

THE SHABBOS WEEKLY

HALACHA SERIES ON HILCHOS SHABBOS

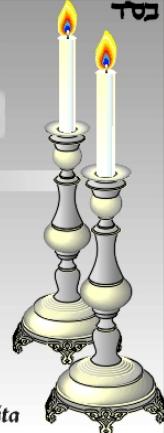


A Project of
The Shema Yisrael Torah Network

based on the shiurim given by

RABBI DOVID
OSTROFF shlita

developed from the Chabura of the
Shulchan Aruch Project



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

Parshas Tetzaveh 5769

March 6, '09
Volume VIII Issue 15

Hilchos B'rachos part XXVI

Main and secondary – עיקר וטפל, Part III

A mixture of two or more items.

We learned in the previous shiur that when a mixture is comprised of two items or more, one recites a single *b'racha* over the dominant item. The dominant item is determined either by importance (rice and almonds) or by majority.

Bread and *mezonos*¹ are an exception to this rule. Consequently, when these items are part of the mixture, the *b'racha* will either be *hamotzi* or *mezonos*, even when they are the minority.² But this rule has boundaries, as explained herewith.

In which circumstance does one recite mezonos even though the grains are in the minority?

Where the grain products are in the mixture for taste, even if the grains are in the minority, one only recites *mezonos*. For example,

- Farfel mixed with peas, even when there are more peas than farfel.

- Macaroni mixed with cheese and there is more cheese than macaroni.
- Barley soup and there is a substantial amount of barley in the soup.³

¹ The five grains, not rice.

² See *M"B* 212:1.

³ If only a small amount of barley in the soup – we will soon see.

Does the same apply to cholent when barley is present?

Some *poskim* are of the opinion that one only recites *mezonos* for cholent, even though it comprises potatoes and meat, because barley overrides everything, even though it is in the minority.⁴

However, many have the custom to recite the usual *berachos* for all ingredients (*ba'adamah* and *shehakol*), because a) there is not enough barley to override everything else and b) the potatoes and meat are dominant in their own right, both in size and quantity.⁵

But is the rule not that mezonos always overrides?

Mezonos will override when by definition, everything becomes *tafel* to it. In certain cases, there might be a substantial amount of *mezonos* but it is not there in its own right, rather as an enhancer.

For example, **croutons in salad**. They are not there for their own taste, they are added to enhance the salad. Or **schnitzel**. Even though there is a large amount of bread crumbs or matzo meal coating fish or chicken (schnitzel), they are there solely to enhance the chicken or fish and are not consumed for their own sake. Consequently, the correct *b'racha* is only *shehakol*.

Cholent is different, because the barley is not an enhancer, it is eaten for its own sake and the potatoes are substantial as is the meat.

⁴ See *M"B siman* 208:48 and *Oruch HaShulchan* 212:1.

⁵ See *Shu"t HaRav* *pet"o* סע"י י"ח והערה לו.

Consequently, many will recite all *berachos* to cover the various ingredients.

What beracha does one recite for soup with soup nuts, lokshen or kneidlach?

Here we have a possible circumstance where the soup is the majority, but since a *mezonos* product is consumed with the soup, it does not lose its importance in most cases, as follows.⁶

- A large quantity of soup and a small amount of *mezonos* products, since one's main interest is the soup, one recites a *shehakol* on the soup and a *mezonos* on the lokshen, kneidlach and soup nuts. Even though the soup is the majority, *mezonos* products do not lose their importance.⁷
- A large quantity of soup and a goodly amount of *mezonos* products. One only recites a *mezonos*. This can be compared to eating crackers with a tasty topping, in which case we say that the *mezonos* is the main feature. In many cases this scenario will create a *safeik* whether to recite a *shehakol* on the soup as well, or only a *mezonos*. It is advisable to recite a *shehakol* on something else so as to include the broth in the *b'racha*.
- When a negligible amount of *mezonos* is floating in the broth, one will not recite a *mezonos*, as one does not necessarily want the *mezonos* - they just happen to be there.

*Which b'racha does one recite first, *mezonos* or *shehakol*?*

One usually recites *mezonos* before all other *berachos*, but in this case, it is possible that after reciting *mezonos* one will not be able to recite *shehakol*, because the *mezonos* might include the broth.

The Mishna Berura⁸ cites the Magen Avraham saying that one first recites *shehakol*,

⁶ *וזאת הברכה פ"ב*

⁷ Rav Sternbuch paskens that when one will always have *mezonos* in one's spoon, one only recites *mezonos*. Consequently, the preferred course of action would be to recite *mezonos* on the soup nuts and *shehakol* on something else.

⁸ *Siman 208:23*.

and then cites the Chayei Adam that it is proper to recite a *shehakol* on something else.

The *Iggros Moshe* writes that one first recites the *mezonos*.⁹

Is the halacha different for tomato soup with rice?

Even though the *b'racha* for rice is *mezonos*, it does not share the same halachos as grain products. Consequently,

- Where rice enhances the broth, one will recite a *shehakol* only, because the rice is consumed as part of the soup.
- Where rice is as equally important as the broth, the majority is the decisive factor. Because rice is not of the five grains, we do not say *mezonos* in this case as it loses its importance.

Vort on the Parsha

The *sefer מלאכת מחשבת* says that the commandment that prescribes the *Kohen Gadol* to adorn bells is to affirm to his brothers outside that he is still alive in the *Kodesh Hakodoshim*. It is for this reason that he would only offer a short prayer, during which time he would not move and cause them to think he might not be alive, because a longer prayer would alarm his brothers outside.

We can learn from this how one should be concerned for others. If an action can lead to concern, consternation, alarm, ill feelings etc. to others, one must do one's utmost to allay such feelings, as one should do all in one's capacity not to cause others anguish.

Sponsored by ShemaYisrael UK.
For sponsorship, please email
ychody@shemayisrael.com

לזכר נשמה חנה בת ברוך

⁹ *Chelek aleph siman 69.*

One may receive and distribute these weekly shiurim by calling or writing: Office 99 Rechov Bayit Vegan, Yerushalayim,
Phone Numbers: U.S. and Canada 732-370-3344 Israel 972-3-616-6340

South Africa 076 187 1451 UK 44-020-8731-6666 Australia 61-296835626 Switzerland 0114143 333 0288

• e-mail: shabbosweekly@shemayisrael.com, or www.shemayisrael.com,
weekly sponsorships are available as well.

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*.