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

fall back on the principle of *safek berakhot lehakel* and we assume that each of these interpretations is correct. Whether we have a product filled with honey or almonds, or a product made of dough mixed with fruit juice or spices, or plain, crunchy, cracker-like products, we are to consider them all *pat haba'a bekhisanin*. Therefore we do not recite the blessing of *hamotzi* before eating them or *Birkat Hamazon* after eating them unless we have made an entire meal of them.

The *Bayit Hadash* challenged this ruling, since someone who recites the wrong blessing over a food is guilty of reciting a blessing in vain, transgressing the prohibition of *lo tisa*. If so, how could Maran rule that one should recite *bore mine mezonot* when the proper blessing might be *hamotzi*? To answer this, Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. X, #18) demonstrated that according to Maran the blessing of *bore mine mezonot* can cover any food or beverage except for water. Therefore, even if the product at hand is really bread, the blessing of *bore mine mezonot* recited over it is a legal blessing – no sin has been committed according to any opinion. This is likewise the opinion of Rabbenu Asher ben Hayim (cited in *sefer Hapardes* Unit 10, chap. 4; page 206) in the name of the Ritba, and it is the opinion of the *Derisha*, the *Ture Zahav* (168:6), the *Eliya Rabba* and the *Even Ha'ozer*. Harav HIDA (*Birke Yosef*) as well stated that this is the ruling of Maran. Regarding the blessing recited after eating these foods, Maran ruled that if someone mistakenly recited the blessing of *me'en shalosh* when he was supposed to have recited the full *Birkat Hamazon* he has fulfilled his obligation, following the opinion of Rabbenu Aharon Halevi (commentary to *Berakhot* 16a) and the Ritba (commentary to *Berakhot* 40b). Since there are different opinions whether or not these products are bread, Maran ruled that it is best to recite *bore mine mezonot* and *me'en shalosh* based on the principle of *safek berakhot lehakel*. This is the explanation of Maran's opinion found in the *Ginat Veradim* (Unit I, #24, page 13b) and other *Aharonim*.

It turns out that whenever we recite *bore mine mezonot* over *pat haba'a bekhisanin*, it is because we are unsure which is the correct blessing. According to opinions A and C, a sponge cake or marble cake should require the blessing of *hamotzi*. We recite *bore mine mezonot* only in deference to opinion B. Likewise, a pastry filled with almonds or candied syrup should require the blessing of *hamotzi* according to opinions B and C. Some pastries fulfill the definition of *pat haba'a bekhisanin* according to all three opinions, and in that case it appears that the proper blessing is definitely *bore mine mezonot*. For example, baklava is made of a sweet dough kneaded with oil and sugar, it is filled with layers of almonds and sugar and it is often crunchy when fresh. See below in halakhot 36 and 37.

דיני "פת הבאה בכיסנין"

יב. "פת הבאה בכיסנין" העשויה מה' מיני דגן מברך עליו "בורא מיני מזונות", ולאחריה ברכה מעין שלוש. ומה היא "פת הבאה בכיסנין": **א.** מיני מאפה הממולאים דבש או סוכר ואגוזים ושקדים ותבלין. **ב.** וכן עיסה שעירב בה דבש או שמן או חלב או מיני תבלין ואפאה, וטעם תערובת מי הפירות או התבלין ניכר בעיסה. **ג.** וכן פת שעושים אותם כעכים יבשים וכוססין אותם. על כל אלו מברך בורא מיני מזונות ולאחריהם ברכת מעין שלוש. [ראה ש"ע סי' קסח ס"ז]

יג. מיני מאפה הממולאים (סוג א' הנ"ל), אף שאוכל את הבצק לבד, אחר שנטל המילוי ממנו, אינו מברך עליו אלא "בורא מיני מזונות" ולא "המוציא", הואיל ובשעת האפייה היה בא בכיסנין, ואין

Pat Haba'a Bekhisanin – Bakery Products

Definition of *pat haba'a bekhisanin*

12) When eating products known as *pat haba'a bekhisanin*, one must first recite the blessing of *bore mine mezonot*, and afterward the blessing of *me'en shalosh*. There are three opinions regarding the definition of *pat haba'a bekhisanin*: **a)** baked goods filled with honey, sugar, nuts, almonds or spices; **b)** baked goods made of dough that has been kneaded with honey, oil, milk or spices and the flavor of this additive is readily noticeable when eating them; **c)** plain dough that is baked into dry, crunchy products like crackers. In practice, all three opinions are considered correct. Therefore, any baked product that fits any of these definitions requires the blessing of *bore mine mezonot* and that of *me'en shalosh* afterward.

