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.

דין בצק מבושל או מטוגן

נ. בצק שבלילתו עבה, שבישל במים או טיגן בשמן, אין מברך עליו המוציא, אפילו שיש עליה תוריתא דנהמא, ואפילו נתחייבה בחלה, דברכת המוציא אינו הולך אלא אחר שעת אפייה. ויש חולקין ואומרים דכל שתחילת העיסה עבה, ובשלה במים או טגנה בשמן, מברך עליהם המוציא. והעיקר להלכה כסברא ראשונה. וירא שמים יצא ידי שניהם, ולא יאכל אלא על ידי שיברך על לחם אחר תחלה.

Boiled or Fried Dough

No *hamotzi*

50) If someone wishes to eat food made of dough boiled in water or fried in oil, he is not to recite the blessing of *hamotzi* even if the food resembles bread. Even though it was genuine dough and the baker was required to separate *halla*, it does not require *hamotzi*. The blessing of *hamotzi* is required only if the bread was baked.

Some *Poskim* ruled that once bread dough is kneaded, then even if it is boiled or fried instead of being baked one must recite the blessing of *hamotzi*. In practice, we follow the first opinion. Nevertheless, a God-fearing person will refrain from eating such foods unless he has recited *hamotzi* on regular bread first.[258]

Therefore, as long as enough sugar was added to the mixture to make it noticeably sweet, it loses the status of bread. This is also the ruling of the *Halakha Berura* (page 463).

258. Dough kneaded with intentions to boil it

The previous halakhot dealt with bread that was boiled or fried after it was baked. Under certain conditions, it retains its status as bread, requiring the blessings of *hamotzi* and *Birkat Hamazon*. In this halakha, the case is bread dough that was never baked into bread but instead was boiled or fried. There are two schools among the *Rishonim* regarding this food. According to Rabbenu Shimshon, since this dough was kneaded with the intention of boiling or frying it and not to bake it, it is not considered bread dough. There is no obligation to separate *halla* from it and when eating the food one must recite the blessings of *bore mine mezonot* and *me'en shalosh*. Rabbenu Tam (cited in Tosafot to *Pesahim* 37b), however, ruled that since it is ordinary dough it does not matter what anyone intends to do with it afterward. Its owner is obligated to separate *halla* from it and it requires the blessings of *hamotzi* and *Birkat Hamazon* even if it is boiled or fried and not baked.

If someone kneaded dough intending to bake it, Rabbenu Shimshon agreed that *halla* must be separated from it even if the owner changed his mind and decided to boil or fry it. This halakha is found in the *Shulhan Arukh* (*Y.D. Siman* 329) regarding the mitzvah of *halla*. However, he ruled that once it is boiled or fried it does not require the blessing of *hamotzi*.

Maran cited both opinions in the *Bet Yosef* (*Siman* 168) and then he ruled to follow the opinion of Rabbenu Shimshon since Rambam and Rabbenu Asher concurred with him regarding this matter. Maran then cited Rabbenu Asher explaining that even Rabbenu Tam himself did not follow his own ruling. In his home, when dough was made with the intention of boiling or frying it, he would always recite *hamotzi* on regular bread before eating the boiled or fried food in question. Maran recommended emulating this practice, citing a similar recommendation by the *Hagahot Maimoniyot*. Regarding the halakha of separating *halla*, however, Maran ruled leniently, following the opinion of Rabbenu Shimshon, Rambam and Rabbenu Asher, and this has become the common custom.

In the *Shulhan Arukh* (168:13), Maran cited both opinions anonymously, first citing that of Rabbenu Shimshon and then remarking that others ruled differently, following the opinion of Rabbenu Tam. Regarding the obligation of separating *halla*, Maran ruled (*Y.D.* 329:3) that this dough is exempt, and did not mention that a God-fearing person should be stringent. The *Shulhan Gavo'ah* pointed this out, complaining that there is a discrepancy between the two rulings. Maran the Rishon Letziyon (*Halikhot Olam* Vol. V, page 224) reconciled Maran's rulings, explaining that regarding the blessings, there is no necessity to be stringent; it is a matter of piety that is worthwhile to follow since the mitzvah of *Birkat Hamazon* is sometimes a Torah obligation. Regarding the mitzvah of *halla*, which is only a rabbinical injunction in our times,

