לב. מי שקבע סעודתו על פת הבאה בכיסנין, והיה בדעתו לאכול למעלה משיעור מאתים ושש עשרה גרם, ונטל ידיו ובירך המוציא, ונאנס ולא אכל שיעור זה, מברך ברכה אחרונה "על המחיה", אף שבירך בתחלה המוציא. וברכת המוציא שבירך לא נחשבת לו כמי שבירך ברכה לבטלה. [ילקו"י עמ' קלז]

לג. מי שהתחיל לאכול פת הבאה בכיסנין כשלא היה בדעתו לקבוע סעודתו עליה ובירך עליה "בורא מיני מזונות", ותוך כדי אכילה נמלך בדעתו ורוצה לקבוע עליה סעודתו, יברך בסוף אכילתו ברכת המזון. **ולענין** ברכה ראשונה, אם מה שיאכל מכאן ואילך אין בו שיעור קביעות סעודה כי אם בצירוף מה שאכל כבר, אין צריך ליטול ידיו, אבל אם בדעתו לאכול מכאן ואילך שיעור קביעות סעודה מלבד מה שאכל בתחילה, יטול ידיו (והמברך יש לו על מה שיסמוך כמ"ש לעיל בסימן קנ"ח הלכה ה'), [ראה כה"ח ס"ק נא]. ולענין אם צריך לברך שוב ברכת מזונות או המוציא, ראה בהערה.

Day 14

Intended to eat meal's volume and then did not

32) If someone decided to make a meal of *pat haba'a bekhisanin* and eat 216 grams of it, and in fact performed *netillat yadayim* and recited the blessing of *hamotzi*, but afterward was forced to stop before he was able to eat the full amount,[242] he must now recite the blessing of *me'en shalosh*. Even though he recited *hamotzi* when he began the meal and he failed to fulfill the condition of eating a meal's volume of the *pat*, he is not guilty of reciting a blessing in vain.[243]

Began a snack and ended up eating meal's volume

33) If someone began eating cake without intending to eat a meal's volume and he recited the blessing of *bore mine mezonot*, but while eating he decided to make his meal from the cake, he must recite *Birkat Hamazon* when he finishes eating.

If he plans to eat the volume of four eggs from the cake after making this decision, he must perform *netillat yadayim* before he continues eating. It is not imperative to recite the blessing of *al netillat yadayim* in this case, but if someone decides that he wishes to recite this blessing, he has a basis to rely upon, as explained above in *Siman* 158:5. If he plans to eat less than that amount, he does not have to perform *netillat yadayim* even though he will end up having eaten the total volume of four eggs from the cake during this meal.

See the footnote regarding the need to recite a new blessing over the food he plans to eat for the rest of his meal.[244]

242. The responsa *Igrot Moshe* (Vol. II, #54; cited in *Yalkut Yosef* Vol. III, footnote on page 137) ruled that in such a case the person may continue eating whatever foods he has, relying on the original blessing of *hamotzi* that he recited at the beginning of his meal. At the time that he recited that blessing, he had followed the halakha correctly and therefore that blessing covers all the food he eats even though he ends up not eating a meal's volume of the cake.

243. This is the ruling of the *Yalkut Yosef* (Vol. III, page 137) and it is derived from the ruling cited above in *Siman* 158:3, that if someone recited the blessing of *al netillat yadayim* and then was forced to stop eating before he eats *kabetza* to justify reciting that blessing, he is not guilty of reciting a blessing in vain since he fully intended to eat the proper amount when he recited that blessing.

244. The *Magen Avraham* (168:14) discussed this halakha, citing the responsa of Maharsha"kh (Vol. I, #173). His ruling is that if someone recited *bore mine mezonot* in order to eat cake and later decided to eat a meal's volume of it, but that volume is attained only by combined the amount he ate before he changed his mind with the amount he ate afterward, he definitely does not have to recite any blessing before continuing to eat, not *hamotzi* and not *bore mine mezonot*. If he plans to eat a volume equal to four eggs after changing his mind, however, he must perform *netillat yadayim* and recite *hamotzi* before continuing to eat.

