

HALOCHOSCOPE

This week's question:

Someone who is on a gluten-free diet would like to eat snack food on *Shabbos* morning. She wants to say *kiddush* first. Usually people eat some baked *mezonos* food for this. She would like to eat granola or a granola bar. However, it appears that the granola bar takes the *brocha ha'adamah*. Nonetheless, there are grains in it that can take the *mezonos brocha* in other forms. May she use the granola as her food for *kiddush*?

The issues:

A) *Kidusha raba*, the *kiddush* on *Shabbos* morning

B) *Kiddush bimkom seuda*

C) The *brocha* on granola

A) *Kidusha raba*, the *kiddush* on *Shabbos* morning

There is a positive Scriptural *mitzvah* to recite *kiddush* on *Shabbos*. The *passuk* says *zachor*, 'remember', or verbally mention *Shabbos* to sanctify it. The time for this is at the commencement of *Shabbos*. If one did not manage then, he may do it at any time later during *Shabbos*. Many poskim maintain that the same Scriptural *mitzvah* applies at the end of *Shabbos* when we say *havdalah*. The requirement to recite it over wine is considered Rabbinical by many poskim, though some consider it Scriptural as well. The link to wine is based on Scriptural references connecting wine to *zechirah*. Wine can also inspire, leading to appreciation of *Shabbos*. The text of *kiddush* is Rabbinically authorized and takes the form of a *brocha*. This contains the same basic words used in the *tefilos* of *Shabbos* to mention its sanctity.

The Rabbis instituted a *mitzvah* to recite *kiddush* again during the day, before eating. This highlights the special quality of *Shabbos* again. The full text of a *brocha* is not repeated. Rather, the special qualities of *Shabbos* are demonstrated by drinking wine at the beginning of the *seudas hayom*, main meal. Those who drink wine at regular meals, usually do so after eating the bread. Here, the meal is begun with a *brocha* over wine. Since this *brocha* is recited at both the nighttime and by day, it is viewed as the main *brocha* of *kiddush*. Hence the term *kidusha raba*, the main *kiddush*. In reality it is not true '*kiddush*', since no words mentioning the sanctity of *Shabbos* are said. Nonetheless, the institution was made to resemble the true *kiddush* at night. Most people add verses before *kidusha raba* on both *Shabbos* and *Yomim Tovim*. The main *mitzvah* is fulfilled through the *brocha*. Therefore, one may hear *kiddush* from another person, and he need not drink the wine. The one saying the *brocha* must drink, since it is essentially *bircas hanehenin*, a *brocha* on food. He could also give it to another person who fulfills his *brocha* by listening to him. [See Psachim 105a 106a Rosh Hashanah 29a-b Sukah 38b, Poskim. Sefer Hamitzvos aseï 155. Chinuch 31. Tur Sh Ar OC 271-3, commentaries.]

B) Kiddush birkom seuda

The Talmud also derives from the passage in the Torah about *mohn* that one must eat three bread based meals on *Shabbos*. We follow the Talmudic view that to properly fulfill *kiddush*, it must be recited where one plans to eat his meal. Various reasons are offered to explain this requirement. Some base it on a verse, *vekarasa lashabbos oneg*, literally, call out to *Shabbos*, “delight.” 'Calling out' refers to *kiddush*. *Oneg* refers to physical delights. Thus, one must eat good food on *Shabbos*. The verse is taken to mean that one must say *kiddush* at the same place as the *oneg*. A slightly different version reverses the meaning, that one should have his *oneg* where he says *kiddush*. There are some slight nuances based on this difference, that might relate to our case.

Another explanation is that wine is used to arouse the spirit through physical pleasure. Therefore, one should be ready to eat good food at the same time. Alternatively, wine only stands out in significance when it is drunk at the beginning of the meal. Thereby, it acts as the focus of the meal, known as *kovaia seudas al hayayin*. This actually leads to a debate on a difference between the nighttime *kiddush* and *kidusha raba*. At night, one recites a separate *brocha* for *kiddush*. Therefore, if he does not have wine, or cannot stomach it, he may recite it over the bread. By day, there is no such special *brocha*. If one just had bread, the *seuda* would look no different than any other. Thus, some poskim maintain that by day, one cannot fulfill it over the bread. If wine is not available, one should drink another locally popular (intoxicating) drink.

