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.

ואם נתן שמן מועט ביותר למחבת בכדי שלא ידבק הלחם למחבת, לכל הדעות אין דינו כבישול, ולכן מברך עליהם המוציא אם ניכר בהם צורת הפת, אף שאין בהם כזית. [ע"פ משנ"ב ס"ק סט, ברכת ה' שם עמ' קפב]

מו. לחם המפורר דק דק, אף שאין בו כזית, ולא תאר לחם, מברך עליו המוציא וברכת המזון [ש"ע שם], כיון שהוא פת בפני עצמו, ואינו מחובר, אינו יוצא לעולם מתורת לחם. [משנ"ב ס"ק ס]

ואם שרו הפרורים במים עד שמחמת השרייה נתלבנו המים, אבד ממנו שם לחם, ואין מברך אלא מזונות ועל המחיה [ש"ע שם סי"א ומשנ"ב ס"ק סג], אפילו אם יקבע סעודתו עליהם. [משנ"ב ס"ק נז, כה"ח ס"ק צה]

מז. הקניידל'ך, שהם פרורי לחם או קמח מצה, המעורבים עם ביצים, שעושה מהם קציצות ומבשלם במרק, אפילו יש בכל אחד מהם שיעור כזית, מברך מזונות ומעין שלוש, ואפילו קובע סעודתו

proper blessing is *hamotzi*. If they are all smaller than *kazayit*, the proper blessing is *bore mine mezonot*.[254]

If the bread is fried in very little oil, just enough to prevent the bread from burning and sticking on the pan's surface, all the *Poskim* agree that the bread is not considered cooked. Therefore, even though the pieces are smaller than *kazayit*, as long as they still resemble bread the proper blessing is *hamotzi*.

Bread crumbs

46) The proper blessings for bread crumbs are *hamotzi* and *Birkat Hamazon* even though they are smaller than *kazayit* and they do not resemble bread at all. The crumbs are still bits of regular bread and they have not been fused together with any liquid.[255]

If someone soaks bread crumbs in water until the water becomes foggy, the crumbs lose their status as bread. Therefore, the proper blessings are *bore mine mezonot* and *me'en shalosh*, even if someone eats an entire meal's volume of this food.

Matzo balls

47) The proper blessings for matzo balls are *bore mine mezonot* and *me'en shalosh*. Matzo balls are made of matzo meal or bread crumbs mixed with [water and] eggs, shaped into balls and cooked in soup. Even if someone eats an entire meal's volume of matzo balls, the halakha does not change.

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254. This is the ruling of Harav Zalman and other *Aharonim* (cited in *Piske Teshuvot* page 462). Although the *Mishna Berura* does not seem to differentiate between shallow frying and deep frying, we can be lenient in the case of deep frying, especially since the *Birkat Hashem* ruled emphatically that the proper blessing is *bore mine mezonot* even when the bread is fried in shallow liquid.

255. This is the third case cited in the *Shulhan Arukh* (168:10) following the rulings of Rabbenu Yona, as mentioned in the preface to this section. The case of the crumbs soaking until the water becomes foggy is found as well in the *Shulhan Arukh* (168:11). The *Mishna Berura* (168:63) explained that although the blessing over bread crumbs remains *hamotzi* even if they have been soaked in water and even if they no longer resemble bread, that is because the crumbs have been soaked only a short time and have not been changed greatly. In this case, where they have been left soaking until the water became foggy, it is obvious that the crumbs have changed totally and can no longer be considered bread.

עליהם. ואם אפאן נכון שלא יאכלם כי אם בתוך הסעודה אלא אם כן נילוש בשומן או דבש דאז מברך עליהם בורא מיני מזונות. [משנ"ב ס"ק נט, וע"ע חזו"ע עמ' סו]

ואם גיבל הפרורים במים לבד, ואפאן בתנור, יש עליהם דין פת גמור, ומברך עליהם המוציא וברכת המזון. [משנ"ב סוף ס"ק נט]. אמנם אם עירב בהם סוכר וכיו"ב, וניכר בהם טעם המתיקות, מברך עליהם מזונות ועל המחיה. [ראה משנ"ב שם]

מח. סופגנים שעושים בפסח מקמח מצה כתושה, והקמח נילוש בביצים ומים, וטיגנוהו, ברכתן בורא מיני מזונות. [יביע"א ח"ו סי' לט אות ה והלאה. חזו"ע עמ' סו]

מט. מצה שטח פניה בביצים, וטיגנה בשמן בפסח, ויש בה שיעור כזית, ברכתה המוציא וברכת המזון, כדין לחם שיש בפרוסה שלו כזית, שטח פניו בביצים וטיגנו, בשאר ימות השנה, שנשארת ברכתו המוציא וברכת המזון. והוא הדין לנוהגים לברך על המצה בשאר ימות השנה המוציא וברכת המזון, שאם טיגנה נשארת בתוקף ברכתה. [חזו"ע ברכות עמ' סה]

If someone baked matzo balls instead of boiling them, the halakha regarding the proper blessings is questionable. Therefore, they should be eaten only during a meal after having recited *hamotzi* on regular bread. If the matzo meal was kneaded with fat or honey, however, the proper blessing for the matzo balls is *bore mine mezonot*.[256]

If the matzo meal was kneaded with water only and then baked in an oven, the food is considered regular bread and requires the blessings of *hamotzi* and *Birkat Hamazon*. If sugar was added to the mixture and the sweetness is readily noticeable, the proper blessings are *bore mine mezonot* and *me'en shalosh*.[257]

Day 19

Matzo doughnuts

48) Doughnuts made of matzo meal mixed with eggs and water and fried require the blessing of *bore mine mezonot*.

French toast

49) On Pesah, if someone spread a raw egg on the surface of a matzo and fried it in oil, as long as the matzo is as large as *kazayit* the proper blessings are *hamotzi* and *Birkat Hamazon*. This is identical to the halakha regarding French toast during the year. If the pieces are as large as *kazayit*, it is still considered regular bread requiring *hamotzi* and *Birkat Hamazon*. For those people who recite *hamotzi* and *Birkat Hamazon* on matzo all year long, this rule applies to fried matzo as well.

256. The *Magen Avraham* (168:28) ruled that if the balls are as large as *kazayit*, the proper blessing is *hamotzi*. The responsa *Bet Efrayim* (#11; cited in the *Sha'are Teshuva*), however, ruled that the proper blessing is *bore mine mezonot* no matter how many one plans to eat. The *Mishna Berura* (168:59) concurred with this opinion, especially since that has become the common custom. Maran the Rishon Letziyon (*Hazon Ovadya* page 66) issued a similar ruling, cited here in the following halakha.

257. The *Mishna Berura* ruled that if someone mixed bread crumbs in water and baked the mixture in an oven, the resulting food is considered regular bread. The *Aharonim* concurred with this ruling.

The *Mishna Berura* added that if the mixture contains a great deal of fat or honey, the proper blessing is *bore mine mezonot*. This follows the opinion of Rama. As explained above, according to Maran a food loses the status of bread once a sweetener is added and it is easily noticeable.