

ליקוטי ופסקי הלכות

# "חוקי חיים"



ותלמוד  
"חוקי חיים"  
לעשות רצונך  
בלבב שלם

שע"י "חדר הזרעה" שכונת מנחת יצחק פעיה"ק ירושלים תובב"א - בראשות הרב חיים אהרן בלייער שליט"א

Halochoh compiled by HaRav Chaim Bleier – Translated from the Hebrew edition by R' Zerachya Shicker

# Brocha Achrona

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# ליקוטי ופסקי הלכות "חוקי היום"

ותלמדם  
"חוקי היום"  
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בלבב שלם



שע"י "חדד הוראה" שבגנת מנחת יצחק פיעה"ק ירושלם טובב"א - בראשות הרב חיים אהרן בלייער שליט"א

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Krias Hatorah

Principles about Brachah Acharonah

Vayeitzei 5781

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## Minimum Amount for a Brachah Acharonah

### Lechatchilah

1. Lechatchilah one must say a brachah acharonah shortly after he finishes eating or drinking; he should not wait until the end of the time that the brachah can be made (מ"ב סי' קפ"ד סקט"ו, חזו"א או"ח סי' (כ"ח סק"ד). It is also advisable to always say the brachah right away so that one does not get into questions regarding a delay, as will be explained, or forget whether he said a brachah acharonah (below, 21). Another reason is so that one does not forget to say the brachah altogether, as commonly happens when one does not say the brachah right away (רמ"א סי' קע"ח סי"ב ומ"ב סקל"ו).

### Saying the Brachah within the Time It Takes to Digest the Food

2. If one did not say the brachah acharonah - whether Birkas Hamazon, Al Hamichya, or Borei Nefashos – right after eating, he can still say it within the amount of time it takes to digest the food ["shuir ikul"]. Once the food is digested, he may no longer say the brachah acharonah (שו"ע סי' קפ"ד ס"ה). The poskim discuss, and make distinctions between, the various applications of the shuir ikul in different situations, as will be explained.
3. **Shuir ikul.** The "shuir ikul" is the amount of time that one is still satisfied from what he ate and is not yet hungry again (שו"ע שם).
4. **72 minutes after eating.** Many poskim estimate the standard shuir ikul after eating as the time it takes to walk four mil, which is 72 minutes (ט"ו, א"ד, מ"ב שם סק"כ). Therefore, in several cases – though not all – the poskim use this number as the shuir ikul, allowing one to say a brachah acharonah within 72 minutes of eating, as will be explained.

### Bread Meal

5. **Regular meal.** If one ate a regular meal with bread in the beginning and other dishes in the middle and he is satisfied from it, he has 72 minutes from when he finished eating to bentsh. Before that, the food he ate definitely has not been digested (ערוה"ש סי' קפ"ד ס"ז וז').
6. Bedieved he can say the brachah even after 72 minutes have passed if he is still not hungry due to the food he ate, i.e., until he begins to get hungry again, which takes longer than 72 minutes (ביאה"ל שם ד"ה) (אם אינו יודע for more food, he can no longer say Birkas Hamazon).
7. **Unsure.** If 72 minutes passed from when one ate bread and he is not sure whether or not he is hungry, he can say Birkas Hamazon if he originally ate till he was satisfied and has a chiyuv deoraisa to say Birkas Hamazon (דרך החיים סי' ר"א אות ד', ערוה"ש ס"ה). However, it is proper lechatchilah to eat a kezayis of bread before Birkas Hamazon whenever one is unsure if the food was digested (וזאת הברכה פ"ה עמ"ל 49).
8. **Ate bread and then other foods.** If one ate a meal of bread, e.g., a sandwich; forgot to say Birkas Hamazon; sometime later ate mezonos or something else; and by the time he remembered that he didn't bentsh, he is no longer full from the sandwich – though he is not hungry due to the mezonos that he ate – the original meal is gone and he cannot say Birkas Hamazon (מ"ב סי' קפ"ד סק"ח).
9. **A small amount of food.** If one ate a little bit of bread, e.g., he was short on time, had no more bread, is watching his weight etc., and he is still hungry afterward, some poskim say that he does not have 72 minutes to bentsh and must do so sooner (מג"א דרך החיים, חיי אדם). Others say that even in such a scenario he has 72 minutes (ט"ו). In light of this machlokes, lechatchilah he should bentsh right away (כפ"ה סי' קפ"ד סק"ט) (שו"ע הרב סי' קפ"ד סק"ג). If he waited longer than this, he should make sure to eat another

kezayis of bread [without a new Hamotzi since his attention was not diverted] and then bentsh. If he does not have any more bread, bedieved he may rely on the poskim who allow bentsching within 72 minutes of eating, but beyond that he may not bentsh (מ"ב סק"כ).

