

Halachically Speaking

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Hamotzei vs. Mezonos

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לרפואה שלמה חנה חיה בת מזל
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The *halachos* regarding whether a product is a *mezonos* or *hamotzei* is complicated.¹ However, one can become knowledgeable in this critical and common area by learning the *Shulchan Aruch* (with *poskim*) until the *halachos* are crystal clear.²

In this issue we will clarify which *beracha* to make on bread and dough products.

The *Beracha* on *Matzah*

There are three definitions advanced regarding “*pas haba b’kisnin*”³ food which is not bread but in the bread family, and one who is *kove’ah seuda* on these foods, must wash and *bentch*.⁴ The third definition has the most relevance to what we will be discussing in this issue. Therefore, we will discuss only that definition.

The opinion of *Rav Hai Goan* in the name of the *Aruch* is that *pas haba b’kisnin* is a dough that has been baked in a manner which becomes very hard.⁵ Crackers, bread sticks⁶ and flat breads fall into this category.⁷ Although they are made from the same ingredients as bread, due to their appearance and texture they are not eaten as bread during a meal,⁸ and thus the *beracha* is *mezonos*.⁹

According to *Rav Hai Goan* *matzah* is *pas haba b’kisnin* since it is crispy, and therefore the correct *beracha* would be a *mezonos*. The custom among *Sefardim* is indeed to recite a *mezonos* on *matzah* all year round with the exception of *Pesach*.¹⁰ The reason why *matzah* is a *hamotzei* on *Pesach* according to the *Sefardim* is because during *Pesach* everyone considers *matzah* as bread.¹¹ The custom among the *Ashkenazim* is to recite a

¹ Pri Megadim introduction to Hilchos Berochos.

² Horav Yisroel Belsky Shlita.

³ Refer to Shulchan Aruch 168:7.

⁴ Shulchan Aruch ibid:6.

⁵ Refer to Vezos Ha’beracha birurim 39.

⁶ V’sein Beracha page 468, The Laws of Brachos page 238.

⁷ Refer to Kashrus Kurrents from the Star-K.

⁸ Magen Avraham 17, Machtzis Ha’shekel 17, Be’er Heitiv 13, Pri Megadim M.Z. 8, Eishel Avraham 17, Elya Rabbah 15, Mishnah Berurah 36, Kaf Ha’chaim 62.

⁹ Bais Yosef 168, Darchei Moshe 2, Shulchan Aruch 168:7, Levush 6, Aruch Ha’s hulchan 25.

¹⁰ Divrei Chachumim page 70:174, Ohr L’tzyion 2:12:3, Yalkut Yosef 3:pages 126-127:3, Teshuvos V’hanugos 3:73.

¹¹ Ginas Viradim (Gan Hamelech) 64, Maharsham 2:12, Binyan Sholom pages 230-232, Shevet Ha’Levi 1:205:page 270.

hamotzei on *matzah* all year round.¹² The reason is because *maztah* is used year-round for a meal, and not considered a snack item.¹³ Some *Sefardim* have a custom to recite *hamotzei* on *matzah* all year.¹⁴ Some *poskim* say the reason why the custom of *Ashkenazim* is to recite *hamotzei* on *matzah* is because *matzah* is not what *Rav Hai Goan* said *pas haba b'kisinin* is classified as.¹⁵

The question arises according to the opinion of the *Sefardim* as to which *beracha* to make on leftover *matzah* after *Pesach*. Many *poskim* maintain that the *beracha* is indeed a *mezonos*,¹⁶ while others say since this *matzah* was a *hamotzei* during *Yom Tov* the *din* of *hamotzei* remains on them as long as those *matzahs* remain.¹⁷ On *Motzei Pesach* if one is *kove'ah seuda* on *matzah*, even a *Sefardi* would recite a *hamotzei* on the *matzah*.¹⁸ The *Gr'a* did not eat *matzah* all year (except for *Pesach*) because he was unsure of the correct *beracha* to recite on *matzah*.¹⁹

Matzah Crackers

Some say *matzah crackers* one does not have a meal from them; therefore, the *beracha* would be a *mezonos*.²⁰

Pretzels

A pretzel is a baked snack that is twisted into a unique knot-like shape. A pretzel is regular bread dough. Since they are hard and not eaten as a meal according to *Rav Hai Goan* the *beracha* is *mezonos*.²¹

