

HALOCHOSCOPE TOI

A baby is highly allergic, and can only tolerate breast-fed milk. As in such cases, it is allergic to foods the mother ingests. It can not tolerate gluten, and gets eczema when the mother drinks grape juice. Thus, on *Shabbos*, the mother can not eat bread for her *Seudos*, nor can she drink wine or grape juice for *Kiddush* or to substitute for the *Seuda*. What are her obligations of *Kidush* and *Seudos/Oneg Shabbos*?

The issues:

- (A) *Oneg Shabbos, Seudos Shabbos*
- (B) *Kiddush*, and *Kiddush Bimkom Seuda*, linking *Kidush* to the meal
- (C) The mother's obligations and exemptions in this case
- (A) *Oneg Shabbos and the meals of Shabbos*

The Mitzvah of *Oneg Shabbos* is considered by most to be Rabbinical, though many consider it of Prophetic origin. This makes it more stringent than other Rabbinical Mitzvos, but not as serious as a Scriptural Mitzvah. Some consider it Scriptural, since it is linked to the verse "*Ichluhu Hayom*" eat it today, referring to the *Mohn* (see below). This Mitzvah obligates one to enjoy *Shabbos*, and the primary sources of such enjoyment, in the physical sense, include the foods one eats. Thus, on *Shabbos* one should eat well.

In addition, there is a Rabbinical requirement to eat three meals on *Shabbos*. This is based on the Scriptural mention of the day of *Shabbos* three times, *Hayom*, in reference to the double portion of *Mohn*. Since *Mohn* is called bread to satisfy, the obligation is to eat the three meals of bread made of the five staple grains (wheat, barley, rye, oats or spelt). There is an additional requirement to break bread over two loaves, to remember the *Lechem Mishne*, double of *Mohn* that was used for *Shabbos*.

In our case, it must first be determined how much this obligation requires one to extend himself. First, does it also apply to women in general? Second, if one finds that it harms him, or that it gives him pleasure in the short term but discomfort in the longer term, is he still obliged? Third, how specific is the requirement for bread, or other grain products, all of which contain gluten?

Regarding the obligation for women, the issue is whether it is considered a time-bound positive Mitzvah, which is not obligatory for women. Obviously, it applies specifically on *Shabbos*. However, some such Mitzvos are exceptions to the rule. The Talmud obligates women in the Mitzvos of *Chanukah* and *Purim*,

because these Mitzvos commemorate certain miracles. Women were also part of those experiences, and must also commemorate them. Therefore, *sya* the Poskim, women must also observe the Mitzvos that commemorate the miracles of the Mohn. Thus, they are obliged to eat the Seudos on Shabbos (including the third meal) and to have two loaves of bread for their *Brocha Hamotzie*.

It is unusual to exempt people from Mitzvos due to displeasure. However, in our case, the entire Mitzvah is to derive pleasure. Therefore, if one finds displeasure from a particular food he is really violating this Mitzvah, rather than observing it. Accordingly, the Poskim say that if the food harms him, or even is unpleasant, he should not eat it. Though this might not apply in all cases, in our case particularly, even bread would be in this category. The mother has no problem eating the bread herself. However, as a result of eating it she causes harm to her baby, which in turn ruins her Oneg Shabbos. Therefore, she should not eat the bread.

The unusual situation here is that the epitome of the Mitzvah of *Seuda*, the bread itself, is causing the opposite of *Oneg*. The Poskim discuss two situations where the two obligations seem to be governed by different rules. If one is full late on Shabbos afternoon, he is still obliged to eat a third meal. Evidently, though he is not doing it for Oneg, he must do it for Seudas Shabbos. If one started Shabbos early, and ate the bulk of his Seuda before nightfall, some maintain that he must eat a *Kezayis*, the minimum amount considered “eating”, after nightfall, to fulfill his obligation of Seuda. While Oneg may be fulfilled early, Seudas Shabbos, say some Poskim, depends on the “day” of Shabbos, which only truly starts at night. Thus, though not needed for Oneg, the obligation for Seuda still applies. However, in both of those situations the extra eating, while not needed for Oneg, do not detract from it. In our case it does detract. Accordingly, the mother should not eat gluten products on Shabbos. While she will not fulfill Seuda in the proper way, she will at least fulfill Oneg. [See Parshas Beshalach 16:25 Shabbos 117b-119a, Poskim. Tur shulchan Aruch Orach Chaim 243, 291, commentaries.]

(B) Kiddush Bimkon Seuda

The Mitzvah of Kiddush is Scripturally mandated. One must mention Shabbos in its holiness at the onset of Shabbos. This may be fulfilled by reciting the Shabbos *Shemone Esrei*, or even, according to some, by greeting someone with “Good Shabbos”, if said with correct intent. Rabbinically this is expanded to include a Mitzvah of reciting it over a cup of wine (though some attribute this to Scriptural sources). We find that song is linked to wine, and that wine arouses and helps one feel the spirit of holiness of Shabbos. Nonetheless, most Poskim maintain that grape juice is sufficient for this part of the Mitzvah. A specific *Brocha* is said for Kiddush, after having recited the *Brocha* on the wine. If one was unable

to perform this part of the Mitzvah by night, he may do so at any time on Shabbos. The Rabbis added a second Kiddush to be recited by day, consisting of the *Brocha* on wine. This is to make sure that the meal is somewhat based on wine, which should be special quality of Shabbos meals.

