

לוקוטי ופסקי הלכות  
**"חוקי חיים"**

ותלמד  
 "חוקי חיים"  
 לעשות רצונך  
 בלבב שלם



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

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

## Dinim of

# Brocho on Desert

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Bracha on Dessert

Shelach (E"Y) / Behaaloscha (Chu"l) 5783

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## Food that Comes at the End of a Meal

### Many Uncertainties

1. There are many uncertainties surrounding sweet food eaten at the end of a meal as a treat or dessert – does it get a separate bracha, or is it covered by the Hamotzi at the beginning of the meal?
2. As with any area of uncertainty, there are many opinions and minhagim as far as what to do. Thus, anyone with a clear minhag on the matter should continue following his minhag. We are only coming to raise the questions, explain the considerations, and give accepted guidelines according to most poskim.
3. **ספק ברכות להקל**. On the one hand, there is a rule of **ספק ברכות להקל**. Thus, in this area, we should be meikel not to make a bracha on something if it is unclear whether it needs its own bracha or is covered by Hamotzi. This avoids concerns of brachos l'vatalah.
4. **One must know hilchos brachos**. On the other hand, Chazal tell us (גמ' ברכות ל"ה ע"א) *It is forbidden to derive enjoyment from this world without a bracha, and whoever [does so] has committed me'ilah [forbidden benefit from hekdesch]. What is his remedy? He should go to a chacham who will teach him brachos so that he does not come to me'ilah*. If one is uncertain because he did not learn the halachos, he should not eat before going to a chacham to teach him brachos (מ"ב סי' ר"ב סק"ד). Hence, if people want to continue eating dessert, it is worthwhile to clarify the halachos...

### Hamotzi Covers Everything

5. Hamotzi on bread at the beginning of a meal covers all the food that will be eaten during the meal as a part of the meal. Any food that constitutes an important part of a meal, e.g., meat, fish, eggs, vegetables, cheese, porridge, salad, etc., is covered by the Hamotzi and does not require a specific bracha (ש"ע או"ח סי' קע"ז ס"א).

### Sweet Dessert Foods

6. **Bracha rishona**. Some sweet foods are eaten during a meal just for their sweetness or as a dessert for a sweet finish, not to satiate, e.g., fruits and the like. Since they are not a main part of the meal, Hamotzi does not cover them, so one should make the appropriate bracha rishona (ש"ע סי' קע"ז ס"א).
7. **Bracha acharona**. However, they do not get their own bracha acharona; they are covered by Birkas Hamazon at the end of the meal (ש"ע). Since Birkas Hamazon is going to be said for everything that was eaten, dessert is included (מ"ב סק"ז). This is because Birkas Hamazon is d'oraisa (ערוה"ש סק"ג), or because these foods help one eat somewhat, so they are also called "mazon" (ש"ע שבט הלוי ח"ג סי' י').

## Types of Desserts

### Fruit

8. **Fresh fruit**. Fresh fruit eaten as a dessert at the end of a meal receives its own bracha. For example, one should say Ha'eitz on figs, grapes, oranges, apples, peaches, nectarines, or apricots (ש"ע סי' קע"ז ס"א). One should say Ha'adamah on fruits grown from the ground, e.g., watermelons, other melons, strawberries [grown specially without bugs], bananas, pineapple, etc.

9. **Compote**. If one eats for dessert a compote made of cooked pieces of fruit, e.g., apples, plums, peaches, etc., with the seeds removed, he must make the appropriate bracha (אורחות רבינו) מ"ב סי' קע"ז סק"ד, אורחות רבינו) (ח"א עמ' פ"א). Thus, if the fruits' form is still somewhat identifiable, one should say Ha'eitz on it at the end of the meal.
10. **Crushed**. Most poskim agree that if the fruits were cooked and then crushed in a blender to the point their original form is unrecognizable, their bracha is Shehakol (רמ"א סי' ר"ב ס"ז).
11. **With whole fruit**. However, some people eat a piece of whole fruit, e.g., a piece of apple or grape, along with their blended compote. In that case, one should say Ha'eitz on the fruit and then the compote no longer gets a Shehakol since strictly speaking, one is yotzei if he said Ha'eitz on a blended compote (כף החיים) (רמ"א שם, כף החיים) (וסקנ"ז, מנחת שלמה ח"א סי' צ"א אות ג' שיש מחמירין בזה).
12. **Compote on Friday/Yom Tov night**. There were some tzaddikim who did not make a bracha on compote on Friday/Yom Tov night. The reason is because Chassidim eat compote as a special food for the Shabbos seudah and a seudas mitzvah. Hence, when they eat it at the end of the seudah, it is not for dessert or a treat, like a dessert during the week; rather, it is in the category of Shabbos foods, just like tzimmes and farfel. Therefore, it is considered a part of the Shabbos seudah (וכך נהג מוהר"א בעלזא, הליכת הצדיקים עמ' ר"ט), (וכך נהג מו"ר הגר"מ בראנדסדארפער בעל קנה בושם).

