



Parshas Shoftim 5768

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Hilchos B'rachos part IX

Having In Mind

A common issue associated with reciting *b'rachos* is to know which items are included in a *b'racha* recited over a specific item. One might sit down to a snack and recite a *b'racha* over almonds and then decide that he would now like to eat an apple. Indeed both items require a *boreh p'ri ha'etiv*, but must he recite a new *b'racha* over the apple or is it included in the original *ha'etiv*?

In the future shiurim we will attempt *be"H* to simplify this matter.

When will one definitely need to recite a new b'racha?

If one recited a *b'racha* over a specific item, having in mind that this is the only item one intends on eating, one will be required to recite a new *b'racha* over a new item.¹

This is true even if

- one intends on eating a similar food item.
- one has not yet finished eating the original food.
- the new item is of less importance the original one.

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

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*.

¹ *Siman* 174:5 and *M"B* 18.

² *M"B* *ibid*.

³ *Rama siman* 206:5.

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 bo'eitz* 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?

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 *posuk* says וקרא בו כל ימי חייו, 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 תלה 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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לזכר נשמת חנה בת ברוך

⁴ *P'shat* in the *Rama* *ibid*.

⁵ All included in the *Rama*.

⁶ וזאת הברכה פרק ז' ב).

⁷ *Siman* 279:5.

⁸ *Bi'ur Halacha siman* 211:5 ד"ה ובלבד.

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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.