פי כן, יקדים לברך "המוציא" על הפת השלימה. [ש"ע סי' קסח ס"א]. ואפילו הפת הפרוסה חביבה עליו יותר מהשלימה, שלם עדיף. [משנ"ב סי' ריא ס"ק ד ושעה"צ שם ס"ק ח]

אבל אם הפת השלימה עשויה משעורים, והפת שאינה שלימה עשויה מחיטים אפילו היא קטנה, מניח הפרוסה תחת השלימה ובוצע משתיהן יחד. [ש"ע שם]

ג. אם יש לאדם שני חצאי לחם ואין לו לחם שלם, יחברם יחד בעץ או בשום דבר שלא יהא נראה, ודינו כדין שלם, ואפילו בשבת יכול לחברם. [ש"ע שם]. ואם נראה להדיא שנתחבר יחד לא מקרי שלם. [משנ"ב ס"ק ח]

that of the whole loaf, he nevertheless is to recite the blessing on the whole loaf.[213] If the whole loaf is made of barley flour while the broken loaf is made of wheat flour, it does not matter which one is larger. He is to hold the broken wheat loaf under the whole barley one while reciting the blessing and eat a piece from each after reciting the blessing.[214]

Attaching two half-loaves

3) If someone has two halves of a loaf [that seem to fit together] and no whole loaf, he should attach the two halves with a toothpick[215] or something else that is not readily visible. In this way the two halves can be considered a whole loaf. This is permissible on Shabbat as well.[216] If the two halves do not fit together and it is obvious[217] that they are two pieces even when held together, they cannot be considered a whole loaf.

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whole loaf, he should hold both breads in his hands and recite the blessing and eat a piece of each one immediately afterward. If he has already recited the blessing on the broken loaf, however, he must first eat a piece from the broken loaf. The *Kaf Hahayim* Sofer (168:2) challenged this ruling, but the *Halakha Berura* (page 410) reconciled it.

213. This is the ruling of the *Magen Avraham* (211:1). The *Mishna Berura* (*Sha'ar Hatziyun* 211:5) supported this ruling based on the fact that the halakha is that if the whole loaf is made of coarse flour and the broken loaf is made of fine flour the person is still to recite the blessing on the whole loaf. We can assume that the person enjoys bread made with fine flour better, but anyway he is to recite the blessing on the whole loaf. This demonstrates the rule that when one loaf is whole and the other is broken the blessing is to be recited over the whole loaf.

A whole cake vs. sliced cake

The *Piske Teshuvot* (page 446) stated that all the halakhot of precedence regarding the blessing of *hamotzi* apply when reciting the blessing of *bore mine mezonot*. Therefore, if someone is served a plate with several baked goods such as cookies and slices of cake and he plans to eat some of each, he should recite the blessing on a whole cookie rather than on any slice of cake even if he enjoys the cake more than the cookie.

214. In this way one gives honor to the whole loaf and also to the wheat loaf. Wheat bread has precedence over barley bread since wheat is listed first among the seven fruits for which the Land of Yisrael is praised in *Devarim* 8:8. The *Mishna Berura* (168:3) cites the Talmud explaining that the main objective is to show honor to the wheat bread, but that it is more pious to hold the broken barley bread underneath it and show it honor as well. The *Mishna Berura* (168:4) added that even if the broken loaf of bread is larger than the whole loaf, he should still hold both together while reciting the blessing. If someone has a slice of wheat or barley bread and a whole loaf of rye bread (made of mostly rye flour), he is to recite the blessing on the slice of wheat bread. In this case it is not necessary to hold both breads while reciting it, as explained below in the footnote to halakha 6.

215. The *Magen Avraham* (168:4) stated that when using this method on Shabbat, one must take care not to use a piece of wood that is *muktze*. The *Peri Megadim* added that any piece of wood that has the status of a utensil may be used for this purpose even though its main intended purpose is for an act forbidden on Shabbat. For an item with this level of *muktze*, the halakha permits using it *letzorekh gufo*, for an alternative purpose.

