[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.

נג. אם בישל עיסה שאין עליה צורת פת וכמו אטריות, מקרוני, דייסא, בורגול, כוסכוסו, וכיו"ב, לכל הדעות מברך מזונות וברכת מעין שלש, כיון שאין בהם תאר לחם. [ראה רמ"א סי' קסח ס"ג]

ואפילו אם קבע סעודתו עליהם (שאכל מאתים ושש עשרה גרם או יותר) אינו מברך המוציא וברכת המזון, ואינו כדין הקובע על פת הבאה בכסנין שמברך ברכת המזון, דזהו משום שהוא פת האפוי בתנור, אבל עיסה שנילושה על דעת לבשלה או לטגנה בלבד, אין עליה תורת לחם, ואפילו שיאכל ממנה כדי שביעה לעולם אינו מברך עליה אלא מזונות ועל המחיה. [יבי"א ח"ח סי' כא]

נד. אם טיגן עיסה בשמן ולאחר מכן אפאה בתנור, נחלקו באחרונים, יש אומרים שמברך עליו המוציא וברכת המזון [מג"א ס"ק לט], ויש אומרים שכיון שטיגנו בשמן עמוק משוה אותו לפת הבאה בכיסנין כמו שנילוש בשמן [ט"ז ס"ק יט, משנ"ב ס"ק פה וביאוה"ל שם]. ואם קבע על פת זו סעודה, שאכל שיעור ד' ביצים, לכל הדעות מברך המוציא וברכת המזון. [משנ"ב שם]

נה. "חלוט" (מין פת שחלטו אותו ברותחין), שאחר כך אפאו בתנור, פת גמור הוא ומברך עליו המוציא. [ש"ע סי' קסח סי"ד]. והוא הדין אם אפאו באילפס בלא משקה. [משנ"ב ס"ק פג]

Pasta

53) The proper blessings for a boiled grain product that does not resemble bread are *bore mine mezonot* and *me'en shalosh* according to all *Poskim*. This includes noodles, macaroni, farina, cooked bulgur wheat and couscous. Even if someone makes a meal of any of these foods, eating 216 grams of them, he is not to recite *hamotzi* or *Birkat Hamazon*. This is not comparable to eating *pat haba'a bekhisanin*, in which case one is required to recite *Birkat Hamazon* if one ate that much. *Pat haba'a bekhisanin* is a baked product and therefore it can be considered bread in certain circumstances. These foods, which are boiled or fried and not baked, can never be considered bread no matter how much one eats at one sitting.[260]

Fried and baked products

54) The *Aharonim* debated the halakha regarding a product made of dough that is first deep-fried and then baked in an oven. Some ruled that it is considered regular bread and requires the blessing of *hamotzi* and *Birkat Hamazon*. Others ruled that the deep frying has converted this product into *pat haba'a bekhisanin* as if oil had been kneaded into the dough. All the *Poskim* agreed that if someone eats an amount equal to the volume of four eggs (216 grams) he must recite *hamotzi* and *Birkat Hamazon*.

Boiled and baked products

55) Bread dough that is first dropped into boiling water and then baked in an oven [such as bagels] is regular bread and it requires the blessing of *hamotzi*. The halakha is the same if it is baked in a loaf pan without any liquid.

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260. This is the ruling of Maran the Rishon Letziyon in responsa *Yabia Omer* (Vol. VIII, #21). He added there that if someone mistakenly recited *hamotzi* over any of these boiled foods he has not fulfilled his obligation whatsoever. The term *lehem*, bread, cannot apply to these foods. It is a blessing recited in vain and he must recite the blessing of *bore mine mezonot* before continuing to eat.

If someone mistakenly recited *Birkat Hamazon* after eating any of these foods, however, he has fulfilled his obligation and he does not recite *me'en shalosh*. Since he has eaten nourishing, satisfying food, *Birkat Hamazon* is applicable. For the same reason, when someone eats these foods during a meal after reciting *hamotzi* on bread, his *Birkat Hamazon* counts for these foods as well.