10. **Long meals.** There are some meals where people stay for hours, e.g., at weddings, and sometimes the shuir ikul elapses from the time that bread was eaten. Even in such a case, if one was eating appetizers, savories, drinks, etc. throughout the entire time, it is all considered one long meal and Birkas Hamazon is said at the end for everything; since he did not divert his attention from continuing his meal, it is like the original food is not yet digested (מ"ב שם סק"ח).
11. **Tish.** People who eat their seudah at home and say Birkas Hamazon at a rebbe's tish should make sure to have in mind when they say Hamotzi that they will continue elsewhere due to the halachah regarding relocating (see Issue 72 at length). Lechatchilah they should eat bread at the tish for the same reason (שו"ע סי' קפ"ד ס"ב) [some say specifically a kezayis (מ"ב) (קיצושו"ע סי' מ"ב) (סק"א); others say even less than a kezayis (מ"ב קפ"ד סק"ט)]. If there are lots of zemiros and words of Torah, they should make sure that the shuir ikul does not elapse without eating. They should eat a bit and then say Birkas Hamazon there (מ"ב שם).
12. When mori verabi, the Gaavad of Yerushalayim, would speak in Torah at length at seudah shlishis, he would instruct everyone present to eat some challah to avoid shailos regarding the shuir ikul and Birkas Hamazon, especially because sometimes only a small amount of challah is eaten at seudah shlishis and the time limit for bentsching is shorter (above, 9).

### Other Types of Food

13. **A lot of food.** The shuir ikul for Al Hamichyah/Al Ha'eitz on mezonos foods or the shivas haminim and for Borei Nefashos on other foods is the same as the shuir ikul for bread. Thus, if one ate a lot and did not say a brachah acharonah right away, he should at least say it before 72 minutes elapse from when he ate. Bedieved he can say the brachah even after 72 minutes as long as he is not hungry or feeling a desire to eat mezonos foods or fruit (שו"ע סי' קפ"ד ס"ה).
14. **Unsure.** If one waited more than 72 minutes and is unsure if he is hungry or not, he cannot say the brachah since most poskim hold that all brachos acharonos other than Birkas Hamazon are only derabanan and the rule is "safeik derabanan lehakeil." Nevertheless, it is proper, especially for Birkas Mei'ein Shalosh, either to eat another kezayis and say a brachah acharonah having in mind to cover the earlier food (מ"ב סי' ר"ט סק"י) or to listen to someone else say the brachah (וזאת הברכה פ"ה עמ"ל 50).
15. **Snack.** If a person eats a snack between meals, e.g., a slice of cake, an apple, etc., since the poskim argue how long he has to say a brachah acharonah (above, 9), he should say it right away or at least within a half hour because after that, it is not clear whether he can say the brachah. Therefore, in such a case he should eat a kezayis of a food that gets the same brachah acharonah and have in mind that it should cover the first food. If one has no more food, bedieved he can say the brachah until 72 minutes elapse (מ"ב סק"כ).

### The Shuir Ikul for Drinks

16. For drinks too, the amount of time one has to say a brachah acharonah is the digestion time, i.e., for the amount of time that his thirst is still quenched (שו"ע סי' קפ"ד ס"ה), but this is much less than the shuir ikul for food (above, 4). Therefore, after drinking enough to require a brachah acharonah, one should say a brachah acharonah right away. Otherwise, the shuir ikul may pass very quickly, precluding him from saying a brachah acharonah.

## Brachah Acharonah on Foods before a Meal

### Wants to Eat Something before a Bread Meal

17. If one drank and then waited until he became thirsty again, he cannot say a brachah acharonah. Even if it was a short time, if he is already thirsty, he cannot say the brachah. This is highly applicable in the summer and in hot climates or after strenuous physical activity, all situations when a person feels thirsty soon after drinking, sometimes after just a few minutes.
18. **Half hour.** Some Acharonim place the shiur ikul for drinks at a half hour. Therefore, if one cannot gauge whether or not he is thirsty, he can say a brachah acharonah within a half hour of drinking. After a half hour, he should try to eat something else and say Borei Nefashos having in mind to cover the drink (51 עמ' ע"ה וזאת הברכה פ"ה עמ' 51).

