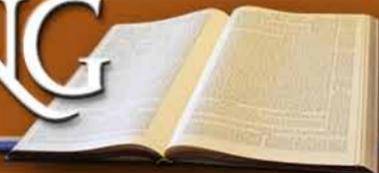


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{ TOPIC }

THE BRACHAH ON SOUPS



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THE BRACHAH ON SOUPS

Soup is very popular, especially during the cold winter months. The correct *brachah* on soup is a complex topic. In this issue we will discuss what *brachah* is made on the wide variety of soups, such as pureed vegetables in a vegetable soup, clear chicken soup, and fruit soup. What about the *brachah* for a soup that has a lot of noodles or croutons? Can a *brachah acharonah* be made on soup?

Difference between Vegetable Soup and Juice from Squeezed Fruit

The Gemara¹ says that one who cooks a vegetable and wishes to eat the water recites the *brachah* of the vegetable itself, which would be a *Ha'adamah*.² The reason is that the taste of the vegetable was imparted into the water.³ The term for this is *mei silka k'silka*.⁴

Elsewhere, the Gemara⁵ rules that the *brachah* on fruit juice is *Shehakol*. Why are soups different?⁶

There are a few ways to explain the difference:⁷

The Rosh⁸ says that fruit juice does not taste like the fruit. If one would cook the fruit, then the water would absorb the flavor, and the *brachah* would in fact be *Ha'etz*.

1. *Maseches Brachos* 39a.

2. Rashi *Maseches Brachos* 39a "k'silka," *Tosfos Maseches Brachos* 39a "mei."

3. *Tosfos Maseches Brachos* *ibid*.

4. *Ibid*.

5. *Maseches Brachos* 38a.

6. *Tosfos Maseches Brachos* *ibid*.

7. Refer to Ritva *Maseches Brachos* 38a "p'shita li." See *Nishmas Adam* 52:1.

8. *Maseches Brachos* 6:18. See *Tur* 205, *Teshuvos Klal* 4:15.

איזן ע"ל להקב"ה בעולמו אלא ד' אמות של הלכה בלביד... (ברכות מ)



כל השנה הלכות בכל יום מובטח לישוא בן עולם הנא... (נדדה עב)

Rabbeinu Yonah⁹ says that soup is usually eaten with bread, so one recites *Ha'adamah* when it is eaten alone. However, fruit soup is not intended to accompany bread.¹⁰

The *Mordechai*¹¹ says that vegetable juice is *Ha'adamah* since it is used as a dip, as opposed to fruit juice, which is used as a drink.

The *Levush*¹² says that vegetable juice has a strong flavor, which is not lost in the cooking process. Fruit juice is not as strong, and its flavor is lost by cooking.

The *Elyah Rabbah*¹³ says that fruit is grown to be eaten, not squeezed. Therefore, fruit juice is *Shehakol* because it is not consumed in the normal manner. Vegetables, however, are normally cooked, so the *brachah* is *Ha'adamah*.¹⁴

Vegetable Soup¹⁵

Although halachah rules that vegetable soup is *Ha'adamah*,¹⁶ there are a few conditions that must be met.

The Rosh¹⁷ says that the dish must be prepared with the intention to eat the vegetables, not only the water.¹⁸ If one intends to strain the soup, then the *brachah* is *Shehakol*.

9. *Maseches Brachos* page 27b on the pages of the Rif "v'mei".

10. Refer to *Nachlas Dovid Maseches Brachos* 39a.

11. *Maseches Brachos* 125.

12. 205:2.

13. 205:5. See *Magen Avraham* 202:22, *Taz* 8.

14. *Mishnah Berurah* 202:52.

15. For a list of soups and their *brachos*, *Luach Brachos* (Mandelbaum) pages 25-26.

16. *Shulchan Aruch* 205:2, *Levush* 2. See *Kol Bo* 24.

17. *Teshuvos Klal* 4:15.

18. See *Pnei Hashulchan* pages 171-172.

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The Rashba¹⁹ says it has to be the normal practice²⁰ to cook vegetables.

