

VAYIGASH- 2009

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HALACHIK ASPECT OF PARSHA

In 45:23, Yosef sends a nice care package to his father Yaakov. The pasuk lists the male and female donkeys, all laden with Bor (grain), Lechem (bread), and Mazon (food, pastries?)

The Yerushalmi in Nedarim (6:5), asks, “mikivan shene’emar lechem, ma Talmud lomar ohd ‘mazon’”, once the Torah lists lechem, which is bread and food, what was the additional mazon all about? And the Yerushalmi answers, the pasuk teaches us that “mazon” is a generic word for all food items. Therefore, concludes the Yerushalmi, if one makes a neder to abstain from mazon, he is prohibited from all food, with the exception of water and salt (because these have no substance or nourishment).

Practical Halacha- Bedi’eved the bracha of she’hakol covers everything one eats and drinks, including fruits, vegetables bread and even wine. (O’ch , Mehaber, 206:1)

Lechat’chila – Chazal require a more specific praise for each item. Nevertheless, if one recited a Borei Pri Ha’adamah on an apple, he is yatza, and does not require another bracha, because, after all, an apple does come from the ground.

If however he made a Borei Pri Ha’etz on a potato, he is not yatza.

The Netziv asks, why by neder, if one prohibits himself from all mazon, do we say he is prohibited from eating all food, yet lechat’chila we refer to mazon only from chameishet ha’minim, (cake) the five grains?

And the Netziv answers, that by neder we follow the lashon bnei adam, the expressions of the common people, but by berachot, we follow the language of Torah.

Based on all this, the Mishna Berura cites a Big Chidush from the Chayei Adam, that based on the above Yerushalmi, if one would inadvertently recite a Borei Minei Mezonot on a fruit, vegetable, or even on wine, he would be, bedi’eved yatza, and would not require another breach.