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

יח. וכן הלח"ם עג'ין, שהוא בשר על עיסה, והעיסה רגילה ועליה ממרח מבשר כתוש עם מעט תבלין, ונאפים יחד, ברכתו המוציא וברכת המזון. [חזו"ע ברכות עמ' סח, אור לציון ח"ב עמ' צח בהערה]

Day 8

Lahem ajeen **18)** The halakha is the same regarding *lahem ajeen*, which is spiced ground meat baked on top of rolled out dough. When eating this food, one must recite the blessing of *hamotzi* and *Birkat Hamazon*.[229]

stated below in halakha 21. The *Or Letziyon* (Vol. II, page 97) likewise ruled that one must always recite the blessing of *hamotzi* on pizza unless the dough contains so much oil or milk that its flavor is noticeable, in which case the proper blessing is *bore mine mezonot*.

With today's homogenized and processed milk, it is very unlikely to notice any flavor of milk in dough kneaded with it. Therefore, even if the proprietor claims that his pizza dough is kneaded with milk, we must still recite the blessing of *hamotzi* and *Birkat Hamazon* when eating the pizza.

Tomato sauce absorbed into the dough

The *Or Letziyon* (ibid.) commented that if one sees that the tomato sauce has soaked into the pizza dough, then without question the proper blessing is *bore mine mezonot*. In that case, it is as if the tomato sauce was kneaded into the dough. He pointed out that although the Rambam wrote specifically that the additives were kneaded into the dough, Maran in the *Shulhan Arukh* chose the words "mixed into the dough" to allude to the fact that if it is mixed in any manner that is sufficient to change the blessing to *bore mine mezonot*.

To take advantage of this loophole, one must ascertain that the tomato sauce became absorbed into the dough before it was baked. If it became absorbed only after the dough was baked, it would not change its status from regular bread. This ruling is clear from the *sefer Bnei Haye* (*Siman* 169) that if someone prepared baked pie shells from bread dough and then filled them with meat and cooked them, the blessing remains *hamotzi* although the meat's flavor has been absorbed by the shell and is readily noticeable. That is because this flavor was added to the bread after it was already baked and that does not change the bread into *pat haba'a bekhisanin*.

It is possible that the tomato sauce will become absorbed by the dough before it is baked if it is spread onto the dough a while before it is baked. Each case needs to be examined on an individual basis.

Even if all this is true, the tomato sauce is not spread over the edges of the pizza dough, so that some of the dough absorbs the flavor of the sauce and some of it does not. How are we to deal with such a case? Probably, the rule is to determine the status of the majority of the dough, but maybe this is not so. After all, the *Or Letziyon* (ibid.) ruled that the proper blessing for a large "Syrian bread" (Iraqi pita bread) is *hamotzi* even though it is crispy and dry since some parts of it remain soft after its baking. We see from this that as long as some of the loaf retains the status of regular bread, it preserves that status for the entire loaf, even if a part that has been changed. It could be, however, that a pizza dough that has absorbed tomato sauce has become what it is meant to be and the rest of the dough is subordinate to it, and therefore the blessing for it is *bore mine mezonot*.

A devout person eats pizza only as part of a meal

Although Maran the Rishon Letziyon ruled that the proper blessing for pizza is always *hamotzi*, in his home he always recites *hamotzi* on a regular piece of bread when he is served pizza. After all, according to the *Ture Zahav* the proper blessing is *bore mine mezonot* and several *Aharonim* ruled according to that opinion. Furthermore, any commercial pizza might contain enough additives in the dough to change it from *hamotzi* to *bore mine mezonot*. In order to avoid any mistakes, it is recommended to first recite *hamotzi* on ordinary bread. The *Halakha Berura* (page 484) made the same recommendation, but he added that another choice is to eat a volume of pizza equal to that of three eggs (162 grams) and then one may definitely recite *hamotzi* on the pizza.

229. This food is likewise subject to the debate presented in the previous halakhot, since the dough contains no flavorings but it is baked with the meat on it. According to the *Ture Zahav* this is a classic case of *pat haba'a bekhisanin* and its blessing is *bore mine mezonot*, but according to the *Magen Avraham* it is still bread and requires the blessing of *hamotzi*. As explained above, in practice we follow the opinion of the *Magen Avraham*.

Harav Yosef Sutton (*sefer Vaylaket Yosef* #4, page 42a) ruled according to the *Ture Zahav*, and therefore he decided that *lahem ajeen* is *pat haba'a bekhisanin* and its blessing is *bore mine mezonot*. Harav Yitzhak Shehebar (*sefer Yitzhak Yeranen* page 37) cited Harav Moshe Mizrahi (who was *av bet din* of Aleppo) ruling that the proper blessing for this food is *hamotzi* and *Birkat Hamazon*, following the opinion of the *Magen Avraham*. This is likewise the ruling of Maran the Rishon Letziyon (*Hazon Ovadya Berakhot*, footnote on page 68) and the *Or Letziyon* (Vol. II, footnote on page 98).

The *Kol Eliyahu* Tufik (page 358), however, ruled that the proper blessing for this food is *bore mine mezonot*. He