The Rambam²¹ says that it has to be the normal practice to cook that specific vegetable, and the intention is to drink the liquid. The *Mishnah Berurah*²² and others explain that if one cooks vegetables and discards the water, then the *brachah* on the soup is *Shehakol*.²³ Others say that it is not necessary that the normal practice is to cook vegetables for the liquid.²⁴

According to some, if one drinks the soup out of a cup, one makes a *Shehakol*.²⁵

According to the *Mordechai* above, *Ha'adamah* is recited on vegetable soup if the soup is generally eaten with bread (although now it is not). The *Mishnah Berurah* does not mention this clause.

The *Shulchan Aruch* did not mention the clause of the Rambam.²⁶

If there are many pieces of vegetables in the soup the *brachah* is made on the vegetables.²⁷ If only a few vegetables are floating around and the main purpose is the liquid, then

19. *Maseches Brachos* 38a "devash." See *Madanei Osher (Orach Chaim)* 1:77.

20. Refer to *V'zos Habrachah* page 257, also pages 338-339. Some say most of the specific vegetable has to be the *derech* to cook; if not it is *Shehakol*. According to this, many soups are *Shehakol* (opinion of *poskim* mentioned in *V'zos Habrachah* page 258).

21. *Hilchos Brachos* 8:4. See *Beis Yosef* 205, *Taz* 4.

22. 205:10.

23. *Birchos Habayis Shar* 6:2, 4.

24. Refer to *Mordechai Maseches Brachos* 125, *Darhei Moshe* 205.

25. Opinion of the Gra quoted in *Mishnah Berurah* 202:34.

26. Refer to *Eishel Avraham Butchatch* 205:6, *Aruch Hashulchan* 202:36.

27. *Mishnah Berurah* 205:9, 13, *Rivevos Ephraim* 1:151:9. See *Alkabeitz* 2:1.

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one recites a *Shehakol* and no *brachah* is recited on the vegetables.²⁸

To recap: There are two main conditions for a *Ha'adamah* to be recited on vegetable soup. One is that it is the normal practice²⁹ to cook these vegetables, and the second is that the vegetables and the liquid are consumed.³⁰

If the soup does not taste like vegetables, then no *Ha'adamah* is made.³¹

Soaking the Vegetables

If the vegetables soak for twenty-four hours³² in water they are considered cooked.³³

Meat with the Vegetables

If vegetable soup contains meat³⁴ then the *brachah* is *Shehakol* (even if eaten without the meat)³⁵ since the meat is the main taste of the soup.³⁶ This is true even if a small

28. *Pnei Hashulchan* page 175. If flour was added to thicken the soup the *brachah* is still *Ha'adamah* (*V'sein Brachah* page 434, *Birchos Hanehenin* [Stern] page 145). Some say the halachah that vegetables cooked in water makes the liquid a *Shehakol* is only if the vegetables are eaten separate from the soup (*Ritva Pesachim* 24b, *Meiri Maseches Brachos* 39a, see *Sha'ar Hatzion* 202:66, *Kaf Hachaim* 205:11, *Ohr L'tzion* 2:14:31:footnote 31, *Yalkut Yosef* 205:page 446, *Halachah Berurah* 205:8). See *Shar Hatzion* 202:66.

29. Refer to *Pnei Hashulchan* page 173 on the normal practice.

30. Refer to *Otzros Yerushalayim (Perushim)* 5:pages 351-353.

31. Opinion of Harav Shlomo Zalman Auerbach *zt"l* quoted in *V'sein Brachah* pages 433-434:footnote 16, *V'zos Habrachah* pages 258-259.

32. *Mishnah Berurah* 202:51.

33. *Beis Yosef* 202, *Mishnah Berurah* 205:8. Refer to *Shulchan Halevi* (Hebrew) 1, pages 35.

34. Refer to *Sha'arei Habrachah* page 393:footnote 85 regarding meat bones. See *V'yaan David* 1:33.

35. *Mishnah Berurah* 205:13.

36. *Tur* 205, *Shulchan Aruch* 205:2, *Levush* 2, *Magen Avraham* 7, *Shulchan Aruch Harav* 202:13, *Aruch Hashulchan* 202:36, 205:6. See *Elyah Rabbah* 205:6. Refer to *Az Nidberu* 13:36:2, *Avnei Yushpei* 2:15:1.

