בפת, לברך עליו המוציא וברכת המזון כדת. ויוכל לצרף ל"לחם משנה" מן החלות המתוקות שבבית בעל הבית המארח. [חזו"ע שם עמ' נח-נט בהערה, יבי"א שם]

כא. לחמניות מתוקות שעושים אותם ממי פירות, אם אין טעם מי הפירות ניכר בפת כלל, ברכתה "המוציא לחם מן הארץ", בין למנהג הספרדים בין למנהג האשכנזים. [ראה חזו"ע ברכות עמ' ס בהערה ב]

Day 10

bring his own ordinary hallah to his host's home in order to fulfill the mitzvah of eating genuine meals on Shabbat with *hamotzi* and *Birkat Hamazon*. He may use a sweetened hallah as a second loaf in order to fulfill the mitzvah of *lehem mishne*.[231]

If flavoring is not noticeable

21) If bread dough is kneaded with fruit juice but its flavor is not noticeable, the proper blessing for the bread is *hamotzi lehem min ha'aretz*. This is true both for Sefardic and Ashkenazic Jews.[232]

How sweet is sweet?

Writing on a practical level, the *Or Letziyon* pointed out that it is possible to add sugar to bread dough, thus improving its flavor, without it becoming noticeably sweet. In that case, the correct blessing is still *hamotzi*. The "breads" marketed in Israel and labeled "half-sweet hallah," however, definitely taste sweet and they should not be used for Shabbat meals [unless served in addition to ordinary hallah]. He warned housewives who enjoy baking homemade hallah that they must make sure not to add too much sugar to the dough, for this would create problems regarding the blessings and regarding the mitzvah of eating Shabbat meals.

A devout person will avoid sweetened hallah in any situation

The *Or Letziyon* concludes that although the correct blessing for sweetened hallah is *bore mine mezonot*, a devout person will not take advantage of this and eat the hallah as a snack food. He will eat it only during a meal after having recited *hamotzi* over ordinary bread. The *Halakha Berura* (*Otzarot Yosef* page 64) also recommended practicing this stringency in deference to the *Ginat Veradim* and the *Bayit Hadash* cited above.

Rolls served with airline meals

The *sefer Vezot Haberakha* (page 362) cites several leading American rabbis (Harav Avraham Bick, Harav Reuven Feinstein, Harav Moshe Stern, Harav Yisrael Belsky) warning that the rolls served with airline meals require the blessing of *hamotzi* and *Birkat Hamazon* even if they are labeled *bore mine mezonot*. This is because the roll is used specifically as a substitute for genuine bread, giving it the status of bread even if its ingredients should demand only the blessing of *bore mine mezonot*. The companies that label these rolls in this manner and serve them to airline passengers are guilty of misleading the public. Both Harav Shemuel Wosner and Harav Yosef Shalom Elyashiv concurred with this.

The argument of these rabbis matches the position of the *Birkat Hashem* mentioned above. According to Maran the Rishon Letziyon and the *Or Letziyon*, however, the fact that the roll is being used as a substitute for real bread does not raise its status to bread. As long as the sweet flavor of the rolls' additives is noticeable, as is usually the case with those served with airline meals, the correct blessing for the rolls is *bore mine mezonot*. Nevertheless, a God-fearing person would eat such a roll only after reciting *hamotzi* on ordinary bread. Of course, this is most likely impossible in mid-flight, and therefore if a passenger is hungry he may recite the blessing of *bore mine mezonot* and eat the roll.

231. Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. X, #18) added this detail that the sweetened hallah can be counted for the mitzvah of *lehem mishne* as a parenthetical statement without explaining why this is so. Perhaps it is because there is a *safek sefeka* to argue that the sweetened hallah is considered bread, as mentioned in the previous footnote. First of all, maybe the halakha really is as Rama ruled, that the sweetened hallah is bread. Even if the halakha follows the opinion of Maran, perhaps the halakha is as the *Magen Avraham* ruled, requiring *hamotzi* in any case. Although this is not sufficient to permit us to recite *hamotzi* on it, it is sufficient to count it toward *lehem mishne*.