For the night Kiddush, one may use bread, in special circumstances. Most Poskim do not allow this for the daytime Kiddush. Other locally popular drinks are the subject of much controversy, with some permitting them only for the daytime Kiddush. One may not eat before Kiddush, whether by night or day. By night, the delay due to eating first might lead to forgetting Kiddush altogether. Even by day, if the meal is begun without the wine, the significance is lost.

The verse says *Vekarasa Lashabbos Oneg*, you shall call for Shabbos a pleasure. This is interpreted to mean that you shall make the time of “calling” Shabbos, i.e., the time you say Kiddush, coincide with the time you fulfill Oneg, i.e., the meal. Therefore Kiddush has to be Bimkom Seuda, at the place and time of the meal. Two additional reasons for this are that wine arouses spirits through physical pleasure, and one should therefore be ready to eat the good food at the same time, and that wine only shows the special quality of Shabbos by acting as a mainstay of a meal. This way the main solid is bread and the main liquid is the wine. To fulfill this requirement, one must ideally wash for bread. Fruit is not considered a Seuda. Sweet cakes made of the five bread grains, cookies, and wine are quasi-Seuda. They are not usually used for anything but snacks, but can form the base of a meal. If one eats cakes as a bread substitute, he must wash, recite *Hamotzie* and *Birchas Hamazon*. Wine is referred to as a staple for meals, and could count as a substitute for the Seuda, at least by day. Some say a full measure of wine must be consumed besides the Kiddush wine.

In our case, the person listening to Kiddush can eat neither bread, cakes, cookies nor wine. May she use other foods? The closest one may come to this is that on Sukos, when one must reside in a *Sukah* for his meals and recite *Laishaiv Basukah*, some require this for eating foods that do not normally constitute Seuda. However, we do not follow these Poskim conclusively, and the Poskim do not allow other foods to be used for the requirement of Seuda for Kiddush.

There is a ruling that if one has no wine or bread on Friday night, he should recite Kiddush on his other food then. This will save him from eating before Kiddush, which should otherwise mean that he would wait until the next day when he gets wine. However, this is criticized by other Poskim. They say that he should rather eat without reciting Kiddush. This ruling is actually made for other situations where no Seuda will be consumed. As for the Mitzvah, it may be fulfilled with The *Shemone Esrei*. Nonetheless, since their main concern is the

Brocha being recited without the required Seuda being considered a Brocha in vain, if another family member says the Brocha, it would help for the mother. Since she hears Kiddush, albeit not Bimkom Seuda, she fulfills the basic Mitzvah. The Brocha is not in vain for the one reciting it. [See Psachim 101a 105a-106a, Brochos 36a 42a Sukah 26b Poskim. Tur Sh. Ar. O.C. 272:9, commentaries.]

(C) The Mother's position with regard to her baby

When harm results from a Mitzvah different rules apply. For example if the harm is life threatening, only three Mitzvos overrule the harm. Even then, the harm must be coming as a direct result of performing the Mitzvah. Otherwise, risk of life takes precedence over the performance of the Mitzvah. If the harm is of a lesser form, some Mitzvos must be performed. For example, one must drink four cups of wine on Pesach night even if it harms him. However, if the harm is too serious, such as from fasting, one should not risk it in order to fulfill a Mitzvah.

In our case, the harm will not be done directly to the person performing the Mitzva, but to her baby, by means of her eating. The Talmud discusses a pregnant woman who smells food on Yom Kippur. If she is not given some to eat, she puts the fetus or even herself at risk. The Talmud assumes that the fetus is the one really craving the food. Yet, in the circumstances, the mother may be given the food to eat, if all else fails. The Poskim compare another case, where a baby is unable to tolerate anything but its mother's milk, and the mother is fasting on Yom Kippur. The baby will be in danger if the mother loses milk. She may not fast. The Talmud says that Stam Tinok Mesukan Aitzel Chalav, babies in general are considered at risk when their milk is withheld.

Similarly, we are taught that the Mohn, the very food that the Shabbos meals are meant to represent, did not turn into foods that would affect the nursing mothers and their babies. The Poskim further maintain that if any small change in diet will cause stomach problems or even low fever, this sickness level could sometimes be enough to violate Shabbos over. Accordingly, the mother may also eat to provide milk in such circumstances. If substitutes were available for the baby, the mother should stop nursing to fulfill the Mitzvah. [See Parshas Be-ha'alo-secha 11:5, commentaries. Yuma 82a-b, Poskim. Tur Sh. Ar. O.C. 617:1 Biur Halacha 618, Baer Hetev 7. Chazon Ish 59:3-4.]

In our case, this is not an option. Therefore, the mother should eat her usual diet. For Seudas Shabbos, she should eat foods that agree with the baby and also give the mother joy. She should daven Shemone Esrei and listen to Kiddush.