



Parshas Chayei Sarah 5769

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## Hilchos B'rachos part XVI Soups and fruit juices – Part II

Last week we presented the opinions of several *Rishonim* and hopefully we will now see *halacha lema'ase*. The following is an attempt to acquaint you with the halacha, but seeing that this particular subject is complicated, please view it as merely a guide to know what to research or ask of a halachic authority.

Years ago I asked the opinion of a leading halachic authority as to the correct conduct with regards to reciting *berachos* on soup and the answer he gave was astounding – he always made *berachos* on side dishes, such as *mezonos* on a piece of cake, (to cover grains in soup), *ha'adamah* (to cover veggies in the soup) and *shehakol* (on something else) to cover the soup.

This is a safe method but not always practical, and as such, we will present the halachic opinions as to the correct *berachos*.

The following is adapted from ספר "זאת הברכה" and "שערי הברכה" פרק יז סעיף לט. Another beautiful source that deals with this issue is the *Shulchan Aruch HaRav siman* 202:12.

To be able to recite a בורא פרי האדמה on soup broth, the following conditions must be met.

1. The vegetable is usually consumed cooked, not raw. <sup>1</sup>

<sup>1</sup> Based on *M"B* 202:52. In שערי הברכה footnote 82 he discusses whether the vegetable is mostly consumed in a cooked state or suffice it is consumed cooked and raw.

2. The vegetables were cooked with the intention of **eating** the vegetables and the soup. <sup>2</sup> If the liquid is used to cook the vegetables without the intention of drinking the liquid (similar to water used to cook kneidlach), or the vegetables were not intended to be consumed and are merely for flavor. <sup>3</sup>
3. The vegetables remain identifiable even after cooking. <sup>4</sup>
4. If meat or chicken is cooked together with vegetables, the meat is more important and the *b'racha* recited over the broth is *shehakol*. <sup>5</sup> (Depending on the quantity, one might recite *ha'adamah* on the vegetables).
5. Seasoning other than vegetables flavor the broth, the *b'racha* is *shehakol*. <sup>6</sup>

Based on the above –

A soup broth whose vegetables lend a strong flavor to the broth and the vegetables are usually eaten with the soup or separately, one recites *ha'adamah* on the broth, even if the vegetables were removed from the broth.

It is important to note that Rav Shlomo Zalman Auerbach זצ"ל is quoted as saying vegetables nowadays are not strong enough to season a soup, <sup>7</sup> but it would probably depend on the freshness and quantity of the vegetable/s.

<sup>2</sup> Based on *M"B* 205:8-10.

<sup>3</sup> See also *Shulchan Aruch HaRav* 202:12.

<sup>4</sup> Based on *Bi'ur Halacha* 202:10 ד"ה על.

<sup>5</sup> *Siman* 205:2 and *M"B* 13.

<sup>6</sup> *M"B* 205:12. This means that the broth does not possess a strong vegetable flavor.

<sup>7</sup> זאת הברכה פי"ב.

**Pea soup** – where the peas have liquefied, one will recite *shehakol*, because the 3<sup>rd</sup> condition is missing, even if a few peas are still whole.

**Vegetable soup** – seasoned vegetables and no soup mix – *ha'adamah*.<sup>8</sup>

**Vegetable soup with meat** – *shehakol*.

(Depending on the quantity of the vegetables, one might recite *ha'adamah* on the vegetables).

**Vegetable soup with pieces of meat and vegetables (with a good amount of vegetables)** – when eating the vegetables recite *ha'adamah* and this will include the soup broth. If a good portion of meat, recite also *shehakol* on the meat.<sup>9</sup>

**Onion soup** – if the onion is intended to flavor but not to be eaten – *shehakol*.

- if the onions are eaten with the soup and there is a strong onion taste - *ha'adamah* (even when eating only the broth).

**Tomato soup** – *shehakol*, because the tomatoes are usually liquefied.<sup>10</sup>

**Tomato soup with rice** – if the rice is the majority, recite only *mezonos*. If the rice is the minority, it is *tafel* to the soup and recite only *shehakol*.<sup>11</sup>

**Mushroom soup** – *shehakol*, because the *b'racha* on mushrooms is *shehakol*.

**Bean soup** – it appears that beans do not flavor a soup enough and the *b'racha* is *shehakol*. If the soup contains a large amount of beans and one eats them with the soup, they are considered the major part of the soup and one recites *ha'adamah*, and the soup is included.

**Potato soup** – the potatoes are not seasoned enough to season the soup one recites *shehakol*. If there is a good amount of potatoes in the soup and one eats them with the broth, one only recites *ha'adamah*.

**Corn soup** – corn adds a strong flavor to the broth and if the five conditions are met, one recites *ha'adamah*. If flavoring was added to the broth, such as soup mix, one recites *shehakol* on the broth, but if a large quantity of corn is eaten with the broth, one only recites *ha'adamah* and it includes the broth.

**Soup with lokshen** – if the lokshen were cooked in the soup, and one has only the soup without the lokshen, it is a *safeke* whether one recites *mezonos* or *shehakol*.

If there is a large amount of lokshen and they make up the main part of the soup, one only recites *mezonos*.

If there is a small amount of lokshen, one recites two *b'rachos*, *shehakol* on the soup and *mezonos* on the lokshen.<sup>12</sup>

If there are only a few pieces of lokshen floating in the soup, one only recites *shehakol*.

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## Vort on the Parsha

The *passuk* says that when the camels drank their fill, Eliezer gave Rivka the jewelry, but why did he not give them to her when she said that she will also give the camels?

The *Sforno* answers that he wanted to see whether she would seek a reward for her deed, so he waited until after she concluded her act of *chesed*, and when he saw her turn around and not wait even for a word of thanks, only then did he know she was the right person. (Rav Pinkus ז"ל)

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לזכר נשמת חנה בת ברוך

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<sup>8</sup> Even if the vegetables were removed.

<sup>9</sup> שערי הברכה פרק כ"ג עמ' תרי"ד.

<sup>10</sup> שערי הברכה פרק כ"ג עמ' תרט"ו.

<sup>11</sup> Ibid.

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<sup>12</sup> It is not simple which *b'racha* is recited first – see  
זו"ת הברכה פי"ב.

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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.