### Vomited All the Food

19. **Vomited a bit.** If someone ate but then vomited before saying a brachah acharonah and it is likely that some of the food stayed down, he must say a brachah acharonah if it is within the shiur ikul.
20. **Vomited everything.** However, if it is likely that he vomited everything he ate, some poskim say that it is like the food was already digested and he can no longer say a brachah acharonah (ברכי יוסף סי' ר"ח סק"א, שערי). (תשובה שם סק"א). Others say that since the nutrients of the food are still in his system – as evidenced by the fact that usually a person is not hungry after vomiting – it is not like the food was digested and he must say the brachah (שו"ת קול אליהו ה"א סי' ט, חזו"א, מעשה איש ח"ג עמ' קכ"א). If he is unsure, he should not say the brachah but it would be commendable to eat more [if he is not concerned that he will also vomit that...]. and then say a brachah acharonah, having in mind to cover the earlier food.

### Unsure If One Said a Brachah Acharonah

#### Birkas Hamazon

21. If one ate till he was satisfied and is unsure if he bentched, he should bentch even if that amount included things that accompany bread since Birkas Hamazon is deoraisa in such a case (שו"ע סי' קפ"ד סי' ט"ד, סי' שו"ע). He should also say the 4<sup>th</sup> brachah [הטוב והמטיב] even though it is derabanan so as not to disgrace the brachah (מ"ב סי' קפ"ד סק"ג). If he did not eat enough to satisfy himself and is unsure if he bentched, he should not bentch because most poskim hold that Birkas Hamazon is only derabanan in such a case and the rule is "safeik derabanan lehakeil" (מ"ב סי' קט"ו).
22. **Women.** The poskim argue whether or not women have a chiyuv deoraisa of Birkas Hamazon even after eating till they are satisfied (שו"ע סי' קפ"ו סי' ט"א). Consequently, if a woman is unsure if she bentched after eating to her satisfaction, some poskim say she may not bentch (רע"א). (שו"ת שערי אפרים, חיי אדם, מנן גיבורים) (ברכי יוסף, פמ"ג).
23. If a woman wants to rely on the meikel opinion and bentch, one should not object (מ"ב שם סק"ג) as many Rishonim hold that women have a chiyuv deoraisa (לא אלא) (ביאה"ל ד"ה אלא). Some hold that women should be instructed to bentch so that they do not end up taking Birkas Hamazon lightly (הגרשז"א, ותן ברכה תשובות עמ' י"ג).
24. **Suggestion for cases of uncertainty.** If a person is ever uncertain, he can avoid all shailos by washing his hands without a brachah (מ"ב קע"ט סק"ט); saying Hamotzi since he diverted his attention; eating another kezayis of bread; and either saying Birkas Hamazon having in mind to cover the earlier food too or listening to someone else say Birkas Hamazon and having in mind to be yotzei (מ"ב סי' קפ"ד סק"ו, כף החיים סי' קפ"ד סק"ה).

#### Birkas Mei'ein Shalosh

25. The Mechaber holds that Birkas Mei'ein Shalosh is only derabanan, so if one is unsure whether he said Birkas Mei'ein Shalosh, he should not say it due to the rule of "safeik brachos lehakeil" (שו"ע סי' ר"ט סק"ג).
26. However, several Acharonim take into account the Rishonim who hold that Birkas Mei'ein Shalosh is also deoraisa. Thus, if one ate shivas haminin fruit or mezonos to his satisfaction, it is advisable to avoid shailos by saying another brachah rishonah and eating a kezayis of what he ate and then saying a brachah acharonah having in mind to cover the first food (מ"ב שם סק"ט). If he has none of that food left, he should eat something else whose brachah acharonah is Mei'ein Shalosh and include the first food in the brachah acharonah (פמ"ג, שם). However, what comes out is that if these options are not available, one should not say the brachah acharonah if he is in doubt (מ"ב).

#### Borei Nefashos

27. Since Borei Nefashos was a derabanan enactment, if one is unsure if he said Borei Nefashos, he should not say it due to the rule of "safeik brachos lehakeil" (ע"פ מ"ב סי' ר"ט סק"י).

28. If a person is about to eat a bread meal and he first eats something connected in some way to the meal, he does not need to say a brachah acharonah, as will be explained.

29. **Fruit before a meal.** If, before a meal, one eats a food that requires a brachah when eaten in a meal, e.g., fruit, and he also plans to eat it during the meal, he should have in mind when he says the brachah on the fruit before the meal to cover the fruit that he will eat during the meal. Then he does not need to say a brachah acharonah before his meal since that eating is connected to the meal in that it covers the fruit that will be eaten during the meal (מ"ב קע"ו סק"ב אות א').