כל השנה הלכות בכל יום מובטח להשתדל לא שיהא בו עולם הפא... (תדה עב.)

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amount of meat is placed in the soup, as long as the taste of meat is very noticeable.³⁷ Regardless, if one eats a piece of meat on the same spoon as the soup, one should make a *brachah* on the meat and have in mind to exempt the soup.³⁸

Cooking Vegetables with Other Ingredients

The entire discussion applies only if the vegetables are cooked in water. If they are cooked with other liquids such as vinegar, the *brachah* on the soup (if one is eating the soup alone) is defined by the *brachah* on that liquid, since it contributes to the flavor of the soup.³⁹ This is true even if the soup was cooked with vegetables, other ingredients, and meat.⁴⁰ Seasonings, however, do not impact the *brachah* of the soup.⁴¹

Squeezed Vegetables

Vegetable juice is *Shehakol* just like fruit juice.⁴²

Cabbage Soup

The *brachah* for cabbage soup that has pieces of cabbage⁴³ is *Ha'adamah*.⁴⁴ This is true even if one does not eat the cabbage, since it is cooked, it is the normal practice, the cabbage is intended to be eaten, and its taste is apparent in the water.⁴⁵

37. *Birchos Habayis Shar* 6:8.

38. *Mishnah Berurah* 205:12.

39. *Taz* 205:5.

40. *Taz* 205:5. Refer to *Aruch Hashulchan* 202:36.

41. *Piskei Teshuvos* 202:25:footnote 146.

42. *Levush* 205:3.

43. Regarding eating a clear cabbage soup and the correct *brachah* to make, see *V'sein Brachah* page 438:footnote 29.1.

44. *Mishnah Berurah* 205:8. See *Sha'ar Hatzion* 14.

45. *V'sein Brachah* page 438:footnote 28.

איך ללמוד הלכות של הלכה בלביד... (ברכות ח)

Borscht

Borscht can be made in two ways. One method is by cooking the beets in water and then removing the beets from the water. The beets are then used for another purpose. The *brachah* is *Ha'adamah*, for although he only drinks the liquid, he wants the cooked vegetables as well. Another way is to soak the beets in water with salt, remove the beets, and then cook the water with other ingredients. The *brachah* is *Shehakol* because he does not need the vegetables and his whole purpose is for the liquid.⁴⁶ If one eats borscht with pieces of beets⁴⁷ the *brachah* is *Ha'adamah*.⁴⁸

*Lokshen, Kneidel*⁴⁹ and *Farfel*

Lokshen, kneidel and *farfel* are routinely served in soup. If the intention is to eat these items together with the soup then one recites a *Mezonos* on these items and no *brachah* on the soup (if eaten together with the *Mezonos* on the same spoon).⁵⁰ If only a few pieces are floating in the soup, then one should recite *Mezonos* on the *lokshen, kneidel* or *farfel*, and *Shehakol* on the water.⁵¹ The *Chayei Adam*⁵² maintains that one should recite a *Shehakol* on a different item.

46. *Igros Moshe* Y.D. 2:25, *Rivevos Ephraim* 5:148, *Pnei Hashulchan* page 186. Refer to *Shulchan Aruch Harav* 202:15, *Kitzur Shulchan Aruch* 53:5. See *Birchos Habayis Shar* 6:7, 18. Refer to *Shulchan Hatohar* 202 *Zer Zahav* 8, *Sha'ar Hatzion* 205:14.

47. Regarding eating a clear borscht and the correct *brachah* to make, see *V'sein Brachah* page 438:footnote 29.1.

48. *V'sein Brachah* page 438. See *Mishnah Berurah* 205:12. Refer to *Maseches Brachos* 39a. See *Sha'ar Hatzion* 205:14 which says to eat borscht during a bread meal to avoid issues of *brachos*. Refer to *Chayei Adam* 52:3.

49. Regarding the *brachah* on a soup where a lot of *kneidlach* are placed to give taste to the soup see *V'zos Habrachah* pages 118-119.

