פת מבושל או מטוגן

מא. אם לקח פת וחתכה לחתיכות, ובישלם במרק בכלי ראשון, אם יש בהם כזית מברך עליהם המוציא וברכת המזון (אף אם אין צורת הפת ניכרת בהם), ואם אין באף חתיכה כזית, מברך עליהם מזונות ועל המחיה (אף שצורת הפת ניכרת בהם). [ש"ע סי' קסח ס"י], ואפילו קבע סעודתו עליהם, מברך בורא מיני מזונות ואחריו מעין שלש, משום דלא הוי בכלל לחם כלל רק כמיני קדירה בעלמא. [משנ"ב ס"ק נז]

Day 17

Boiled or Fried Bread

Boiled bread

41) If someone broke a loaf of bread into pieces and boiled them in a pot that was heated on a fire, the halakha depends on the size of the pieces. If they [at least some] are as large as *kazayit*, the proper blessings are *hamotzi* and *Birkat Hamazon*. This is so even if they no longer resemble bread.

If not even one piece is as large as *kazayit*, the proper blessings are *bore mine mezonot* and *me'en shalosh*. This is so even the pieces still resemble bread. Because of their small size, the pieces have lost the status of bread and are considered a porridge.[250] In this case, even if someone eats an entire meal's volume of the boiled pieces he still recites only *bore mine mezonot* and *me'en shalosh*.

250. As explained in the preface to this section, this halakha is found in the *Shulhan Arukh* (168:10) based on the Talmud (*Berakhot* 37b) with Tosafot's commentary and that of Talmide Rabbenu Yona.

If several pieces are stuck together

This halakha depends on the size of the pieces as they were before being cooked. If at that time no piece was as large as *kazayit*, but as a result of being cooked several pieces fused together as a chunk as large as *kazayit*, this does not help to retain their status as bread. The proper blessings in this case are *bore mine mezonot* and *me'en shalosh*. (*Mishna Berura* 168:54; *Kaf Hahayim* Sofer 168:80)

If the cooking caused a piece to expand or to contract

If all the pieces are smaller than *kazayit* but during the cooking some of them expanded and are now as large as *kazayit*, it does not change their status. The proper blessing is still *bore mine mezonot*. We always determine their status according to their size before being cooked. Conversely, if a piece was as large as *kazayit* before being cooked and then it contracted during the cooking and is now smaller than *kazayit*, the piece has lost its status as bread. The proper blessing is *bore mine mezonot*. These halakhot are likewise cited in the *Mishna Berura* and *Kaf Hahayim* Sofer.

If a piece is cut after being cooked

The *Peri Megadim* (cited in the *Bi'ur Halakha*) pondered the halakha when one of the pieces was as large as *kazayit* before the bread was boiled but afterward someone cut that piece into smaller bits. Do we say that it is still considered bread since there was a piece as large as *kazayit* when they were boiled, or do we say that since there is no piece as large as *kazayit* at the time the food is being eaten it is no longer considered bread? He did not come to a definite conclusion.

The *Even Ha'ozer* and the *Hazon Ish* (#26:5) both ruled that this food is no longer bread and that the proper blessing is *bore mine mezonot*. The *Hazon Ish* commented that if someone finds a piece as large as *kazayit* when he is served the food, however, he cannot simply break it now and recite *bore mine mezonot*. No one is expected to insert a piece as large as *kazayit* into his mouth at once, he argued. Once it is in his plate or bowl and it has a piece as large as *kazayit*, he must recite the blessing of *hamotzi* over the food.

The *Kaf Hahayim* Sofer (168:78) deduced from Harav Zalman that the correct ruling is the opposite: once the food was cooked with a piece as large as *kazayit*, it can no longer be changed to reduce the blessing from *hamotzi* to *bore mine mezonot*. This is likewise the ruling of the *Birkat Habayit* (Unit 8, #3, cited in *Piske Teshuvot* page 463). See the *Yalkut Yosef Pesah English Edition* (page 392).

מב. אם יש בחתיכה אחת כזית, ובשאר החתיכות אין כזית, מברך על החתיכה שיש בה כזית המוציא וברכת המזון, וממילא יכול לאכול שאר החתיכות הקטנות גם כן. [משנ"ב ס"ק נג] ואם אוכל רק החתיכות שאין בהם כזית, מברך עליהם מזונות ועל המחיה. [ביאוה"ל ד"ה ואם]

מג. חתיכות לחם שלא בישלם, אלא פירר אותם בקערה ונתחברו יחד על ידי דבש או מרק (בכלי שני), אם יש בהם כזית מברך עליהם המוציא בכל אופן, ואם אין בהם כזית, הדבר תלוי, אם יש בהם תואר לחם שניכר וידוע שהוא לחם, ברכתם המוציא וברכת המזון. ואם אין בהם תואר לחם שאבדה מהם צורת הפת, מברך עליהם מזונות ועל המחיה [ש"ע סי' קסח ס"י], ואפילו קבע סעודתו עליהם. [משנ"ב ס"ק נז]

מד. אם עירה מכלי ראשון מים חמים על חתיכות לחם הקטנות משיעור כזית, ויש עליהם צורת פת, מכיון שיש ספק אם יש לו דין בישול, לכן יברך על פת אחר בתחילה ויכוין לפטור חתיכות אלו.

[משנ"ב ס"ק נב ואחרו']

One piece is size of *kazayit*

42) If one piece is as large as *kazayit* and the others are smaller, the person eating should recite the blessing of *hamotzi* over the one large piece, and then he can eat all of the food and recite *Birkat Hamazon* afterward. If he chooses to eat only the pieces that are smaller than *kazayit*, he must recite the blessings of *bore mine mezonot* and *me'en shalosh*.