One may not eat or drink before reciting *kiddush*. Firstly, it must be fulfilled at the closest time possible to the commencement of *Shabbos*. Delaying it might also lead to forgetting. Secondly, its significance as the focus of the meal is lost if one eats first. This second reason also applies to *kidusha raba*.

The Talmud says that *seuda* normally means bread (See Vayeira 18:5 and Tehilim 104:15). Some poskim maintain that one may not recite *kiddush* unless he is also eating his bread meal. Others maintain that the connection to *oneg* is to any physically pleasurable foods, including fruits. Between these extremes there are other views. Many foods fall into neither category. They are neither the bread-like basic component of a meal, nor are they insignificant snack foods. These include wine, cake and other snacks made of the bread grains, the fruits of the seven special species of Eretz Yisroel, and foods usually eaten as a main course of a meal. Wine is not a staple of a meal, but its use for *kiddush* is based on the concept of *kovaia seuda al hayayin*. Thus, some say that when necessary, one may fulfill the obligation of *birkom seuda* by drinking a certain minimum of wine.

The dissenting view seems to be based on whether wine is so much a *seuda* that if one left the room, he could drink more wine in a new location without reciting *hagafen* again. When one gets up to leave after a snack, the presumption is that he has finished. If he decides to eat more, he recites a new *brocha*. In a meal, one might leave and return to continue. The Talmud debates this with regard to wine. Poskim debate the conclusion. Some say it does not apply to wine or fruits. Thus, by definition, they are not a *seuda*.

Foods produced from the five bread grains can have different *brochos*. As a bread staple their *brocha* is *hamotzie*. As a baked sweet or cooked in water, their *brocha* is *borei minei mezonos*. Whole grains, toasted or cooked, are *borei peri ha'adama*. Raw flour is

shehakol. The *brochos* reflect their universality. *Mezonos* means filling food. *Hamotzie* praises the creation of bread. The easiest staple starch in a meal is bread. It is ready to eat at any time, satisfies in relatively small amounts, requires no utensils, goes with most supplements, transports easily and keeps well. Hashem created bread grains for bread. This intended benefit, the *brocha* acknowledges – 'He Who brings forth bread from the Earth.' Bread is *soaid*, sustaining.

Sweetened bread, including dough made with liquids other than water, filled pies and pastries, or nibbling, cracker-type baked items are all possibly *soaid*. These are different types or meanings of the term *pas* ('bread') *haba'ah bekisnin*. They serve as convenient filling snacks. They do not function in the same way as bread in a meal. One translation is the type of 'breads' brought to the table with *kisnin*, toasted grains. These were used as a healthy dessert. Therefore, their *brocha* is *borei minei mezonos*, 'He Who creates kinds of meal-foods.' If the item is used as a staple in place of the bread, it is considered bread and its *brocha* is *hamotzie*. Cooked foods made from the same grains are called *maase kedaira*. They come from the same grains intended as bread. They have many of the satisfying and staple properties listed above, but lack some of the special qualities of bread. Primarily, a bread must have *tzuras hapas*, the form a loaf. According to some, the *blilah*, consistency of their dough, is also a factor. If it is such that it could be obliged in the Scriptural *mitzvah* of *chalah*, it can be considered a bread. [Two major exceptions to this rule are: a) a rabbinical *challah* obligation. This food could never have *hamotzie* recited on it; b) the dough form could later be baked as *lechem*, or might be cooked as *maasei kedaira*. *Challah* sometimes applies to the dough form.] This would not apply to porridge type foods, that were never made into a dough. Their *brocha* is also *mezonos*, but can not be *hamotzie* even when they form the staple in a meal.

The manner of baking shows whether it was baked as bread, a snack or *maase kedaira*. The Talmud debates *maase ilfas*, casserole-baked bread, with no water but a small amount of liquid. Most poskim conclude that it is considered bread. *Lechem he'asuy lekutach* sun-baked and made to be broken up small and eaten with sauce (like cereal, which is dried rather than baked). It is not considered serious bread, but if the loaves are carefully shaped before being sun-baked there is at least a rabbinical *challah* obligation.

