

**ACHDUS BEIS MIDRASH**

During the month of Elul, the Rebbe encouraged us to take refuge and immerse ourselves in the atmosphere of Elul. Torah study is our Miklat - our city of refuge

This Thursday night, men from all of our Shules and Minyanim will be coming together for a night of Achdus and Torah learning.

Thursday Elul 23, 8-9pm in the Goldhirsch Hall.

There will be a number of shiurim on offer, otherwise we encourage all men to bring a Chavrusa and participate.

A project of; Kollel Menachem, Yeshiva Shule, Young Yeshiva, Daminyan, Ohel Devora and Chabad of Caulfield.

SHAALOS UTESHUVOS***Does a Jew have to vote NO?***

All men are invite to join us as we study the Rebbe's position on our responsibility to uphold and promote the 7 Noahide Laws in our society.

9:30am in the Kollel Beis Midrash

ACHDUS THROUGH TORAH

The Communal Achdus Through Torah learning event for fathers and sons will take place next Motzai Shabbos, Parshas Nitzavim -Vayeilech.

8:15pm in the Adass Gutnick Hall.

Be a part of Australia's largest Torah learning event. Each boy who participates will receive a special souvenir memento.

A collection of Torah thoughts produced by Kollel Menachem

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Lifting up the Torah

We've all seen it before. The poor guy who is called up for Hagbah to lift the Torah and is not experienced or up to the task. He picks up the Torah, it wobbles. Our hearts jump. Finally we breathe a sigh of relief when the Sefer Torah is safely placed back down on the Bimah or held tightly on the chair.

Dropping the Torah is a serious scenario. How great is the responsibility that we place on the one entrusted to lift the Torah and hold it up!

Parshas Ki Savo details the ceremony of the blessings and curses which would be declared on Har Gerizim and Har Eival after the Jewish people would enter Eretz Yisroel.

Six tribes would stand atop Har Gerizim and six tribes would ascend Har Eival. The Leviim and Kohanim would stand between the two mountains. They would turn to face each of the Mountains as they declared the blessings and curses for the 11 specific Mitzvos listed in the Parsha.

The Jewish people would respond Amen aloud as they accepted these Mitzvos together with the blessings for their observance and curses should they not be fulfilled.

The final curse is; *Cursed is the one who does not uphold the words of this Torah to observe them.* The inverse would be Hashem's blessings for one who *does* uphold the words of the Torah.

There is debate what "this Torah" refers to. Some say that it refers to the entire Torah, all 613 Mitzvos which would be accepted with an oath and the curses should they fail to keep it. Others say that it is specifically referring to the Mitzvos in this passage.

There is a fascinating discussion on this final curse in the Yerushalmi (Sotah 7:4).

Literally the verse reads "cursed is the person who does not stand up this Torah". The Yerushalmi asks, can the Torah fall that it needs to be picked up?

The Yerushalmi offers 2 explanations of what it means that the Torah could fall and that we must stand it up;

1. It is being addressed to the Chazzan in Shule.

Korban Haeidah explains that it is a directive to the Chazan doing Hagbah that they take care so that the Sefer Torah not fall.

Ramban suggests that it is a warning to the Chazan doing Hagbah to make sure to show the Sefer Torah to everyone in Shule; men, women and children, so that they can see its words and declare "This is the Torah that Moshe place before the Jewish people". To not do so would be to cause the Torah to fall.

2. The curse is addressing the Beis Din; the spiritual leaders of the Jewish people, who bare the responsibility of upholding the Torah and ensuring that it is observed and does not fall. Korban Haeida writes that they should speak up and demand from those who have the power to govern so that the Torah values and observance are upheld.

In the times of King Yoshiahu, the observance of Torah had almost ceased to exist. When he was shown the Sefer Torah (which had almost become lost to the Jewish people), he read this verse "cursed is the one who does not uphold the words of this Torah to observe them." He tore his clothing and said "it is on me (the responsibility) to uphold them."

