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

לז. עוגות שנתמלאו בהם ג׳ תנאים הנ״ל, וכגון הבקלאוו׳ה שהוא ממולא בסוכר ושקדים (תנאי א׳), ובצקו נילוש בשמן וסוכר (תנאי ב׳), והוא פריך ונכסס (תנאי ג׳), ואוכלה בסוף הסעודה לקינוח. יש אומרים שמברך עליה ״בורא מיני מזונות״, כיון שודאי לא נפטרה בברכת המוציא שבירך בתחילה. [ראה שם בביאוה״ל, אול״צ, ילקו״י]. והנכון יותר, שאף עוגה זו, יזהר לאוכלה לאחר ברכת המזון, או שיברך קודם הסעודה על איזה פת הבאה בכיסנין, ויכוין לפטור בזה את העוגה שיאכל בסוף הסעודה. [ראה ילקו״י שם סוף הערה ג׳ בשם מרן הראש״ל. ברכת ה׳ ח״ג עמ׳ שעד, הלכה ברורה עמ׳ תמט]. ואף כשבאה עוגה זו בתוך הסעודה עדיף יותר שיניחנה לאחר ברכת המזון ולא יכניס עצמו לספק. [שם]

Baklava

37) Some *Poskim* ruled that during a meal, when eating a product that is definitely *pat haba'a bekhisanin* according to all three definitions, one must recite the blessing of *bore mine mezonot*, since it is definitely not covered by the blessing of *hamotzi* recited at the beginning of the meal. One example of such a product is baklava, since it is filled with sugar and almonds, its dough is kneaded with oil and sugar, and it is dry and crunchy.

Nevertheless, it is best to postpone eating this dessert until after reciting *Birkat Hamazon* as well, even if someone is served the baklava during the meal. Otherwise, he cannot avoid getting entangled in halakhic doubts.[247] An alternative solution, if someone knows that he will be served baklava during the meal, is to recite the blessing of *bore mine mezonot* on some grain product before the meal begins, having in mind that this blessing should cover any cake that one will eat during the meal or at its end.

into all three definitions might be considered real bread according to the halakha. Therefore, the blessing of *hamotzi* recited at the beginning of the meal covers these products.

The *Ma'amar Mordekhai* (cited in the *Bi'ur Halakha*) states that the three definitions are not mutually exclusive; all three are different types of products, all of which are definitely *pat haba'a bekhisanin* and not bread. Maran in the *Bet Yosef*, however, wrote that each opinion disagrees with the others and therefore he ruled that we are to recite *bore mine mezonot* on all these products to avoid the doubt. On the other hand, according to Maran one must not recite any blessing on these products when eating them during the meal, since it may be that the blessing of *hamotzi* already covered them. The best course of action, the *Aharonim* recommended, is to postpone eating cake for dessert until after reciting *Birkat Hamazon*, thus avoiding the controversy of possibly eating without a blessing.

247. The *Mishna Berura* (*Bi'ur Halakha*), the *Or Letziyon* and the *Yalkut Yosef* all ruled that during a meal, when eating a product that fits all three definitions of *pat haba'a bekhisanin*, one definitely must recite the blessing of *bore mine mezonot*. Nevertheless, the *Yalkut Yosef* added in a footnote that even in this case it is best to postpone eating the product until after reciting *Birkat Hamazon*.

The *sefer Birkat Hashem* (Vol. III, page 374) explains the basis for this stringency. According to the Rashba and other *Rishonim*, one must never recite a blessing on any form of *pat haba'a bekhisanin* eaten during a meal. This is because every *pat haba'a bekhisanin* is viewed as bread if someone eats a full meal's volume of it, as explained above. Therefore even when eating a small portion, if someone eats it during a meal it is automatically covered by the blessing of *hamotzi* since it has the potential of being considered bread even now. The *Birkat Hashem* demonstrated that this is also the opinion of *sefer Hapardes*, Rabbenu Menahem Hame'iri, the *sefer Hahashlama* and the *sefer Hame'orot*. He commented further that although Maran clearly disregarded the Rashba's opinion, as evident from his ruling in *Siman* 168:8, that is because Maran was unaware that so many other *Rishonim* concurred with the Rashba's ruling. Furthermore, our practice is to follow the principle of *safek berakhot lehakel* even when it runs counter to Maran's rulings.

This is likewise the ruling of the *Halakha Berura* (*Otzarot Yosef* #11).

לח. האוכל בסעודתו חטיפים ממיני דגן, שאין עליהם צורת פת, וכמו "ביסלי", מברך עליהם "בורא מיני מזונות", מפני שאין עליהם צורת פת, ואף אם יקבע סעודתו עליהם לא יברך עליהם "המוציא". [או"ח עמ' קא בהערה, ברכת ה' שם עמ' שעו, הלכה ברורה שם]

סוגי פת שונים

לט. פת גמור, אפילו פחות מכזית, מברך עליו המוציא, אבל לאחריו אינו מברך כלום, כל שלא אכל כזית. [ש"ע סי' קסח ס"ט]

Bissli snacks

38) If someone wishes to eat snack foods made of flour but that do not resemble bread whatsoever, such as Israeli Bissli snacks, he must recite the blessing of *bore mine mezonot* even in the middle of a meal upon which he recited *hamotzi*. The blessing of *hamotzi* cannot cover such food products. In fact, even if he wishes to eat a meal's volume of such foods, he is not to recite *hamotzi* over them.[248]

Day 16

Different Breads

Less than *kazayit* of bread

39) When eating any amount of regular bread, even a piece smaller than *kazayit*, one must recite the blessing of *hamotzi*. If someone eats less than *kazayit* of bread, he recites no blessing afterward.

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248. The *Or Letziyon*, the *Birkat Hashem* and the *Halakha Berura* all concurred on this ruling.

Soup nuts

The *Or Letziyon* (footnote on page 101) added that although soup nuts are similar to the snack foods described here and they do not resemble bread at all, nevertheless it is not necessary to recite the blessing of *bore mine mezonot* when eating them in one's soup during a meal. This is because it has become customary to eat them in this manner and as such they are considered a regular part of the meal, which is covered by the blessing of *hamotzi* recited at its start. Even if someone eats them without any soup, no extra blessing is necessary. When eating soup nuts without having recited *hamotzi* over bread, one must recite the blessing of *bore mine mezonot*. This is also the ruling of the *Halakha Berura* (page 494).