216. The *Magen Avraham* disagreed with the *Shulhan Arukh* and ruled that this method is necessary on Shabbat only in order to fulfill the requirement of *lehem mishne*. On weekdays, however, it is not necessary to bother attaching the two halves together. The *Eliya Rabba* concurred with the *Shulhan Arukh* that one should do this on weekdays as well. The *Mishna Berura* (168:7) and the *Kaf Hahayim* Sofer (168:11) cited both opinions. In practice, Sefardic Jews follow the rulings of Maran in the *Shulhan Arukh*.

217. This is the ruling of the *Mishna Berura* (168:8). In the *Sha'ar Hatziyun* he explained that if the two halves ap-

ד. פת נקיה ופת קיבר, מברך על הנקיה. אפילו אם הפת קיבר גדולה יותר (כמבואר בסעיף הבא). ואפילו יאמר הבוצע שאותו שאינו לבן כל כך חביב לו, לא צייתינן ליה דבטלה דעתו אצל כל אדם. [ב"י. וראה כה"ח ס"ק כא]. ורק אם הפת קיבר שלימה, והפת נקיה פרוסה, יקדים השלימה, כמבואר לעיל הלכה ב'. **ואם** שתיהן נקיות, וזו לבנה מזו, מברך על הלבנה יותר [ש"ע שם ס"ד]. אף אם השניה גדולה ממנה. [משנ"ב ס"ק טז, כה"ח ס"ק כב]

ה. אם ב' שלימות ממין אחד, אחת גדולה ואחת קטנה, מברך על הגדולה. [ש"ע שם ס"ב]. ודוקא כשהיו שניהם שוים ביופי, אבל אם הקטנה נקיה והגדולה קיבר, מברך על הקטנה הנקיה. [משנ"ב ס"ק ו וס"ק טו, כה"ח ס"ק ט]

והוא הדין אם יש לפניו ב' פרוסות, אחת גדולה ואחת קטנה, שיש לו להקדים לברך על הפרוס הגדולה, ואם הקטנה נקיה והגדולה קיבר, יקדים הקטנה. [גר"ז ס"ה, כה"ח ס"ק ט]

Fine flour vs. coarse flour

4) When someone has one loaf made of fine, sifted flour and another loaf made of coarse flour containing chaff, he is to recite the blessing on the first loaf. Even if he claims that he enjoys the flavor and texture of the second loaf more, his personal preferences are not taken into account. If the second loaf is whole and the first loaf is broken, however, he is to give precedence to the whole loaf, as explained above in halakha 2.

If both loaves are made of fine, sifted flour, but one is made of finer flour than the other, it is given precedence[218] even if the other loaf is larger.

Large loaf and small loaf

5) If someone has two loaves made of the same flour but one is larger than the other, the larger loaf has precedence. If the larger loaf is made of coarse flour containing chaff and the smaller loaf is made of fine, sifted flour, the smaller loaf has precedence.[219] Likewise, if someone has two slices of bread, one larger than the other, the larger slice has precedence. If the smaller slice is made of finer flour, however, it has precedence.

pear to be one whole when seen at a distance, they are considered to be one whole loaf. Of course, upon close examination one would always notice that they are two half loaves.

218. People who prefer coarser bread

Maran wrote in the *Bet Yosef* that bread made of fine, sifted flour has precedence over bread made of coarse flour containing chaff even if the person eating them has a personal preference for the coarse bread. His taste is not taken into consideration. The *Mishna Berura* (*Sha'ar Hatziyun* 168:12) wrote that if both breads are made of fine flour but one is made of finer flour than the other, Maran would agree that whichever bread is favored by the person eating it has preference. The *Halakha Berura* (footnote on page 417) disagreed, claiming that according to Maran the finer bread always has precedence regardless of the person's preference.

