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

עליהם המוציא וברכת המזון. [חזו"ע עמ' סז, הליכו"ע ח"ב עמ' קיד]. ואם העיסה של הפשטידא נילושה בשמן, או שנילושה בשומן של הבשר, וניכר בה טעם השמן או השומן, יש לברך עליה בורא מיני מזונות. [חזו"ע עמ' סח בהערה]

If the dough itself contains oil or meat fats and that flavor is noticeable, then it loses the status of bread and one must recite the blessing of *bore mine mezonot* when eating it.

intended to be a snack or dessert and therefore it is no longer considered bread. When the filling is meat or cheese, the baked product is meant for the meal itself and it retains the status of bread. Eating such a food is like eating a sandwich of meat or cheese.

Thus, according to the *Ture Zahav*, if someone eats a minimal amount of these foods (filled with meat or cheese) he must recite *bore mine mezonot* like all *pat haba'a bekhisanin*. According to the *Magen Avraham*, he must recite *hamotzi*. The *Mishna Berura* ruled according to the *Magen Avraham's* opinion, and in the *Bi'ur Halakha* he cited proof for this position from the Rya"z. Although other *Aharonim* cited proof for the position of the *Ture Zahav* from the *Tanya Rabbati*, one can easily refute that proof.

On the other hand, the *Ben Ish Hai* (*parashat Pinehas* halakha 20) ruled according to the *Ture Zahav*. Nevertheless, Maran the Rishon Letziyon (*Halikhot Olam* Vol. II, page 115; *Hazon Ovadya Berakhot* page 67) cited support for the position of the *Magen Avraham* from a Torah scholar who lived in Yerushalayim several centuries ago. It is obvious from the gloss of Rama that he also understood Maran in the manner of the *Magen Avraham*. This is also the opinion of Harav Sha'ul Kassin (*sefer Peri Tzaddik* page 12). Therefore, on a baked product made of ordinary bread dough filled with meat or cheese, one must recite *hamotzi* and *Birkat Hamazon*. If the dough contains a great amount of oil and its flavor is noticeable, one must recite *bore mine mezonot* and *me'en shalosh*.

Resolving the halakha

Although Maran the Rishon Letziyon has shown that the position of the *Magen Avraham* is more correct, it is still difficult to understand how we can rely on it and recite *Birkat Hamazon* after eating these foods. Why don't we fall back on the principle of *safek berakhot lehakel* and refrain from reciting it? It seems that for this very reason the *Ben Ish Hai* and the *Kaf Hahayim* Sofer (168:137) ruled according to the opinion of the *Ture Zahav*. Indeed, the responsa *Kol Eliyahu* Tufik (page 359) asked this very question on the *Or Letziyon* (Vol. II, pages 97 and 98) and the *Hazon Ovadya* who both ruled to recite *Birkat Hamazon* after eating these foods.

In fact, Maran the Rishon Letziyon used this very argument to protest the ruling of the *Birkat Hashem* to recite *hamotzi* and *Birkat Hamazon* on sweetened bread. The *Halakha Berura* (page 482) argued that even if we can prove that the *Magen Avraham* correctly interpreted the rulings of Maran, there are *Rishonim* who ruled as the *Ture Zahav* suggested. The *Aguda* and Ryveva"n both stated clearly that if someone eats an entire meal of pastries filled with meat or cheese, he must recite *hamotzi* and *Birkat Hamazon* but if he eats less than that he is to recite *bore mine mezonot* and *me'en shalosh*. Even if we assume that Maran argues with those *Rishonim*, we should still apply the principle of *safek berakhot lehakel* and refrain from reciting *Birkat Hamazon*. Also, when performing *netillat yadayim* to eat these foods, one should refrain from reciting the blessing of *al netillat yadayim*.

When Rav David Yosef placed this question before his father, Maran the Rishon Letziyon, he replied that there is no question that Maran's opinion is as the *Magen Avraham* understood it and not as the *Ture Zahav* understood it. Therefore, he insisted that the principle of *safek berakhot lehakel* does not apply in this case. The *Or Letziyon* as well commented that the *Ben Ish Hai* relied on the *Ture Zahav*, but since we are confident that the *Ture Zahav's* interpretation of the *Shulhan Arukh* was incorrect we do not apply the principle of *safek berakhot lehakel*.

The *Halakha Berura* concluded that it is best to avoid this issue and to eat these foods only after having recited *hamotzi* on regular bread, or to make sure to eat an entire meal's volume of these foods. He specified that the volume of three eggs (equal to 162 grams) is sufficient in this case, since according to Maran even *kazayit* is sufficient.

