כו. חולה שאינו אוכל פת אלא מצה, מטעמי בריאות, מברך על המצה המוציא וברכת המזון. [יחו"ד ח"ג סו"ס יב, חזו"ע ברכות עמ' סא]

כז. האוכל מצה בפסח ברכתה "המוציא לחם מן הארץ" בין במצה הרכה בין במצה היבשה. ואין הבדל בזה בין אם אוכל כזית או פחות מכזית, שלעולם ברכתה המוציא. ואם אכל כזית מצה ברכתה המוציא וברכת המזון. [ראה חזו"ע ברכות עמ' סה בהערה]

Day 12

As above

26) If for health reasons someone always eats matzo instead of regular bread, he must recite the blessing of *hamotzi* over the matzo and recite *Birkat Hamazon* afterward.[236]

Matzo during Pesah

27) During Pesah, the correct blessing for matzo is *hamotzi*. This applies to both soft matzo and dry, crunchy matzo. Even if someone wishes to eat less than *kazayit* of matzo during Pesah, he must recite the blessing of *hamotzi*. If someone eats *kazayit* or more of matzo, he must recite *Birkat Hamazon*.[237]

therefore for him matzo is bread all year like it is for others during Pesah. In fact, he ruled (*Hazon Ovadya* page 61) that if someone always eats matzo instead of regular bread because of health reasons, he should recite the blessing of *hamotzi* over it. See below in halakha 26.

Custom of Ashkenazic Jews

The responsa *Tzitz Eliezer* (Vol. XI, #19) strengthened the basis for the custom of Ashkenazic Jews to always recite *hamotzi* and *Birkat Hamazon* over matzo, but he conceded that the custom of Sefardic Jews is to recite *bore mine mezonot* and *me'en shalosh*. The responsa *Shevet Halevi* (end of Vol. I) recommended that Ashkenazic Jews always recite *hamotzi* on regular bread and then eat matzo during the meal.

Soft, thick matzo

This entire discussion is about the thin, dry matzo that is crunchy like crackers. Soft matzo definitely calls for the blessing of *hamotzi* all year long, and this might be the meaning of the *Kenesset Hagedola's* ruling cited at the beginning of this footnote. Since many *Poskim* ruled that one must recite *hamotzi* even on dry, thin matzo, this is certainly the correct ruling for soft, thick matzo.

236. This is the ruling of Maran the Rishon Letziyon (*Hazon Ovaday Berakhot* page 61; responsa *Yehave Da'at* Vol. III, #12). In the previous footnote it was explained that the personal practice of Maran the Rishon Letziyon is always to recite the blessing of *hamotzi* over matzo since he eats it regularly instead of bread. This is in contrast to the *Or Letziyon* (Vol. II, page 96) who ruled that even if someone eats matzo all year long as bread, he must not recite the blessing of *hamotzi* over it. This person's personal practice is not taken into account, he argued. This fits in with the ruling cited above in halakha 20, that even if someone regularly eats sweetened rolls instead of bread he must nevertheless recite the blessing of *bore mine mezonot* over them since to most people they are not bread.

There is a fundamental difference between the two cases, however. Even someone who regularly eats sweetened rolls eats regular bread as well. He uses these rolls for informal meals only. This cannot be compared to someone who eats matzo exclusively for health reasons and almost never eats other breads. Furthermore, many *Poskim*, including the *Bet David*, ruled that everyone must recite *hamotzi* whenever eating matzo, whereas the opinion of Maran is clear that the correct blessing for sweetened rolls is *bore mine mezonot*. Therefore, Maran the Rishon Letziyon ruled that someone who substitutes matzo for regular bread on a regular basis should recite *hamotzi* when eating it.

237. Maran the Rishon Letziyon (*Hazon Ovadya*, footnote on page 61), commented that this ruling is in conflict with that of Harav Moshe Halevi (*Tefilla LeMoshe* Vol. II, #14, page 145). Rav Halevi ruled that if someone tastes a bit of matzo during Pesah, he must recite the blessing of *bore mine mezonot*. This is incorrect, however. Harav Shalom Messas (responsa *Shemesh Umagen* Vol. II, #11) likewise refuted this ruling, concurring with that of Maran the Rishon Letziyon.

