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

פת גוים

ט. פת גוים (של נחתום) נקיה ופת ישראל קיבר, אם אינו נזהר מפת גוים, מברך על איזה מהם שירצה. [ש"ע סי' קסח ס"ה] מפני שכל אחד יש לו מעלה, זה שהוא פת ישראל וזה שהוא נקי. [משנ"ב ס"ק יח]. ואם שניהם שוין פשיטא דפת ישראל קודם לברך עליו. [משנ"ב ס"ק יז, כה"ח ס"ק כח] **ואם** הוא נזהר מפת של גוים, מסלק פת נקי של גוים מעל השלחן עד לאחר ברכת המוציא. [ש"ע שם]

Bread Baked by Non-Jews

Bread baked in non-Jewish bakery

9) If someone has two breads before him – one made of fine, sifted flour but baked by non-Jews in a bakery,[223] and another of coarse flour containing chaff that was baked by a Jew, he may recite the blessing over either bread. Each one is superior to the other in some aspect – one is superior because it is made of finer flour and the other is superior because it is baked by a Jew. If both breads are made of the same type of flour, there is no question that the bread baked by a Jew has precedence.

This halakha is pertinent for those who practice the leniency of eating bread baked by non-Jews in a bakery. If this situation presents itself to someone who practices the stringency of refraining from eating bread baked in a non-Jewish bakery, he should remove the finer bread baked by the non-Jew from the table until after he recites the blessing of *hamotzi*.[224]

person has no real preference one way or the other but he knows that he wishes to eat one of the breads and not both, the best course of action is to choose the bread that is superior based on the rules taught here.

223. Bread baked by non-Jews

Our Sages instituted a rule forbidding Jews to eat bread (made of any of the five grains) that was baked by a non-Jew. This rule was made in order to minimize social contact between Jews and non-Jews in the hope of preventing assimilation and intermarriage. Since people cannot be expected to get along without eating a staple like bread, however, our Sages permitted bread baked by non-Jews in a bakery and marketed to the public, at least if there is no Jewish bread available in that location. Purchasing this bread does not necessarily promote any social contact and anyone who wishes to rely on this leniency has a solid basis for it. It is forbidden in almost all circumstances to eat bread baked by a non-Jew for his private use. These rules are presented in the *Shulhan Arukh* (*Y.D.* 112:2).

Our Sages, sensitive to the necessity of having bread available to eat, permitted bread baked by a Jew in an oven ignited by a non-Jew and also bread baked by a non-Jew in an oven ignited by a Jew. Furthermore, even if a non-Jew ignited the oven and baked the bread, if a Jew stoked the fire the bread is permissible. In fact, even if a Jew adds one piece of kindling to the oven's fuel it is sufficient to make permissible all the bread baked with that fire. Any of these steps are enough to make the Jew realize that he is separate culturally from the non-Jews and that he must not mingle with them socially. All this is explained in the *Shulhan Arukh* (*Y.D.* 112:9).

All this discussion assumes that the non-Jew uses only kosher ingredients in his bread-making. In older times, this could be taken for granted since bread was basically flour, water and salt. The *Peri Hadash* (cited by the *Kaf Hahayim* Sofer 168:26) explained that it was necessary only to ascertain that the flour had been sifted properly to remove any infestation and that the water was bug-free. One should also ascertain that the baker added no nonkosher ingredients to the dough and that no nonkosher food is being cooked in the oven together with the bread.

In today's versions of the Talmud and the *Poskim*, bread baked by non-Jews is called *pat akum* (bread of idolaters). Actually, it is more correct to call it *pat goyim* (bread of non-Jews) since this was the original term used. The term was changed to *pat akum* at the insistence of the Christian censor.