### Drinking Coffee, Tea

13. **Within a meal**. Any beverage drunk during a meal does not require a bracha, as it is covered by Hamotzi. The exception to this is wine, which gets a bracha even during a meal.
14. **End of a meal**. Some poskim write that since the purpose of drinking a cup of coffee or tea at the end of a meal is to digest the food, it is not like other drinks, which do not get a bracha during a meal. Rather, one must say Shehakol since it is not a part of the meal (חיי אדם הובא במ"ב סי' קע"ד סק"ט).
15. However, most poskim argue. They hold that even when coffee or tea is drunk at the end of a meal, it is considered part of the meal and does not get a bracha (מ"ב שם). To avoid uncertainty, it is proper to first make a Shehakol on some sugar or something else (מ"ב שם). If one does not have anything else to make a bracha on, he can rely on the basic halacha and not make a bracha.
16. **After wine**. If one drank a cheekful [מלא לוגמיו] of wine before a meal, e.g., at Kiddush, or during a meal, he should not say Shehakol on coffee or tea in any circumstances as the bracha on wine covers all subsequent drinks (מ"ב שם).

### Ice Cream, Ices

17. **Ices**. Some say ices made from a frozen liquid have the status of a drink, which is covered by Hamotzi. Thus, they do not get a bracha in the middle or at the end of a meal (ש"ע אור לציון ה"ב פ"ב תשו יב). However, others say they have the same status as ice cream (next par.).
18. **Ice cream**. It is popular nowadays to serve ice cream at the end of a meal as an enjoyable dessert. One should make a Shehakol since it is only coming out as a dessert (הג"ה לסי' י'). (ש"ע שבט הלוי ח"א סי' ר"ה בהג"ה לסי' י'). (קע"ד, הגריש"א, וזאת הברכה פ"ח אות ד' והע"ל 12).

## Mezonos Products at the End of a Meal

### Pas Haba'ah B'Kisnin

19. **Outside of a meal.** The poskim discuss whether various baked goods eaten outside a meal have the status of bread and are Hamotzi or whether they are not bread and are Mezonos. We mentioned (Issue 17, that the poskim argue about the defining characteristics of pas haba'ah b'kisnin to get a Mezonos. Some require the dough to be kneaded with fruit juice; others require the food to have a filling; yet others require it to be dry and crisp. The Shulchan Aruch rules that each one of these criteria alone is enough to make Mezonos (שו"ע סי' קס"ח ד"ה לפי זה, ח"י). Since the rule is ספק ביהא"ל, one should not be machmir to make Hamotzi (שם ס"ח ד"ה טעונים).
20. **Eaten as part of a meal.** Baked goods eaten as a main part of a meal, e.g., bourekas, apple kugel, etc., do not require a separate bracha; they are covered by the Hamotzi at the beginning of the meal. This is true even if they have all three criteria to be called pas haba'ah l'kisnin (see below, 22) (מ"ב סי' סק"ה סקמ"א).

### Eaten at the End of a Seudah

21. The poskim discuss whether food products that are generally Mezonos require a bracha rishona when eaten as a dessert at the end of a meal. If they are treated as "pas," they are covered by Hamotzi, but if they are treated as pas haba'ah b'kisnin, their bracha is Mezonos, and since they are only being eaten as a dessert at the end of the meal, they are not covered by Hamotzi.
22. However, we cited (in Issue 17, circulated last week) three opinions among the Rishonim regarding the definition and criteria of a baked item to be considered pas haba'ah b'kisnin whose bracha is Mezonos and not Hamotzi. They are: "nilosh" – kneaded with fruit juice [or sugar, oil, margarine, etc.] (ibid., par. 5); "memula" – filled with a filling (ibid., 11); and "porich" – dry and crisp (ibid., 16).
23. Since there is uncertainty about the definition of pas haba'ah b'kisnin, the rule of ספק ברכות להקל dictates that Mezonos should not be made at dessert at the end of a meal unless the food is definitely considered pas haba'ah b'kisnin and is Mezonos according to all poskim, i.e., when all three criteria are met. If only one or two are met, not all poskim agree that the bracha is Mezonos in the first place. Since it is not clear, no bracha is made. The item is treated as pas, which is covered by the Hamotzi at the beginning of the meal.