לד. אם אכל פת הבאה בכסנין וקבע עליו סעודתו, ושבע, דהיינו שאכל כשיעור ד' ביצים, שצריך לברך באחרונה ברכת המזון, ונסתפק אם בירך ברכת המזון אם לאו, חוזר ומברך ברכת המזון מספק, כיון שאכל כדי קביעות סעודה, ושבע מאכילתו. [חזו"ע עמ' רלד. וע"ע יבי"א ח"ט סי' צח אות יא]

Forgot whether recited *Birkat Hamazon*

34) If someone ate a meal's volume (the volume of four eggs) of *pat haba'a bekhisanin*, he must recite *Birkat Hamazon* afterward, as explained above. If he is full from the meal and later he cannot remember whether or not he recited *Birkat Hamazon*, he must recite it now to resolve his uncertainty. Since he became full from the meal [the principle of *safek berakhot lehakel* does not apply in this case].[245]

The *Kaf Hahayim* Sofer (168:51) disagreed with this ruling. He maintained that in any case it is not necessary to recite a new blessing on the cake he is going to eat; he can always rely on the original blessing of *bore mine mezonot* with which he began this meal. The *Yalkut Yosef* (Vol. III, page 138) concurred with this ruling.

The *Halakha Berura* (page 429), however, took issue with the *Kaf Hahayim's* ruling. Although it is true that if someone recites the blessing of *bore mine mezonot* over bread he has fulfilled his obligation and does not have to recite *hamotzi*, in this case the original blessing cannot help for the cake he eats after changing his mind. In this case, when he recited the original blessing, he definitely had in mind not to eat this much cake. The extra cake might not have been in his view altogether when he recited the blessing. Now that he has changed his mind and decided to eat more, he will need to recite a new blessing over the cake he eats for the rest of the meal. The *Halakha Berura* wrote that this is the ruling of Harav Akiva Eiger as well.

In fact, Harav Akiva Eiger wrote that if someone began eating a piece of cake and then a tray of cake was offered to him and he decided to eat a meal's volume of it, he does not need to recite a new blessing to finish eating the amount of cake that he originally planned to eat. This is because he had already recited a blessing for that amount of cake. Although it is now considered bread, his original blessing of *bore mine mezonot* can still cover it. Once he begins eating the new cake, however, he must recite the blessing of *hamotzi*; his first blessing became defunct when he finished eating what he originally planned to eat.

It might be that this does not contradict the ruling of the *Kaf Hahayim* if we say that he was describing a case where all the cake was there on the table from the beginning. The person began to eat a piece of cake, thinking that he would just snack on it but he did not make a positive decision to limit himself to any amount. Then, he changed his mind and decided to eat a meal's volume of the cake, as sometimes happens. Since he was aware of all the cake from the beginning, his original blessing covers as much cake as he ends up eating, although it was the blessing of *bore mine mezonot* and his cake is now considered bread for him. If he had definite intentions to eat only a limited amount of cake in the beginning, or if the tray of cake was not on his table until afterward, the *Kaf Hahayim* would agree that he must recite a new blessing on the cake he eats after changing his mind. See the *Mishna Berura* 206:21, the *Halikhot Olam* Vol. II, page 87 in the name of Mahar"i Fraji, and the *Piske Teshuvot* pages 742 and 743. Also, see below in the footnote to *Siman* 206:17 where it is explained that if someone recited the blessing of *bore mine mezonot* and afterward decided to eat more than he planned originally, his blessing counts for the extra amount as well.

This case might be different, however. Maran ruled in *Siman* 206 that the original blessing covers the extra food "since it calls for the identical blessing." In this case, he began with the blessing of *bore mine mezonot* and after he changed his mind to eat more, the requisite blessing became *hamotzi*. Perhaps in this case he must recite a new blessing even though he continues to eat the identical food. Apparently, the *Kaf Hahayim* felt that since it is the identical food, no new blessing is necessary even though the food's status has changed from cake to "bread."

According to this, the halakha is that if someone is served a tray of cupcakes and he decides to eat only two of them but while eating he changes his mind and wishes to eat four of them, he must now perform netillat yadayim and recite the blessing of hamotzi. When he finishes, he must recite Birkat Hamazon. The same applies if he had only two cupcakes when he recited the first blessing and more were served to him afterward.

