Laws of Brachos – Review Sheet #12:

Including Other Foods in A Brocha When Eating a Snack:

1. **A bracha includes whatever foods you intended to eat at the time you said the bracha.**
2. Therefore, if you say Ha'aitz on an apple, the bracha is effective on whatever additional Ha'aitz foods you **intend** to eat. If you intend on eating only one apple, then the bracha covers only that apple. Whereas if you intend to eat other foods whose bracha is Ha'aitz, they are covered by the original bracha as well.
3. If you had no specific intent when making the original bracha, and you now decide to eat another Ha'aitz food, is a new bracha required? In certain situations we assume that -- even though you had no explicit intention -- your mind is also on other foods; therefore they are included in the original bracha and do not require a bracha of their own.
4. a) If the second food you want to eat is the **exact same food** as what you said a bracha on, no new bracha is required. So if you said Ha'aitz on an apple, and want another apple, no new bracha is necessary.
5. b) If there is **food in front of you** when you recite a bracha is covered by that bracha, even if you were not consciously thinking of it when you said the bracha, no new bracha is necessary. Therefore, anything that is already prepared and out on the table can be assumed to have been in your mind when you said a bracha.
6. On the other hand, if the food was in another room, or in the fridge or pantry, it is **not** covered by your original bracha.
7. c) If some of the **original food remains** when the second food is brought out, **and** they are of the same "type," no new bracha is necessary. If you say a bracha on a bowl of pretzels, for example, and before the pretzels are finished you bring out (or decide that you're going to eat) another food that requires the same bracha -- e.g. crackers -- no bracha is required on the crackers.
8. A food that serves a different purpose (e.g. a solid food vs. a beverage, a main course vs. dessert) is **not** covered even if it is brought out before the original food is finished. If you say a bracha on tuna fish, and then you bring out a glass of juice, you must say Shehakol before drinking. And if you then decide to bring out some ice cream for dessert, you must say Shehakol again.

Including Other Foods in A Brocha When Eating a Meal:

1. Any foods or drinks that are **normally brought out during the course of a meal** are covered by brachos said at the beginning of the meal.
2. This is not only true of a proper meal, but even a snack that is eaten in a set manner, e.g. a group sitting around a table eating fruits. Any other fruits brought out are covered by the original bracha. If that is your usual practice, then it is considered as "intent" -- even if the second food was not in front of you at the time of the bracha, and even if none of the original food remains.
3. Similarly, in societies where people always drink something with the meal, we assume that drinks are coming, and the bracha on the food covers the drinks.
4. Notwithstanding all that was said above; a bracha on a less important food does not cover a more important food, unless you explicitly have it in mind. For example, if you say a bracha on a cookie made of oats, it will **not** cover a cookie made of wheat. (Although both are of the seven species, wheat is more "important" than oats, since it comes first in the verse Deut. 8:8.)
5. A guest's brachot cover any food that he is served. This is true even if the guest has no specific intention about what his bracha is meant to cover.

6. Obviously these laws can be quite complex; therefore, ***it is recommended that whenever saying a bracha, you have explicit intent to cover any food or drink requiring that bracha***.

7. If you specifically intend **not** to eat a particular food, the bracha does not apply to that food, if you change your mind later on.

8. Similarly, if, after saying a bracha, you suddenly acquire a new food in an unanticipated fashion, a new bracha is required.