



ERETZ HEMDAH

ASK THE RABBI SERVICE

RAV DANIEL MANN



לעילוי נשמת
יואל אפרים בן אברהם עוזיאל זלצמן ז"ל

Does One Fix a Mistake in a Complex *Al Hamichya*?

Question: I ate cake and dates and therefore needed to say a *Me'ein Shalosh* that includes both “*al hamichya*” and “*al pri ha'etz*.” While saying the beracha, I forgot about the dates until near the end. At that point, could I have salvaged the beracha by adding “*al hapeirot*” at the end, or should I have finished the *beracha* just for the cake and then said a separate *beracha acharona* for the dates?

Answer: We start with the possibility you ended off with “*Baruch ata ... al hamichya v'al hapeirot (peiroteha in Israel)*.” As a rule, the determinant of a *beracha*'s efficacy is how it is completed (Berachot 12a). Therefore, presumably with such an ending, you would have been *yotzei*. However, some *poskim* say that in this case, it is **unclear** if fixing this long *beracha* only at its end will remedy the lacking opening (see Ot Hi L'olam vol. I, p. 35a; Petach Had'vir 208:20). Almost all *poskim* rule (see *ibid.*; V'zot Haberacha, p. 47) that after the fact, one should assume he was *yotzei* due

to the proper ending, and not make another *beracha* on what he left out from the first *beracha*'s opening, as it would be *l'vatala* if he was previously *yotzei*.

Because of the doubt involved, some *poskim* recommend your second option – obviate the question by sticking to a simple *Al Hamichya*, and do *Al Ha'etz* afterward (*ibid.*). It is true that one is required to incorporate both elements that require a *beracha* in one *beracha acharona* (see Shulchan Aruch, Orach Chayim 208:12). Presumably, splitting them into two *berachot acharonot* without justification makes the second one a *beracha she'eina tzricha*. However, a major rule in *beracha she'eina tzricha* is that if the ostensibly extra *beracha* is needed to avoid a halachic doubt, it is no longer unnecessary (see Kaf Hachayim, OC 208:82). Still, though, if there is an easy alternative to obviate the need for an extra *beracha*, we should use it.

The Maharshag (I:53, cited and accepted by Piskei Teshuvot 208:19) indeed has the following simple solution, if caught in time. Go back to the place of the omission, fix it, and continue from there. Admittedly, after “... *rachem na Hashem Elokeinu*,” backing up means repeating Hashem's Name. However, even unnecessarily saying Hashem's Name in the midst of a long *beracha* is not nearly as problematic as saying Hashem's Name in what turns out to be a *beracha l'vatala*. For example, even though it is not critical to say *Al Hanisim*, if one remembered before he finishes the *beracha*, he goes back to say it (Shulchan Aruch, OC 682:1), even though this

means that he repeats part of the *beracha*, including Hashem's Name. (See also Ginot Veradim (1:28) regarding R'tzei in *bentching* at *seuda shlishit* after nightfall.) According to the Maharshag, it is too late to go back only if he has said Hashem's Name at the *beracha*'s conclusion.

The Petach Had'vir (208:15, inspired by his understanding of the Magen Avraham 59:1) has a complicated explanation why it is too late to attach one's addition of that which he left out to the opening of the *beracha* with Hashem's Name. Therefore, he reasons that the best remaining option is to keep the *me'ein shalosh* focused on the cake and make later on the dates. While the Sdei Chemed (vol. VI, p. 319) and V'zot Haberacha (ibid.) endorse his basic approach, they discuss cases where he did not fix the *beracha* until close to the end of the *beracha* (confirmed by a phone call I had with the author of V'zot Haberacha), which might be what makes it improper to go back to the beginning. However, the Petach Had'vir's opposition is even from the "middle" of the *beracha*.

While it is difficult for me to decide between

the opinions in this *machloket Acharonim*, the Maharshag's approach seems in line with more mainstream halachic rules. Therefore, I would recommend going back to the place of the omission unless he has said Hashem's Name at the end of the *beracha*. Apparently, the Petach Had'vir does not consider this a *hefsek*, and he agrees that one can assume he was *yotzei* even if we only count the inclusion of *al hapeirot* at the end. ■

Having a dispute?



For a Din Torah in English or Hebrew contact:

Eretz Hemdah-Gazit
Rabbinical Court

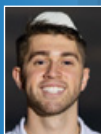
077-215-8-215 • Fax: (02) 537-9626
beitdin@eretzhemdah.org

Shabbat afternoon
Parshat HaShavua Shiur
Given by Rabbi Chanoch Yeres
At Beit Knesset Ohel Yitzchak
Rehov Washington at 5:30pm

SEAVIEW ISRAEL FOR ALL YOUR PROPERTY NEEDS



Jonathan Gellis
0538236143
Sales and
Renovations



Avraham Levi
0586927574
Property Management
and Maintenance



Ask us about the vibrant community in Ir Yamim, Netanya & beyond

www.seaviewIsrael.com