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

יט. עיסה שנילושה בסוכר או דבש, או שמן, או בחלב, וטעמם ניכר בעיסה, מברך עליה "בורא מיני מזונות" ו"על המחיה" (סוג ב' הנ"ל). ואפילו אם הרוב מים, כל שניכר טעם הסוכר או השמן או החלב בעיסה, נחשב הדבר לפת הבאה בכיסנין שמברך עליה מזונות. אבל אם אין טעם התוספות הללו ניכר בעיסה, מברך עליה המוציא וברכת המזון.

ולמנהג האשכנזים, אף בפת כזו שטעם הסוכר והדבש הנ"ל ניכר בה, מברך "המוציא" וברכת המזון, כיון שלש את העיסה בהרבה מים. ורק באופן שעיקר העיסה נילושה בדבש או שמן או חלב, וטעמם נרגש בה יותר מן הקמח, מברך עליה מזונות ועל המחיה. [ראה ש"ע סי' קסח ס"ז וברמ"א שם ובאחרו']

כ. החלות המתוקות שנרגש בהם טעם מתיקות, למנהג הספרדים, ברכתן "בורא מיני מזונות" וברכה אחת מעין שלש, ואין יוצאים בהם בשבת ידי חובת שלש סעודות, אלא אם כן קובע סעודתו עליהן (שאוכל מהן 216 גרם). [חזו"ע ברכות עמ' נה. יבי"א ח"י סי' יח]

Dough kneaded with flavoring

19) If dough is kneaded with sugar, honey, oil or milk and the flavoring is noticeable, then the proper blessing for that product is *bore mine mezonot* and *me'en shalosh*. This is opinion B of *pat haba'a bekhisanin*. Even if most of the liquid in the dough is plain water, since the flavoring of sugar, oil, or milk is noticeable this product is *pat haba'a bekhisanin* and requires the blessing of *bore mine mezonot*. If the additive's flavor is not noticeable, then the proper blessing is *hamotzi* and *Birkat Hamazon*.

Ashkenazic Jews, following the Rama, recite *hamotzi* on bread even if the flavor of the added sugar or honey is noticeable, as long as most of the liquid used in kneading the dough is water. According to their custom, the product becomes *pat haba'a bekhisanin* only when there is so much honey, oil or milk that its flavor is more powerful than that of the flour. Only in that case do they recite the blessing of *bore mine mezonot* and *me'en shalosh*.

Sweetened hallah

20) Based on the previous halakha, Sefardic Jews must recite the blessing of *bore mine mezonot* on sweetened hallah bread. This hallah cannot be used for the three Shabbat meals unless someone eats an entire meal's volume of the hallah (216 grams).[230]

Day 9

argued that although the *Yitzhak Yeranen* established the custom of reciting *hamotzi* for the Jews of Aleppo, others have no such custom or tradition. This can be refuted, however, and it is preferable to follow the traditional ruling. It goes without saying that a devout person will avoid the issue and eat *lahem ajeen* only after reciting *hamotzi* on ordinary bread, as explained in the previous footnote regarding pizza.

Different recipes

This entire discussion is about *lahem ajeen* made with ordinary bread dough. If someone adds eggs and oil to the dough, or if the dough is kneaded with date juice or pomegranate juice and its flavor is noticeable, then the proper blessings are *bore mine mezonot* and *me'en shalosh*. The same applies if the dough is baked into a crunchy cracker. In any case, the *lahem ajeen* commonly marketed in the New York area requires the blessing of *bore mine mezonot*. See the *Halakha Berura* on page 486.

230. The *Shulhan Arukh* (168:7) states that one form of *pat haba'a bekhisanin* is dough into which honey, sugar, oil or spices has been added, as long as the flavor of the additive is noticeable. Maran deduced this from Rambam who