

THE SHABBOS WEEKLY

HALACHA SERIES ON HILCHOS SHABBOS



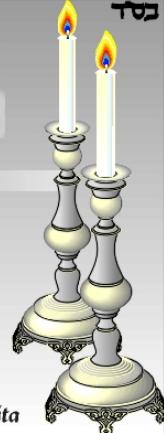
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These halachos were shown by Rabbi Ostroff to HaGaon HaRav Moshe Sternbuch, shlita

based on the shiurim given by

RABBI DOVID
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Parshas Shoftim 5768

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savoring the first bite, he changed his mind and
decided that one more will not harm.

Moshe is required to recite a new *b'racha* on
the second piece, because he had specific
intention **not** to eat another piece. In other
words, the *b'racha* only covered the one piece
of cake.

Does this apply to bread as well?

Indeed it does.

Yankel bought a bread bun in a store, washed and
recited *hamotzi* knowing that he intended to eat that
single bun. Halfway through, he realized that one
bun will not satiate him and bought another bun.
He is required to recite a new *hamotzi* on the
new bun, even though he had not yet
consumed the first one.² This is because the
b'racha did not include anything other than
the first bun.

Is there a way to avoid having to recite a new *b'racha*?

As we will see, one is often faced with *s'feikos*
as to whether a new *b'racha* is necessary. To
avoid this problem, one should have in mind
that whatever food will come his way is
included in the *b'racha*.³

What will a *b'racha* with that intention include?

It will include everything that requires a
similar *b'racha*.

² *M" B* ibid.

³ *Rama siman* 206:5.

*Moshe is on a diet and he told himself that he is
going to eat only one single piece of cream cake. After*

¹ *Siman* 174:5 and *M" B* 18.

Even if

- the new food was not present at the time of the *b'racha*.⁴
- the new food is of more importance, i.e. one recited a *boreh p'ri ho'etz* on an apple and subsequently grapes were brought in. Even though grapes are of more importance than apples, as they are one of the *shiva minim*, the *b'racha* includes them because one had specific intention to do so.
- the original food was eaten prior to receiving the new food.⁵

At which part of the b'racha must one have the intention to include all foods?

The optimal point of intention is before one commences the *b'racha*.⁶

How does the halacha regard a guest, after all he does not know what is in store?

A **guest** is considered as having specific intention to include everything that will be placed before him,⁷ because he knows that all types of food will be placed before him. Consequently his *b'racha* will include all items with similar *b'rachos*, even when they are of more importance.⁸

What if the host had not yet decided to serve certain foods, and subsequently served them, is the guest required to recite a new b'racha over those foods?

⁴ *P'shat* in the *Rama* ibid.

⁵ All included in the *Rama*.

⁶ *זאת הברכה פרק ז' ב*.

⁷ *Siman* 279:5.

⁸ *Bi'ur Halacha siman* 211:5.

It seems paradoxical because the host is required to recite a new *b'racha*, being that he did not have in mind to consume certain foods, and the guest will not recite a new *b'racha* because it is as if he had in mind to include everything.

Moshe was dining at Yankel and towards the end of the meal, Yankel placed beautiful pears on the table. Both people recited a b'racha and several minutes later Yankel decided to serve pomegranates.

Moshe does not need to recite a new *b'racha* because he is a guest and Yankel must recite a new *b'racha* because he did not have the pomegranates in mind when he recited the *b'racha*.

Vort on the Parsha

The *passuk* says *כל ימי חייו וקרא בו*, the king must learn Torah each day. The *gemora B'rachos* 5a teaches us that if one has sufferings, one must investigate one's actions and see whether they are inappropriate. If he examined himself and could not find sins, he should suspect that he is wasting time and not learning Torah. The question is that idling is also a sin, so why did he not notice it the first time.

The Radomsker Rebbe says that Torah opens one's eyes, and one can examine one's entire routine and not discover a sin, until one learns Torah. When one begins to learn, one will realize that what he thought to be exemplary behavior might be sprinkled with inaccuracies.

So *p'shat* in *יתלה בביטול תורה* is that if you cannot find sins it is because you are not learning, and if you would learn, the Torah would reveal everything.

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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*.