50. *Igros Moshe* O.C. 4:43, opinions of Harav Elyashiv *zt"l* and Harav Scheinberg *zt"l* quoted in *V'zos Habrachah* page 118:2. See *Rivevos Ephraim* 3:117.

51. *Mishnah Berurah* 205:11, *V'zos Habrachah* page 117, *Birchos Hanehenin* pages 148-152.

52. Quoted in *Mishnah Berurah* 205:11 as well.

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This only applies when one eats the *Mezonos* item with the soup on the same spoon.⁵³ Therefore, when making the initial *brachah* one should have the *Mezonos* item on the same spoon as the liquid soup.⁵⁴ If a small amount of soup remains in the bowl there is no need to recite a *brachah* on it.⁵⁵

If only a small amount of *lokshen* is in the soup, we assume that the *lokshen* serves to improve the flavor of the soup. Since the *Mezonos* is not the main aspect of the dish, two *brachos* are recited.⁵⁶

Croutons

There are many different types of croutons sold on the market.⁵⁷ The yellow Osem® croutons are not pieces of bread, but are deep-fried; their *brachah* is *Mezonos*.⁵⁸

If a piece of bread less than a *kezayis* is deep-fried it is *Mezonos* even if it retains its appearance of bread. If it is baked or fried in a shallow pan it remains *Hamotzi*. There are two types of croutons that are manufactured, made from small square pieces of bread. The flavored types of croutons (white or dark) are made from very small pieces of bread and are generally deep-fried. The *brachah* for these are *Mezonos*.⁵⁹

53. *V'zos Habrachah* page 118:3.

54. Opinions of Harav Fisher *zt"l* and Harav Elyashiv *zt"l* quoted in *V'zos Habrachah* page 118:2. Refer to *Pischei Halachah (Brachos)* pages 261-262.

55. Opinion of Harav Elyashiv *zt"l* quoted in *V'zos Habrachah* page 118:2.

56. *V'zos Habrachah* pages 118 and 250:7. See *Pshat V'iyun Maseches Brachos* page 23, *Az Nidberu* 7:57:1.

57. Refer to *Pnei Hashulchan* page 50.

58. *Habrachah V'hilchosav* page 152:footnote 13.

59. Based on a discussion with a Rabbinical Coordinator in the OU who explained the *metzios*, see *Sha'arei Habrachah* page 684:footnote 669.

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The larger ones (but still less than a *kezayis*) are baked. Accordingly, the *brachah* is *Hamotzi*.⁶⁰

If one would take croutons (or any piece of bread) that are less than a *kezayis* and place them in a *kli rishon* for enough time that it loses its bread appearance, the *brachah* would be *Mezonos*. Placing them in a *kli sheni* would not change the *brachah*. However, if one soaks them in a *kli sheni* for a minute or two then a *Mezonos* may be made since they are less than a *kezayis*.⁶¹ One who places the larger kind of croutons in a salad would recite a *Hamotzi* on them.⁶² Many people err in this regard.

Regarding soup, the yellow croutons and the small squares that do not look like bread are *Mezonos*, and no *brachah* is recited on the liquid. For the small squares that do look like bread, one should let them sit in the soup for a minute or two and then recite a *Mezonos* on the croutons and no *brachah* on the soup.⁶³

Soup with Barley

Vegetable barley soup is *Mezonos* and no *brachah* is recited on the liquid or the vegetables.⁶⁴ This is true even if there is a little barley in the soup.⁶⁵

60. *Laws of Brachos* page 366, *Sha'arei Habrachah* page 355:44. *V'zos Habrachah* page 122. Based on a discussion with a Rabbinical Coordinator in the OU. Old London and Savion are *Hamotzi*. One must find out how the croutons are made before eating them in order to determine what *brachah* to recite on them.

61. Harav Yisroel Belsky *zt"l*.

62. Harav Yisroel Belsky *zt"l*.

63. Refer to *V'zos Habrachah* page 122.

64. *V'sein Brachah* page 436. For an in-depth discussion on this see *V'zos Habrachah* pages 120-121.

65. Opinion of Harav Shlomo Zalman Auerbach *zt"l* quoted in *V'sein Brachah* page 436:footnote 22.1. See *Mishnah Berurah* 208:23.