### Three Criteria Are Met

24. **Definitely pas haba'ah b'kisnin.** Many poskim hold one should only say a bracha on a mezonos food eaten as a dessert at the end of a meal if all three criteria are met, in which case the bracha is definitely Mezonos (דגול מרובה, הגר"ז, אבן העזר סי' קס"ח ד"ה לפי זה, ח"י). Thus, almost all cakes do not get a bracha at the end of a meal, as most of them do not meet all three criteria.
25. **Fruit pie.** If the crust of a fruit pie was kneaded with lots of margarine and has a distinctly sweet flavor, it gets a Mezonos at dessert at the end of a meal, as all three criteria are met: it is filled with a sweet filling, it is crisp and stiff, and it is kneaded with margarine.
26. **Ice cream in a rolled wafer, ice cream sandwich.** Ice cream in a rolled wafer and ice cream served between two cookies meet the three criteria of pas haba'ah b'kisnin. They are filled, the wafer

being baked originally to be filled; the dough is kneaded with sweet ingredients; and the wafer/cookie is dry and crisp. Thus, they get a Mezonos at the end of a meal. If they are filled with lots of ice cream and one is interested in both the ice cream and the wafer/cookies, he should make two brachos: Mezonos and Shehakol (see Issue 96, par. 17).

### Two Criteria: Nilosh and Memula

27. Some poskim hold that even if a baked good only meets the two criteria of nilosh [kneaded with a majority of fruit juice] and memula [filled with a sweet filling], it gets a Mezonos at the end of a meal even if it is not porich [dry and crisp] (שו"ת קרן, ברכת הבית שער טי' סכ"ח, שו"ת קרן). The reason is because most poskim hold the criterion of memula is enough for something to be called pas haba'ah b'kisnin (ביאה"ל שם), and some poskim say one criterion is enough to make a Mezonos on a dessert (מג"א). Furthermore, many poskim hold that when something is nilosh, everyone agrees it is pas haba'ah b'kisnin (אג"מ ח"ג סי' ל"ג). Thus, if it is nilosh and memula, the consensus of many poskim is to make a bracha when it is a dessert at the end of a meal.
28. **Layer cake.** A cake with layers of frosting between the layers of cake gets a Mezonos at the end of a meal, as it is kneaded with sweet ingredients and filled with frosting.
29. **Babka/kokosh cake, rugelach.** If rugelach, a babka, or a kokosh cake has a lot of sweet ingredients within the dough and a substantial amount of chocolate or cinnamon-and-sugar filling to impart a primary flavor, it gets a Mezonos at the end of a meal, as it meets the criteria of nilosh and memula (והאת הברכה בירור הלכה סי' י"ב).
30. **Cremeschnitte, Napoleon.** A bracha can be made on the dessert called cremeschnitte [also called a vanilla/custard slice], as puff pastry is kneaded with lots of margarine. Thus, these desserts meet the two criteria of nilosh and memula. Some hold puff pastry also meets the criterion of porich, so it could be all three criteria are met (פסקי תשובות סי' קע"ז אות ז' הע' 41).

### One Criterion

31. **Memula.** Some poskim write that although l'chatchila one should not be meikel to say Mezonos on a dessert at the end of a meal that only meets one of the criteria of pas haba'ah b'kisnin, if one does say Mezonos on a baked good with a filling, it does not hurt, as most Rishonim hold such an item is pas haba'ah b'kisnin (ביאה"ל סי' קס"ח ס"ח ד"ה טעונים).
32. **Nilosh or porich.** However, if only one of the other criteria is met, i.e., it is only kneaded with fruit juice or it is only dry and crisp, one should not be meikel at all to make Mezonos, as it is assumed to be covered by Hamotzi (שם).

### Cooked Mezonos Food

33. **Bissli.** All poskim agree cooked mezonos food that is considered a "tavshil" gets a Mezonos when eaten as a dessert at the end of a meal. Thus, one should make a Mezonos on the snack food Bissli, which is deep fried in oil and hence considered a tavshil, even when eaten at the end of a meal (והאת הברכה בירור הלכה סי' י"ב).
34. **Eclairs, cream puffs.** Eclairs are made from a dough consisting of flour cooked together with other sweet ingredients. Thus, when it is filled with cream or ice cream and eaten as a dessert, it is considered a flour tavshil and requires a bracha (see above, 33). Even if the dough is subsequently baked, it still has the status of pas haba'ah b'kisnin with at least two of the criteria.

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