Soft pretzels are made from bread dough and the *beracha* should therefore be *hamotzei*. Therefore one who wants to eat this pretzel must wash and *bentch*. If the pretzel tastes like cake then a *mezonos* would be made, but such pretzels are not manufactured.²²

Pita Bread

The *beracha* for this pita is *hamotzei* since it is regular bread.²³

Toast

Toast is regular bread put into a toaster. Once bread attained the status of bread, the bread cannot be transformed into a cracker by toasting it. Therefore, the *beracha* is *hamotzei*.²⁴

¹² Chelek Levi 152, Da'as Torah 168:10, Pischei Halacha 8:12, Birchos Haneinen pages 100-101, V'haish Mordechai pages 235-236, Yechaveh Da'as 3:12, Teshuvos V'hanugos 3:73, Avnei Yushfei 1:39:5, Binyan Sholom pages 230-231, Shevet Ha'Levi 7:27, Birchos Hashem O.C. 1:61, Rivevos Ephraim 6:234, Shalmei Moed page 344, Chazzon Ovadia (Berochos) page 61.

¹³ Bais Dovid 70, Oz Nedberu 14:29:2, Teshuvos V'hanugos 3:73, V'sein Beracha page 466.

¹⁴ Sharei Ha'beracha 16:footnote 114.

¹⁵ Eishel Avraham Butchatch 168, Tzitz Eliezer 11:19, Minchas Yitzchok 1:71, Binyan Sholom pages 230-232.

¹⁶ Machzik Beracha 158:5, Yechaveh Da'as 3:12, Ohr L'tzyion ibid:footnote 3, Halichos Shlomo Moadim 2:10:20, Da'as Torah 168:7, Chazzon Yeshaya (Berochos) page 61.

¹⁷ Bais Dovid 70, 83, Kaf Ha'chaim 158:43.

¹⁸ Ohr L'tzyion ibid, see Sharei Ha'beracha page 605.

¹⁹ Bais Avi 5:12. The *beracha* for *egg matzah* (when one is not *kove'ah seuda*) is *mezonos*, since it is made with only fruit juice and eggs (Sharei Ha'beracha page 606:footnote 377, The Laws of Brachos page 239).

²⁰ Har Tzvi O.C. 91, Vezos Ha'beracha page 21, Birchos Haneinen pages 102-103, Sharei Ha'beracha page 606:footnote 378, V'sein Beracha pages 466-467 quoting the opinion of Horav Shlomo Zalman Aurbach zt"l, Opinion of the Chazzon Ish quoted by Horav Chaim Kanievesky Shlita in Pischei Halacha 8:footnote 28, Orchos Rabbeinu 1:pages 79-80.

²¹ Chelkes Yaakov 3:173, Pischei Halachos 8:11, Vezos Ha'beracha page 22. Some say the *beracha* is *hamotzei* but these are not referring to our pretzels (Refer to Pri Megadim Eishel Avraham 168:39, Kitzur Shulchan Aruch 48:6. Birchos Habayis 9:32, Kaf Ha'chaim 168:119).

²² Horav Yisroel Belsky Shlita, see Vezos Ha'beracha page 468 who maintains it is *mezonos*.

²³ Ohr L'tzyion 2:12:3:footnote 3:page 97, The Laws of Brachos page 376.

²⁴ Kaf Ha'chaim 168:66, Binyan Sholom page 229, V'sein Beracha page 467:footnote 17 quoting the opinion of Horav Shlomo Zalman Aurbach zt"l, see V'haish Mordechai page 265.

Melba toast

Melba toast is a very dry, crisp, thinly toasted piece of bread. Melba toast is made by lightly toasting bread in a normal manner. Once the outside of the bread is slightly firm, it is removed from the toaster and then each slice is cut in half longitudinally with a knife to make two slices, each half the thickness of the original. These two slices are then toasted again to make Melba toast. As one can see, this product is 100% bread. Therefore, the *beracha* is *hamotzei* and not *mezonos*.²⁵

