

THE SHABBOS WEEKLY

HALACHA SERIES ON HILCHOS SHABBOS



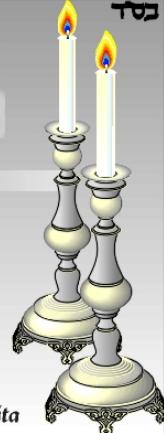
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These halachos were shown by Rabbi Ostroff to HaGaon HaRav Moshe Sternbuch, shlita

based on the shiurim given by

RABBI DOVID
OSTROFF shlita

developed from the Chabura of the
Shulchan Aruch Project



Parshas Pinchas 5768

July 18, '08

Volume VII Issue 36

included in *al ha'eitz*³ that is made on the seven species.³

What if al ha'eitz was recited in error?

For example, one ate an apple and instead of reciting boreh nefashos one recited al ha'eitz. Must one recite a boreh nefashos or is the al ha'eitz valid b'diavad?

The *al ha'eitz* is valid.⁴

If one consumed a k'zayis of mezonos and less than a k'zayis grapes, what is the halacha?

The point of the question is that since one is reciting an *al hamichya*, should one insert *al hapeiros* for the fruit consumed, albeit less than a *k'zayis*.

Rav Moshe Feinstein *ztz"l* ruled⁵ that even less than a shiur is called fruit and therefore it is correct to add *al hapeiros* to the *al hamichya*, however, the other *poskim*⁶ ruled against that and said that if one did not consume a shiur of fruit one may not add *al hapeiros* to the *al hamichya* (or *al hagefen*, for that matter, when wine was imbibed). The *sefer V'zos Hab'rocho* writes⁷ that he heard reliable evidence that Rav Moshe Feinstein retracted his *p'sak*, and therefore *halacha* is

³ *Siman* 208:13.

⁴ *M"B siman* 207:1.

⁵ *א"ג מ"ב ס"י קט*.

⁶ Rav Shlomo Zalman Auerbach in *SS"K* vol. II page 178, HaRav Eliashiv shlita.

⁷ *פרק ה'.*

However, food and drink do not complement each other to make a shiur *k'zayis*.

What about a pomegranate and an apple?

In this case the two items do not share the same *b'racha acharona*, and since the apple is not elevated to one of the seven species, the *b'racha acharona* will be *boreh nefashos*.²

One who eats a *k'zayis* of one of the seven species and a *k'zayis* of a regular fruit, will need to recite a single *b'racha* – *al ha'eitz*. Since regular fruit grow on trees, they are

¹ *M"B siman* 210:1.

² *M"B ibid.*

that if one did not consume the required shiur, one does not add it to the *b'racha*.

What if one has doubts whether a shiur of fruit (seven species) was eaten, may al hapeiros be added to al hamichya?

In this case one may add *al hapeiros* to the *al hamichya*.⁸

B'racha Acharona – Digest Period

The rule is that one may recite a *b'racha acharona* as long as the food or drink has not digested.⁹

How does one know whether food consumed has digested?

There are three categories: being satiated; eating a small amount; drink. It is imperative to know that one should not get up from a meal before reciting *b'racha acharona*, partly lest one forgets to recite it.

Eating a large amount or till one is satiated

If one ate to the point that one is satiated, one may recite a *b'racha acharona l'chatchila* until 72 minutes have passed, and if one did not recite up till then, one may recite it as long as one still feels satiated.¹⁰

If one loses that feeling of satiation, one loses the possibility to recite a *b'racha acharona*.

If one is in doubt whether one still feels satiated or not, if one ate bread the *birkas hamazon* is *d'oraisso* and one must recite *birkas hamazon*, if one ate other foods, the *b'racha acharona* is *mid'rabanan* and one may not recite a *b'racha acharona*.

⁸ *M" B siman* 208:82.

⁹ *Siman* 184:5.

¹⁰ *Ibid.* In the *sefer 77AH HBRCHA* (page 49) he discusses whether 72 minutes is *l'chatchila* or whether until one feels satiated is *l'chatchila*. See inside.

The *Mishna Berura*¹¹ rules that it is correct in both cases to wash, eat a *k'zayis* and *bentch*.

Eating a small amount

Several *poskim*¹² rule that till half an hour one may definitely recite a *b'racha acharona* and if one consumed bread or mezonos even up till an hour.¹³ *B'diavad* one may recite a *b'racha acharona* till 72 minutes.¹⁴ Consequently, one should recite a *b'racha acharona* immediately after eating a small amount to avoid the problem.

Drinks

One may recite a *b'racha acharona* after drinking as long as one is not thirsty again.¹⁵ Sometimes it is hard to estimate, and one should recite a *b'racha acharona* immediately after drinking.

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If you would like to send a question to Rav Ostroff, you can write to him at shabbosweekly@shemayisrael.com.

Note: The purpose of this series is intended solely for the clarification of the topics discussed and not to render halachic decisions. It is intended to heighten everyone's awareness of important practical questions which do arise on this topic. One must consult with a proper halachic authority in order to receive *p'sak*.