

HALOCHOSCOPE TOI

Someone ate a rice product, reciting *Borei Minei Mezonos*. He then ate a cookie, which did not, in this case, require a new *Brocha*. He then recited *Borei Nefashos*, exempting his *Brocha Acharona* obligation on the rice product. If he wishes to eat more cookies, must he recite a new *Brocha Rishona*? Assuming he does eat more cookies without first reciting a new *Brocha Rishona*, may he then eat more rice products without the fresh *Brocha*?

The issues:

(A) The *Brochos* on cookies and rice products

(B) *Hesech Daas*

(A) *The Brocha over rice*

There are five grain-groups produced from grass plants that when ground into flour and baked as a bread have the *Brocha Hamotzie*. They are wheat, barley, rye, oats and spelt. All have the characteristics of being able to leaven (ferment naturally through their own yeast properties). Of these, wheat and barely are considered main categories, with spelt as a sub-category of wheat, and rye and oats a subcategory of barley.

When any of the five grains is baked, not as a bread but as a sweet or snack food, or cooked in liquid, the *Brocha* recited is not *Hamotzie*, but *Borei Minei Mezonos*. This is a special *Brocha* meaning that the food is not merely fruit of the ground, but *Mazon*, a satisfying meal in its own right, similar to bread. The *Brocha Acharona*, after-*Brocha*, on these foods is also not the regular *Borei Nefashos* said for fruit, but also not *Bircas Hamazon* said for bread. It is *M'ein Shalosh (Al Hamichya)*, a condensed version of *Bircas Hamazon*. This *Brocha* is reserved for both food that can be considered a mini-meal and for the seven species singled out by the Torah as the special blessings of Eretz Yisroel. Although only wheat and barley are specified in the list of the seven species, the other three grains, being subcategories of wheat and barley, also require the *M'ein Shalosh*. In addition, they are *Mazon*, since they can also be made into bread for which *Bircas Hamazon* is said.

There are two exceptions to the *Brocha* of *Mezonos*: (1) If one substitutes baked snack-food for bread in his meal, he must treat the cookies and cakes

like bread (Hamotzie-Bircas Hamazon). This does not include cooked forms of dough, such as pasta, or doughnuts which are fried. (2) If the grain is cooked whole and no part of it comes off during the cooking, the Brocha *Ha'adama* is said and Borei Nefashos afterwards. This includes roasted or toasted kernels. Over plain flour *Shehakol* is recited.

Rice and millet are not related to the five grains, apart for their coming from a grass. However, they are staples in the diets of many parts of the world and can even be made into a bread. In recognition of this, the Talmud deliberates the Brocha over them, questioning whether their bloating is considered leavening. The Talmud concludes that one should recite Borei Minei Mezonos over rice-bread or any meal of cooked rice where the grains are not intact. [There is no definite conclusion about millet. Tosafos concludes that one should not say Mezonos over millet. There is a view that reverses our translation of the Talmudic terms for rice and millet.] When the grains are intact one says *Ha'adama*. Since it is not really a bread grain, one does not say Hamotzie even on its bread, nor Bircas Hamazon or M'ein Shalosh afterwards, but Borei Nefashos.

Wild rice is not related to regular white rice, despite its appearance. Nor is it related to oats, though it is also known as water oats. It should be considered a regular vegetable with regard to its Brocha. However, it is often cooked together with white rice, which is the major part of the mixture, and would therefore be considered the *Ikar*, the main dish, and dictate the Brocha accordingly.

The Brocha on rice is *Ha'adama* only if the grain is intact. According to many Poskim, this is not the case once the husks are removed (usually the case today). On wild rice the Brocha is *Ha'adama* after it is broken up, if it is still recognizable. Once it has disintegrated to the point that it is one large mass, its Brocha is *Shehakol*. The same is true of millet, corn, kasha and other grainy foods. [It should be noted that a number of prominent Poskim consider all of these cereal-staples *Mazon* and maintain that their Brocha is *Mezonos*. However, we do not follow their ruling.] [See Berachos 36b-38a. 44a. commentaries, Poskim, Tur, Shulchan Aruch O.C. 168. 208. Mishne Berura 25, Biur Halacha: "Ad" and "Al," commentaries.]

(B) Hesech Hadaas

A Brocha Rishona works on a food as long as one is considered in the middle of eating it. As soon as one makes it clear that he does not wish to continue eating, his Brocha is no longer valid. This means that if he does change his mind and decides to eat more of the same food, he must recite a fresh Brocha.