Serving as a Rabbi, or indeed the responsibility of every observant Jew is like being called up for Hagbah.

The Torah is placed in our hands to ensure that it does not fall. Our first responsibility is to uphold the Torah. This includes the Sheva Mitzvos Bnei Noach which include amongst them laws of forbidden relationships. We cannot falter or we risk the Torah falling to the ground.

We must lift the Torah high and show its words so that all can see them.

The ways of the Torah are ways of pleasantness and all of her paths are peace. Ahavas Yisroel and recognising that every man is made in the image of Hashem and that each of us has a pure soul which is a part of Hashem are fundamental Torah values and truths.

At the same time, we have a responsibility to hold up the Torah and proudly display its contents. If we're a bit wobbly, perhaps we need to work-out some more.

Order of Brachos for Airline meals

Rabbi Yonason Johnson

When a person eats from a selection of different foods, there is a defined order in which the Brachos should be made. This requirement is a *Hiddur Mitzva*¹ required by Halacha to accord honour to the Brachos. In some cases it is more strictly mandated where not following the order would necessitate a Blessing which is not required or cause a *Bracha Levatala*.

Gedolei Yisroel were very *Makpid* on the order of Brachos and would test their Talmidim by serving them a selection of different food items to see the order in which they would make the Brachos.

These Halachos of *Din Kedima* are detailed and beyond the scope of this article, however there are some basic rules which apply. The basic sequence of preference for reciting Brachos are:

1. *Hamotzi*²
2. *Mezonos on cake and the like which would qualify for Hamotzi if a sufficient measure is consumed*³.
3. *Mezonos on grain foods which have been cooked such as pasta, kneidelach etc.*
4. *Hagafen*
5. *Fruits which require Borei Pri Haetz*
6. *Borei Pri Haadama*
7. *Shehakol*
8. *Fragrances*⁴

When eating multiple foods within a specific Bracha group, the Bracha is said over one food and this Bracha which will cover the other similar foods. Which of the foods the Bracha should be recited over is defined by further Halachic distinctions.

Within breads (and Mezonos), the order of preference will depend on the grain used. The correct order would be; wheat⁵, barley, spelt⁶ and then rye and oats. Note that this order applies within a Bracha group. When eating different Bracha groups, the Bracha order takes precedence. Therefore even rye bread comes before a wheat Mezonos.

There is also a *Din Kedima* for whole foods over pieces. Therefore, whole bread-rolls take precedence over bread slices, even if the whole roll is of a lesser quality and is smaller than the slices⁷. If the slice is from a higher order grain it would take precedence over the whole roll⁸.

If one has multiple types of the same food and both are whole e.g. two wheat rolls, the blessing should be recited over the larger one⁹, unless the smaller one is of a better quality.

Within the Borei Pri Haetz category, when one is served a selection of fruits, precedence is

given to the fruits of the 7 species¹⁰. (Wheat and barley grains would be Haadama and come last unless they are cooked or baked so that they become Mezonos or Hamotzi). When there are more than one of the 7 species, there are further rules governing which fruit the blessing should be recited over¹¹.

There is also a concept that one makes the blessing over the type which one desires most (*chaviv*). However this only applies within one Bracha category itself i.e. one should not eat fruit before Mezonos even if the fruit is more *chaviv*. When eating fruits which have both Borei Pri Haadamah and Haetz, if the Haadama is *chaviv* one does make the Bracha over it first¹². The fruit which is *chaviv* takes precedence over the 7 species¹³. However, a whole fruit still takes precedence over a *chaviv* fruit¹⁴.

When don't the rules apply and when can the order be changed

All of these laws of sequence of blessings only apply when all of the food types are in front of you¹⁵. If the foods which would otherwise take precedence are not present on the table, one need not wait for them to be brought to be able to recite the Brachos in order.