Bagel Chips

Bagel chips are made from long loaves of bagel dough that are extruded and cut into uniformly sized bagel chips that are seasoned, baked and toasted. These companies manufacture this product as a snack food. Accordingly, some *poskim* are of the opinion that the *beracha* is a *mezonos*.²⁶ However, as a matter of *halacha l'maseh* the *beracha* on this product is *hamotzei*,²⁷ since the intent of the company does not play a role in deciding which *beracha* should be made on a specific food.²⁸ If they would be made with leftover bagels then all would agree they are *hamotzei*.²⁹

Bagel

A piece of dough which is boiled and then baked requires *hamotzei*.³⁰ This is the process in which bagels are made. Therefore, the *beracha* for a bagel is *hamotzei*.³¹

Kneidlach- Matzah Balls

If one takes pieces of bread which are a *k'zayis* (each piece individually) and cooks them, the *beracha* remains *hamotzei*. If the individual pieces are less than a *k'zayis*, even if they retain the appearance of the bread the *beracha* is *mezonos*. If the bread pieces are not cooked, but are rather stuck together with honey or soup, and the conglomerate is a *k'zayis* the *beracha* is *hamotzei*. This is true even if it does not have the appearance of bread (appearance of bread means it has to look like a baked item as opposed to a different way of making the food).³² If it is not a *k'zayis* then it is only *hamotzei* if the conglomerate retains the appearance of bread, otherwise it is *mezonos*.³³ If one was *kove'ah seuda* on the above *mezonos* items that are less than a *k'zayis* no washing or *benching* would be required because there is no appearance of bread.³⁴

²⁵ Horav Yisroel Belsky Shlita, see Mesora 1:pages 39-40, Vezos Ha'beracha pages 307-308, Sharei Ha'beracha page 600:footnote 356, Pischei Halacha pages 29, 278-280, also see page 276:41 who says the ones which are not round are like bread because they are eaten as a meal and the round ones are eaten as a snack.

²⁶ Vezos Ha'beracha page 308, Shevet Ha'Levi 8:33, Sharei Ha'beracha page 525:footnote 75, see Pnei Ha'shulchan page 37.

²⁷ Horav Yisroel Belsky Shlita.

²⁸ Horav Yisroel Belsky Shlita as expressed in Mesora 1, and Shulchan Ha'Levi pages 10-12.

²⁹ V'sein Beracha page 486:footnote 19:1.

³⁰ Shulchan Aruch 168:14. Refer to Mishnah Berurah 85-86. Cooking would have the same *din* in this regard (Pri Megadim Eishel Avraham 39).

³¹ Kaf Ha'chaim 168:119, Shulchan Hatohar 169:19, Birchos Habayis 9:32, Chazzon Ish O.C. 26:9, Bais Avi 5:7, Pischei Halacha 8:38, V'sein Beracha page 467, Sharei Ha'beracha 16:footnote 62.

³² Refer to Prisha 168:4.

³³ Refer to Mesechtas Berochos 37b, Rosh 6:10, Tur 168, Bais Yosef, Bach, Shulchan Aruch 168:10, Levush 10. Cooking removes the appearance of bread (Magen Avraham 168:27, Mishnah Berurah 56).

³⁴ Mishnah Berurah 168:57.

The *beracha* on *kneidlach* when one uses *matzah meal*, a little amount of water, and cooks it, is *mezonos*.³⁵ If something is less than a *k'zayis* but cooked even with an appearance of bread it is *mezonos* because it is a dish not a bread product.³⁶ Some say it may be soaked as well.³⁷ In order for the bread to be considered cooked it has to either be placed in a utensil on the fire³⁸ and hot anywhere from 113-175 degrees³⁹ or in a utensil which was just removed from the fire after cooking.⁴⁰ Placing food in a *kli sheini* does not render the bread a cooked item.⁴¹ Pouring from a *kli rishon* does not cook the food either.⁴² Some were careful to make the *kneidlach* less than a *k'zayis* in size to avoid questions of the *beracha* since if it is less than a *k'zayis* it would be *mezonos* even if it looked like bread.⁴³

There is a discussion in the *poskim* if frying is considered cooking.⁴⁴ Relevant to us is if bread is fried in a pan. All would agree that if one merely placed enough oil in the pan so that the bread should not burn, the food is not considered *tigun* (fried) or *bishul* (cooked) and the *beracha* is *hamotzei*.⁴⁵ The uncertainty is when the amount of oil used is more than is needed to prevent burning but less than deep fried.⁴⁶ Bread which is deep fried (this means the entire food is covered with oil)⁴⁷ definitely has the status of being cooked, and the *beracha* would be *mezonos*, if it is less than a *k'zayis*.⁴⁸ The ramifications of this *halacha* will be discussed below as they apply to French toast, *matzei brei*, and to croutons.