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Soup with Unrecognizable Vegetables

Sometimes, the vegetables disintegrate to the point that they are not recognizable in the soup. If one crushes a vegetable to the point that one cannot tell what it is, the *brachah* is *Shehakol*. How would this rule apply to soup, such as split pea soup?⁶⁶ It would seem that if one pulverizes the vegetables the *brachah* is *Shehakol*.⁶⁷ If there are a few pieces that are still recognizable one does not have to recite a *brachah* on them.⁶⁸ However, if there is a piece of potato, etc. then one should recite a *Ha'adamah* on it and exempt the soup.⁶⁹ Some argue with this entire premise, and say that one would recite a *Ha'adamah* on the soup.⁷⁰

An interesting question arises as follows: What *brachah* would be made on a vegetable soup that was cooked and then blended to puree the vegetables? Do we say it is a *Ha'adamah* or a *Shehakol* because now one cannot tell what the vegetable is?⁷¹

The opinion of some *poskim* is that the *brachah* is *Ha'adamah*; since it was *Ha'adamah* after it was cooked

66. *Az Nidberu* 13:36:2. Refer to *She'eilas Rav* 2:18:14-16.

67. Opinions of Harav Shlomo Zalman Auerbach *zt"l* and Harav Elyashiv *zt"l* quoted in *V'zos Habrachah* page 120, *Milei D'brachos* (Schwartz) page 84, *Rivevos Ephraim* 6:80:1.

68. Opinion of Harav Shlomo Zalman Auerbach *zt"l* quoted in *V'zos Habrachah* page 120. If the split pea soup is thick the *brachah* is *Ha'adamah* (*Sha'arei Habrachah* page 611).

69. Opinion of Harav Elyashiv *zt"l* and Harav Scheinberg *zt"l* quoted in *V'zos Habrachah* page 120.

70. For a discussion on this see *Pnei Hashulchan* page 177. See *Tehillah L'Dovid* 202:7.

71. Refer to *V'zos Habrachah* page 120.

before you blended the vegetables, it does not lose its *brachah* status.⁷² Others maintain one recites a *Shehakol*.⁷³

Tomato Soup / Sauce

Tomato soup is made from tomatoes that are cooked to the point that there are no pieces from the tomato at all. In addition, pureed tomatoes can be used to make tomato soup. Therefore, the *brachah* is *Shehakol*.⁷⁴ The *brachah* for tomato sauce is *Shehakol*.⁷⁵

Cream of Potato Soup

Cream of potato soup is made with finely ground or pureed potatoes (as well as milk). The *brachah* for this soup is *Shehakol*.⁷⁶

Mushroom Soup

The *brachah* on mushrooms is *Shehakol*.⁷⁷ Therefore, the *brachah* on mushroom soup is *Shehakol*.⁷⁸

Instant Soups

There are a few kinds of instant soups on the market. Those that have flavoring packets with some dehydrated

72. Opinion of Harav Vosner *zt"l* quoted in *M'Beis Levi* 15:page 55:12. Refer to *Sha'arei Habrachah* pages 396-397:footnote 95. Others say to make a *Ha'adamah* on a different vegetable (opinion of Harav Chaim Kanievsky *shlit"a* quoted in *Sha'arei Habrachah* page 397:footnote 96).

73. Harav Yisroel Belsky *zt"l*. Refer to *V'zos Habrachah* page 120, *Pischei Halachah* (*Brachos*) page 341.

74. Opinion of Harav Shlomo Zalman Auerbach *zt"l* quoted in *V'sein Brachah* page 440:footnote 35, *Pnei Hashulchan* page 177, *Sha'arei Habrachah* page 615. See *V'zeos Habrachah* pages 120-121.

75. *Otzer Halachos* 3:page 70:29.

76. *V'sein Brachah* page 434 quoting the opinion of Harav Shlomo Zalman Auerbach *zt"l* (footnote 19), *Sha'arei Habrachah* page 620, see *Tehillah L'Dovid* 202:7.

77. *Shulchan Aruch* 204:1.

