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

ולכן ספרדי המתארח אצל אשכנזי, ויודע שהחלות שלו מתוקות, אין לו לברך על חלות אלו אלא "בורא מיני מזונות", וברכת מעין שלוש, שכן הוא דעת מרן שקיבלנו הוראותיו. ואם הוא מתארח אצלו בשבת, יש לו לקחת עמו לחם שאין בו מתיקות, שאין עליו עוררין, ולקיים מצות שלש סעודות

Therefore, if a Sefardic Jew is a guest of Ashkenazic Jews and they serve sweetened hallah, he must recite the blessing of *bore mine mezonot* before eating it and the blessing of *me'en shalosh* afterward, following the rulings of Maran. If it is Shabbat, the guest should

ruled that as long as an additive is mixed into the dough and it is noticeable, the product is *pat haba'a bekhisanin*.

The Rama (*Darkhe Moshe*) disagreed with Maran's interpretation and argued that the common custom contradicts it, since on Shabbat and *Yom Tov* people recite *hamotzi* on heavily flavored breads. He ruled, therefore, that the product remains bread unless the flavorings are the main ingredient of the dough, and he insisted that this might be what Rambam meant as well. Rama then ruled that honey cake is definitely *pat haba'a bekhisanin* since the main ingredients are honey and spices. If the flour is the main ingredient, however, it is considered by Ashkenazic Jews to be ordinary bread even if the sweetness of the additives is noticeable.

The *Bayit Hadash* stated that technically the halakha should be that as long as there is more flour than other additives the proper blessing is *hamotzi* even if no water at all is used in kneading the dough. Nevertheless, he admitted that the custom is to recite *bore mine mezonot* on such products. He concluded, therefore, that a devout person should not eat these disputed products unless he has already recited *hamotzi* over ordinary bread. The *Ture Zahav* and the *Mishna Berura* (*Bi'ur Halakha*), however, rejected this position. They ruled that as long as there is more honey than water in the dough the proper blessing is *bore mine mezonot*.

In conclusion, if a baked product has more additives than water in the dough, it definitely calls for the blessing of *bore mine mezonot* according to Maran and Rama, but according to the *Bayit Hadash* it should require *hamotzi*. If there is more water than additives but their flavor is noticeable, Maran ruled that its blessing is *bore mine mezonot* while Rama ruled that its blessing is *hamotzi*. Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. X, #18) ruled according to this that Sefardic Jews must recite the blessing of *bore mine mezonot* over sweetened hallah, following the ruling of Maran.

The argument of the *Birkat Hashem*

Harav Moshe Halevi (*Birkat Hashem* Vol. II, beginning on page 189) concluded that Sefardic Jews are to recite *hamotzi* on sweetened hallah, as long as they plan to eat at least the volume of *kabetza*. He derived this ruling from his research into the Talmud's discussion (*Berakhot* 41b) of *pat haba'a bekhisanin* and the commentaries of the *Rishonim*. The reason why the proper blessing for *pat haba'a bekhisanin* is *bore mine mezonot*, he explained, is because such products are not used for meals; they are eaten as snacks. Since sweetened hallah is used as bread and people have become accustomed to using it in this manner (often using only sweetened hallah at a meal and no ordinary bread), even Maran would agree that we are to recite *hamotzi* and *Birkat Hamazon* when eating it.

To support this argument, Rav Halevi cited the *Ginat Veradim* (Unit I, #24) discussing large wedding feasts where the bread served is flavored with oil and sesame. Technically, that bread should be considered *pat haba'a bekhisanin*, but we nevertheless recite *hamotzi* and *Birkat Hamazon* even if we do not eat an entire meal's volume of the bread. The reason he gives for this is that "it has become customary to eat this bread together with the other delicacies and cooked foods served at the table."

Rav Halevi offered a second proof to his position, based on the *Bet Yosef* and *Darkhe Moshe*. Maran ruled that whenever the additive's flavor is noticeable one must recite *bore mine mezonot*. Rama countered that this is not so since the custom is to recite *hamotzi* on sweetened breads during Shabbat and *Yom Tov* meals. The *Bet Meir* and Rav Hayim of Sanz both refuted this argument, explaining that we cannot prove this halakha from people's conduct during Shabbat meals. In those meals, the sweetened bread is used as bread and as the mainstay of the meal and therefore even Maran would agree that its blessing is *hamotzi*. When eating the same product by itself, however, it is *pat haba'a bekhisanin* and its blessing is *bore mine mezonot*. According to this, Sefardic Jews can use sweetened hallah for their meals and recite *hamotzi*, since in such a case even Maran agrees that this is the correct procedure.

It is obvious that Rama did not agree with this, for he considered the conduct during Shabbat meals to be a proof against Maran's position. Rav Halevi was not bothered by this. He explained that Rama knew that the custom was to use sweetened hallah for the blessing of *hamotzi* and then to switch to ordinary breads for the course of the meal. Therefore, he considered the custom to be a definite proof

against Maran's ruling. Be that as it may, Rav Halevi insisted that when someone uses sweetened hallah as the basis of a meal, even Maran would agree that the proper blessing is *hamotzi*.

