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).

Preface *Pat Haba'a Bekhisanin* – Bakery Products

The Talmud (*Berakhot* 42a) states: Ribbi Muna said in the name of Ribbi Yehuda, "We recite the blessing of *hamotzi* over *pat haba'a bekhisanin*." After some discussion the Talmud rejects this ruling. Then the Talmud brings support for it from Rav Yehuda, who taught, citing Shemuel, that one may use such food products for *eruve hatzerot* and one recites *hamotzi* on them. The Talmud counters that this is no proof, since Shemuel meant that one recites *hamotzi* only when one makes an entire meal out of these products. When eating less, the blessing of *hamotzi* is not warranted. The proper blessing for *pat haba'a bekhisanin* in other situations is *bore mine mezonot*. If someone wishes to make an entire meal out of it, he then must recite *hamotzi* since it then gains the status of bread.

Defining *pat haba'a bekhisanin*

The *Rishonim* defined this term in different ways. The halakha deals with three major opinions, and this forms a major subject of halakhic discussion and debate with practical ramifications. The three definitions are: **a)** dough wrapped around a filling and baked (the word *kis* meaning pocket); **b)** dough kneaded with added sugar or other flavorings (the word *koses* meaning chewing or snacking); and **c)** bread that is thin, crunchy and dry (the word *koses* meaning hard chewing).

a) The *Arukh* (entry *kasan*) cited Rabbenu Hananel defining *pat haba'a bekhisanin* as bread formed into pockets that are filled with sugar, almonds, nuts or other spices. This is likewise the opinion of the students of Rabbenu Yona, the Rashba, the Ritba, the *Sefer Mitzvot Gadol*, the *Or Zaru'a*, the *Arba'a Turim* and others.

This applies to sweet fillings that make the product into a snack food or a dessert. If the filling is meat [for example, *lahem ajeen*], cheese [for example, pizza] or fish, and the dough is a simple bread dough, the *Poskim* debated whether or not it is considered *pat haba'a bekhisanin*. Many *Poskim* insisted that these products are considered bread and in order to eat them one must perform *netillat yadayim* and recite the blessing of *hamotzi*. The halakha follows this opinion, as will be explained below in halakha 16.

b) The Rambam (*Hilkhot Berakhot* 3:9) defined it as dough kneaded with honey, oil or milk, or dough mixed with various spices and then baked. He did not explain how the word *kisanin* refers to these products, but the *sefer Haminhagot* explained that these products are not usually eaten as a meal but are chewed upon as a snack (*kesisa*). The spices flavoring these products appear as dots in the dough, and these products are called *nikudim* (dotted) by the Prophet (*Yehoshua* 9:5) and the Targum Yonatan on that verse is *kisanin*. Refer to the Rashba (responsa Vol. VII, #533) and the *Orhot Hayim* #27.

Maran in the *Bet Yosef* at first interpreted this Rambam to mean a case when these other liquids are the basic fluid ingredients of the dough and little, if any, water is included in it. If a substantial amount of water is included, then even if other liquids are added they are nullified by the water and the resulting product is considered ordinary bread. For this reason, Rambam wrote ''the dough is kneaded with honey'' instead of ''it is dough into which honey was added.''

Maran then rejected this interpretation since Rambam offered a second example – ''or dough mixed with various spices.'' Obviously, the spices were added to an existing dough [made of flour and water], and this is enough to change the product from bread to a grain product on which one does not recite *hamotzi*. If so, the same applies to dough in which honey or oil is added. He brought support for this interpretation from the halakhot of *halla*.

Maran concluded that this matter is not affected by what people call the product. Whether or not it is called ''bread,'' our Sages instituted that the blessing of *hamotzi* and *Birkat Hamazon* are to be recited on plain bread consisting of flour and water without additives. Once fruit juice or spices are added to it and their flavor is readily noticeable, the blessing of *hamotzi* and *Birkat Hamazon* are not applicable since this product is a snack food not usually used for meals. This, Maran concluded, is the most plausible interpretation of Rambam, despite the fact that he used the term ''kneaded.''

Rama disagreed with this interpretation. He ruled that according to Rambam the product is always considered bread unless the flavor of the added liquid is predominant in the dough. Sefardic Jews follow Maran's interpretation whereas Ashkenazic Jews follow the Rama. See below in halakha 19.

c) Rav Hai Ga'on, cited by the *Arukh* defined *kisanin* as crackers, meaning dry, crunchy baked products similar to crackers, whether or not they are flavored. These products are popular during parties and other occasions and people often snack on them. The *Arukh* brought support for this from the verse (*Yehoshua* 9:5), ''All their bread in their provisions was dry and *nikkudim*.'' The Targum of that word is *kisanin*.

In practice, after Maran explained these three opinions he concluded that this is an area of doubt concerning an institution of our Sages. Therefore, we