78. *V'sein Brachah* pages 436-437, *Sha'arei Habrachah* page 618.

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vegetables⁷⁹ are *Shehakol*⁸⁰ (same applies to chicken soup mixes),⁸¹ since the main part of the soup is the liquid and the flavorings are to enhance the liquid.⁸² If one uses a little instant soup mix and a lot of real vegetables then the *brachah* would be *Ha'adamah*.⁸³ Instant soups that come with a lot of vegetables would require a *Ha'adamah*.⁸⁴ If there are a lot of noodles then the *brachah* is *Mezonos* and no *brachah* is made on the liquid.⁸⁵

Quick Way to Make Vegetable Soup

Some people make soup using instant soup mix that has a strong flavor, along with some isolated vegetables. Since the vegetables do not add much flavor to the soup, the *brachah* on the soup is *Shehakol*.⁸⁶ This is comparable to a case when meat or chicken is placed in the soup to give it taste and the taste is not coming from the vegetables. In addition, the water is the main ingredient and no one cares for the vegetables.⁸⁷

Clear Chicken Soup

Chicken soup is usually made with water, chicken and other vegetables. The *brachah* on chicken soup is *Shehakol*.⁸⁸ The vegetables add flavor to the soup, and the goal is not

79. Regarding bugs on this item see *V'sein Brachah* pages 435-436 footnote 20.1.

80. *Rivevos Ephraim* 6:80:1, *Shevet Halevi* 4:23:3, *Sha'arei Habrachah* 23:page 610.

81. *Avnei Yushpei* 2:15:7.

82. *Mishnah Berurah* 208:23.

83. Refer to *Sha'arei Habrachah* page 394:footnote 86.

84. *V'sein Brachah* page 435, *Halachah Berurah* 205:10.

85. *V'sein Brachah* page 435. See *V'zos Habrachah* pages 117,120.

86. Harav Yisroel Belsky *zt"l*, *Alkabetz* 2:1. Refer to *Otzros Yerushalayim (Perushim)* 5:page 356.

87. *Alkabetz* 2:1.

88. *V'zos Habrachah* page 117.

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to cook the vegetables. Therefore, a *Shehakol* would exempt the vegetables if eaten on the same spoon as the soup.⁸⁹ In addition, since chicken soup is made with other ingredients than vegetables the *brachah* is *Shehakol*.

If one wishes to eat the vegetables because he likes them then he would recite a *brachah* on them as well.⁹⁰

If someone eats a lot of vegetables with some soup, he would make a *Ha'adamah* on the vegetables and exempt the soup if the soup is eaten on the same spoon as the vegetables.⁹¹

Soup in Cup

As mentioned before, the Gra rules that when drinking soup out of a cup, the *brachah* is *Shehakol*.⁹² This is common in fast-food stores. However, most *poskim* maintain that the Gra did not mean this case of drinking from a cup; therefore, relying on this ruling is questionable.⁹³

Onion Soup

When onion soup is made with whole onions, it is not the normal practice to eat the onions; therefore, the *brachah* is *Shehakol*.⁹⁴ If the onions are diced then it is *Ha'adamah*, since frying the onions improves their taste and they are *Ha'adamah*.⁹⁵ This is even if one does not eat any onions on

89. *V'sein Brachah* page 439, *V'zos Habrachah* page 119.

90. Opinion of Harav Elyashiv *zt"l* quoted in *V'zos Habrachah* page 119.

91. *V'sein Brachah* page 435.

92. *Mishnah Berurah* 202:34, see *Sha'ar Hatzion* 36. Refer to *Igros Moshe* Y.D. 2:25.

93. Refer to *Otzros Yerushalayim (Perushim)* 5:pages 357-360 in great depth.

94. *Sha'arei Habrachah* page 611.

95. Harav Yisroel Belsky *zt"l*, opinion of Harav Shlomo Zalman Auerbach *zt"l* quoted in *V'sein Brachah* page 441:footnote 42. Refer to *Mishnah Berurah* 205:7. See *V'sein Brachah* page 119, *Sha'arei Habrachah* page 611, *Milei D'brachos* (Schwartz) page 84, *Pischei Halachah (Brachos)* page 341.