Refuting the *Birkat Hashem*

The *Halakha Berura* (*Otzarot Yosef* page 62) refuted the position of Rav Halevi. He demonstrated that Maran ruled plainly in the *Shulhan Arukh* that when there are additives in the dough and their flavor is noticeable, it is *pat haba'a bekhisanin* and its blessing is *bore mine mezonot*. The *Rishonim* who adopted this position explained it in great detail, since the halakha changes in many situations. Nevertheless, none of them suggested that the proper blessing is *hamotzi* when someone plans to use the sweetened bread as the mainstay of his meal but the proper blessing is *bore mine mezonot* if eating it without a major meal. If it would be true that the halakha is determined not so much by the product's ingredients as by the manner in which it is eaten, the *Poskim* would definitely have made this clear. Since the *Poskim* did not mention any such idea, it is doubtful that it is true. The *sefer Emek Berakha* likewise states that we do not take into account the custom of any culture or any era. Whatever was considered *pat haba'a bekhisanin* during the Talmudic era is *pat haba'a bekhisanin* for all times, in every culture and every situation.

The fact that it is common for sweetened hallah to be used during Shabbat meals does not affect the halakha. This practice is adapted and promoted by Ashkenazic Jews who follow the rulings of Rama. All too often, Sefardic Jews who live among Ashkenazic Jews have adopted many of their practices. In general, that is probably a good thing, but regarding sweetened hallah it is not. Sefardic Jews must be aware of Maran's position in halakha and they must follow Maran's rulings.

Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. X, #18; *Hazon Ovadya Berakhot* page 57) also refuted the thesis of the *Birkat Hashem*. He cited Harav Shalom Messas (responsa *Shemesh Umagen*) who demonstrated that the logic presented in the *Birkat Hashem* is faulty. He added that even if the *Birkat Hashem* might be correct, it is still a doubt for us and therefore we should recite the blessings of *bore mine mezonot* and *me'en shalosh*.

The *Halakha Berura* (*Otzarot Yosef* pages 64-67) offers an exhaustive treatise on this subject, soundly refuting the position of the *Birkat Hashem*. He showed that there is no proof from the *Ginat Veradim*, nor is there any proof from the *Bet Meir* or Rav Chaim of Sanz. It is true that those *Aharonim* ruled that if someone uses the baked product as bread he must recite *hamotzi* on it, but that follows the ruling of Rama in the manner that they understood him. Sefardic Jews follow the rulings of Maran, and according to him the correct blessing is *bore mine mezonot* unless one plans to eat the volume of four eggs (216 grams). Furthermore, the *Halakha Berura* argues that it is unlikely that people regularly ate both sweetened hallah and ordinary bread together for their Shabbat meals, as the *Birkat Hashem* suggested.

The *Birkat Hashem* offered another proof to his position. Matzo is dry and crunchy and therefore it should be considered *pat haba'a bekhisanin* according to opinion C. During Pesah, however, we recite *hamotzi* on matzo. It must be because we eat it then as bread, not as a snack food and therefore it gains the status of bread. If so, the same can be said for sweetened hallah.

The *Halakha Berura* refuted this proof as well. During Pesah, there is no other bread for any Jewish person to eat other than matzo. Therefore, the matzo must be considered bread regardless of the amount anyone might eat. There is never a situation where the halakha allows Jews to eat only sweetened hallah, and therefore its status never rises to that of real bread.

The *Or Letziyon* (Vol. II, page 97) likewise ruled that if the sugar added to bread dough can be noticed, it is *pat haba'a bekhisanin* and it requires the blessing of *bore mine mezonot*. In fact, Rav Abba Shaul once participated in a party celebrating a newlywed couple and sweetened bread was served. He instructed all those present to recite *bore mine mezonot*, much to the chagrin of the host.

Relying on a *safek sefeka*

Maran the Rishon Letziyon (ibid.) wrote that a certain Ashkenazic rabbi came to him and argued that a Sefardic Jew should recite *hamotzi* on sweetened hallah, since he is eating an entire meal at the time. The *Magen Avraham* (168:13), cited in the *Mishna Berura* (168:24), ruled that if someone eats some *pat haba'a bekhisanin* together with other foods such as meat or fish, those foods count toward the volume of four eggs as if he had eaten that amount of the bakery product alone. Therefore, he must recite *hamotzi* on the bakery product although he plans to eat only a small amount of it.

Maran the Rishon Letziyon refuted this rabbi's argument, showing that Harav HIDA (*Birke Yosef*), the *Zikhronot Eliyahu* and the *Kaf Hahayim* Sofer all disagreed with the ruling of the *Magen Avraham*. They ruled that one can recite *hamotzi* over *pat haba'a bekhisanin* only if one eats the volume of the bakery product equal to that of four eggs; the other foods do not count at all.

