



Parshas Ki Seitzei 5768

September 12, '08
Volume VII Issue 43

Hilchos B'rachos part X

Having In Mind Cont.

In the previous shiur we dealt with two marginal cases, namely having explicit intent to include all foods with a similar *b'racha*, in which case the *b'racha* is all-inclusive, and having intent in respect of a single item, in which case a new *b'racha* must be recited for an additional item. We will now discuss a *b'racha* made with no specific intent to include or exclude other food items. We will name this type of *b'racha* 'stam'.

If one recited a b'racha over an apple, may one eat another apple even though there was no original thought of eating another one?

On the table

One who recited a *s'tam b'racha* and additional foods relating to a similar *b'racha* were "in front of him", they are included in the *b'racha*. "In front of him" means that food is placed in a location where a person habitually eats.¹ The logic behind this *halacha* is that since one did not limit oneself, one is open to more items that might customarily come one's way.

What if the food is in the refrigerator, not on the table?

It all depends on one's eating habits. If for example a person takes an apple from the refrigerator and eats it while walking around the house and when finishing the apple, wants another apple, it will be included in the *b'racha*,

because the refrigerator in this case is compared to a plate of fruit on the table. The idea is that the person did not limit oneself to a particular item.

If that's the case, one will always have everything included in the b'racha.

A *s'tam b'racha* includes items that are commonly consumed at the same setting, such as other items on the table or in the refrigerator or food closet. It does not include items that would **not** normally be eaten at that setting.²

Does a s'tam b'racha include a different type of food?

Moshe took an apple from the fruit bowl, recited a boreh p'ri ho'eitz and upon finishing the apple he took a pear and ate it without reciting a new b'racha.

Moshe was correct because the pear was 'before him' when he recited the *b'racha* on the apple.

Not on the table

Food items that were not present when the initial *b'racha* was recited are sometimes included in the *b'racha* and other times not, as follows:

One recited a b'racha over an orange and an apple was brought to him, must a new b'racha be recited?

Obviously the person was unaware that he was about to receive an apple because otherwise it would be included in the *b'racha*. We are

¹ See M"B siman 211:32.

² See הוצאת הברכה פ"א א' בהערה.

referring to a case where the person was unaware that a new fruit was being brought to him.

We find opposing opinions ³ in this matter and the *halacha* is:

If one **consumed** the fruit the *b'racha* was recited upon, then

- ❖ if it is the identical fruit one need not recite a new *b'racha*. This is because it is normal to continue eating the same fruit (the first fruit provides an appetite) so it is as if one had in mind to eat more of the same.
- ❖ if it is a different fruit one needs to recite a new *b'racha*.

If one has **not** consumed the fruit the *b'racha* was recited upon, then one need not recite a new *b'racha* even for different fruit. ⁴

It was stated previously that it is preferable to have in mind that the *b'racha* will include all items. ⁵

To summarize:

A *b'racha* on a certain item will include similar items even if one finished eating the original item.

A *b'racha* on a certain item will not include different items unless they were brought while still eating the original item. Having in mind to eat other fruit while still eating the initial type of fruit will not necessitate a new *b'racha*. ⁶

What if my neighbor brought me an apple while I was eating my first apple, is it included in the b'racha?

Some *poskim* say that if your neighbor regularly brings you food to eat, we can say that it is similar to food in your house and the above rules apply. If it is irregular for your neighbor to

bring you food, then even if it is a similar food item you will need to recite a new *b'racha*, even if you have not finished your apple. ⁷

Important:

As stated in the previous shiur a guest rides on his host's intentions and will not recite a new *b'racha* for anything with a similar *b'racha*. So too a husband rides his wife's intention.

Vort on the Parsha

What is the correct way to do chessed?

Rav Eizik Sher, the Rosh Yeshiva of Slabodka cited the gemora Sanhedrin 6b *posuk* that relates about Dovid Hamelech (וַיְהִי דָוִד עֹשֶׂה מִשְׁפָּט וְצֶדֶקָה (שמואל ב' ח' ט"ו), that his *mishpot* was returning stolen money to its owner and *tzedakah*, that he removed stolen goods from the thief. Rav Sher asked that every *dayan* does the same, what is so special about Dovid Hamelech?

Rav Sher answered that indeed every *dayan* might relieve the thief of the stolen goods, but Dovid Hamelech's concern was to help the thief and *tzedakah* and chessed requires *kavanah* for that purpose.

If one merely does good deeds out of habit it becomes "manners" and not necessarily the epitome of *chesed*.

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לזכר נשמת חנה בת ברוך

³ See M"B *siman* 206:22.

⁴ See M"B *ibid* and *siman* 211:32.

⁵ *Rama siman* 206:5.

⁶ Rav Eliashiv *shlita* cited in *V'zos Hab'rocho*.

⁷ Similar to the *Mechaber* in *siman* 177:5.

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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.