It is obvious that if one does not wish to eat a particular food or does not intend to eat the food, they are not required to eat it for the sake of making the blessings in sequence¹⁶.

However, when one does intend to eat from all of the foods and they are all present in front of them, the sequence should be followed. For example, when served a plate with pasta, meat and vegetables, Mezonos should be eaten first, followed by the vegetable and finally the meat.

But what if one doesn't want to eat the foods in the order above?

The Acharonim write that one may deliberately remove an item from the table which would otherwise take precedence where one wishes to eat from the other types first¹⁷. It is possible that instead of removing the food, one may rely on covering the food with a cloth as we do when covering the Challah during Kiddush¹⁸. The cloth should be opaque.

If one wishes to eat a particular food first because of health or medicinal reasons, they may give it precedence to it¹⁹.

The Poskim also write that if it is the customary practise or societal norm²⁰ to eat the foods in a particular order, one may do so, even if all of the foods are present and one will eat from all of them.

The Alter Rebbe²¹ also writes that where there is a reason why one specifically wants to eat one type first, there is no problem in changing the order. If one does not want to eat a specific food at a spe-

cific time for any reason, they are not obligated to give it precedence - even though they will eat it shortly afterwards.

The example under discussion is to eat sweets or vegetables after Kiddush but before Hamotzi (which should take precedence according to the sequence). One is not required to delay eating the vegetables until after Hamotzi²² if one wants to eat them now. Similarly, if one specifically wants to eat a food after the meal, they may do so even though the said food's Bracha is higher up in the sequence.

If one has in front of them; fruit salad (Haetz), which is usually eaten as dessert at the end of the meal, soup (Shehakol or Adamah) which is usually eaten at the beginning of the meal and pasta (Mezonos) for the main course e.g. pasta - the sequence above would require that one first eat the pasta, followed by the fruit and ending with the soup.

However, since there is reason to change the order i.e. because you want to eat the foods in the order in which they are usually served or consumed (because of societal norm or other similar reason), one may eat the soup as entre, followed by the pasta and keep the fruit for dessert.

Whilst usually the foods are served separately and will not be on the table at one time, this scenario will be relevant for airline meals and buffets where one will or may have entre, main-course and dessert all in front of them at the same time.

1. Mishna Berura 168:1.
2. Ram"o OC 211:5. See Mishna Berura 211:28
3. Seder Birchas Hanehenin 9:7
4. See Mishna Berura OC 211 that blessings over fragrance come after Shehakol
5. Wheat takes precedence over barley as it is mentioned first in the verse of the 7 species.
6. Spelt takes precedence as it is a subset of wheat. Oats and rye are subsets of barley.
7. Seder Birchas Hanehenin 10:1
8. Ibid. See there advice for a Yarei Shamayim
9. Seder Birchas Hanehenin 10:3
10. Seder Birchas Hanehenin 10:8. Even if the other fruits are whole and the 7 species are cut.
11. See Seder Birchas Hanehenin 10:9
12. Seder Birchas Hanehenin 10:7
13. Seder Birchas Hanehenin 10:8
14. Seder Birchas Hanehenin 10:6
15. Seder Birchas Hanehenin 10:16
16. Ram"o 211:5
17. See Piskei Teshuvos 211:1:3
18. Where the Challahs are covered because according to the sequence Hamotzi should come before Hagafen. Az Nidberu 8:53 raises this possibility but perhaps this may only apply to Kiddush where one is not allowed to eat anything else before Kiddush.
19. Az Nidberu ibid. Kaf Hachaim 211:5. The rationale is that at that moment, it is considered as though one does not wish to eat the other type of food.
20. Kaf Hachaim ibid
21. 249 Kuntres Acharon 4
22. In this case there is not even an issue of causing an extra Bracha which is far more problematic (as the vegetables would have been covered by the Hamotzi). Therefore, certainly there is no problem in terms of changing the order of Brachos.