The Ashkenazic rabbi countered that even if this is so, the Sefardic Jew can rely on a *safek sefeka* to recite *hamotzi*. First of all, maybe the halakha really is as Rama ruled, that the sweetened hallah is bread. Even if the halakha follows the opinion of Maran, perhaps the halakha is as the *Magen Avraham* ruled, requiring *hamotzi* in any case.

Maran the Rishon Letziyon rejected this argument as well, since the principle of *safek berakhot lehakel* applies even when there is a *safek sefeka* to permit the blessing to be recited. In light of this, Maran the Rishon Letziyon suggested that if a Sefardic Jew is invited to eat at the house of an Ashkenazic Jew and he suspects that sweetened hallah will be served, he should bring along some ordinary bread upon which to recite *hamotzi* and *Birkat Hamazon*.

בפת, לברך עליו המוציא וברכת המזון כדת. ויוכל לצרף ל"לחם משנה" מן החלות המתוקות שבבית בעל הבית המארח. [חזו"ע שם עמ' נח-נט בהערה, יבי"א שם]

כא. לחמניות מתוקות שעושים אותם ממי פירות, אם אין טעם מי הפירות ניכר בפת כלל, ברכתה "המוציא לחם מן הארץ", בין למנהג הספרדים בין למנהג האשכנזים. [ראה חזו"ע ברכות עמ' ס בהערה ב]

Day 10

bring his own ordinary hallah to his host's home in order to fulfill the mitzvah of eating genuine meals on Shabbat with *hamotzi* and *Birkat Hamazon*. He may use a sweetened hallah as a second loaf in order to fulfill the mitzvah of *lehem mishne*.[231]

If flavoring is not noticeable

21) If bread dough is kneaded with fruit juice but its flavor is not noticeable, the proper blessing for the bread is *hamotzi lehem min ha'aretz*. This is true both for Sefardic and Ashkenazic Jews.[232]

How sweet is sweet?

Writing on a practical level, the *Or Letziyon* pointed out that it is possible to add sugar to bread dough, thus improving its flavor, without it becoming noticeably sweet. In that case, the correct blessing is still *hamotzi*. The "breads" marketed in Israel and labeled "half-sweet hallah," however, definitely taste sweet and they should not be used for Shabbat meals [unless served in addition to ordinary hallah]. He warned housewives who enjoy baking homemade hallah that they must make sure not to add too much sugar to the dough, for this would create problems regarding the blessings and regarding the mitzvah of eating Shabbat meals.

A devout person will avoid sweetened hallah in any situation

The *Or Letziyon* concludes that although the correct blessing for sweetened hallah is *bore mine mezonot*, a devout person will not take advantage of this and eat the hallah as a snack food. He will eat it only during a meal after having recited *hamotzi* over ordinary bread. The *Halakha Berura* (*Otzarot Yosef* page 64) also recommended practicing this stringency in deference to the *Ginat Veradim* and the *Bayit Hadash* cited above.

Rolls served with airline meals

The *sefer Vezot Haberakha* (page 362) cites several leading American rabbis (Harav Avraham Bick, Harav Reuven Feinstein, Harav Moshe Stern, Harav Yisrael Belsky) warning that the rolls served with airline meals require the blessing of *hamotzi* and *Birkat Hamazon* even if they are labeled *bore mine mezonot*. This is because the roll is used specifically as a substitute for genuine bread, giving it the status of bread even if its ingredients should demand only the blessing of *bore mine mezonot*. The companies that label these rolls in this manner and serve them to airline passengers are guilty of misleading the public. Both Harav Shemuel Wosner and Harav Yosef Shalom Elyashiv concurred with this.

The argument of these rabbis matches the position of the *Birkat Hashem* mentioned above. According to Maran the Rishon Letziyon and the *Or Letziyon*, however, the fact that the roll is being used as a substitute for real bread does not raise its status to bread. As long as the sweet flavor of the rolls' additives is noticeable, as is usually the case with those served with airline meals, the correct blessing for the rolls is *bore mine mezonot*. Nevertheless, a God-fearing person would eat such a roll only after reciting *hamotzi* on ordinary bread. Of course, this is most likely impossible in mid-flight, and therefore if a passenger is hungry he may recite the blessing of *bore mine mezonot* and eat the roll.

231. Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. X, #18) added this detail that the sweetened hallah can be counted for the mitzvah of *lehem mishne* as a parenthetical statement without explaining why this is so. Perhaps it is because there is a *safek sefeka* to argue that the sweetened hallah is considered bread, as mentioned in the previous footnote. First of all, maybe the halakha really is as Rama ruled, that the sweetened hallah is bread. Even if the halakha follows the opinion of Maran, perhaps the halakha is as the *Magen Avraham* ruled, requiring *hamotzi* in any case. Although this is not sufficient to permit us to recite *hamotzi* on it, it is sufficient to count it toward *lehem mishne*.

232. In Israel, the major bakeries produce these rolls en masse. The dough is mixed with fruit juice and a bit of water. This being the case, it would seem that even the Rama should agree that the proper blessing for these rolls is *bore mine mezonot*, since he ruled that if the dough is kneaded with more honey than water this is the proper blessing. Of course, any dough containing that much honey will