דין עיסה שנאפית במחבת

נו. עיסה אפילו היא רכה, שנתנה במחבת ללא שמן, דינה כדין אפייה, ומברך עליה המוציא וברכת המזון. ומעט שמן שנותנים במחבת שלא תשרף העיסה, לא מיקרי משקה. [ראה ב"י אות יג, רמ"א סי"ד, ואחרו"]

נז. "בלינצ'ס" או "קרפ", שנעשו באופן ששפך עיסה נוזלית לתוך מחבת רחבה, והעיסה מתפשטת בתוכה, ברכתם "בורא מיני מזונות", ו"על המחיה", ואפילו קובע סעודתו עליהם. [ראה סי' קסח סט"ו בדין הטריתי"א, ובמשנ"ב שם ס"ק צ, וס"ק לח, ושעה"צ ס"ק ל"ו, וכה"ח ס"ק קלא]

Day 21

Dough Baked on a Skillet

Dough cooked on a skillet

56) If dough is cooked on a skillet without oil it is the same as if it had been baked in an oven and it requires *hamotzi* and *Birkat Hamazon*. This applies even to dough more watery than regular bread dough. The bit of oil spread onto the skillet to prevent the dough from sticking and burning does not affect this halakha.

Crepes

57) Crepes which are made by pouring a watery batter onto a wide skillet, whether eaten plain or rolled up into blintzes, require the blessing of *bore mine mezonot* and *me'en shalosh*. This is the halakha even if someone eats an entire meal's volume of crepes.[261]

If someone mistakenly recited *hamotzi* or *Birkat Hamazon* upon eating doughnuts, however, he has fulfilled his obligation since doughnuts do resemble bread although they are not baked products.

261. Maran, in the *Shulḥan Arukh* (168:15), describes two foods called *teruknin* and *tarita*. Flour and water would be stirred together and poured into a depression on the oven's surface and left to bake. This *teruknin* required the blessings of *bore mine mezonot* and *me'en shalosh*. If someone eats an entire meal's volume of it, however, he must recite the blessing of *hamotzi* and *Birkat Hamazon*. To make *tarita*, they stirred flour and water together and poured it on the flat surface of the oven. This product does not resemble bread at all. Therefore it requires the blessings of *bore mine mezonot* even if someone eats an entire meal's volume of it.

We can derive from this that if the food product becomes thick and in that way resembles bread, it requires *hamotzi* and *Birkat Hamazon* if someone eats an entire meal's volume of it. If a food product is very thin and therefore does not resemble bread, it never requires *hamotzi* no matter how much of it someone eats. See the comments of the *Magen Avraham* (168:40) and the *Bi'ur Halakha* (to 168:15). Some *Aḥaronim*, including the *Magen Avraham* and the *Bayit Ḥadash*, disagreed with Maran and ruled that if someone eats an entire meal's volume of *tarita* he must recite *hamotzi* and *Birkat Hamazon*.

The *Mishna Berura* (168:38) described a food commonly made in Prague using a watery batter. The batter is poured onto a hot metal surface and another metal plate is lowered onto the first one for a few seconds. The result is a thin and fragile cracker-like product. This food does not require the blessing of *hamotzi* even if someone eats an entire meal's volume of it, since it, like *tarita*, does not resemble bread whatsoever.

One would imagine that this should be the halakha regarding crepes as well. However, if this is so there is a contradiction in the rulings of the *Mishna Berura*. He wrote (168:90) that the *Magen Avraham* cited the opinion of the *Bayit Ḥadash* that if someone wishes to eat an entire meal's volume of *tarita* he must recite *hamotzi* and *Birkat Hamazon*. If so, why did he rule that when eating the "Prague crackers" one recites *bore mine mezonot* regardless of how much one eats? It could be that the *Mishna Berura* decided in favor of the *Shulḥan Arukh* and against the ruling of the *Bayit Ḥadash* since the *Magen Giborim* decided conclusively in favor of the *Shulḥan Arukh* in this matter. Therefore, in this case he did not mention the other opinion.

Laḥuḥ

Yemenite Jews make a pancake-like food called *laḥuḥ*, pouring a thin batter onto a skillet. It comes out like a thick, airy crepe. Since it is thick, it is comparable to *teruknin*. Therefore, it requires the blessing of *bore mine mezonot* but if someone wishes to eat an entire meal's volume he must recite the blessing of *hamotzi*. This is the ruling of the responsa *Olat Yitzḥak* (Vol. I, #140). The *Halakha Berura* (page 448) ruled that if the *laḥuḥ* is cooked on a wide skillet that allows the batter to spread as far as it can, then even if someone eats an