



Parshas Balak 5768

July 11, '08

Volume VII Issue 35

*Chazon Ish* - 45-50cc or 1.65oz.<sup>5</sup>

Rav Moshe Feinstein *ztz"l* - 31cc or 1.1 oz.<sup>6</sup>

## Hilchos Berachos part VII

### Amount necessary for b'racha acharona

Although one recites a *b'racha rishona* on even a minute amount of food,<sup>1</sup> one must eat a certain amount within a certain time frame to recite a *b'racha acharona*, whether it is *birkas hamazon*, *al hamichya* (*me'ein shalosh*) or *boreh nefashos*.<sup>2</sup>

We need to clarify the **amount** needed to be eaten; whether food and beverages are the same; the time frame.

#### What is the required amount?

The required amount of food needed to be eaten to recite a *b'racha acharona* is a *k'zayis*, the size of an olive. Since the *posuk* says **ואכלת ושבעת וברכת** and eating in the Torah is a *k'zayis*, a *b'racha acharona* may only be recited when a *k'zayis* is eaten. And even though this *posuk* refers to eating bread, *Chazal* instituted all after *b'rachos* in this fashion.<sup>3</sup>

#### How much is a *k'zayis*?

Many intricacies involve calculating the *shiu* of a *k'zayis*, which we will spare you of;<sup>4</sup> however, it is known that

Rav Chaim Na'eh - 27cc or 1oz

<sup>1</sup> *M"b siman* 210:3.

<sup>2</sup> *Siman* 210:1.

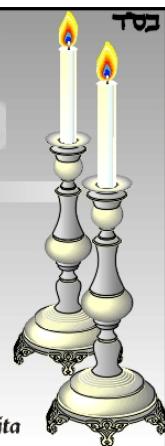
<sup>3</sup> *M"b siman* 210:4.

<sup>4</sup> For more detail see the *seforim* written on *b'rachos*.

based on the *shiurim* given by

**RABBI DOVID  
OSTROFF shlita**

developed from the *Chabura* of the  
*Shulchan Aruch Project*



#### What is the halacha?

Contemporary *poskim* rule<sup>7</sup> that based on custom, one will recite a *b'racha acharona* after consuming a *k'zayis* according to Rav Chaim Na'eh.<sup>8</sup>

There are those that follow the stringency of the *Chazon Ish* and will only recite a *b'racha acharona* upon consuming 50cc of food.

One who wishes to be stringent should not consume more than 27cc and less than 50cc because it involves a *safeik b'racha*, rather consume at least 50cc and recite a *b'racha acharona*.

#### What is the time frame?

**כדי אכילת פרס**, which according to R' Chaim Na'eh<sup>9</sup> is 4 minutes and according to Rav Moshe Feinstein it is less than 3 minutes.<sup>10</sup>

<sup>5</sup> The *Chazon Ish* really held that a *k'zayis* is a third of an egg, which is 17cc, but because of a *safeik* he preferred one be stringent and consume the large amount before reciting a *b'racha*. See **וזאת הברכה** in the *קונטרס שיעורי אכילה*, at the end of the *sefer*.

<sup>6</sup> *Hagodas Kol Dodi b'*, see *Beirur Halacha* in **וזאת הברכה**.

<sup>7</sup> See the *Beirur Halacha* ibid citing Rav Shlomo Zalman Auerbach *ztz"l* and HaRav Eliashiv *shlita*.

<sup>8</sup> See also *Bi'ur Halacha* 271:13.

<sup>9</sup> **שיעור תורה ג טו**.

<sup>10</sup> **אג"מ אורח ח"ד מא**.

This means that one who ate a *k'zayis* within this time frame must recite a *b'racha acharona*. If one is in doubt whether one ate a *k'zayis* within 4 minutes or more, one will not recite a *b'racha acharona*, because it is a *safeik* and when in doubt one does not recite a *b'racha*.

<sup>11</sup>

Do the same rules hold for liquids?

## Volume

One who consumes a *רבעית הלוג* (a quarter of a log) will recite a *b'racha acharona*. Here too we find a *machlokes*, where

Rav Chaim Na'eh - 86cc or 2.9oz

*Chazon Ish* - 150cc or 5oz.

Rav Moshe Feinstein - 93cc or 3.3oz.

## What is the time frame?

According to some opinions, beverages have a different time frame, something called *כדי שיעור שתיתת רבעית*. It is very unclear what this shiur is. Some say that it is according to how people normally drink a beverage, which the *Mishna Berura* explains to be in two swallows.<sup>12</sup>

Others explain that “one swallow” means the cup is continuously held to one’s mouth and one downs the *revi’is* without removing the cup from one’s lips, and “two swallows” mean that the drink was consumed in two quick sessions, while removing the cup once from one’s lip.<sup>13</sup>

Many others hold that liquids share the same time frame as foods, i.e. *כדי אילת פרס*.<sup>14</sup>

## What is the halacha?

The *Mishna Berura* writes<sup>15</sup> that custom is that if one imbibed a beverage in the time

<sup>11</sup> *M”B siman* 207:4.

<sup>12</sup> *Sha’ar Hatsuin siman* 210:11.

<sup>13</sup> See *ברור הלכה יא* in the name of *Kol Dodi* in the *sefer* *וזאת הברכה*.

<sup>14</sup> See *M”B* 210:1 citing the *Vilna Gaon*.

One may receive and distribute these weekly shiurim by calling or writing: Office 99 Rechov Bayit Vegan, Yerushalayim, Phone Numbers: U.S. and Canada 732-370-3344 Israel 972-3-616-6340

South Africa 076 187 1451 UK 44-020-8731-6666 Australia 61-296835626 Switzerland 0114143 333 0288

• e-mail: [shabbosweekly@shemayisrael.com](mailto:shabbosweekly@shemayisrael.com), or [www.shemayisrael.com](http://www.shemayisrael.com),  
weekly sponsorships are available as well.

If you would like to send a question to Rav Ostroff, you can write to him at [shabbosweekly@shemayisrael.com](mailto:shabbosweekly@shemayisrael.com).

**Note:** The purpose of this series is intended solely for the clarification of the topics discussed and not to render halachic decisions. It is intended to heighten everyone’s awareness of important practical questions which do arise on this topic. One must consult with a proper halachic authority in order to receive *p’sak*.

frame longer than that, one will not recite a *b'racha acharona*. In effect one would need to consume 86cc (which is not that much) in one or two gulps. Many others have the custom to recite a *b'racha acharona* if the beverage was consumed within 4 minutes.<sup>16</sup>

## Vort on the Parsha

If G-d looks at the future and acts on it in the present, as we see that he told *Bil'am* that he wants to curse a nation who will perform *aliya laregel* at the *Beis Hamikdash* three times a year, then why when *Balak* took *Bil'am* to *Rosh Hapisga*, where *B’nei Yisroel* would sin, did *Hashem* not act on that?

The *Parshas Derachim (Mishne Lamelech)* answers that *Hashem* looks into the future and acts on it in the present when it is favorable and does not act on it when it is not.

*Hashem* sees and knows that one will improve and therefore he is protected on account of the beautiful tree that is now only a seed, sometimes rotting in the ground.

*Am Yisroel* will serve *Hashem*.

Sponsored by ShemaYisrael UK.  
For sponsorship, please email  
[ychody@shemayisrael.com](mailto:ychody@shemayisrael.com)

לזכרון נשמת חנה בת ברוך