224. Rabbenu Shimshon of Coucy, the source for this halakha, insisted that the other bread be removed from the table while the blessing of *hamotzi* is being recited since most likely the person would prefer the bread made of finer flour and he would be forced to recite the blessing over the non-Jew's bread. The *Mishna Berura* (168:19) pointed out that other *Poskim* disagreed with the *Shulhan Arukh* on this point. Since this person always refrains from eating bread baked by non-Jews, it does not matter that he likes that type of

י. בעל הבית שאינו נזהר מפת גוים, ואין דעתו לאכול כל הסעודה רק פת גוים כי היא נקיה, אבל בני ביתו אוכלים מפת שאינו נקי של ישראל, ושתי הלחם מונחים על השלחן, צריך לבצוע על פת נקייה של גוים, הואיל והוא הבוצע ואין דעתו לאכול אלא מאותו פת. [ש"ע שם ס"ח]. ומותר לבני ביתו לאכול פרוסת המוציא מפת גוים, אף שהם רגילים תמיד לאכול רק פת ישראל, כי נגררים הם אחר בעל הבית הבוצע. [כה"ח ס"ק ט"ל]

יא. אם בעל הבית נזהר מפת גוים, ומיסב עמו על השלחן אורח ישראל שאינו נזהר בכך, כיון דמצוה מוטלת על בעל הבית, יבצע מן היפה של גוים, מפני כבוד האורח, וכיון שהותר לו לבצוע מאותה הפת, הותר לו לאכול ממנה לכל הסעודה. [ש"ע שם]

ודוקא כשהבעל הבית חביבה בעיניו אותה הפת, אלא שנמנע מלאוכלה מחמת שנזהר מפת גויים, שאז התירו לו לאכול ממנה כשיש לו אורח שלא נזהר מפת גויים, אבל אם הבעל הבית אינו חפץ כלל לאכול מהפת גויים מחמת שאינה חביבה בעיניו, יברך על הפת של ישראל. [ראה רמ"א שם]

וכן היתר זה הוא דוקא כשיש שם אורח שיוצא ידי חובה בברכת בעל הבית, אבל אם כל אחד מברך "המוציא" לא שייך היתר זה, אלא כל אחד יברך על פיתו שאוכל. [מחה"ש, הובא במשנ"ב ס"ק כא, ובכה"ח ס"ק מא. וע"ע בביאוה"ל שם]

Day 4

As above

10) If someone practices the leniency of eating bread baked in a non-Jew's bakery and he has two breads available, one made of fine, sifted flour and baked by a non-Jew and the other of coarse flour containing chaff and baked by a Jew, he may recite the blessing over the finer bread if that is what he plans to eat even though others eating with him eat only bread baked by a Jew.

If he hosts other people at this meal and the guests normally observe the stringency of refraining from eating bread baked in a non-Jew's bakery, in this case they are permitted to partake of that bread since they are subordinate to their host. This applies only to the first slice of bread eaten following the blessing of *hamotzi*.

Stringent host and lenient guest

11) If the host has the practice of refraining from eating bread baked in a non-Jew's bakery while his guest is lenient in this matter, and they have a bread made of fine, sifted flour baked by non-Jews and bread made of coarse flour containing chaff baked by a Jew, the host may recite the blessing of *hamotzi* on the finer bread in honor of his guest. In this case, the host may continue to eat that bread throughout the meal.

This is true only if the host enjoys the type of bread that was baked by the non-Jew and refrains from it normally only because of his stringent practice. If he would not choose to eat that bread even if it had been baked by a Jew, because he simply does not like it, he should recite the blessing on the bread baked by the Jew.

Furthermore, this leniency applies only if the host recites *hamotzi* on behalf of his guest. If each person recites *hamotzi* for himself, the host is not permitted to eat the bread baked by the non-Jew together with his guest. Each person eats the bread over which he recited his blessing.

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bread better. He may recite the blessing over the bread baked by a Jew even while the other bread is on the table in front of him. Nevertheless, the *Mishna Berura* concludes that it is best to follow the instructions of the *Shulḥan Arukh*.

There is no question that a Sefardic Jew must follow the rulings of the *Shulḥan Arukh* in this matter, and this is likewise the ruling of the *Kaf Haḥayim* Sofer (168:35). See the comment of the *Halakha Berura* (page 420).