



Parshas Nitzavim 5768

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Hilchos B'rachos part XII

Foods during a bread meal – part II

In the last shiur we established that the *hamotzi* recited at a bread meal does not include everything, as certain items are not considered as being part of the meal. The first item we discussed was wine, as wine being an important beverage is not included in the *b'racha hamotzi*. We will now concentrate *be"H* on the other exclusions.

Fruit and Desserts

Fruit eaten during or at the end of a meal is not included in *hamotzi* and require their own *b'racha*.¹ (Fruit eaten as entrée is different and will be explained later).

Hamotzi is recited over bread and since bread is the principal part of a meal, anything eaten at the meal is subordinate to the bread.²

Items that are eaten during a meal but are not subordinate to the bread require their own *b'racha*. Fruit is not eaten in conjunction with bread and serves a different purpose in a meal; it thus requires its own *b'racha*.

Are cooked fruits included in this?

All fruits require their own *b'racha*, whether eaten cooked or raw,³ whether eaten between servings or at the conclusion of a

meal as dessert. Fruit is not served to satiate like other foods served during a meal, and thus require their own *b'racha*. (Rav Sternbuch *shlita* retells that there is testimony that the *Chofetz Chaim* retracted his *p'sak* in the *Mishna Berura* and he did not recite a *b'racha* on fruit compote consumed at the end of a meal, on Shabbos, because it is normal to eat compote at a Shabbos meal).⁴

Are all fruit included in this?

Almost all fruits are eaten for this same purpose and therefore dates, figs, raisins, fruit-compote, pineapple – even though the *b'racha* on pineapple is *ha'adamah*, watermelon, melon and almost all others require a *b'racha*.⁵

Thus we see that the *b'racha* is irrelevant to this *halacha* and even items that require *ha'admah* require a *b'racha* when consumed during a meal.

Carrots or apricots cooked together with chicken do not require their own *b'racha* because they are subordinate (*tafel*) to the chicken, but if one were to eat them on their own (*sweet apricots etc.*), some say that they require their own *b'racha*⁶ and in such a case it is correct to recite a *b'racha* on other fruit and have the “sweet fruit” in mind.

What about eating popcorn?

¹ Siman 177:1.

² See the *Mechaber* *ibid*.

³ M”B *siman* 177:4.

⁴ תשובות והנהגות ח”א קעז.

⁵ See M”B *siman* 177:5.

⁶ See M”B *siman* 177:4.

Popcorn, sunflower seeds, peanuts and anything similar eaten as a separate item to the meal requires its own *b'racha*. This is true even when eaten during the meal because this kind of item is not subordinate to the bread.⁷

Desserts

Desserts such as ice cream,⁸ sorbets and candies require their own *b'racha*.

Fruit entrée

One does not recite a *b'racha* over fruit eaten at the onset of a meal,⁹ but since there is a *machlokes* whether one should or not, it is correct to recite a *b'racha* on the fruit before washing for bread and reciting *hamotzi*, having in mind that the *b'racha* will cover the fruit eaten after *hamotzi*. One need not eat a *ke'zayis*.

Cake - פת הבאה בכיסנין

In order to know whether one recites a *mezonos* on cake eaten at the end of a meal, we must introduce the concept of פת הבאה בכיסנין.

פת הבאה בכיסנין literally means pocket shaped bread. We recite the *b'racha boreh minei mezonos* on cake, cookies and biscuits as opposed to *hamotzi*, despite that these items are grain based.

The reason *mezonos* is recited is because *Chazal* did not require washing hands and *hamotzi* for items not normally eat as a meal.

What defines cake and cookies?

We find three opinions in *halacha*:

⁷ See 'ה"ד' וזאת הברכה.

⁸ וזאת הברכה פ"ה הערה 12.

⁹ See *M"B siman* 174:39.

Kneaded

The *Mechaber* (Sephardim): dough kneaded with fruit juice, sugar, oil and other substances, which produce a noticeable taste in the final product.

The *Rama* (Ashkenazim): dough kneaded with more fruit juice, oil, sugar etc. than water.

Since bread is not usually made this way, this product is called פת הבאה בכיסנין and its *b'racha* is *mezonos*.

To be cont.

Idea for Rosh Hashana

Since Rosh Hashanah is the day Hashem passes judgment and plans out our lives, why is it that there are hardly any places in tefillah to ask for personal requests? We find a little in זכרנו לחיים and בספר חיים, but not much else.

The *seforim* write that our objective on Rosh Hashanah is to anoint *Hashem* as supreme king; Master of the Universe. If so we must be His most loyal servants. A servant is given by his king everything necessary to fulfill his tasks, and the more devoted the servant, the more tools he will be given.

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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.