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

ל. אין התבשילים, הבשר והדגים מצטרפים לשיעור פת הבאה בכסנין, לתת עליו תורת קביעות, אלא השיעור הוא באכילת פת הבאה בכסנין בלבד. [כה"ח ס"ק מז, יבי"א ח"ח סי' כב אות כא, חזו"ע עמ' נח]

לא. הקובע סעודתו על פת הבאה בכסנין, ואוכל מאתים ושש עשרה גרם, שאז צריך לברך המוציא וברכת המזון, דינו כאוכל פת, ולכן אם שותה תה או קפה באמצע אכילתו פטור מלברך עליהם. וכל שכן כששותה מים. [יבי"א ח"ה סו"ס יז]

Other foods are not counted

30) When someone makes a meal of *pat haba'a bekhisanin* he must eat the volume of "four eggs" from the *pat haba'a bekhisanin* itself. Any other cooked foods, meat or fish eaten along with the *pat* are not counted along with it for this calculation [even if he eats enough to become full].[241]

All the rules of bread apply

31) If someone makes a meal of *pat haba'a bekhisanin*, reciting *hamotzi* and eating 216 grams of the *pat*, it is as if he has eaten genuine bread. Therefore, if he drinks a cup of tea or coffee during the meal, it is not necessary to recite a separate blessing on the beverage. This is certainly the case if he drinks water.

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eat the entire volume of four eggs without interruption. Nonetheless, one must not interrupt for longer than the time span of *kede akhilat peras*. If someone interrupted for longer than this, he must not recite *Birkat Hamazon* even though he ate a total equaling the volume of four eggs or more.

How long is *kede akhilat peras*?

In *Halikhot Olam*, Maran the Rishon Letziyon explained that there are a number of opinions among the *Poskim* defining the length of *kede akhilat peras*. He concluded that we may assume that the time span is 7.5 minutes, but he recommended that whenever dealing with a Torah law one should eat the required amount within four minutes. He discussed this as well in responsa *Yehave Da'at* (Vol. I, #17). According to this, when someone decides to make a meal of *pat haba'a bekhisanin*, he should see to it that he eats each *kazayit* within four minutes. This is because he is going to recite *Birkat Hamazon* afterward, which includes more blessings than that of *me'en shalosh* and he must make sure not to recite blessings in vain, since that is forbidden by the Torah. See below in the footnote to halakha 34. Alternatively, the mitzvah of reciting *Birkat Hamazon* is often a mitzvah of the Torah.

241. The *Magen Avraham* ruled that when someone makes a meal of *pat haba'a bekhisanin*, the meat and other foods he eats are counted together with the *pat*. Even though he would not feel full if he had eaten the *pat* alone, now that he has eaten the other foods along with it and he feels full he is obligated to recite *Birkat Hamazon*. Harav HIDA (*Birke Yosef*) disagreed with this ruling, and the *Kaf Hahayim* Sofer (168:47) wrote that although some *Aharonim* concurred with the *Magen Avraham*, the common custom is not to follow that ruling. Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. VIII, 22:21) likewise ruled that one may not recite *hamotzi* and *Birkat Hamazon* unless one eats seventy-two dram of the *pat haba'a bekhisanin* itself; the other foods cannot count together with the *pat* even if the person has become full.

A question arises if someone ate cake equal to the volume of three eggs and ate other foods until he became full. In this case, there are three bases to say that he is obligated to recite *Birkat Hamazon*. First of all, according to Opinions A and C, cake has the status of regular bread. Even if the halakha follows Opinion B that sweetened cake is not bread, perhaps the halakha follows Rambam that a volume of three eggs constitutes a meal. Even if the halakha requires a volume of four eggs, perhaps the halakha agrees with the *Magen Avraham's* ruling that other foods count together with the cake once the person becomes full. Despite this, the principle of *safek sefeka* does not override the principle of *safek berakhot lehakel*. One may not recite *Birkat Hamazon* unless one has eaten the volume of four eggs from the cake itself.