30. However, if he is not planning on eating fruit during the meal, the fruit eaten before the meal is unconnected to the meal and requires a brachah acharonah before the meal. If he washed before saying a brachah acharonah, he should still say the brachah acharonah even in the middle of the meal (שם).

31. **Vegetables before a meal.** If, before a meal, one eats foods that are covered by Hamotzi when eaten during a meal, e.g., vegetables, potatoes, rice, etc., the brachah he said on them before the meal does not do anything for them even if he was planning on eating more during the meal. Hence, they are not connected to the meal at all and they require a brachah acharonah before the meal (מ"ב שם אות ב').

32. **Appetizers.** When one eats foods that stimulate the appetite shortly before a meal – within 20 minutes or so – and that is his intent, e.g., different types of sweet or salty foods, herring, an amount of liquor that would theoretically require a bracha acharonah, etc., he does not say a brachah acharonah before the meal. Birkas Hamazon after the meal will cover the appetizers since they are considered a part of the meal (מ"ב שם אות ג'). Nevertheless, one should eat less than a kezayis since there are poskim who hold that appetizers are not considered a part of the meal and do require a brachah acharonah (שערי סק"ט).

33. **Drinks.** If one drinks water or other drinks before a meal and says Shehakol planning to continue drinking during the meal, some poskim say that it is all considered one "drinking" and he should not say a brachah acharonah (מג"א סי' קע"ד סק"י). However, others hold that he should say a brachah acharonah on the drink. Thus, it is best to limit drinking before a seudah to less than a revi'is (ביאה"ל שם סד"ה ואפילו).

34. If he will not drink during the meal, most poskim agree that he should say a brachah acharonah before the meal (מ"ב שם סק"ה). Still, since it is not clear, lechatchilah one should drink less than a revi'is. If one drank a revi'is, he should say a brachah acharonah, relocate, make somewhat of an interruption, and then wash his hands for the meal. If he washed without saying a brachah acharonah due to his uncertainty, he should not say Borei Nefashos on the drink (82 עמ' ע"ה).

35. **Cooked mezonos.** If one ate cooked mezonos, e.g., pasta, lokshen kugel, or porridge, which are covered by Hamotzi, and then wants to wash, he must first say a brachah acharonah even if he wants to continue eating them during the meal (שער הציון סי' קע"ו סק"ה). Bedieved if he did not say a brachah acharonah and he is not eating them during the seudah, he can say Al Hamichyah as long as he is still having his meal (שו"ע הרב סי' קע"ו ס"ב). Once he has bentched, bedieved he is exempt from saying Al Hamichyah (מ"ב שם סק"ב).

36. **Pas haba'ah bekisnin.** Most types of pas haba'ah bekisnin have an uncertain status regarding whether they are considered bread, and if they are, they are covered with Birkas Hamazon at the end of a meal. Thus, if one ate cake and then decided to wash for a meal, he should not say Al Hamichyah before his meal. Instead he should have them in mind during Birkas Hamazon (מ"ב שם).

### Ate and Then Decided to Start a Meal

37. If one began eating and then decided to eat bread, he must say a brachah acharonah on any foods that do not get a brachah during a meal, e.g., vegetables, potatoes, carrots (above, 31), or cooked mezonos such as noodles or farfel (35), even if he will continue eating them during the meal. If one ate a food before a meal that is not covered during a meal, e.g., fruit (29), and he will continue eating it during the meal; or if one drank something before a meal and will continue drinking during the meal (33), he should not say a brachah acharonah before the meal. The same is true regarding pas haba'ah bekisnin (36): no brachah acharonah is said.

### Making a Kiddush on Shabbos before the Seudah

38. Making a kiddush on Shabbos right before the seudah in the same house gets into brachah acharonah shailos for all sorts of foods and drinks. Thus, it is better to say a brachah acharonah and take a small break – about 15 minutes or a bit more – before starting the seudah. [That time can be utilized to finish Shayim Mikra before the seudah... (see Issue 163; 16)]. This is especially important when eating milchigs at kiddush, in which case one must say a brachah acharonah before starting his meal in order to remove himself from the first brachah (Issue 178; 28). Then he should start his seudah after a short break in order to avoid all questions.

נתרם לע"נ ר' מרדכי  
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נפטר ט' כסלו תשנ"א

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