One who wants to change the status of bread from *hamotzei* to *mezonos* should cook the bread in water for about a minute and then prepare the dish the way he would like.⁴⁹

French toast

French toast is generally made with bread, eggs, and some milk which is fried in a frying pan. If one uses pieces of bread which are larger than a *k'zayis* then the *beracha* is *hamotzei* since when frying pieces of bread larger than a *k'zayis* the appearance of bread does not change, and the *beracha* is *hamotzei*. One who makes French toast by using pieces of bread less than a *k'zayis* would recite a *mezonos* on it.⁵⁰

Challah Kugel

There are many different ways of making *challah kugel*. The *challah* is usually broken into pieces and soaked in water. If the pieces are larger than a *k'zayis* the *beracha* is *hamotzei*. If the pieces are less than a *k'zayis* the

³⁵ Refer to Taz 168:8, Shulchan Aruch Harav 12, Birchos Haneinen 2:15, Chai Adom 54:12, Kitzur Shulchan Aruch 48:9, Mishnah Berurah 94, Aruch Ha'shulchan 24, Ketzos Ha'shulchan 48:10:badi 30, Birchos Habayis 8:13, Vezos Ha'beracha page 26, V'haish Mordechai pages 258-259, see Magen Avraham 28. Some say since today the ingredients call for other things like oil and eggs the *beracha* is *mezonos* (Sharei Ha'beracha 16:footnote 90). One who recites a *hamotzei* on *kneidlach* was *yotzei b'dieved* (Pri Megadim M.Z. 176:1).

³⁶ Mishnah Berurah 168:49.

³⁷ Magen Avraham 168:24, Levush 11, Mishnah Berurah 51.

³⁸ Magen Avraham 168:25, Mishnah Berurah 52.

³⁹ Shemiras Shabbos K'hilchoso 1:1.

⁴⁰ Ketzos Ha'shulchan 48:28.

⁴¹ Magen Avraham ibid, Be'er Heitiv 22, Mishnah Berurah 51, see Pri Megadim Eishel Avraham 25.

⁴² Birchos Habayis 8:4.

⁴³ Chasam Sofer quoted in the new edition of the Shulchan Aruch, Maharam Shik O.C. 16, see Misgeres Ha'shulchan 48:14:page 125.

⁴⁴ Refer to Mishnah Berurah 168:56, Shar Ha'tzyion 168:52, Shoneh Halachos 168:32.

⁴⁵ Rama 168:14, Mishnah Berurah 69.

⁴⁶ Horav Elyashiv Shlita holds this is called frying (V'sein Beracha page 470:footnote 27). Refer to Teshuvos V'hanugos 3:143:5.

⁴⁷ Opinion of Horav Shlomo Zalman Aurbach zt"l quoted in V'sein Beracha page 469:footnote 25.

⁴⁸ Refer to Birchos Haneinen Shulchan Aruch Harav 2:12, Vezos Ha'beracha page 25.

⁴⁹ V'sein Beracha page 473:footnote 39.

⁵⁰ V'sein Beracha page 471, Vezos Ha'beracha page 25.

beracha is *mezonos* since it loses its appearance of bread.⁵¹ However, usually the *challah kugel* is baked afterwards which would be problematic because this baking may turn it into a bread item.⁵² If the *challah kugel* is made with little flavoring other than the bread and water one should recite a *hamotzei*.⁵³ However, most *challah kugels* are made to taste very sweet made with raisins, eggs etc. Therefore, in this situation the *beracha* would be a *mezonos* even if the *challah kugel* is placed in the oven after the initial soaking.⁵⁴

Some say that the *challah* or (*matzah* look below) should be soaked for a half-hour in order for it to lose the appearance of bread (if it is less than a *k'zayis* and not cooked).⁵⁵