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his spoon with the liquid soup.⁹⁶ If the onions are sautéed some recite a *Ha'adamah*.⁹⁷

Asparagus Soup

The *brachah* for asparagus soup is *Ha'adamah*. It is common for this vegetable to be cooked and the other conditions also apply to it.⁹⁸

Pea Soup

The *brachah* on pea soup is *Ha'adamah*.⁹⁹

Dairy Soup

Dairy soup is made with milk and vegetables together with other ingredients. The taste is from the milk and the other ingredients; therefore, the *brachah* on this soup is *Shehakol*.¹⁰⁰

Fruit Soup

Fruit that is soaked or cooked and made into a soup is *Shehakol* even though the taste of the fruit goes into the water.¹⁰¹ The Rosh¹⁰² does suggest the possibility that the *brachah* would be *Ha'etz* with cooked fruit,¹⁰³ but the *Mishnah Berurah*¹⁰⁴ says that one should only rely on this *bedi'eved*.

Some differentiate between different kinds of fruit

96. Opinion of Harav Scheinberg *zt"l* quoted in *V'zos Habrachah* page 120:footnote 10.

97. *V'zos Habrachah* page 120.

98. *Sha'arei Habrachah* 23:page 610. See *Pischei Halachah (Brachos)* page 340.

99. *Pischei Halachah (Brachos)* page 340.

100. *Sha'arei Habrachah* page 613.

101. *Shulchan Aruch* 202:10.

102. See *Taz* 9.

103. Rosh *Maseches Brachos* 6:18, *Shulchan Aruch* 202:10. See *Magen Avraham* 23.

104. 202:52. Refer to *Shulchan Aruch Harav* 202:11, see *Kaf Hachaim* 202:73.

איזן לל להלכה של אמות של הלכה בלבד... (ברכות ה')

כל השנה הלכות בכל יום מובטח להשתדל בן עולם הפא... (תודה ענ)

(apples, and other fruits), and maintain that those which are normally cooked would be *Ha'etz*.¹⁰⁵ However, it is not common for fruits to be cooked for soup.

Others say that as long as this fruit is cooked most of the time, the *brachah* on the soup would be *Ha'etz*.¹⁰⁶ If one wishes to eat the fruit and the liquid soup one should recite a *Ha'etz* on the fruit and it will exempt the soup.¹⁰⁷

Others add that if the fruit is grown to be eaten cooked, it would be *Ha'etz*. If the fruit tastes better raw and one cooks it, then the *brachah* is *Shehakol*.¹⁰⁸ Therefore, applesauce would be *Shehakol* since it is not the norm to cook apples and they are not as tasty.¹⁰⁹

Prune Juice

Some people soak prunes in water and drink it for medicinal purposes. Since it is not the normal manner to soak prunes and they become less tasty, one recites a *Shehakol* on it.¹¹⁰

Compote

The custom is to recite a *Shehakol* on compote which is comprised of cooked fruits (if there are no pieces of fruit).¹¹¹

Brachah Acharonah

On a clear hot soup it is not possible to make a *brachah acharonah* since one does not eat the *shiur* in the allotted

105. *Magen Avraham* 202:22, *Taz* 9. See *Sha'ar Hatzion* 202:64.

106. *Levush* 202:11, *Magen Avraham* 22.

107. *V'zos Habrachah* page 123:3. Refer to *Sha'arei Habrachah* page 618.

108. *Biur Halachah* 202 "al."

109. *Ibid*.

110. *Pnei Hashulchan* page 185. See *Biur Halachah* 202 "al."

111. *V'sein Brachah* page 409, *Piskei Teshuvos* 202:26, *Pshat V'iyun Maseches Brachos* pages 15-16.



time, which is a *revi'is* in about a minute. Since soup is eaten slowly with a spoon, this is not feasible.¹¹² One who eats a *kezayis* of solid food within 2-9 minutes would recite a *Borei Nefashos* or *Al Hamichyah* on the vegetables or noodles.¹¹³

Brachah on Coffee and Tea

Based on what we have learned, the *brachah* on coffee should be *Ha'etz*. However, the custom is to recite *Shehakol*.¹¹⁴ Some explain that the water is the main ingredient.¹¹⁵ In addition, the cooking is done for the water and not the coffee beans or tea leaves.¹¹⁶

112. Refer to *Asei Lecha Rav* 9:pages 148-149.

113. *Luach Brachos* (Mandelbaum) page 47:4.