Bits of bread fused together

43) If the bread is not boiled, but someone placed small pieces in a bowl and they became fused together with honey or hot broth, the halakha depends on the size of the original pieces. If they are as large as *kazayit*, the blessing remains *hamotzi*. If they are smaller than *kazayit*, it then depends on their appearance. If they resemble bread, the proper blessings are *hamotzi* and *Birkat Hamazon*. If they do not resemble bread at all, the proper blessings are *bore mine mezonot* and *me'en shalosh* even if someone eats an entire meal's worth of them.[251]

Pouring boiling water over bread

44) The *Poskim* debated whether *irui mikeli rishon* is considered an act of cooking. This means that some *Poskim* ruled that if someone boiled water in a kettle on the stove and then poured that water from the kettle onto food in a bowl, the water has cooked the surface of that food. Other *Poskim* ruled that the food is not considered to be cooked at all.

Based on this, if someone poured boiling water from a kettle onto pieces of bread smaller than *kazayit* and they retain their resemblance to bread, according to some *Poskim* the bread has been cooked and its blessing is now *bore mine mezonot*, whereas

The *Halakha Berura* cited all these opinions. He did not issue his own ruling, but he recommended that one refrain from cutting the piece that is as large as *kazayit* until after one has recited the blessing of *hamotzi*. If someone did cut it before reciting the blessing, he should recite *hamotzi* on a piece of ordinary bread that has not been boiled. If no bread is available, it appears that one can rely on those who ruled that the proper blessing is now *bore mine mezonot*, but this matter needs more research.

251. This is the ruling of the *Shulhan Arukh* (168:10) based on the commentary of Rabbenu Yona, as explained in the preface to this section.

מה. טיגון במחבת נחלקו הפוסקים אם דינו כבישול. ולכן המטגן חתיכות קטנות של פת בשמן (כמו שיש נוהגים לטגן לחם בביצה), יש ספק בברכתם, אם לברך עליהם המוציא או מזונות. והנכון שלא יאכלם כי אם בתוך הסעודה. [ראה משנ"ב ס"ק נו]. ויש אומרים שאין ספק שטיגון דינו כבישול, ולכן ברכתם בודאי מזונות ועל המחיה. [ראה ברכת ה' ח"ג עמ' קעו, הלכה ברורה עמ' תנז]

וטיגון בשמן עמוק, לכל הדעות דינו כבישול במים, שאם יש בחתיכות כזית מברך המוציא בכל אופן, ואם אין בהם כזית מברך מזונות בכל אופן. [ראה בגר"ז סי"ז, פסקי תשובות עמ' תסב ועוד]

according to others the bread has not been cooked and it still requires the blessing of *hamotzi*. Therefore, when eating this food one should first recite the blessing of *hamotzi* on regular bread.[252]

Day 18

Fried bread

45) The *Poskim* debated whether or not fried foods have the same halakhic status as boiled foods. Therefore, if someone fries small pieces of bread in oil, the halakha regarding the proper blessing for this food is uncertain. If they are considered cooked it is *bore mine mezonot* and if they are not considered cooked the blessing is *hamotzi*. It is recommended, therefore, to eat such a food only during a meal after reciting *hamotzi* on regular bread.

Some contemporary *Poskim* claim that the status of fried foods is definitely the same as that of boiled foods and therefore everyone agrees that fried bread changes its blessing just as boiled bread does. According to this, the proper blessings are definitely *bore mine mezonot* and *me'en shalosh*.[253]

Deep frying is an act of cooking without question. Therefore, if someone deep-fries bread, it depends entirely on the size of the pieces. If they are as large as *kazayit*, the

252. If the pieces are smaller than *kazayit* and they are considered cooked by this act, their proper blessing would be *bore mine mezonot*, as explained above in halakha 41. If they are not considered cooked, the proper blessing would be *hamotzi* as explained above in halakha 43. If some of the pieces are as large as *kazayit*, then in any case the proper blessing is *hamotzi*, even if the pieces no longer resemble bread. The *Mishna Berura* (168:52) ruled that one should recite *hamotzi* on regular bread before eating this food. See the *Halakha Berura* (page 459).

253. It appears from the *Magen Avraham* (168:36) that if someone fries bread in a frying pan instead of cooking it in a sauce pan, the bread is not considered cooked. The *Mishna Berura* (168:56) commented that it appears that all the other *Aḥaronim* disagreed with this.

Based on this, if the pieces of bread are smaller than *kazayit*, then even if they still resemble bread the proper blessing is *bore mine mezonot* according to those who ruled that fried bread is considered the same as boiled bread. If fried bread is not considered the same as boiled bread, the proper blessing is *hamotzi*, as explained above in halakha 43. If some of the pieces are as large as *kazayit*, then whether or not it is considered cooked the proper blessing is *hamotzi*. If none of the pieces are as large as *kazayit* and they no longer resemble bread, then whether or not it is considered cooked the proper blessing is *bore mine mezonot*.

The *Mishna Berura* concluded that one should avoid this debate and eat such food only after having recited *hamotzi* over regular bread. The *Birkat Hashem* (Vol. III, page 176) presented a long essay showing that the halakha follows those who disagree with the *Magen Avraham*. The *Halakha Berura* (pages 457 and 458) concurred with his findings. The *Mishna Berura* does take the *Magen Avraham's* opinion into account, as mentioned earlier.