219. Whole wheat flour

The *Piske Teshuvot* (footnote on page 445) explained that in former times poor people used to eat bread made of coarse flour containing chaff since it was less expensive, although it was difficult to chew and less tasty than bread made of fine, sifted flour. This is what is known in the Talmud and *Poskim* as *pat kebar*. The term does not refer to the whole grain flours that are popular today, since they are also fine and pure without any chaff and they are quite tasty. Moreover, it is much more healthful to eat bread made of whole-grain flour. The *Halakha Berura* (page 413) wrote as well that whole-grain flour is a superior product

ו. פת שעורים ופת כוסמין, יקדים לברך על הפת של שעורים, אע"פ שהכוסמין יפין ממנה [ש"ע שם ס"ד], מכל מקום הכוסמין אינו מפורש בקרא דשבעת המינים, ולכן השעורים חשיב יותר ממנו. [משנ"ב ס"ק יב]

ופת כוסמין עדיף מפת שיפון, אף ששניהם אינו מפורש בקרא, מכל מקום כוסמין עדיף שהוא מין חיטים. ושיפון ושיבולת שועל, דשניהם מין שעורים, שיפון עדיף, דחשוב ונקי יותר וחביב טפי.

[פמ"ג, הובא במשנ"ב ס"ק יג, ובכה"ח ס"ק יט]

ז. הכלל העולה מסעיפים אלו: שבעת המינים קודם לכל, ואחריו מעלת 'השלם', ואחריו מעלת 'הנקי', ואחריו מעלת 'הגדול'. [חיי אדם הובא משנ"ב ס"ק טו]

ח. כל האמור לעיל בסדר הקדימה הוא דוקא כשרוצה לאכול משניהם, אבל אם אינו רוצה לאכול אלא מאחד, יבצע עליו ואין לחוש לשני, אע"פ שחשוב או חביב עליו, ואינו חייב לאכול מהשני. [רמ"א ס"א, ומשנ"ב ס"ק ח]

Barley flour vs. spelt flour

6) If someone has bread made of barley flour and bread made of spelt flour, the bread made of barley flour has precedence even if the spelt flour is finer. This is because barley is mentioned as a crop for which the Land of Yisrael is praised whereas spelt is not. This automatically makes the barley superior to other grains.[220]

Spelt flour vs. rye flour or oat flour

Spelt bread has precedence over rye bread, although neither product is mentioned in the verse. This is because our Sages taught that spelt is related to wheat whereas rye and oats are related to barley. Rye bread has precedence over oat bread since it is a superior and tastier bread.[221]

Summary

7) Summarizing the above halakhot, bread made from wheat or barley has precedence over all other grains. If both breads are made of the same grain, a whole loaf has precedence over a broken loaf. If both loaves are whole or both are broken, bread made of fine, sifted flour has precedence over bread made of coarse flour containing chaff. If they both are equal in all other aspects, the larger bread has precedence.

If planning to eat only one type

8) All these halakhot are pertinent only if the person intends to eat both breads during his meal. If he intends to eat only one type of bread, he can choose whichever bread he wants regardless of the second bread's superior status. The halakha does not require a person to eat one type of bread when he wishes to eat another type instead.[222]

and is the product of choice for many people. In fact, he added that whole-grain breads have precedence over bread made of white flour.

220. There are five grains that warrant the blessing of *ha-motzi*: wheat, barley, spelt, rye and oats. Only wheat and barley are listed in the verse (*Devarim* 8:8). Therefore, barley has precedence over the other three grains.

221. If someone has a broken loaf made of wheat or barley flour and a whole loaf made of rye flour, the wheat bread or barley bread has precedence over the rye bread. It is not necessary to hold both breads together when reciting the blessing and to eat a piece of both simultaneously, as the halakha is for someone who has a whole loaf of barley bread and a broken loaf of wheat bread (above in the end of halakha 2), since rye is not mentioned in the verse while wheat and barley are. See the *Magen Avraham* (168:2), the *Mishna Berura* (168:3) and the *Kaf Hahayim* Sofer (168:6).

222. This is the ruling of Rama. The *Mishna Berura* (168:3) commented that this is the halakha for someone who has a real preference for one of the breads available. If the