114. *Halachos Ketanos* 1:9, *Panim Me'iros* 1:95, 2:190, *Shevus Yaakov* 2:5, *Birchei Yosef* 202:9, *Ben Ish Chai Pinchas* 1:10, *Sha'arei Teshuvah* 205:19, *Be'er Heitiv* 202:19, *She'eilas Ya'avetz* 2:142, *Kitzur Shulchan Aruch* 53:3, *Kaf Hachaim* 202:70, *Pachad Yitzchak* (Coffee) 7:page 60, *Birchos Yam* (Stern) pages 141-145, *Rivevos Ephraim* 5:148, *Yalkut Yosef* 3:page 338:14, *Halachah Berurah* 202:40:footnote 39 in depth, *Chazon Ovadiah* (*Tu B'Shevat*) pages 282-283, *Birchos Hashem* 3:page 133, *Piskei Teshuvos* 202:28, *Rivevos Ephraim* 6:79, *Sha'arei Habrachah* 17:44 and pages 680-681:footnote 654. If one recited *Ha'etz* he was *yotzei* (opinion of the *Yabia Omer* quoted in *Yalkut Yosef* *ibid* page 339, see *V'sein Brachah* page 450:footnote 21 which says this is not true for instant coffee). See *Panim Me'iros* 1:95, 190. Refer to *Pnei Hashulchan* pages 178-180.

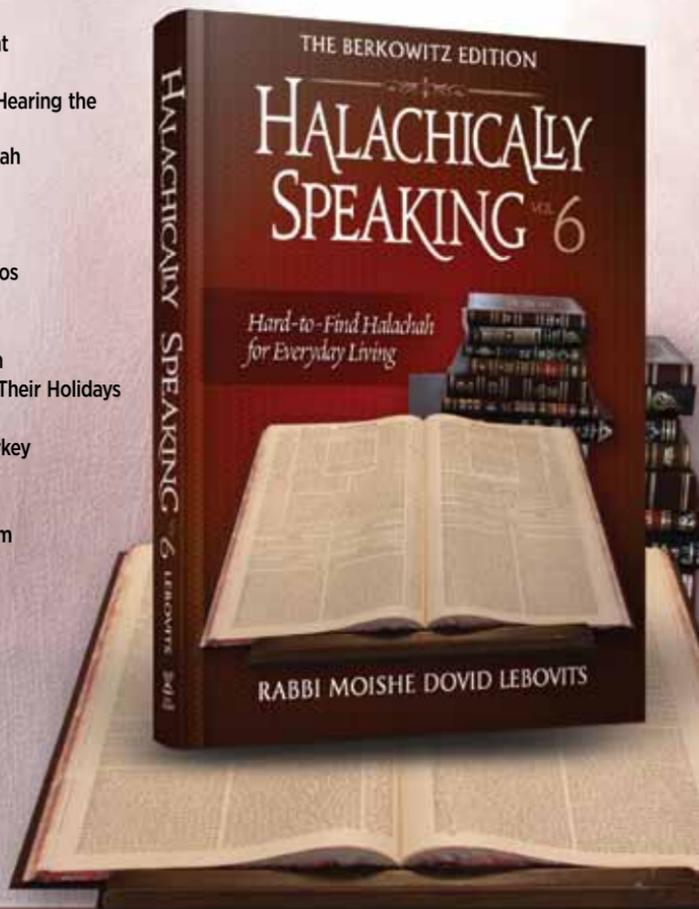
115. Refer to *Pnei Hashulchan* page 179, see *Shulchan Aruch Harav* 202:12, *Kitzur Shulchan Aruch* 53:3, *Yechaveh Da'as* 4:42.

116. *Kitzur Shulchan Aruch* 53:3. Refer to *Shulchan Hatohar* 202 *Zer Zahav* 8.

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