the wine.

Accordingly, one who drank wine or grape juice and a glass of coke at *kiddush* will only recite an *al hagefen* (provided that a *revi'is* of wine was consumed) and not the regular *boreh nefashos* for the coke.³

Why are the challos “marked” with the knife before the b'racha?

If during the week one begins slicing the loaf of bread before reciting the *birkas hamotzi*, on Shabbos one merely marks the *challa* before the *b'racha* and does not cut the *challa*.⁴

It is a *mitzvah* to recite a *b'racha* over a whole item and therefore one should first recite the *b'racha* and then cut a slice of bread from the loaf.⁵ However, in order to minimize the time between recital of the *b'racha* and consumption, one should begin cutting the bread before the *b'racha*, but - only to a point that the loaf is still considered a whole loaf.

On Shabbos, it is a *mitzvah* to recite the *b'racha* over a perfectly whole *challa* and therefore one merely marks the *challa* without cutting into it. The *challos* (or bread) are meant to be cut at a specific point⁶ and *Chazal* did not want one to daily unnecessarily between the *birkat hamotzi* and the eating. Thus one locates and **marks** the slicing point before the *b'racha*.

How should one hold the challos for lechem mishne?

It is a *mitzvah* to recite *hamotzi* on two *challos* at each meal eaten on Shabbos.⁷ The prevailing custom is to only cut one of the *challos*⁸ as follows: on Friday night one cuts the bottom *challa* and on Shabbos day the top *challa*. On Yom Tov night and day the top *challa* is cut. The problem with cutting the bottom *challa* on Friday night is that one may not bypass a *mitzvah* – *ein ma'avirin al hamitzvos*, and by “skipping” the top *challa* and cutting the bottom *challa* one is stepping over a *mitzvah*.⁹

[We encounter this often. One must stand opposite the Chanukah menorah in such a way that one is nearest the candle to be lit in order not to pass up another candle. The *tallis* must be in front of the *tefillin* in order not to have to adorn the *tefillin* before the *tallis*].

The *Mishna Berura*¹⁰ presents two solutions.

¹ *Simon* 174:2.

² *Simon* 208:16.

³ If one consumed a bit less than a *revi'is* of wine it is a problem, because *al hagefen* cannot be recited and *boreh nefashos* is also a problem – see the *Sha'ar Hatsiun* 208:70.

⁴ *Simon* 167:1 and the *Rama* and *M"B* 4.

⁵ The *M"B* 167:5 says that this is true for a slice of bread as well so that it will be larger during the *b'racha*.

⁶ One should slice the side of the *challa*, thus cutting the top and the bottom simultaneously (*simon* 167:1 in the *Rama*). One should also slice a certain amount after the *b'racha*, as we will *be" H* see later.

⁷ *Simon* 274:1.

⁸ Some are accustomed to cutting both *challos* at all meals in accordance with the *Rashba* and the *Vilna Ga'on*, see the *M"B* *simon* 174:4.

⁹ See *M"B* 274:5.

¹⁰ *Ibid.*

The *Taz* says to place the bottom *challa* closer to oneself than the top one and thus one is not bypassing the top *challa*.

The *Magen Avraham* says that after ‘*vayechulu*’ one places the top *challa* beneath the bottom *challa*, recites the *b'racha* and slices it.¹¹

(Nothing is trivial in *Yiddishkeit*, we see that *gedolei hadoros* burdened themselves with issues such as these).

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

One should first eat from the part that is sliced and not from the remainder of the loaf.

Accordingly, when slicing bread for others (like on Shabbos and Yom Tov) one should slice a portion with ample amount to share with all the diners without having to resort to the remainder of the loaf. This is because it is a *mitzvah* to first eat from the slice cut after the *b'racha*.¹² It is not *l'hatchila* to slice a small slice of *challa* for oneself and slice for the others from the remainder of the *challa*.

This too seems to be a trivial matter, yet we see that the *poskim* invested effort and time into pointing out the right manner *mitzvos* should be performed.

Should each person recite the b'racha hamotzi?

Many *poskim* hold that all must hear the *b'racha* from the person who has the *lechem mishne* and one should not recite one's own *hamotzi*. The *b'racha* relates to the *lechem mishne* and it should not be recited over a single slice. Others hold that one may make one's own *b'racha*. Rav Sternbuch *shlita* rules that in absence of a specific custom one should hear the *b'racha* from the host and not make one's own *b'racha*.¹³

Can frozen challa be used for lechem mishne? The *poskim* write that one may use frozen *challa* or bread for *lechem mishne*.¹⁴ Rav Shlomo Zalman

Auerbach adds that it is possible that one may only use a frozen *challa* if it will be edible at some stage during the meal but if it will remain rock-hard for the durance of the meal it may not be used.

Vort on the Parsha

The *Meshech Chochma* says *Yetzias Mitzrayim* is associated with three *mitzvos*: weights and measures, *tzitzis* and usury. In the *parsha* of *tzitzis* and usury it says “I am *Hashem Elokim* who took you out of *Mitzrayim*...to be your *Elokim*” but in the *parsha* of weights and measures the words “to be your *Elokim*” are omitted.

The explanation being that certain *mitzvos* would not have been perceived, had *Hashem* not commanded them, such as usury and *tzitzis* and thus those *mitzvos* are G-dly.

Adhering to those *mitzvos* is acceptance of *Hashem's* will. Not cheating with weights and measures is perceivable to man even without *Hashem's* commandment and thus it would be wrong to say that it must be only kept “to be your *Elokim*” – because *Hashem* commanded so.

Food For Thought

Must seudah sh'lisis be eaten after mincha?

Must one eat bread at seudah sh'lisis?

Should the challos be covered at seudah sh'lisis as well?

How long after sunset may one begin eating seudah sh'lisis, if at all?

Answers coming be "H next week.

¹¹ See also the *Shulchan Aruch HaRav* 274:2. *SS"K* 55:23 and footnote 85.

¹² Based on *M"B* 167:14 and *SS"K* 55:24.

¹³ See also the *SS"K* 55:19.

¹⁴ See the *SS"K* 55:12 and footnote 39.

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If you would like to send a question to Rav Ostroff, you can write to him at shabbosweekly@shemayisrael.com.

Note: The purpose of this series is intended solely for the clarification of the topics discussed and not to render halachic decisions. It is intended to heighten everyone's awareness of important practical questions which do arise on this topic. One must consult with a proper halachic authority in order to receive *p'sak*.