In general, Hesech Hadaas applies to foods that are being included in one scheduled eating or drinking session. In many of these cases, either the foods all share the same Brocha, or there is one primary food and others are secondary to it. Thus, typical Hesech Daas would be reciting the Brocha Acharona on the main food. Clearly, one has declared his intention not to continue this session of eating. If the foods have different Brochos Acharonos, reciting the Brocha Acharona on one does not mean that one has been *Mesiach Daas* from the others. For example, suppose one is snacking on coffee and cake, then recites his Brocha Acharona on the coffee, Borei Nefashos, he may continue eating the cake. He did not have Hesech Hadaas on the cake, since his Brocha Acharona did not satisfy his obligation on it.

The classic case of Hesech Hadaas not working universally in at the end of a meal. Once a decision has been declared to recite Bircas Hamazon, one may not drink anymore. The Poskim debate whether it is permitted to continue eating without first reciting a Brocha Rishona. This is based on the fact that unlike drinking, when eating a meal, it must be made much more clear when one intends to end it, since until actually finishing, one can be considered *de facto* in the middle of his eating. Thus, there is no clear Hesech Hadaas. The Poskim compare meals to other eating sessions. An important note applicable to part of our question: If one continues eating without a Brocha, in accordance with the views of those who permit this, then becomes thirsty, he is exempt from a new Brocha Rishona, according to many commentaries. The new drinks are secondary to the new eating. If he wishes to drink due to his original thirst he is not exempt. [See Brochos 42a Poskim. Tur Sh. Ar. O.C. 179:1 190:1, commentaries.]

This may be learned from the rulings in a number of similar situations, resolving problems regarding the different Brochos that must be recited to satisfy differing views. In one situation the Poskim debate whether water that has fruit cooked in it takes on the Brocha of the fruit, *Ha'eitz*, or retains the Brocha of the water, *Shehakol*. If the fruit is one of the seven special fruits, such as figs, the issue of their Brocha Acharona is more problematic. It could be M'ein Shalosh or Borei Nefashos. In practice both of these views can be reconciled for the Brocha Rishona. The Brocha *Shehakol* works for any food in emergency. However, they can not be reconciled for the Brocha Acharona. Most Poskim maintain that Borei Nefashos does not work for the seven special fruits, just as it does not work for cake. Therefore, one should only consume this drink in the middle of a meal. If he did drink it alone, the Poskim suggest drinking water (if he is thirsty), eating a whole fig, reciting Borei Nefashos, then reciting *Al Hapeiros*. If he first recited *Al*

Hapeiros, he is really back to square one. The Poskim suggest that he may still drink more water, then recite Borei Nefashos. A similar situation arises when one eats figs and apple juice. The Al Hapeiros for the figs works for apples, but there is a question whether it would work for apple juice. Therefore, one should drink water and follow the procedure outlined above. At this point, no mention is made of reciting Shehakol on the fresh water that he will drink. Though one might argue that it would be like making himself obligated in a Brocha unnecessarily, it seems that he is indeed not obliged, since the Al Hapeiros was not considered Hesech Daas for the other foods. Similar situations abound, where it is assumed that the Hesech Daas of a Brocha Acharona on one foodstuff does not require a new Brocha Rishona on another. In our case, too, the argument could be made for this. [See O.C. 202:10-11, 208:13, commentaries.]

However, our case is more problematic. If one recites Shehakol on water intending to drink coffee as well, then mistakenly recites Borei Nefashos first on the water, the Poskim debate whether he must recite Shehakol on the water again. This is part of a larger question, on whether a mistaken Brocha Acharona before one finished eating constitutes Hesech Hadaas. [See O.C. 190:2, commentaries.] In our case, too, the Mezonos at the beginning on the rice was intended to exempt the Brocha on the cake. [Whether or not this is the way to eat is another issue. When reciting a single Brocha on more than one food, one should normally choose the more prominent food to recite it on. Our case was discussed in Halochoscope Vol. II:2.]

However, in the case of the water and coffee, both share the same Brocha Rishona and Acharona. True, one is not primary or secondary, but they are literally part of the same eating session. In our case, since the Brocha Acharona is different, it appears that the Hesech Hadaas based on the Brocha Acharona should not constitute Hesech Hadaas on the cake. Clearly, neither the rice nor the cake was considered primary to the other, but each were eaten independently. The fact that their Brochos overlap was convenient. It appears that the Brocha Rishona still stands for the cake. Therefore, one should not recite a new Brocha to eat more cake, unless he is confident that he was Mesiach Daas, then changed his mind to eat more. However, in regard to eating more rice products, it seems clear from our discussion of the sources that he must recite a fresh Brocha.