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

נח. המופלט"ה והמלוו"ח ברכתם "בורא מיני מזונות", ואם קובע עליהם סעודתו מברך עליהם "המוציא".

Malawah* and *mufleta

58) The Yemenite dish called *malawah* and the Moroccan dish called *mufleta* require the blessing of *bore mine mezonot*. If someone wishes to eat an entire meal's volume of these foods, however, he must recite the blessing of *hamotzi*.[262]

entire meal's volume he recites the blessing of *bore mine mezonot* only, comparing this to the case of *tarita*.

Crepes vs. Pancakes

Since crepes are very thin, the proper blessing is *bore mine mezonot* even if someone wishes to eat an entire meal's volume of them, as explained above. Pancakes, however, are much thicker than real crepes, especially if they are cooked in a waffle iron. They are similar to *teruknin* and therefore if someone eats an entire meal's volume he must recite the blessing of *hamotzi*. The *Piske Teshuvot* (page 460) likewise differentiates between crepes and pancakes in the same manner.

Jahnun

This Yemenite food is made of ordinary dough mixed with oil. It is cooked overnight, often steamed over another pot of food, and the flavor of the oil is dominant. Therefore, the correct blessing is *bore mine mezonot* even if someone plans to an entire meal's of jahnun. This is the ruling of the responsa *Olat Yitzhak* (Vol. I, #37). See the *Halakha Berura* (page 488).

Kubaneh

This Yemenite dish is likewise basically dough mixed with oil. It is cooked in a pot with a tightly fitting lid, so that the oil cooks it up. Therefore, the correct blessing is *bore mine mezonot* even if someone plans to an entire meal's of kubaneh. This is the ruling of the responsa *Olat Yitzhak* (Vol. I, #37; #140:2). See the *Halakha Berura* (page 489).

Pita breads

The *Or Letziyon* (Vol. II, footnote on page 97) stated that there is no question that the correct blessings for pita bread are *hamotzi* and *Birkat Hamazon*. This is true even regarding Iraqi pita bread, which is hard and crunchy but not enough for it to be considered *pat haba'a bekhisanin*. See above in halakha 24. There are soft spots in the Iraqi pita breads as well, and this is the bread upon which Iraqi Jews based each meal. Pita breads were the only breads available in Iraq, Syria and Morocco. In those countries, the spongy breads of Western society were unknown. See below in *Siman* 210:4.

Wrap and tortilla

In recent years, the "wrap" has become a popular item in the United States. Its appearance, texture and taste are identical to flat pita breads, except that a wrap is a bit thinner. It is used to make a sandwich of meat, tuna fish, vegetables, etc., and is convenient as a more healthful form of fast food. A regular sized wrap has the volume of 1.5 times *kazayit*, while the larger size is 1.5 times *kabetza*. Our friend, **Mr. Joseph Bibi**, הי"ו, asked us to clarify which is the correct blessing for a wrap since he has heard conflicting opinions on the matter. We researched the subject thoroughly, examining it from every possible halakhic angle.

Conclusion: In all probability, the correct blessings for a wrap are *hamotzi* and *Birkat Hamazon*. Nevertheless, there is some room to argue that the correct blessing is *bore mine mezonot*. Therefore, a God-fearing person will make sure to recite the blessing of *hamotzi* on ordinary bread before eating a wrap, and *Birkat Hamazon* afterward. If someone wishes to eat an entire meal's worth (the volume of three eggs) of wrap, there is no question that he must recite the blessing of *hamotzi* and *Birkat Hamazon*. If the wrap would be made of dough mixed with oil or sugar and that flavor is noticeable when eating the plain wrap, then the correct blessings would be *bore mine mezonot* and *me'en shalosh*, just as Maran the Rishon Letziyon ruled regarding pizza dough (*Hazon Ovadya Berakhot* page 60). The *Or Letziyon* (Vol. II, page 97) defined this distinction – the blessing becomes *bore mine mezonot* if the dough tastes sweet because of the sugar. Sometimes a bit of sugar is added, changing the flavor of the bread but not making it noticeably sweet. In that case, it is still bread requiring the blessing of *hamotzi*.

It is important to publicize this ruling, since many people think that it is fine to grab a wrap from a fast food restaurant, recite the blessing of *bore mine mezonot* and run, eating it without *netillat yadayim* and without reciting *Birkat Hamazon*.

In Mexico and Latin America, tortilla breads are made of corn meal and eaten in the same manner as a wrap. The correct blessings for the tortilla are *shehakol nihya bidvaro* and *bore nefashot rabot*. "Tortillas" marketed in the United States made of ordinary wheat flour have the same status as a wrap.

262. Based on the discussion in the previous footnote, the proper blessing for *mufleta* is *bore mine mezonot*. *Mufleta* consists of flour, water, yeast and a bit of oil. The skillet is greased to prevent sticking as well. Since the flavor of the oil is readily noticeable, the proper blessing for this food is *bore mine mezonot*. Furthermore, the batter is soft and almost pourable. If someone eats an entire meal's volume of this food, however, he must recite the blessing of *hamotzi* since the batter does not spread thin on the skillet.

Malawah is very similar to *mufleta*, but it contains more oil. The halakha for both these foods is the same. See the *Halakha Berura* (pages 490 and 491).