ואף במוצאי חג הפסח שעדיין לא נמצא בשוק לחם חמץ, אפשר לברך על המצה המוציא וברכת המזון לכל הדעות. [חזו"ע עמ' סד בהערה]

קביעות סעודה על "פת הבאה בכיסנין"

כח. אם קבע סעודה על "פת הבאה בכיסנין", שאכל ממנה שיעור 216 גרם, נוטל ידיו (והמברך "על נטילת ידים" יש לו על מה שיסמוך וכמו שביארנו לעיל בסימן קנ"ח הלכה ה'), ומברך "המוציא לחם מן הארץ" וברכת המזון. [ראה ש"ע סי' קסח ס"י, יבי"א ח"י סי' יח, חזו"ע עמ' נט]. ואם אכל פחות משיעור ארבע ביצים מברך "בורא מיני מזונות" ולבסוף מברך "על המחיה". ומכל מקום נכון להזהר לכתחלה שלא לאכול מפת הבאה בכסנין כשיעור שלש ביצים, דהיינו נ"ד דרהם שהם 162 גרם, אלא יאכל או פחות משיעור 162 גרם, או יותר משיעור 216 גרם. [הליכו"ע ח"ב עמ' קיג]

All the *Poskim* agreed that during the evening after Pesah, when regular bread is not yet available in the stores, one must recite *hamotzi* and *Birkat Hamazon* over matzo.[238]

Making a Meal of *Pat Haba'a Bekhisanin*

Entire meal's volume of *pat haba'a bekhisanin*

28) If someone eats an entire meal's volume of a baked product that is considered *pat haba'a bekhisanin*, meaning he eats a volume [of four eggs] equal to a mass of 216 grams, he must first perform *netillat yadayim*. There is a solid basis to permit this person to recite the blessing of *al netillat yadayim* as well, as explained above in *Siman* 158:5. He then recites the blessing of *hamotzi* to eat the *pat*, and afterward he must recite *Birkat Hamazon*. If he plans to eat less than the volume of four eggs, he must recite the blessing of *bore mine mezonot*, and afterward the blessing of *me'en shalosh*. It is recommended, however, to avoid eating the volume of three eggs, or 162 grams. One should make sure to eat either less than that or more than the volume of four eggs = 216 grams.[239]

238. Both Maran the Rishon Letziyon (*Hazon Ovadya Berakhot*, footnote on page 64) and the *Or Letziyon* (Vol. II, footnote on page 96) ruled that matzo retains its status as regular bread during the evening after Pesah. The following morning, however, it is like the rest of the year and its blessing is *bore mine mezonot*. Even though this very matzo required the blessing of *hamotzi* on the previous day, it changes now that regular bread becomes available. This is the common custom.

239. The *Shulhan Arukh* (168:6) ruled that if someone eats an entire meal's volume of some form of *pat haba'a bekhisanin*, he must recite the blessing of *hamotzi* and *Birkat Hamazon*. According to Rambam, this means the volume of three eggs, but according to Rashi it means the volume of four eggs. Judging from the rulings of Maran in the *Shulhan Arukh* (368:3 and 612:4), it appears that he followed the opinion of Rambam. Nevertheless, because of the principle of *safek berakhot lehakel* we refrain from reciting *Birkat Hamazon* unless someone eats the volume of four eggs. This is the ruling of responsa *Perah Shoshan* (Unit 1, #4), who discovered a manuscript written by Harav Hizkiya de Silva (author of *Peri Hadash*) ruling that one must avoid getting into any doubts and eat the volume of four eggs from *pat haba'a bekhisanin* to make sure that one has eaten a meal's volume, justifying one's reciting of the blessing of *hamotzi* and *Birkat Hamazon*. If not, one should make sure to eat less than the volume of three eggs so that one can definitely recite the blessings of *bore mine mezonot* and *me'en shalosh*. This is the ruling of a number of *Aharonim*. Likewise, the

כט. באכילת קבע של כסנין, יאכל כל כזית בכדי אכילת פרס. [הליכו"ע ח"ב עמ' קיג בהערה]. ושיעור זה הוא כשבע וחצי דקות. וטוב להחמיר בדברים שהם מן התורה לאכול כזית בארבע דקות. [הליכו"ע ח"ב עמ' קיג]