Matzah Brie

Matzah brie is made by breaking up *matzah* into small pieces and soaking the *matzah* in eggs. After the *matzah* is soaked one fries it in a frying pan with oil which is just enough to prevent burning. If the pieces are larger than a *k'zayis* the *beracha* is undoubtedly *hamotzei*. If the pieces are smaller than a *k'zayis* the *beracha* is questionable.⁵⁶ Therefore, one should wash on real bread prior to eating this food.⁵⁷ If one deep fries the *matzah brie* and the pieces are smaller than a *k'zayis*, a *mezonos* is recited on it.⁵⁸

The *bnei Sefard* who year-round recite a *mezonos* on *matzah*, would recite a *mezonos* on *matzah brie* regardless on how it is made.⁵⁹

Croutons

There are many different types of croutons sold on the market.⁶⁰ The yellow Osem® croutons are not pieces of bread and are deep fried, their *beracha* is *mezonos*.⁶¹

If a piece of bread less than a *k'zayis* is deep fried it is *mezonos* even if it retains its appearance of bread. If it would be baked or fried, but not immersed in oil it remains *hamotzei*. There are two types of croutons made from small square pieces of bread that are manufactured. The flavored types of croutons (white or dark) are made from very small pieces of bread and are generally deep fried. The *beracha* for these are *mezonos*.⁶² The larger ones (but still less than a *k'zayis*) are baked. Accordingly, the *beracha* is *hamotzei*.⁶³ If croutons were fried in oil but not enough to consider them deep fried then one should wash and *bentch* and then he may eat these croutons without a problem.⁶⁴

⁵¹ V'sein Beracha page 474, Laws of Brachos page 265, see Sharei Ha'beracha page 351.

⁵² Refer to Minchas Osher pages 48-51 in depth.

⁵³ Refer to Divrei Chachumim page 72:21, see Vezos Ha'beracha page 329.

⁵⁴ Horav Yisroel Belsky Shlita, Opinion of Horav Shlomo Zalman Aurbach zt"l (V'sein Beracha page 475:footnote 44, Teshuvos page 10:10), see Pnei Ha'shulchan page 53.

⁵⁵ Horav Yisroel Belsky Shlita.

⁵⁶ Refer to Kitzur Shulchan Aruch 48:9, Vezos Ha'beracha page 25, Rivevos Ephraim 6:234.

⁵⁷ Horav Yisroel Belsky Shlita, see Chazon Ish 26:9, Shevet Ha'Levi 7:27, Minchas Osher pages 44-46, Vezos Ha'beracha page 25, V'haish Mordechai pages 259-261, Shalmei Moed page 344. Refer to Avnei Yushfei 1:39:2.

⁵⁸ Refer to Aruch Ha'shulchan 168:37, Birchos Haneinen pages 179-181, Avnei Yushfei 1:39:1, Shalmei Moed page 345.

⁵⁹ Vezos Ha'beracha page 25.

⁶⁰ Refer to Pnei Ha'shulchan page 50.

⁶¹ Ha'beracha V'hilchosuv page 152:footnote 13.

⁶² Based on a discussion with a Rabbinical Coordinator in the OU who explained the *metzios*, see Sharei Ha'beracha page 684:footnote 669.

⁶³ Laws of Brachos page 366, Sharei Ha'beracha page 355:44. Vezos Ha'beracha page 122. Based on a discussion with a Rabbinical Coordinator in the OU. Old London and Savion are *hamotzei*. One must find out how the croutons are made before eating them in order to determine what *beracha* to recite on them.

⁶⁴ Vezos Ha'beracha page 122, Sharei Ha'beracha *ibid*.

If one would take croutons (or any piece of bread) that are less than a *k'zayis* and place them in a *kli rishon* for enough time that it loses its bread appearance the *beracha* would be *mezonos*. Placing them in a *kli sheini* would not help. However, if one soaks them in a *kli sheini* for a minute or two then a *mezonos* may be made on them since they are less than a *k'zayis*.⁶⁵ One who places the larger kind of croutons in a salad would recite a *hamotzei* on them.⁶⁶ Many people make *mezonos* on the large croutons even when placed in salad, and this is not correct.

