

Laws of Brachos – Review Sheet #10:

Other Foods at a Bread Meal:

1. When other foods are eaten in the same meal as bread, there is generally only **one** bracha recited: Hamotzee. The bracha on bread "covers" the other foods eaten in that meal.
2. For bread to cover the other foods, the bread must be consumed in what is a Halachik "act of eating." **This is defined as consuming at least a kezayis of bread, within four minutes or less.** (a kezayis is about the size of half a middle piece of rye bread -- 30 cc or one liquid ounce.) It is preferable to eat this amount of bread at the beginning of the meal.
3. In the event that you eat less than a kezayis of bread, your Hamotzee over the bread does **not** cover any other foods that you wish to now eat. The best way to handle this is to first say the relevant brachot on the **other foods**, and then say Hamotzee on your "less-than-kezayis" amount of bread.
4. However, desserts and sweets -- which are eaten simply for their good taste, not for nourishment and satiation -- are **not** covered by Hamotzee. These foods require a **separate bracha even** when eaten in the course of a meal. For example: if you eat a candy between the entree and the main course, you should say Shehakol.
5. Generally speaking, whenever you eat cake during a meal for satiation or as a dessert or for a good taste, no bracha is required. **It is recommended, however, that when saying Hamotzee on the bread in the beginning of the meal to have in mind to cover the cake as well.**
6. The only time you make Mezonos during a meal is when the following 3 conditions are met:
 - If a baked grain food fulfills all three characteristics of *Pas Haba B'Kisnin* -- i.e. it is sweet dough, filled, and thin/crispy. For example: wafers, cherry pie whose crust is very thin and flaky, blintzes made of a very thin dough wrapping
 - It is eaten for dessert
 - You are not hungry; i.e. you are not eating the food to satiate as well.

Eating Fruit During a Meal:

1. If you are eating fruit as the **only** main course (e.g. fruit platter), the accepted practice is **not** to say a separate bracha on the fruit. However, when starting to eat the fruit, it is recommended to eat some fruit and bread **together** in the same bite.
2. When fruit is prepared as a dish, and eaten as a course within the meal, no separate bracha is made on the fruit. For example: fruit soup and Waldorf salad.
3. If fruit is eaten at the beginning of the meal as an appetizer (e.g. halved grapefruit or fruit cocktail), technically no bracha is necessary. However, it is advisable to say a bracha on a small piece of the fruit **before** saying Hamotzee.
4. When fruit is eaten as a dessert for its good and refreshing taste, a separate bracha must be made on the fruit -- **regardless** of whether it is eaten in the beginning, middle, or end of the meal. In this case, you should specifically eat the first bite **without** bread, and say a bracha on the fruit.
5. If you want to eat a food that requires a separate bracha when eaten **during** a bread meal (e.g. a fruit) you are permitted to say a Ha'aitz on a fruit **before** the meal. If you have the "during-meal fruit" in mind when saying the bracha now, you won't need to say a bracha on that fruit during the meal.

Drinks During a Meal:

1. Beverages served during a meal to quench your thirst or to stimulate your appetite are covered by the Hamotzee on the bread.
2. Drinking a beverage solely in order to aid digestion is **not** regarded as eating for satiation, is considered unrelated to the meal, and a bracha is required.
3. Wine that is drunk even as part of the meal, is not covered by Hamotzee said on the bread.
4. If you say Ha'gafen on a glass of wine **before** the meal begins (i.e. before saying Hamotzee), any wine you drink **during** the meal is also covered by that initial bracha. This is only true, however, if at the time when you said Ha'gafen you intended to drink wine during the meal.

5. If you are drinking at least two ounces of wine during or before a bread meal, then Shehakol is not required on any subsequent drinks during the meal -- even if the drink would have required a bracha -- since they were covered by the bracha Ha'gafen.
6. If you drink a customary "L'Chaim" on a beverage between the fish and meat course, you would have to make a Shehakol on that drink only if you did not make a Hagofen on wine before or during the meal.