

THE SHABBOS WEEKLY

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Hilchos Berachos part IV

Eating and nashing before a bread meal cont.

In the previous shiurim we learned that one is required, in certain cases, to recite a *b'racha acharona* before washing for bread.

*What if one forgot to recite a *b'racha acharona* before washing?*

If one did not recite a *b'racha acharona* before the meal, one should recite it during the meal.¹

If one has already recited *Birkas Hamazon* and realized that a *b'racha acharona* had not been recited on food consumed before washing, one must recite the *b'racha acharona* after bentsching.²

However there are exceptions:

- If one imbibed wine before the meal and one intends drinking wine during the meal, one should not recite a *b'racha acharona* on the wine.
- If one imbibed other beverages before the meal and one intends drinking other beverages during the meal, one should not recite a *b'racha acharona*. Yet this is a *safeik* and therefore one should not drink a *revi'iis* before the meal.³

¹ M"B 176:1.

² *Bi'ur Halacha siman* 174:6 *ה ואפי' לו* ד

³ *Ibid.*

- If one *bentsched* and forgot to recite *b'racha acharona* on **dates**, one does not need to recite *b'racha acharona* on the dates because dates satiate and bentsching covers that.⁴

To make it practical: I began eating chicken and rice and decided to wash for bread, what do I do?

First recite *Boreh nefashos* on everything you ate and then wash.

What if I forgot to recite boreh nefashos before washing?

You must recite it during the meal and if you already *bentsched* you must recite *boreh nefashos* after bentsching.

Shinui Makom – Changing Place

Changing places when eating can affect one's *b'racha rishona* and in certain cases one is required to recite a new *b'racha rishona*. For example, one is eating an apple in one's home and goes outside to retrieve the mail from the mail box. Depending on certain factors, one will be required to recite a new *b'racha*.

Various factors must be taken into account

- 1) Definition of a *shinui makom*.
- 2) Type of food consumed.
- 3) Eating with company – a *chavura*.

⁴ See *siman* 208:17.

- 4) Initial eating was not confined to a certain place.
- 5) Continuous eating.

1) Definition of a shinui makom

If one began eating in one's home and left the home to an open space, it is a *shinui makom*.⁵ A confined area such as a restaurant, home, building, hall etc. are enclosed areas and sitting down (or standing) to eat in such a place defines one's eating. Leaving that place is tantamount to a *hesech hada'as* and one's *b'racha rishona* is lost. Consequently, going to the back yard during a meal, entering the front garden or going into the street constitute a *hesek* (a break) and a new *b'racha rishona* must be recited. This is true even if one returns immediately to the original eating place and wishes to continue eating the same food.

Same Room

Changing place in the same room does not constitute a *shinui makom* even if one cannot see the original eating place.

Consequently, after eating on one side of a wedding hall one may *l'chatchila* continue eating on the other side of the hall without having to recite a new *b'racha*. (As we will soon see, this is even if one did not eat bread or cake).

Bentching: On a side note – many believe that the *halacha* of bentching (*birkas hamazon*) in one's original eating place requires one to sit in exactly the same seat as one sat in during the meal. The *halacha* is that one may *bentch l'chatchila* anywhere in the same room, even if one cannot see the original eating place.⁶

⁵ *Siman 178:1 Bi'ur Halacha* ל'פתוח.

⁶ *Sha'ar ha'Tsion siman 184:5*.

Large Yard

An enclosed area such as a yard or a fenced-in garden shares the same *halacha* as a large room.⁷

Vort on the Parsha

ויהס כלב את העם אל משה – the natural question is what did Kaleiv mean when he referred to Moshe Rabeinu. The *Meshech Chochmah* explains that everyone realized when Eldad and Meidad exclaimed that Moshe Rabeinu will not lead *Am Yisroel* into the Land of Israel and Moshe Rabeinu did not rebuff that prophecy, that indeed it is true. If so, how were they expected to overcome giants and fierce enemies? It would be a lost battle.

Kaleiv shushed everyone saying that when *Am Yisroel* were not worthy in the *midbor*, Moshe Rabeinu did not receive prophecy, so it is not Moshe Rabeinu who is winning battles, it is *Hashem Yisborach* for the sake of *K'lal Yisroel*, and even without Moshe Rabeinu they will conquer the Land.

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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*.