There is an opinion in the *poskim* which says that if one has intention for the product to be *pas haba b'kisnin*, when making the dough and bread, the *beracha* is a *mezonos*. According to this opinion, some want to say if croutons are not made from standard bread, but from dough specifically for this product, then the *beracha* would be a *mezonos*.⁶⁷ However, this is not to be relied upon for *halacha l'maseh*.⁶⁸

Bread Crumbs

Bread crumbs and *matzah* meal are made by crumbling bread into tiny pieces. It would seem that the *beracha* on this should be *hamotzei* because it is bread (or *matzah*).⁶⁹ However, in most cases the *beracha* would be *mezonos* as will be explained. One reason is because the pieces are less than a *k'zayis*, and it is placed with a liquid when fried, and it loses its appearance of bread, which changes its status from *hamotzei* to *mezonos*.⁷⁰ Furthermore, bread crumbs are usually used to fry fish or chicken cutlets and the bread crumbs are deep fried even though the oil used is not enough to consider the chicken cutlets deep fried. Some say the reason is because in any dish it is placed in, and the bread crumbs are *butel*.⁷¹

Doughnuts

One who has thick dough and cooks or fries it recites a *mezonos* on it even if it looks like bread since the *beracha* only goes according to the time it was cooked. Others say the *beracha* is *hamotzei*.⁷² The custom is to be lenient;⁷³ however, a person who fears *Hashem* should only eat such foods during a bread meal.⁷⁴ Technically one may eat doughnuts even an amount of a *kvias seuda* but the custom is not like this.⁷⁵ If the dough was made with ingredients like oil or honey the *beracha* is a *mezonos*.⁷⁶

Doughnuts are made by deep frying dough in oil.⁷⁷ Accordingly they should only be eaten during a bread meal.⁷⁸ However, the custom is not like this, and in fact the *beracha* is *mezonos*.⁷⁹ Why is this so, since it seems

⁶⁵ Horav Yisroel Belsky Shlita.

⁶⁶ Horav Yisroel Belsky Shlita.

⁶⁷ Refer to Sharei Ha'beracha page 364. See Mekor Beracha 9.

⁶⁸ Horav Yisroel Belsky Shlita, see Sharei Ha'beracha page 684:footnote 668 quoting this as the opinion of Horav Elyashiv Shlita.

⁶⁹ Refer to Tur 168, Shulchan Aruch 168:10, Taz 13, Mishnah Berurah 49, 60, Biur Halacha 461 "yotzei," Da'as Torah 10.

⁷⁰ Kinyan Torah 2:19, Vezos Ha'beracha page 26, Sharei Ha'beracha 16:43, V'haish Mordechai pages 231-237, see Yaskil Avdi 8:hashmutos to O.C. 5:4.

⁷¹ Kinyan Torah ibid.

⁷² Shulchan Aruch 168:13, Aruch Ha'shulchan 42. See Mishnah Berurah 67-73 who explains the opinions. Refer to Pnei Ha'shulchan pages 55-57.

⁷³ Rama 168:13, Mishnah Berurah 74.

⁷⁴ Shulchan Aruch 168:13, Mishnah Berurah 76,

⁷⁵ V'sein Beracha pages 496-497:footnote 3.

⁷⁶ Rama ibid. The reason is since this would be like a *pas hab b'kisnin* product discussed in Shulchan Aruch 168:7.

⁷⁷ In order for it to be *halachically* considered deep fired it has to be that the doughnut has a taste of it being deep fried (Mishnah Berurah 85).

⁷⁸ Mishnah Berurah 77, Biur Halacha "yerei shomyaim."

⁷⁹ Kitzur Shulchan Aruch 48:8, Kaf Ha'chaim 168:107, Halichos Shlomo Moadim 1:17:10:footnote 11, Sharei Ha'beracha page 629:footnote 465, Vezos Ha'beracha pages 208, 368:footnote 101, Yabea Omer O.C. 8:21. If one recited a *hamotzei* on doughnuts he was *yotzei b'dieved* (Yabea Omer ibid).

to be against the opinion of the *poskim*. The reasons are the following: There is an opinion in the *poskim* who maintains if it is deep fried it is considered as if the dough is made with oil and not flour and water.⁸⁰ Furthermore, the dough is made with sweet ingredients, and not made with only flour and water.⁸¹ Some say since one is not *kove'ah seuda* on such items the *beracha* is *mezonos*.⁸² This applies to doughnuts without a filling. Doughnuts with a filling will be discussed at a different time.