Eating bready portion without filling

13) If someone wishes to eat a baked product that contains a sweet filling (opinion A) but he removed the filling and plans to eat only the baked dough, he nevertheless must recite the blessing of *bore mine mezonot* and not *hamotzi*. This is because it is not normal practice to make a meal with a product baked with such a filling.[225] If someone wishes to eat the filling alone without the dough, he must recite

225. This is the ruling of the *Ture Zahav* (168:8), cited by Harav Zalman, the *Kaf Hahayim* Sofer and others. The *Mishna Berura* (168:28) wrote that a baked product is considered *pat haba'a bekhisanin* only when the flavor of the filling is noticeable to the person eating it. This does not mean that the flavor of the filling has penetrated through the dough, for if that happens the product becomes *pat haba'a bekhisanin* according to opinion B as well. Nevertheless, the *Mishna Berura* cited the ruling of the *Ture Zahav* as well, so he must agree that if someone eats the dough without the filling, he is to recite the blessing of *bore mine mezonot* even though he does not taste the flavor of the filling. It must be, therefore, that he meant that once the product was baked with enough filling to be noticeable to someone who eats the pastry together with the filling, this baked product loses the status of bread and even if the filling is removed it still is not considered bread. The *sefer Sha'are Berakha* Shtitzberg (page 357, footnote #97) also explained the *Mishna Berura* in this manner.

דרך לקבוע סעודה על פת כזו. ואם אינו אוכל אלא המילוי שנטל ממנו לבדו מברך עליו ברכה הראויה לו, שהכל או בורא פרי האדמה או בורא פרי העץ. [ט"ז סק"ח, גר"ז ס"י, משנ"ב ס"ק כז, כה"ח ס"ק נו]

יד. עוגה העשויה מבצק הממולא תמרים, מברך עליה "בורא מיני מזונות". [זבחי צדק ח"ג סי' יא, הובא בחזו"ע ברכות עמ' נח]

טו. מיני מאפה הממולאים שאמרנו שברכתם מזונות (סוג א' הנ"ל), הוא דוקא באופן שהעיסה נאפתה יחד עם המילוי שעליה, אבל אם הניחו על לחם לאחר שכבר נאפה מיני ממרחים, לא תשתנה ברכת הפת "המוציא לחם מן הארץ". ולכן על פרוסת לחם המרוחה בממרח שוקולד מברך "המוציא לחם מן הארץ".

טז. פשטידא או פאסטי'ל הממולאים בשר או דגים או גבינה, והבצק של הממולאים הוא עיסה רגילה, ונאפים בתנור עמהם, אינם נקראים פת הבאה בכסנין, ואפילו אם לא קבע עליהם מזונו צריך לברך

whichever blessing is proper for the filling, be it *shehakol*, *bore peri ha'adama* or *bore peri ha'etz*.

Dates kneaded into dough

14) When eating a cake filled with dates, one must recite the blessing of *bore mine mezonot*.[226]

Fillings added after baking

15) Pastries containing fillings (opinion A) require the blessing of *bore mine mezonot*, but only if the filling was baked inside the pastry. If the filling was added after the dough was baked, it is no different than spreading [peanut butter] on a slice of bread, and one must recite *hamotzi* when eating it. Even if someone spreads chocolate syrup on a slice of bread, he must recite *hamotzi* to eat it.

Filled with meat or cheese

16) Baked goods made of plain bread dough filled with meat, fish or cheese are not considered *pat haba'a bekhisanin*. Therefore, regardless of how much or how little of these products one eats, he must first recite *hamotzi* and when he finishes he must recite *Birkat Hamazon* [if he ate *kazayit*].[227]

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226. This is the ruling of the *Zivhe Tzedek* (#11). This appears to be a simple ruling and anyone who is familiar with the *Shulhan Arukh* would not have asked this question. Apparently, the person who asked it was not familiar with the *Shulhan Arukh*.

227. As explained above, one definition of *pat haba'a bekhisanin* is bread dough filled with something that adds to its flavor. Maran ruled (168:7) that one must recite the blessing of *bore mine mezonot* when eating such a product. Later (168:17), Maran ruled that when eating a baked product filled with meat, fish or cheese, one must recite the blessing of *hamotzi* and *Birkat Hamazon*. This seems to contradict his earlier ruling about bread dough containing a filling. The *Aharonim* offered two resolutions to this contradiction. Harav Yaakov Castro and the *Ture Zahav* decided that the latter ruling is dealing with someone who eats the volume of an entire meal from these baked products. Then, even though it is *pat haba'a bekhisanin* the halakha requires one to first recite *hamotzi* and to recite *Birkat Hamazon* afterward.

The *Shene Luhot Haberit* and the *Magen Avraham* resolved this in another way. There is a difference between the fillings mentioned in 168:7 and those mentioned in 168:17. When it is a sweet filling, the baked product is