There is a compromise view that is commonly followed for *kidusha raba*. We will assume that the pressing situations referred to are when one wishes to eat something but is not ready for his *seuda*. Rather than relying on wine, one should eat *minei targima*. This term is used for the complimentary meals eaten in a *sukah*, apart from those on the first night. While this term itself is subject to debate, there is somewhat of a consensus to apply it to *maase kedaira*. It is clearly *zan*, filling food, as seen in its *brocha mezonos*. Therefore, it has a closer connection to *seuda* than wine. This would also include cereals, that have no *tzuras hapas*, but are *mezonos*. [See Brochos 31b-32a 35a-38a 41b-42a Psachim 37a-38a 101a-b 106a Sukah 26b-27a Chalah 1:5, Poskim. Rambam Brochos 3:9 & Shab. 29:10 (& Raavad). Tur Sh Ar OC 168(esp.7) 208:2-9 272:9 273:(esp. 5) 291:5 639:2, commentaries. Halochoscope II:48 IV:19 X:20.]

C) The *brocha* on granola

Granola is made of grains stuck together with syrupy slurry and baked. There could

be a variety of grains, including oats and rice. Oats are one of the five bread grains, according to the consensus of poskim. As mentioned, if grains are eaten whole, known as *kosais*, their *brocha* is *ha'adamah*. Whole grain refers to the hulled grain. Inedible husks are removed, but the bran layer is left. Pearled or polished grain has the bran layer removed. When cooked, it can stick together. The poskim debate whether it changes to *mezonos* at this stage, only if it actually does stick together, or only if it disintegrates. The Talmud says that *orez*, which is rice according to most poskim, can have the *brocha rishona* of *mezonos*. If it is cooked in a way that it resembles porridge, it satiates in the same way as porridge. Its *brocha acharona* is *borei nefashos*. The rice in granola is crisped. Its *brocha* would be *mezonos*, but it is not the main ingredient. The oats are used in four different ways: whole rolled oats; whole rolled toasted oats; quick oats; and oat flour. As a main ingredient, flour would render it a *mezonos* food, but not as a binder in the syrup. Oats are *ha'adamah* when eaten whole. When cooked, broken and stuck together, they are *mezonos*. In granola, some of them are broken, especially the quick oats. However, they are not necessarily cooked together, in *halachic* terms. Before toasting, the whole rolled oats can be a little crumbly to begin with. They can also be whole. They are enriched, sometimes using a liquid, but this does not actually cook them. The syrupy content of the granola is heated, but the grains are not mixed in a *kli rishon*, the usual standard to consider something cooked *halachically*. They might have the syrup slurry poured over them when it is hot enough to cook the outer layers of the oats. Thus, it is possible that they are indeed slightly cooked, sometimes called *shaluk*, and stuck together this way. The entire batter is then baked, but it is not a real dough. Assuming that the whole grains are thus really just baked, and that the oats are the major ingredient, their *brocha* would be *ha'adamah*. If it is considered cooked, it could be *mezonos*.

The Yerushalmi and the poskim ponder the *brocha acharona* on whole bread grains. Since they are physically the same thing as *mezonos* foods, they might require *m'ain shalosh*. Their *brocha rishona* is *ha'adamah* because *kosais* is not the way to eat them. While we actually recite *borai nefashos*, the consideration given to *m'ain shalosh* could affect our case. In reality, it is still considered a type of doubt. Assuming that *minei targima* count for *mekom seuda* because they are *zan*, *kosais* could also be counted as *zan*. Thus, we have three factors to allow the use of granola or granola bars for the *mekom seuda* requirement. (i) It might be *shaluk*, and considered *maase kedaira*. If so, when baked later it might even be considered *tzuras hapas*. (ii) It might be *zan*, since it is mostly made of the five grains, and considered *minei targima*. (iii) Depending on how broken up the oats are, it could actually be a dough. In addition, there is a view that for *kidusha raba*, one may tend to leniency in general, relying on the minority that allows fruit. [See Brochos 37a-b 44a, Poskim. Tur Sh Ar OC 208:2-9, commentaries.]

In conclusion, for those who cannot tolerate regular *mezonos*, granola may be used *bimkom seuda* for *kidusha raba*.

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