If he had only two cupcakes in the beginning but while eating them he decided to get four more cupcakes, he must now perform netillat yadayim and recite the blessing of hamotzi. If he plans to eat only two more cupcakes for a total of four, he must now repeat the blessing of bore mine mezonot. In either case he must recite Birkat Hamazon afterward.

245. This is the ruling of Maran the Rishon Letziyon (*Hazon Ovadya* pages 238-240). He equated this to a case where someone ate regular bread and became full and now

לה. האוכל תבשיל של דגן, כגון איטריות וכיו״ב, מברך ״מזונות״ ו״על המחיה״, ואפילו אם קבע סעודתו עליהם, וכמו שיתבאר לקמן הלכה נ״ג.

עוגות בתוך הסעודה

לו. עוגות שבאו בתוך הסעודה או בסוף הסעודה לקינוח, ולא נתמלאו בהם ג׳ התנאים הנ״ל וכגון: רוגלך, עוגת טורט, מציות, וכיו״ב, לא מברך עליהם כלל, כיון שלאחת השיטות חשוב כפת, ונפטרים בברכת ״המוציא״ שבירך בתחילה על הלחם. וטוב שיניחם עד לאחר ברכת המזון. [ראה ביאור הלכה ס״ח, אול״צ ח״ב עמ׳ קא, ילקו״י ח״ג עמ׳ קפז, הלכה ברורה עמ׳ תמט]

Meal's volume of boiled grains

35) When eating a boiled food made from grain, the blessing is always *bore mine mezonot* and *me'en shalosh*, even if someone eats a full meal's volume of these foods. This applies to all pasta products, as explained below in halakha 53.

Day 15

Cake During a Meal

No blessing on cake

36) If someone eats cake, strudel or cookies during the meal or afterward as a dessert, he does not recite any blessing before eating it. Since there are three different definitions for *pat haba'a bekhisanin* and the cake does not fit all three definitions, it might be considered real bread. If so, the blessing of *hamotzi* recited at the beginning of the meal already covered it. It is recommended to refrain from eating any cake until after reciting *Birkat Hamazon* [and then one definitely must recite *bore mine mezonot*].[246]

cannot remember whether or not he recited *Birkat Hamazon*. He must recite it to resolve his doubt, since he is obligated by the Torah to recite *Birkat Hamazon* once he became full. When someone eats a meal's volume of *pat haba'a bekhisanin* and becomes full, he likewise is obligated by the Torah to recite *Birkat Hamazon*. Although some *Poskim* ruled that in this case the obligation of reciting *Birkat Hamazon* is not a Torah obligation, Maran the Rishon Letziyon refuted that ruling.

Furthermore, he argued that there is a compound basis to say that this person is obligated to recite *Birkat Hamazon*. First of all, perhaps the type of *pat haba'a bekhisanin* he has eaten is really bread. For example, if he ate regular cake, it is considered bread according to Opinions A and C. Furthermore, some *Rishonim* ruled that the Torah obligates us to recite a blessing after eating any of the "seven species" with which the Land of Yisrael is praised.

Some cakes, such as baklava, are definitely *pat haba'a bekhisanin* since they fit each of the three definitions given to this term. The above compound doubt would not apply if someone had eaten a meal of these products and then cannot remember whether or not he recited *Birkat Hamazon*. Nevertheless, it appears that Maran the Rishon Letziyon would rule that he must recite it in such a case since he considers this to be a doubt concerning a Torah mitzvah.

Wafers

Wafers seem to be one of those products that are *pat haba'a bekhisanin* according to all three definitions. They are filled with cream, the dough itself contains sugar and flavorings, and the wafer is dry and crunchy. The *Yalkut Yosef* (Vol. III, footnote on page 191) questioned this, since the wafer softens immediately upon being placed in one's mouth, so it might not fit the definition of a crunchy baked product. Furthermore, the cream filling is not baked between the wafer layers; it is added after the wafers themselves have been baked. The *Or Letziyon* (Vol. III, page 101) ruled that despite these points wafers are considered *pat haba'a bekhisanin* according to every definition.

246. In the preface to the halakhot of *pat haba'a bekhisanin*, it was explained that there are three definitions for this term. Any baked grain product that does not fit