לח. האוכל בסעודתו חטיפים ממיני דגן, שאין עליהם צורת פת, וכמו "ביסלי", מברך עליהם "בורא מיני מזונות", מפני שאין עליהם צורת פת, ואף אם יקבע סעודתו עליהם לא יברך עליהם "המוציא". [או"ח עמ' קא בהערה, ברכת ה' שם עמ' שעו, הלכה ברורה שם]

סוגי פת שונים

לט. פת גמור, אפילו פחות מכזית, מברך עליו המוציא, אבל לאחריו אינו מברך כלום, כל שלא אכל כזית. [ש"ע סי' קסח ס"ט]

Bissli snacks

38) If someone wishes to eat snack foods made of flour but that do not resemble bread whatsoever, such as Israeli Bissli snacks, he must recite the blessing of *bore mine mezonot* even in the middle of a meal upon which he recited *hamotzi*. The blessing of *hamotzi* cannot cover such food products. In fact, even if he wishes to eat a meal's volume of such foods, he is not to recite *hamotzi* over them.[248]

Day 16

Different Breads

Less than *kazayit* of bread

39) When eating any amount of regular bread, even a piece smaller than *kazayit*, one must recite the blessing of *hamotzi*. If someone eats less than *kazayit* of bread, he recites no blessing afterward.

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248. The *Or Letziyon*, the *Birkat Hashem* and the *Halakha Berura* all concurred on this ruling.

Soup nuts

The *Or Letziyon* (footnote on page 101) added that although soup nuts are similar to the snack foods described here and they do not resemble bread at all, nevertheless it is not necessary to recite the blessing of *bore mine mezonot* when eating them in one's soup during a meal. This is because it has become customary to eat them in this manner and as such they are considered a regular part of the meal, which is covered by the blessing of *hamotzi* recited at its start. Even if someone eats them without any soup, no extra blessing is necessary. When eating soup nuts without having recited *hamotzi* over bread, one must recite the blessing of *bore mine mezonot*. This is also the ruling of the *Halakha Berura* (page 494).

מ. לחם רגיל, שנותנין בו מעט צימוקים, לכל הדעות לחם גמור הוא וברכתו המוציא. [משנ"ב ס"ק ל]. ובכלל זה לחם עם מעט קימל, קצח, שומשום.

Raisin bread

40) Raisin bread is considered regular bread and the proper blessing for it is *hamotzi*. There is no controversy about this. It is the same as bread to which sesame, fennel or caraway seeds have been added.[249]

249. This is the ruling of the *Peri Megadim* (cited in the *Mishna Berura* 168:30) and other *Aharonim*. This is certainly the halakha if raisins or sunflower seeds are sprinkled on the surface of the loaf only. If someone sprinkled a considerable amount of sugar on the loaf's surface and then baked it, however, it calls for the blessing of *bore mine mezonot* and not *hamotzi*. As is evident from the halakha concerning pizza, such a topping is the same as a filling and it changes the bread into *pat haba'a bekhisanin*. The *Or Letziyon* (footnote on page 98), however, ruled that when eating bread baked with a layer of sugar on its surface the proper blessing is still *hamotzi*. Also, he ruled (ibid., footnote on page 101) that if someone sprinkles sugar onto cookie dough without adding sugar to the dough itself the cookies do not become *pat haba'a bekhisanin* since this is not considered "filled" dough. This apparently runs against the rulings of the *Aharonim*, as demonstrated above in the footnote to halakha 17.

Maran the Rishon Letziyon (*Halikhot Olam* Vol. II, page 114) ruled clearly that it makes no difference whether the additive is enclosed within the dough or used as a topping. It is possible to uphold the position of the *Or Letziyon*, saying that a topping is considered a filling only if the dough is rolled into a thin layer, like pizza or *lehem ajeen*. If the dough is thick like that of a regular loaf of bread and a topping is added to it, it could be that it does not become *pat haba'a bekhisanin* because of that.

Furthermore, if only a sprinkling of sugar is spread on the dough's surface, there is no question that it does not become *pat haba'a bekhisanin*. The *Mishna Berura* (168:30) ruled that a small amount of raisins added to the dough does not change it into *pat haba'a bekhisanin*, and that is so even when the raisins are inside the loaf. Certainly the halakha is that a bit of sugar or other spice sprinkled on the loaf's surface does not change it from being considered regular bread.

Preface Boiled or Fried Bread

The following halakhot discuss two basic cases: a) when someone takes bread that has been baked and now boils it or fries it in oil; and b) when someone takes raw dough and boils it or fries it.

Boiled Bread

Talmide Rabbenu Yona (a commentary on the work of Rabbenu Yitzhak Alfasi on *Berakhot*) commented on the topic of *habitza* (found in *Berakhot* 37b) that there are three things to consider when dealing with boiled bread. These comments are adopted as practical halakha, as found in the *Shulhan Arukh* (168:10). They are:

a) The halakha of boiled bread depends entirely on the size of the pieces. If someone broke the bread into pieces as large as *kazayit* and boiled them, they are still considered regular bread even if the cooking has destroyed any resemblance to bread. The proper blessing for this is *hamotzi*. If all the pieces are smaller than *kazayit*, then even if they still have the appearance of bread they are no longer considered bread. The proper blessing in this case is *bore mine mezonot*. See below in halakha 41.

b) If someone crumbled the bread and then formed balls of crumbs held together with honey or broth, but he did not cook the bread, it again depends on the size of the pieces. If the pieces are as large as *kazayit*, the proper blessing is *hamotzi*, but if the pieces are smaller than *kazayit*, it depends on their appearance. If they still appear like bread, the blessings are *hamotzi* and *Birkat Hamazon*, but if they do not resemble bread the proper blessings are *bore mine mezonot* and *me'en shalosh*. See below in halakha 43.

c) If someone broke the bread into pieces but they have not been cooked or glued together with any liquid, the proper blessing is *hamotzi* even if the pieces have been ground into powder. It is still considered regular bread. See below in halakha 46.

Boiled Dough

The *Rishonim* debated the halakha regarding boiled dough or dough fried in oil. Rabbenu Shimshon ruled that this cannot be considered bread and therefore one is to recite the blessings of *bore mine mezonot* on it. Rabbenu Tam (cited in Tosafot to *Pesahim* 37b) ruled that this is considered regular bread and it calls for the blessings of *hamotzi* and *Birkat Hamazon*.

Maran cited both these opinions in the *Shulhan Arukh*, but without naming their authors. He cited the opinion of Rabbenu Shimshon first, and then that of Rabbenu Tam as "others say." He concludes that anyone who is God-fearing will observe both opinions by eating such foods only after having recited the blessing of *hamotzi* on regular bread. See below, starting from halakha 50.