

Review Sheet #23:

Bracha Achrona on Mixtures:

1. We learned about the concept of *ikar v'tafel* (primary and secondary ingredients). For example, if you have a hot dog with ketchup, your *bracha rishona* is determined by whichever ingredient you desire, and/or by the majority ingredient¹ -- in this case, the hot dog is obviously the *ikar*. The same rule applies to a *bracha achrona*: You say only a bracha on the *ikar*, and not on the *tafel*.
2. For example: If you ate crackers with peanut butter, mezonot is always considered the *ikar* in a mixture. So the rule is quite simple: Just as your bracha on the crackers "covered" the peanut butter, so too your *bracha achrona* of *Al Ha'michya* means that you do not need a separate *bracha achrona* on the peanut butter.
3. However, this only applies because the peanut butter and crackers were eaten as an *ikar v'tafel*, with one *bracha rishona* covering both foods. But otherwise, if you eat mezonot foods to obligate the saying of *Al Ha'michya*, this does **not** obviate the need a *bracha achrona* on any non-mezonot food. For example: If you ate pretzels and then a bar of chocolate, you need to say *Al Ha'michya*, followed by *Borei Nefashot*.
4. If you ate vegetables and meat, the *bracha achrona* (assuming you ate a *kezayit* quickly enough) is a foregone conclusion -- both of these foods get a *Borei Nefashot*. Therefore you don't need a *kezayit* of any individual ingredient to say *Borei Nefashot* -- they can "join together" to form the required *kezayit*.
5. In a case where the after-brachot are different -- e.g. you ate a half-*kezayit* of crackers and a half-*kezayit* of apple, The proper *bracha achrona* is *Borei Nefashot*. The reason is because the apple cannot "go up" in status to combine and obligate *Al Ha'Michya*, but the cracker can "go down" to obligate a *Borei Nefashot*.
6. If you drank a half-*revi'it* of orange juice and a half-*revi'it* of soda, they combine to obligate a *Borei Nefashot*.
7. If you ate a half-*kezayit* of food and drank a half-*revi'it* of drink, these **do not** combine together to obligate a *Borei Nefashot*. However, with a thick vegetable soup, the liquid broth and the vegetable chunks are eaten together as one food, and thus combine to obligate a *Borei Nefashot*.
8. If you ate a piece of chocolate cake that was precisely one *kezayit* in size, which contains approximately one half-*kezayit* of wheat flour, and one half-*kezayit* of other ingredients -- sugar, margarine, eggs, etc. In terms of which *bracha achrona* to say, the custom differs: 1) The mezonot combines with the other ingredients to form a *kezayit*, and therefore you say *Al Ha'michya*. 2) *Al Ha'michya* is not recited unless a **full kezayit of mezonot** is consumed. If not, the proper *bracha achrona* is *Borei Nefashos*. In any event, the best option is to avoid this issue altogether, by eating a piece of cake that contains a full *kezayit* of flour.
9. In a situation where you have a few different after-brachot to say. For example, you ate fish and salad for your main course, and fresh dates for dessert. Here you'll have to say *Borei Nefashot* to cover the fish and salad, and *Al Ha'aitz* for the dates. In this case you should say the *Al Ha'aitz* first, because of the following rule:**The Three-Faceted Blessing, due to its importance, takes priority over Borei Nefashot.**
10. However, if there would be only salad and dates, then *Borei Nefashot* would come first. The reason is because in the Three-Faceted Blessing, we say "*v'al tenuvat ha'sadeh*" (which means, "...and on the produce of the field"). Thus, if it would be said first, according to some opinions, it would make the *Borei Nefashot* redundant. Therefore, in such a case the *Borei Nefashot* should be said first. However, when consuming shehakol

foods that do not grow from the ground (e.g. meat, cheese, water, etc.), the Three-Faceted Blessing should be said first, because of its importance.