

ליקוטי ופסקי הלכות

**"חוקי חיים"**

ותלמד  
 "חוקי חיים"  
 לעשות רצונך  
 בלבב שלם



שע"י "חדר הזדא" שכונת מנחת יצחק פעה"ק ירושלם טובב"א - בראשות הרב חיים אהרן בליוער שליט"א

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

# Dinim of Chocolate 2

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

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Halachos Pertaining to Chocolate – 2

Balak 5785

359

## Hilchos Brachos

### Sweeter than Honey

1. After putting out the previous issue (358) on halachos pertaining to chocolate, we received many shailos from the wider tzibbur regarding the beloved treat, both in hilchos brachos and hilchos Shabbos. Thus, we are devoting another issue to the topic to clarify some of the common shailos that arise.
2. Even for those who do not eat chocolate, we can quip, "Whoever learns the Torah of chocolate is considered to have eaten chocolate..." as the Torah is "sweeter than honey and sweet honeycomb" (תהלים י"ט, י"א). In any event, people give children candies and chocolates, so there is a need to know the halachos.

### The Halacha of Ikar and Tafeil

#### Ikar and Tafeil

3. If a food consists primarily of two components with different brachos, one ikar [primary] and the other tafeil [secondary], only one bracha is made—the bracha on the ikar or on the thing that is the majority component. This bracha covers the tafeil or minority ingredient (ש"ע סי' ר"ח ס"ז, סי' ר"ב ס"א, ומ"ב).

#### Minority or Tafeil, Five Grains

4. "כל שיש בו." However, if one of the ingredients is one of the five grains; it has a grain flavor; and it is meant to satiate; then the food is Mezonos even if the grain ingredient is the minority or tafeil, and we do not follow the majority or the ikar. The reason for this is because Chazal granted special status to the five grains. Thus, if any food has a grain flavor, that is considered ikar and the other ingredients are tafeil (ש"ע סי' ר"ח ס"ז, סי' ר"ב ס"א, ומ"ב). This rule is known as "כל שיש בו."

#### Minority Mezonos Is Sometimes Not the Main Thing

5. In some cases, the majority or ikar ingredient determines the bracha even if there is a minority mezonos ingredient. We will mention some scenarios relevant to our topic.
6. **Binder.** If the grain ingredient is mixed in to bind and solidify the mixture—not for flavor or to make it more filling—then the majority determines the bracha (ש"ע סי' ר"ח ס"ג). For example, if flour is added to soup to thicken it or matza meal is added to fish balls, meatballs, or the like as a thickener and binder, the bracha is Shehakol, not Mezonos.
7. **Not what you're planning on eating.** When there is such little grain in the mixture that the eater just eats it because it is there, but is not focused on it at all, the rule of כל שיש בו does not apply and the grain ingredient is tafeil to the primary food (וואת הברכה עמ' 108).
8. **Seasoning.** If the Mezonos ingredient is there to season the main food but is not itself a main part of the food, the rule of כל שיש בו does not apply. The main food determines the bracha, and the Mezonos is tafeil and does not require its own bracha (וואת הברכה). For example, schnitzel or fish coated in breadcrumbs or matza meal is Shehakol even though it has a grain component (ש"ע רבבות). (אפרים ח"ג סי' קכ"ב בשם הגר"מ פיינשטיין).
9. **Provide crunch.** Sometimes a grain component, e.g., some biscuit or cracker, is mixed in, not to add flavor or make it filling, but to make it crunchy. The rule of כל שיש בו does not apply to this either, and the bracha is determined by the majority, not the mezonos (see Issue 96, par. 13).