[ש"ע סי' קסח סי"ג, הליכו"ע ח"ה עמ' רכד]. **ואם** בישל או טיגן חתיכות עיסה הפחותות משיעור כזית, בזה לכל הדעות מברך עליהם מזונות, ואין צריך לפוטרם בפת אחר. [משנ"ב ס"ק עח]
ואם נתן העיסה במחבת ללא שום שמן, דינו כדין פת וכמו שיתבאר לקמן הלכה נ"ו.

נא. בצק שבלילתו רכה, שבישל במים או טיגן בשמן, מברך עליו מזונות ומעין שלוש לכל הדעות, שלא חל עליו שם עיסה מעולם. [רמ"א סי' קסח סוף סי"ד, משנ"ב ס"ק פז]

נב. האוכל סופגנים המטוגנים בשמן, וכן האוכל זלאביה המטוגנת בשמן, אע"פ שנעשו מעיסה עבה וקשה ככל העיסות של לחם, אין לברך עליהם אלא בורא מיני מזונות ולבסוף ברכת על המחיה, ואפילו אם קבע סעודתו עליהם, ואפילו אם אוכל מהם כדי שביעה, צריך לכתחלה לברך בורא מיני מזונות ולבסוף על המחיה. [יבי"א שם, חזו"ע עמ' סו]

All the *Poskim* agree that if the dough was broken into pieces smaller than *kazayit* and then boiled or fried, the correct blessing is *bore mine mezonot* and it is not necessary to recite *hamotzi* on regular bread first.[259] If the dough is fried on a skillet without oil, it is considered regular bread, as explained below in halakha 56.

Day 20

Pourable batter

51) All the *Poskim* agreed that if someone boils or fries a pourable batter, the proper blessings are *bore mine mezonot* and *me'en shalosh*. Such a batter never gains the status of bread dough.

Doughnuts, *zalabia*

52) When eating doughnuts or *zalabia* fried in oil, one must definitely recite the blessings of *bore mine mezonot* and *me'en shalosh* even though they are made with real dough and not batter. This is the halakha even if someone eats an entire meal's volume of the doughnuts and even if someone eats until he is completely full. In no case do these foods require the blessing of *hamotzi* or *Birkat Hamazon*.

there is even less of a basis to be stringent and so Maran did not mention it. The *Halakha Berura* (page 470) offered the same explanation.

The *Or Letziyon* (Vol. II, page 98) decided that Maran changed his mind when he wrote *Yore De'a* and ruled differently than he did when he wrote *Orah Hayim*. Therefore, we follow his latest rulest and we can recite the blessing of *bore mine mezonot* with confidence. The recommendation for "a God-fearing person" is no longer relevant. Maran the Rishon Letziyon does not agree with this interpretation.

Doughnuts

It would seem that this entire discussion becomes relevant regarding doughnuts [if the dough is unsweetened]. The proper blessing is *bore mine mezonot*, but a God-fearing person will eat them only after reciting *hamotzi* on ordinary bread. The *Halakha Berura* (page 468), however, ruled that since doughnuts are always made to be a snack or a dessert and are usually sweetened and filled with cream or jelly, one should always *avoid* eating them during a meal. If someone would eat a doughnut during a meal, the halakha is unclear whether he needs to recite *bore mine mezonot* or no blessing at all.

259. The *Mishna Berura* (168:78) cited *Aharonim* who ruled that the debate between the *Rishonim* applies only if the pieces of dough are as large as *kazayit*. If they are smaller than *kazayit* and boiled or fried, they never gain the status of bread to require the blessing of *hamotzi*. As the *Shulhan Arukh* (168:10) ruled, and as explained above in halakha 41, even bread that had been baked and then boiled or fried loses the status of bread if the pieces are small. That is the case even if they still resemble bread. Therefore even Rabbenu Tam agreed that if the pieces of dough are smaller than *kazayit* the proper blessing is *bore mine mezonot*, and there is no basis to practice any stringency in this case.