Day 13

Time span for eating meal's volume

29) If someone wishes to make a meal of *pat haba'a bekhisanin* and recite *hamotzi* and *Birkat Hamazon*, he should make sure to eat each *kazayit* within the time span of *kede akhilat peras*, which is no more than 7.5 minutes. Whenever dealing with Torah law [such as this case], it is best to assume that this time span is no more than four minutes.[240]

responsa *Pene Yitzhak* Abulafiya (Vol. I, *Hilkhot Berakhot* #157) ruled that since many *Rishonim* considered anything less than the mass of seventy-two drams (volume of four eggs) to be less than the amount considered a meal, we follow that opinion because of the principle of *safek berakhot lehakel*. Therefore, even if someone eats a mass of fifty-four drams (volume of three eggs), he must recite only the blessing of *bore mine mezonot* as long as he eats less than the mass of seventy-two drams. Maran the Rishon Letziyon (*Hazon Ovadya*, footnote on page 60) wrote that this is the common custom among Sefardic Jews.

This is the rule even if there is a *safek sefeka* leaning toward the opinion to recite *hamotzi* and *Birkat Hamazon*. For example, if someone eats the volume of three eggs of a marble cake, there are two bases to say that the correct blessings are *hamotzi* and *Birkat Hamazon*. One argument is that the cake is *pat haba'a bekhisanin* according to Opinion B only; according to Opinions A and C it is definitely bread and calls for *hamotzi*. Even if the true halakha follows Opinion B, it may be that this volume is considered an entire meal, following Rambam's opinion. Even so, the principle of *safek berakhot lehakel* dictates that even in such a case one must recite only *bore mine mezonot* and *me'en shalosh*.

Actually, there are *Poskim* who ruled that "an entire meal's volume" is a much greater amount, being the amount usually eaten in a regular meal. See the *Mishna Berura* (168:24) citing Harav Eliyahu of Vilna. Technically, the principle of *safek berakhot lehakel* should dictate that one must never recite *hamotzi* and *Birkat Hamazon* unless one eats that volume of *pat haba'a bekhisanin*. Nevertheless, Maran the Rishon Letziyon (*Halikhot Olam* Vol. II, page 112) explained that the common custom is well-established that one must recite *hamotzi* when eating seventy-two dram, and this overrides the principle of *safek berakhot lehakel*.

Definition of seventy-two dram

Seventy-two dram equals 216 grams since a dram is no more than three grams. Based on a study of all ancient coins found in museum collections, it is certain that the dram that Rambam referred to is no larger than three grams. As written above, in order to avoid any doubts one should always eat less than 162 grams or more than 216 grams.

Shabbat meals

Some *Poskim* (cited in the *Birke Yosef* 168:5) ruled that if someone uses *pat haba'a bekhisanin* instead of bread for his Shabbat meals, it is considered as if he ate regular bread, based on the logic that the obligation to eat meals on Shabbat gives the product the status of bread requiring *hamotzi* and *Birkat Hamazon*. Others disagreed with this ruling. The responsa *Lev Hayim* Palachi (Vol. II, #88) proved from the *Darkhe Moshe* that there is no difference between Shabbat and weekdays; whenever someone eats less than the volume of four eggs he does not recite *Birkat Hamazon*. Likewise, Maran the Rishon Letziyon (responsa *Yehave Da'at* Vol. I, #91:12) ruled that when 14 Nissan occurs on Shabbat, it is not possible to use "egg matzo" as if it is bread for Shabbat meals. This is likewise the ruling of the *Halakha Berura* (page 432). Therefore, one should definitely avoid relying on this leniency and eat regular bread for all Shabbat meals or eat a volume equal to four eggs of *pat haba'a bekhisanin*.

240. The *Korban Ishe* ruled that one must eat the entire volume of four eggs within the time span of *kede akhilat peras*, just as when eating regular bread one must eat *kazayit* within the time span of *kede akhilat peras*. Maran the Rishon Letziyon (*Halikhot Olam* Vol. II, footnote on page 113) countered that Harav Zalman ruled clearly that one may recite the blessing of *al netillat yadayim* although one will then eat only *kazayit* within the time span of *kede akhilat peras* and a second *kazayit* within another time span of *kede akhilat peras*, and he concurred with Rav Zalman's ruling. See above in the footnote to *Siman* 158:2, *Yalkut Yosef Sukkot English Edition* page 139, and *Yalkut Yosef Yamim Nora'im English Edition* page 374 in the footnote. Therefore, here as well it is sufficient to eat each *kazayit* within the time span of *kede akhilat peras*.

Interrupting between each *kazayit*

In an unpublished responsum dated 26 Shevat, 5773, Maran the Rishon Letziyon ruled that it is not necessary to