## Chocolate Bars and Snacks

10. There are many types of chocolate bars containing grain, with new ones constantly appearing. One must know the appropriate bracha. Sometimes it is a chocolate-covered biscuit; sometimes it is chocolate with a bit of grain inside. These snacks present many questions regarding brachos, and they are too numerous to list. However, we will give some examples.
11. **Publicize the bracha.** Due to the many brachos shailos for this wide array of snacks, it would be good if the companies would print the bracha on each product next to the hechsher [based on the instructions of the kashrus organization]. This way, they would not provide a stumbling block. There are already several companies that publicize the bracha; this is praiseworthy. Other companies should learn from them to give Klal Yisroel the zechus of making the right bracha.
12. It should not be written out fully, e.g., "The bracha is Mezonos," as the packaging might require geniza because it contains a halacha. Instead, it should be abbreviated, e.g., "ב. מהכל" or "ב. מוונות." This is certainly not considered a halacha, and accordingly, geniza is not required.
13. **Chocolate wafer.** In chocolate wafers, the mezonos component is usually the substantial one, and it also satiates. Even if it is completely coated in chocolate, the main part is the layers of wafer, so the bracha is Mezonos. Kif-Kef is an example of this.
14. **Wafer rolls.** Similarly, wafer rolls with a cream or chocolate filling are Mezonos, as the wafer is the ikar.
15. **Chocolate-covered biscuit.** Similarly, in a chocolate-covered biscuit, the biscuit is the significant component—even if the chocolate layer is thick—so the bracha is Mezonos. Examples: Elite-Megadim company's Crunch or Ad Chatzot, or Hadar company's Tirosh or Chatzi Chatzi biscuit.
16. **Chocolate bars, snacks.** In some chocolate snacks, the chocolate flavor is the main thing. Although there are flour products mixed in, they are only there to enhance the flavor of the chocolate (above, 8) or to make it crunchy (9). Thus, the bracha is Shehakol (וואת הברכה עמ' 262).
17. **Small Klik bags.** Vered Galil company has a series of snacks called Klik. The halachos and bracha can vary depending on the contents of the bag. Cookie Klik [red bag], Kariot [blue], Ugi/Chocolate Chip [pink], and Pretzel [pink] are all Mezonos since the flour or cookie is for flavor. On the other hand, Klik Cornflakes [green], Malt Balls [yellow] and Vanilla 'n Fudge [brown] are Shehakol since the chocolate is ikar and the flour is not for satiation or flavor (מדריך הכשרות עדה"ח ח"ב עמ' 60).
18. **Klik bar.** Similarly, there is a series of crunchy, chocolate-covered Klik bars filled with nougat, milk creme, caramel, chocolate paste, or the like in a long, thin package. The bracha is Shehakol since their ikar is chocolate with the flour just there to enhance the chocolate (מדריך הכשרות עדה"ח ח"ב עמ' 60).



## Unclear

19. If it is unclear whether the mezonos component is there to add a primary flavor to the food—giving it a bracha of Mezonos—or to enhance the chocolate—in which case it should be Shehakol—one should say Shehakol due to uncertainty, as Shehakol can cover anything (וזהא הברכה שם).
20. **Depends on the person.** In some cases where it is unclear what the ikar is, it depends on the eater. If he is primarily interested in the chocolate, he should say Shehakol; if his main interest and intent is for the mezonos component within, he should say Mezonos.
21. **Pesek Zman.** Elite-Megadim company makes a chocolate bar called Pesek Zman [Classic and Big Bite] containing a significant amount of mezonos, but chocolate is also a main component. Thus, its bracha is Mezonos (מדריך הכשרות שם עמ' 56). Some say if a person considers the chocolate the main thing and he is only eating it for the chocolate, he should say Shehakol (מור"ד (הגר"י בלויא).
22. **Reva l'Sheva.** Elite-Megadim makes a type of fine, thin wafer called "Reva l'Sheva" with a lot of nut cream and the like, covered with fine milk chocolate. Since the wafer is very thin and fine, the ikar is the fine chocolate, so the bracha is Shehakol.



## Chocolate Snack with Fruit Inside

23. **Pieces of almonds or other nuts.** There are also chocolates with small pieces inside, e.g., almonds, peanuts, crisped rice, etc. The bracha on these is Shehakol even though the pieces of nut are identifiable because the chocolate is the ikar and the nuts are tafeil (above, 3).
24. **Chocolate bark.** Similarly, it is very common today to make "chocolate bark." Liquid chocolate is poured onto a wide, flat surface, and all sorts of things can be added, e.g., pieces of nuts, cranberries, dried fruit, small candies, etc. Then, the chocolate sits until it hardens, and it is cut into square pieces. Since the chocolate is the ikar and the nuts are just tafeil extras, the bracha is just Shehakol, not Ha'eitz.
25. **Bark with pretzels.** When large, identifiable pieces of pretzel are added to chocolate bark and they add flavor to the chocolate, the rule of כל שיש בו says one must make a Mezonos, as they add flavor (above, 4). If there are just a few, small pieces of pretzel to make it crunchy (above, 9), not to satiate, they are tafeil to the chocolate and the bracha is just Shehakol.



## Bracha Acharona

26. When a minority grain component in a food makes it Mezonos due to the rule of כל שיש בו (above, 4), that is just for the bracha rishona. For bracha acharona, one would only make an Al HaMichya if he ate a k'zayis of the grain, not including the other ingredients, within the timeframe of כדי אכילת פרס, i.e., about four minutes (מ"ב סי' ר"ח סקמ"ח). Since one does not usually satisfy this requirement, the bracha acharona on chocolate snacks is Borei Nefashos in most cases.