232. In Israel, the major bakeries produce these rolls en masse. The dough is mixed with fruit juice and a bit of water. This being the case, it would seem that even the Rama should agree that the proper blessing for these rolls is *bore mine mezonot*, since he ruled that if the dough is kneaded with more honey than water this is the proper blessing. Of course, any dough containing that much honey will

כב. הבורקס ברכתו "בורא מיני מזונות", ואפילו שממולא בגבינה או תפוחי אדמה, או תרד או בשר וכיו"ב, ברכתו מזונות. [אור לציון ח"ב עמ' צח בהערה]

כג. האוכל עוגה שאין בה סוכר, אלא שיש בה שומשמין הרבה, דינה כפת גמורה, ומברך עליה המוציא וברכת המזון, אלא אם כן השומשמין הרבה מאוד עד שאין ניכר טעם העיסה מרוב השומשמין. ואין חילוק בזה בין אם היו השומשמין על העיסה, או שהיתה ממולאת מהם. [הליכות"ע ח"ב עמ' קיד]

Bourekas

22) The correct blessing for bourekas is *bore mine mezonot*, whether they are filled with cheese, potatoes, spinach or meat.[233]

Bread dough with sesame seeds

23) A baked product containing a great deal of sesame seeds is nevertheless considered ordinary bread as long as it is not sweetened. It requires the blessing of *hamotzi* and *Birkat Hamazon*. It makes no difference whether the sesame seeds cover the loaf's surface or if they are mixed into the dough. If there is such an abundance of sesame seeds that the flavor of the flour is not noticeable, it is not considered bread.[234]

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be noticeably sweet. In this case, however, the fruit juice does not really affect the taste of the dough very much. Therefore, one may not recite *bore mine mezonot* to eat the rolls; one must recite *hamotzi* according to both Maran and Rama.

Harav Shalom Mordekhai Schwadron (*Da'at Torah* 168:7), however, ruled that as long as the majority of the liquid kneaded into the dough is fruit juice, the product requires the blessing of *bore mine mezonot* even though the flavor of the fruit juice is not noticeable. The responsa *Minhat Yitzhak* (Vol. IX, #17) concurred with this ruling.

The responsa *Shevet Halevi* (Vol. VIII, #32), however, disagreed with this ruling. He concludes his discussion saying that one should avoid eating these rolls, but one has no right to forcefully protest against those who rely upon the *Da'at Torah*.

The *Birkat Hashem* (Vol. II, beginning on page 200) discusses at length the practice of the bakeries in Yerushalayim and Bnei Brak of baking rolls made of dough kneaded with raisin wine (water in which raisins have been cooked). The bakeries advertise these rolls as "*mezonot*" rolls and instruct their customers, both Ashkenazic and Sefardic, to recite the blessing of *bore mine mezonot* on them. These instructions are encouraged by the Eidah Hachareidit of Yerushalayim and Harav Moshe Landau, chief rabbi of Bnei Brak.

The *Birkat Hashem* demonstrates from many *Aharonim* that this is incorrect and that the correct blessing on these rolls is *hamotzi*, both for Sefardic and Ashkenazic Jews. This, he insists, is the opinion of Maran, in contrast to the ruling of the *Da'at Torah*. He cites Harav Meir Mazuz who concurred with his argument and shows that this is clear from Maran's words in the *Bet Yosef*. This is likewise the ruling of the *Or Letziyon* (Vol. II, 12:5) and Maran the Rishon Letziyon (*Hazon Ovadya Berakhot* page 60). The *Halakha Berura* (*Otzarot Yosef* pages 60 and 61) discusses this as well and comes to the same conclusion.

Therefore, the correct blessing on "*mezonot*" rolls or buns is *hamotzi* unless the sweetness is readily noticeable when eating them. If it is, the blessing is *bore mine mezonot* for Sefardic Jews, but for Ashkenazic Jews it is *hamotzi* in any case. The Eidah Hachareidit apparently relies on the ruling of their late leader, the author of *Minhat Yitzhak*, but it is best not to rely upon that ruling.

233. The reason for this ruling is that the dough itself is not ordinary bread dough; it contains a high percentage of oil or margarine. Therefore, even without the fact that the product is baked with a filling, it is *pat haba'a bekhisanin* according to opinion B. The filling itself, may or may not qualify the product as *pat haba'a bekhisanin*, as explained above in halakha 16. This is the ruling of the *Or Letziyon* (Vol. II, footnote on page 98) and the *Piske Teshuvot* (page 455).

234. This is the ruling of Maran the Rishon Letziyon (*Halikhot Olam* Vol. II, page 114), citing the *Mishna Berura* (*Bi'ur Halakha*). This appears to be a weak proof, since that ruling might be correct only according to the Rama. According to Maran, it might be that if the flavor of the sesame seeds is noticeable in the dough it is no longer considered bread. This matter needs more research.