It appears, however, that Maran the Rishon Letziyon felt that the halakha in practice is as Maran ruled and as the *Magen Avraham* interpreted it since this became the established custom as well. He ascertained this from the responsa *Yitzhak Yeranen* (cited below in the footnote to halakha 18) where Harav Moshe Mizrahi, *av bet din* of Aleppo, testified that the custom is to recite *hamotzi* and *Birkat Hamazon* when eating *lahem ajeen*. The principle of *safek berakhot lehakel* is overruled when Maran ruled that a blessing is necessary and the established custom is to follow Maran's ruling. Maran the Rishon Letziyon (*Hazon Ovadya Berakhot*, footnote on page 258) ruled that if someone has a practice to recite a blessing because of Maran's ruling and then discovers that other *Poskim* ruled that the blessing is unnecessary, he may continue to follow Maran's ruling and ignore the

יז. לאור האמור, "הפיצה" ברכתה המוציא וברכת המזון, כי היא נעשית מבצק של פת שעליו נותנים רסק עגבניות וגבינה צהובה, ותבלינים. אמנם אם נילושה בחמאה וחלב, וניכר בה טעם החלב והחמאה, מברך עליה "בורא מיני מזונות", ו"על המחיה". אבל אם נילושה במים וחלב ולא ניכר בה טעם החלב, ברכתה כאמור "המוציא לחם מן הארץ" וברכת המזון. [חזו"ע ברכות עמ' ס, הליכו"ע שם, אור לציון ח"ב עמ' צז]

Pizza

17) According to this, the correct blessings for pizza are *hamotzi* and *Birkat Hamazon* since it is made of plain bread dough topped with pizza sauce, cheese and spices. If the dough is kneaded with milk and butter and that flavor is noticeable, then the proper blessings are *bore mine mezonot* and *al hamihya*. If it is kneaded with water and milk, it is unlikely that the milk's flavor would be noticeable. Therefore, the correct blessings would still be *hamotzi* and *Birkat Hamazon*.[228]

principle of *safek berakhot lehakel*. Therefore, Maran the Rishon Letziyon ignored the arguments of Rav David.

Sambousak

Following these rules, if someone makes *sambousak* using plain bread dough and deep fries them, the correct blessings are *bore mine mezonot* and *me'en shalosh*. See below in halakha 45. This is the ruling of the *Or Letziyon* (Vol. II, page 302) as well. If he bakes them, the correct blessing is *hamotzi* since the filling is meat, cheese, or chick peas. This is the ruling of the *Vezot Haberakha* (page 405, footnote 110).

228. Pizza

There are two reasons to argue that pizza is *pat haba'a bekhisanin*. One is that it is considered dough that has a filling, and the other is that the dough is often flavored with fruit juices, milk or sugar.

One might counter that pizza is not a "filled pastry" since it is not folded over any filling. However, it is not imperative for the filling to be enveloped in the dough to gain the status of *pat haba'a bekhisanin*. Even if the filling is laid on top of the dough, it still can become a food that warrants the blessing of *bore mine mezonot*.

Nevertheless, it was explained in the previous halakha that many *Poskim* ruled that when the filling is meat or cheese the food does not lose its status as bread. Although some *Poskim* ruled that it does, the halakha follows the first opinion. Therefore, pizza should be considered genuine bread despite the cheese, tomato sauce and pizza spices, and it should require the blessing of *hamotzi*.

The *Or Letziyon* (Vol. II, footnote on page 98) suggested that even the *Ture Zahav* (mentioned in the previous halakha) would agree that the proper blessing for pizza is *hamotzi*. This is because the pizza is not formed with the filling in a pocket like the classic *pat haba'a bekhisanin*. It is a flat layer of dough topped with the sauce and cheese. (See the footnote in the *Or Letziyon* page 101 and below in the footnote to halakha 40.) It is obvious that the *Aharonim* rejected this reasoning, since they discussed the blessing for *lahem ajeen* without making such a distinction. There is no reason to differentiate between dough baked with a filling inside or with a topping. Either way, it is not regular bread and its blessing becomes *bore mine mezonot* according to the *Ture Zahav*. According to the *Magen Avraham*, however, a product with a topping of cheese like pizza is not *pat haba'a bekhisanin*; only bread with a sweet filling becomes *pat haba'a bekhisanin*.

If the pizza dough is kneaded with milk or sugar and the flavor of that additive is noticeable, then it is definitely *pat haba'a bekhisanin*. Most commercial pizza today is not made with sweet dough, however; if someone tastes a piece of crust without sauce or cheese, it will seem like regular bread. Therefore, one must recite the blessing of *hamotzi*.

Pizza dough kneaded with milk

As written above, even if milk is added to the pizza dough, if the milk's flavor is not noticeable it does not change the dough's status from regular bread to a "*mezonot*" product. This is the ruling of Maran the Rishon Letziyon in *Hazon Ovadya Berakhot* (page 60). In his footnote on that page, he cited Harav Shalom Mordekhai Schwadron (*Da'at Torah* 168:7) who ruled that although Maran specified that the flavor of the additives must be noticeable, that is only if the majority of the liquid kneaded into the dough is water. If fruit juice [or milk] is a majority of the liquid in the dough, then the product requires the blessing of *bore mine mezonot* even if the additive's flavor is not noticeable.

Maran the Rishon Letziyon rejected this position, however. He ruled that regardless of the amount of additives, if their flavor is not noticeable the product requires the blessing of *hamotzi* and *Birkat Hamazon*. Based on this logic, the halakha is that if bread dough is kneaded with fruit juice but the flavor is not noticeable, the blessing of *hamotzi* and *Birkat Hamazon* are required, as