## Hilchos Shabbos

### Crumbling Chocolate on Shabbos

27. **"אין טוחן אחר טוחן."** The Rama paskens there is no such thing as grinding something that was already ground. That is why one may crumble bread—since the grain kernels were already ground into flour, there is no longer an issur of tochein even though the flour came back together in the form of bread (רמ"א סי' שכ"א ס"ב). However, the Acharonim limit this heter. They write that if the original grinding action is totally gone and the original components are completely unrecognizable, the issur of tochein applies (חזו"א סי' נ"ז).
28. **Crumbling chocolate.** Thus, one may not crumble chocolate into fine pieces with a knife, and certainly not with a tool designated for this or a vegetable peeler. The reason is as stated above: in chocolate, the earlier grinding is totally gone; the chocolate is poured and then resolidified. It has a brand new form and cannot be compared to flour baked into bread (ארחות שבת פ"ה אות כ"א).

### Hot Chocolate on Cold Ice Cream

29. **Actively melting something.** There is a dessert in which hot, liquid chocolate is poured over ice cream. There is a machlokes whether this may be done on Shabbos if the chocolate is not yad soledes bo.
30. **Mechaber.** According to the Mechaber, one may pour the chocolate over the ice cream (ש"ע סי' ט"ט) even l'hatchila (רע"א שם) without concern for the issur of molid.

31. **Rama.** According to the Rama (סי' ש"ח סט"ז), one should be machmir not to pour hot chocolate over ice cream, as doing so melts the ice cream more quickly. This is active molid, as one can tell the ice cream is melted from the chocolate (ע"פ מ"ב סקל"ה).
32. **Yad soledes bo.** If the chocolate is at the temperature of yad soledes bo [45°C/113°F] and the ice cream contains uncooked ingredients, e.g., sugar, margarine, or eggs, all poskim agree one may not pour the chocolate due to the issur of bishul, as the chocolate cooks the ice cream.
33. However, one may place chocolate on the plate apart from the ice cream and then eat them together, even if they will touch each other on the spoon. This does not pose a problem of bishul or molid.

## Melting Chocolate on Shabbos

34. **Bishul.** In the production process, chocolate undergoes roasting and gentle cooking at a temperature of 50°C [122°F] (see Issue 358, par. 2 and on). This temperature does not make it "cooked" to avoid the subsequent issur of bishul on Shabbos. We only use the number 45°C for yad soledes bo on Shabbos as a chumra, not as a kula to remove the concern for bishul on Shabbos. Thus, one may not heat chocolate or cocoa on Shabbos to yad soledes bo l'kula. As far as bishul is concerned though, one may heat it to less than yad soledes bo. [Some people mistakenly think chocolate and cocoa undergo a cooking process so the rule of אין בישול אחר בישול applies, but this is not true.]
35. **Molid.** According to the Mechaber (above, 30), one may also melt chocolate on Shabbos without concern for molid, assuming there is no issue of bishul, as mentioned. According to the Rama, though, one may not melt chocolate on Shabbos according to most poskim due to the issur of molid.
36. **Heating erev Shabbos.** Thus, if one wants liquid chocolate on Shabbos to pour over a dessert or fruit in a mutar way, it must be heated before Shabbos and remain hot until it is used. [The chocolate can be placed in a bag, which is then placed into hot water on a hot plate before Shabbos.]
- Preparing Hot Cocoa Drink on Shabbos**
37. **Cocoa powder.** We previously mentioned that cocoa powder does not undergo a cooking process. Thus, one may only make hot cocoa with hot water on Shabbos in a kli shlishi. Some are machmir even with a kli shlishi (see Issue 219, par. 24).
38. **Hot cocoa mix.** Hot cocoa mix usually undergoes a cooking process. Thus, strictly speaking, one may make it in a kli sheini, similar to instant coffee. Nevertheless, some are machmir to only make it in a kli shlishi (see ibid.).

## Chocolate with a Design

39. Some chocolate has letter shapes poured into the chocolate itself. Similarly, some chocolate has shapes on it. The poskim discuss whether one can eat a piece, considering the potential for the issur of mocheik when ruining the letter or shape in the course of eating.
40. The consensus of the poskim is that since the letters or shapes are part of the chocolate itself, one may eat it without concern, as it is not considered writing (מ"ב סי' ש"מ סקט"ו). Also, the letters are "erased" in the normal manner of eating, which is not considered mocheik (שם סקט"ו).
41. **"Cow chocolate" [פרה].** Based on the above, the chocolate with a picture of a cow on each piece may be eaten on Shabbos.
42. One may open a chocolate bar wrapper—both the outer paper one and the inner foil one—to eat it. They do not serve as containers; they are merely like fruit peels, which one may rip off to reach the fruit. It is best to tear the foil in a destructive manner. Even if one leaves the wrapper on part of the chocolate he is not eating right now, it is still mutar, as the foil did not become a container to hold the chocolate; that piece of chocolate just remained covered in its wrapper.



## Good News!

We are pleased to announce that the latest edition of **"Chukai Chaim" Vol. 3 in English** has finally been printed. For the moment available only at The Cheder Horaha.

