

Laws of Brachos – Review Sheet #13:

Primary & Secondary Foods – Part 1:

1. Whenever two foods are eaten in combination, one of the foods is defined as the **ikar** -- the primary food, and the other as the **tafel** -- the secondary food.
2. The rule is: **The bracha on the ikar food covers the tafel food as well, on which no separate bracha is said.**
3. For example: The bracha on fruit-filled yogurt is Shehakol. Although this yogurt contains strawberries (whose bracha is Ha'adama), since the strawberries are *tafel* -- secondary -- to the yogurt, it is covered by the Shehakol on the yogurt. This is because even when enjoying that strawberry flavor, you look at it as an act of "eating yogurt," not as an act of "eating strawberries."
4. The ikar food is defined as the ingredient which is the "logical" reason for eating this food-mixture. This is subjective, as determined by you the eater. Sometimes the *ikar* is the ingredient that you **most desire**, sometimes it is the **majority ingredient**, and sometimes it is based on the **function** that particular ingredient serves in this mixture.
5. The *tafel* (secondary food) enhances the *ikar* because it only adds taste, texture, volume, etc. to the main ingredient, and it is **not the primary reason** for eating the food. However, if this ingredient is **desired for itself**, apart from the main ingredient, then it is **also** considered an *ikar*, and requires its own bracha.
6. One category of *ikar v'tafel* is when you are interested in eating two different foods, but one food is being used primarily to **enhance the taste** of the other. The determining factor is: **What food do you specifically desire?** For example, the bracha on a cracker with peanut butter spread on top is Mezonos. Even though you are enjoying the taste of two separate foods that normally require separate brachot; however, since the peanut butter serves to enhance the other, the bracha on the crackers (the *ikar*) covers the enhancer (the *tafel*).
7. The above rule applies even if the *tafel* ingredient constitutes the majority.
8. Note: that the bracha on the ikar **only** covers the tafel when actually **eaten in combination**. In other words, if you would eat a separate spoonful of peanut butter, it does not have the status of *tafel*, and a new bracha would be required.
9. If you have some *tafel* left over after finishing the *ikar*, no bracha is made on the remaining *tafel*. For example, when making a bracha of Mezonos when eating Cheerios and Milk, no bracha is made on the remaining milk that is drunk after the Cheerios are finished.
10. If you are having a (non-bread) sandwich of two foods together, the rules are: If one food is an "enhancer" for the other, then it is *tafel*. If you are interested in each food separately, then two brachot are required. For example: if you're eating tuna on a rice cake. The proper bracha depends on how you view each of the foods:
 - If your primary intention is to eat a rice cake, and you are simply using the tuna as a "spread" to enhance its taste, then the bracha on the rice cake covers the tuna.

- If you really want the tuna and are simply using the rice cake as an enhancer (or as a way of "holding" the tuna), then the bracha on the tuna covers the rice cake.
- If you look at both the rice cake and the tuna as fully significant, then two separate brachot are required.

11. When separate foods requiring different brachot are mixed together in a way that the ingredients are combined into **one mass**, or when they are cut into small pieces and eaten together, even though you desire each of the ingredients and neither is there to merely enhance the other, nevertheless only **one bracha** is recited, since the mixture is defined as "**one food.**"
12. In this type of *ikar v'tafel*, the correct bracha is usually determined by the majority ingredient.
13. For example: a broccoli quiche made of eggs and broccoli baked together. Since the egg-broccoli mixture is now one dish, only one bracha should be said. And the "majority rules": If the majority is broccoli, then the bracha is Ha'adama; if the majority ingredient is egg, the bracha is Shehakol.
14. This rule applies even when the items are not cooked/baked together, but are merely mixed -- for example a fruit cocktail which contains small pieces of bananas, pineapples, pears and apples. Although each piece of fruit remains separate within the mixture, nevertheless only **one bracha** should be said, since they are eaten together. To determine which bracha to say on the fruit cocktail, you need to know whether the majority of ingredients are Ha'aitz (apples and pears) or Ha'adama (bananas and pineapple).
15. For example: If the fruit cocktail has a majority of apples and pears, you said the bracha Ha'aitz. If after a few bites, you dig in for another spoonful and by chance you get **only** pieces of bananas and pineapple, you would not have to say a bracha Ha'adama.
16. A mixture is only considered "one food" if the pieces are small enough to be eaten together in one spoonful (or fork-full). So if you are eating steak together with potatoes, although they are on the same plate and part of the same meal -- and even if they were cooked together -- each food requires its own bracha, since each is its own separate entity.
17. If you are unable to determine which food is the majority, then you should:
 - Add more of one ingredient to make it the majority.
 - Alternatively, say brachot on other foods that require the same brachot, having in mind to cover the other foods.
 - If neither of these is feasible, then separate a piece of each food and say two separate brachot.
18. When eating an *ikar v'tafel* combination, you should be careful that the **first bite** after the bracha includes some of the *ikar* food, and not the *tafel* alone.

19. The first bite does **not** need to include some of the *tafel* food, as long as you are intending to eat the *tafel* food, too.
20. If for some reason you eat only the *tafel* food first, then it cannot be regarded as "*tafel*," and you would need to say the bracha that is appropriate for that food.
21. What is the bracha on chocolate-covered raisins? If you have a clear preference for either the chocolate or the raisins, then you would say that bracha. Unfortunately, it's often hard to decide which you really desire. And since neither the chocolate nor the raisins can be considered *tafel*, you should say two brachot -- Ha'aitz on the raisins and Shehakol on the chocolate. You should first say Ha'aitz on a regular raisin, and then Shehakol on the chocolate. If this option does not exist, you should simply say Shehakol on the chocolate, followed by Ha'aitz on the raisin.]