



Parshas Ki Savo 5768

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Hilchos B'rachos part XI

Having In Mind Cont.

Foods during a bread meal – part I

Eating a meal:

A person who sits down to eat fruit and recites a *b'racha* on a fruit placed before him is not required to recite a new *b'racha* on a different fruit, because it is as if he had in mind to include all fruit.¹ This seems to incorporate even the more important fruit, for example: a *b'racha* was recited on an apple and one of the seven species was brought in.

How does this apply to a regular meal?

At a regular meal when one is not washing over bread, and recites a *shehakol* on fish, it is unnecessary to recite a *shehakol* over chicken, as it is normal to eat chicken during a meal and it is as if one had this in mind when reciting the *b'racha*.²

Would the shehakol on the fish cover the ice cream eaten at the end of the meal?

Only if one regularly eats dessert of some type at the end of a meal will the *shehakol* cover it, otherwise it is not part of the *b'racha*.

Consequently, one should always have in mind to include everything with a similar *b'racha*.

Rav Sternbuch *shlita* added that if one is a guest, whatever is served is included in the *b'racha*.

What about beverages imbibed during the meal?

Since one normally drinks during a meal, the *shehakol* will cover beverages as well.

Foods during a bread meal – part I

The rules of a bread meal are such that the *hamotzi* recited at the onset of the meal covers all foods pertaining to the meal.³

What does pertaining to the meal mean?

It means that all foods normally served as part of a meal are included in the *b'racha*, such as soup, beverages, chicken, meat, vegetables and everything else normally served at a meal.

What if one only wishes to eat a small amount of bread, do we still say that it is the main part of the meal and everything else is included?

If one ate more than a *k'zayis* of bread, it includes everything else. Rav Moshe Feinstein writes that this is because bread is always the basis of a meal and everything

¹ M"B *siman* 206:22.

² שערי ברכה פ"ג לח, וזאת הברכה פ"ג ג'.

³ *Siman* 177:1.

else is subordinate. ⁴ It is possible that in former times bread really constituted a major portion of a meal and meat, fish etc. were a minor part of the meal. Nowadays, a little bread is consumed at the onset of the meal and for most of the remainder of the meal, bread is hardly consumed. Nevertheless, as stated, one recites *hamotzi* and it includes all else.

What is not included in the meal?

Several items are not included in the meal: 1) Wine. 2) Fruit and desserts. 3) Certain cakes.

Wine

One who imbibes wine or grape juice during a meal is required to recite a *boreh p'ri hagofen*, ⁵ even if one had specific intention to drink wine when one recited *hamotzi* on the bread.

But do people not drink wine during a meal?

Indeed people regularly imbibe wine during a meal, but because wine is an important beverage, *Chazal* saw fit to require its own *b'racha*. ⁶

What makes wine important?

Rashi explains (the *gemora B'rachos* 42a) that wine is imbibed on several occasions and not because one is thirsty, such as at a wedding ceremony; a *b'ris*; a *pidyon habein*; *kiddush*; *havdalah*.

Tosefos explains that its importance is that *Chazal* instituted a unique *b'racha* on wine. In other words, according to the rules, the *b'racha* on wine would have been *ha'eitz*, but *Chazal* elevated the *b'racha* to *hagofen*.

Rabeinu Chananel (cited in T.R Yonah) explains that since the *b'racha* recited on wine includes all drinks that follow, therefore after drinking wine, one need not recite a *shehakol* on any drink following the wine. ⁷ It is an important drink and is not included in the bread meal.

What if one recited kiddush before the meal and drank wine?

In such a case one does not need to recite a new *b'racha* during the meal, provided that one normally drinks wine during the meal or had in mind to do so.

Guests or family members who did not partake of the *kiddush* wine must recite a *b'racha* on the wine they drink during the meal.

Vort on the Parsha

תחת אשר לא עבדת את ה' א בשמחה וטוב לבב, and the famous question is how can such severe calamities occur for failing to have *simcha* in *avodas Hashem*?

Simcha is not merely an extra part of a mitzvah or of *avodas Hashem*, it expresses one's entire attitude to *avodas Hashem*.

The lack of *simcha* portrays one's total lack of will to serve *Hashem*; if it were up to him, he would probably embrace a different religion, free of this burdensome *avodah*.

It is indeed terrible.

We must do our utmost to see beauty in serving *Hashem* and His beautiful Torah and consequently serve *Hashem besimchah*.

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לזכר נשמת חנה בת ברוך

⁴ וזאת הברכה פ"ח ח"א. See also footnote in 7 ח"א.

⁵ *Siman* 174:1.

⁶ *M"B siman* 174:1.

⁷ There are certain restrictions to this rule, such as one had in mind to drink something else, etc.

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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.