



## **Bracha on certain snacks**

1. Since the main ingredient in Clif's Original Energy Bars is rolled oats the Bracha is HaAdama.<sup>1</sup> Technically, the Bracha Achrona is Boreh Nefashot (see note for details).<sup>2</sup>
2. The Bracha on Builder's Bars (made by Clif) is Shehakol.<sup>3</sup>
3. Regarding chocolate covered fruit or nuts, if one primarily wants to eat the nut or fruit and the chocolate enhances it, the Bracha is that of the nut/fruit. Conversely, if one primarily one wants to eat chocolate and the nut/fruit enhances the chocolate, the Bracha is Shehakol. If both parts are primary, then many say to make the Bracha on the majority ingredient and some say to make two Brachot (see note for procedure).<sup>4</sup>

1. The Gemara Brachot 37a quotes the Briatta which says that the Bracha for raw grain is HaAdama. S"A 208:4 rules if the grain was raw or cooked whole it is HaAdama.

Halachos of Brochos (pg 505) and Vezot HaBracha (chap 12, pg 103) quoting Rav Elyashiv rule that granola is HaAdama. Halachos of Brochos (pg 505, note 62) explains that granola is made from oats which are steamed and then roasted in the oven. He quotes Rav Shlomo Zalman who said that the steaming is not equivalent to cooking. Since granola is a grain which isn't cooked the Bracha remains HaAdama. The main ingredient in granola is rolled oats (as in Quaker Oat natural granola).

The first four ingredients of the Chocolate Chip Peanut Crunch Clifbar are: Organic Brown Rice Syrup, ClifPro® (Soy Rice Crisps [Soy Protein Isolate, Rice Flour, Barley Malt Extract], Organic Soy Flour, Organic Roasted Soybeans), Organic Rolled Oats, Organic Toasted Oats (Organic Oats, Organic Dried Cane Syrup). Most of them have the same or similar first four ingredients. None of the ingredients include flour other than the Cool Mint Chocolate which has oat flour as part of the sixth ingredient.

Since the ingredients are listed in order, with the ingredients used in the greatest amount first, rolled oats aren't the majority. Nonetheless, since they are the primary ingredient being enhanced by the others, the bracha should be HaAdama (S"A 212:1). The bracha is not Mezonot because of the rice flour since it's not the majority (S"A 208:7). I personally heard from Rabbi Goldberg at the Kof K that the Kof K holds that the Bracha on Clif Bars is HaAdama.

2. Tosfot 37a D"H HaKoses has a doubt that perhaps the Bracha Achrona for raw grain is Al HaAdama. However, Rosh 6:9 and Rambam 3:2 reject this doubt and rule that the Bracha is Boreh Nefashot. S"A 208:4 rules like the Rambam but adds that some say one should be strict and only eat it in a meal. Mishna Brurah 208:18 writes that after the fact if one ate a Kezayit of raw grain one should make Boreh Nefashot.

Vezot HaBracha (pg 103) writes that an alternative is to eat less than a Kezayit in Kedi Achilat Pras. Aruch HaShulchan 208:9 and Kaf HaChaim 208:30 write that another alternative is to have a food that's certainly Mein Shalosh and something that's certainly Boreh Nefashot and together it will exempt the raw grain.

3. Most Builder's Bars have the following first 6 ingredients: Soy Protein Isolate, Beet Juice Concentrate, Organic Brown Rice Syrup, Organic Evaporated Cane Juice, Palm Kernel Oil, Organic Rolled Oats. In all of them there's no grain other than rolled oats and simply oats in the lemon bar. I asked Rav Hershel Schachter and he seemed to side with the approach that the Bracha would be Shehakol because rolled oats isn't a grain and also the oats aren't the primary ingredient of the bar (as opposed to a granola bar) nor is it the majority. Rabbi Gersten from the OU agreed.

4. Mishna Brachot 44a establishes that the Bracha on the primary ingredient exempts the Bracha of the secondary one. S"A 212:1 codifies this. Mishna Brurah 212:1 writes that the secondary ingredient is the one which comes to serve or enhance the primary ingredient and if one likes both then the majority ingredient is primary. For example, Mishna Brurah 204:51 writes that sugar coated almonds are HaEtz even if the sugar is the majority because the sugar only enhances the nut. Therefore, Laws of Brachos (pg 215), Halachos of Brachos (pg 417), and Vezot HaBracha (pg 96) agree that if one primarily wants to eat the nut or fruit and one views the chocolate as enhancing the nut/fruit then the nut/fruit is ikar. Conversely, if one primarily one wants to eat the chocolate and the nut enhances the chocolate, then the chocolate is ikar.

If one likes both the nut/fruit and chocolate: (1) Rav Shlomo Zalman (quoted by Halachos of Brachos pg 417, note 61) and Rav Elyahsiv (quoted by Vezot HaBracha pg 96) hold that one should make the Bracha on the majority ingredient and if that can't be determined make Shehakol. (2) Igrot Moshe 3:31 holds that one should make a Bracha on the chocolate and nut/fruit. If one has another fruit one should make HaEtz on that and Shehakol on the chocolate, otherwise make Shehakol on chocolate having in mind not to exempt the fruit and then HaEtz on the fruit. (3) Laws of Brachos (pg 215) writes that one should make HaEtz because HaEtz is really the proper Bracha on chocolate. However, on chocolate covered peanuts he agrees with Rav Moshe to make requires two Brachot. (4) See Yalkut Yosef (Klalei Sefer Brachot pg 208) who writes simply that chocolate covered nuts are the Bracha of the nut.