One should still avoid eating doughnuts to the amount that one is *kove'ah seuda* on.⁸³ Some say one who wants to eat a doughnut in middle of a meal does not require its own *beracha* and is exempt with the *beracha* on the bread in the beginning of the meal.⁸⁴ Others say one should have in mind at the beginning of the meal when he washes to exempt the doughnuts from a *beracha*.⁸⁵

Lukshin

A dough that is cooked (not baked) and the finished product does not have an appearance of bread is *mezonos* according to all opinions.⁸⁶ Many people make *lokshon kugel* by putting noodles with eggs and other ingredients and then bake it in an oven. Some say this may be considered a food that has an appearance of bread since it is baked and therefore, if one would eat an amount of *kvias seuda* he would have to wash and *bentch*.⁸⁷ The *minhag* however is to be lenient,⁸⁸ and most *poskim* hold even in this situation it is not considered a bread product and the *beracha* is a *mezonos*.⁸⁹ Some say for this reason *lokshon kugel* is given out by a *kiddush* (as opposed to cake) is in order for one to be able to eat a lot of *kugel* without running into a problem of *kvias seuda*.⁹⁰ Couscous and farfel are considered non-bread products and the *beracha* on them is *mezonos* even if one eats it as a meal.⁹¹

Spaghetti/Macaroni/Baked Ziti/Lasagna

Based on the above paragraph one may recite a *mezonos* on spaghetti, macaroni⁹² and noodles since they do not have a bread appearance.⁹³ One may recite a *mezonos* on baked ziti even though it is baked after the noodles are cooked. The reason is because the baking is done for a small period of time in order to melt the cheese. Therefore, it is not considered a baked item.⁹⁴

⁸⁰ Refer to Mishnah Berurah 82, Biur Halacha "kol ze," Pischei Halachos 8:37, Vezos Ha'beracha pages 28-29, page 378, Sharei Ha'beracha 16:31.

⁸¹ V'sein Beracha pages 496-497, Sharei Ha'beracha 16:footnote 61, Halichos Shlomo Moadim 17:10:footnote 12. He says the reason why we eat doughnuts on *Chanukah* is because the *Mizbe'ach* was not able to be purified after the *Yevonim* invaded the *Bais Hamikdash*. Therefore, we eat doughnuts in order to mention in the *Al Hamichya* about the *Mizbe'ach*. Refer to Minchas Osher 24:pages 55-58.

⁸² Pnei Ha'shulchan page 57:footnote 7.

⁸³ Pnei Ha'shulchan page 57.

⁸⁴ Refer to Biur Halacha 168:8 "te'unim." Halichos Shlomo Moadim 1:17:10. See Vezos Ha'beracha birurim 12:4:page 228 quoting the opinion of Horav Shlomo Zalman Aurbach zt"l.

⁸⁵ V'sein Beracha page 497:footnote 413.

⁸⁶ Rama 168:13, Shulchan Aruch Harav 168:17, Yabea Omer O.C. 8:21, Yaskil Avdi 8:page 184:8.

⁸⁷ Refer to Pnei Ha'shulchan pages 59-60, Shemiras Shabbos K'hilchoso 54:footnote 65,

⁸⁸ Ketzos Ha'shulchan 48:badi 24, Shemiras Shabbos K'hilchoso 3:page 73, Meor Ha'Shabbos 2:pages 573, 655, Ohr L'tzyion 2:12:10, Birchos Haneinen pages 134-135, Oz Nedberu 8:31:4, Vezos Ha'beracha page 218, Sharei Ha'beracha 16:footnote 125. Raisins placed in *lukshin kugel* do not require their own *beracha* (Sharei Ha'beracha page 663:footnote 589).

⁸⁹ Horav Yisroel Belsky Shlita, see Rivevos Ephraim 6:82:1, 8:292, Yalkut Yosef 3:page 134.

⁹⁰ Pnei Ha'shulchan pages 59-60 quoting the opinion of Horav Elyashiv Shlita. See Aruch Ha'shulchan 168:18 who has a *limud zechus* on why people eat so much *mezonos* and other food at a *kiddush* without washing for bread.

⁹¹ Vezos Ha'beracha page 28.

⁹² Birchei Yosef 168:3.

⁹³ Avnei Yushfei 1:31:1, Vezos Ha'beracha page 368.

⁹⁴ Horav Yisroel Belsky Shlita.

The *beracha* on lasagna is questionable since lasagna is wide pieces of dehydrated dough. The noodles are cooked and then the sauce and cheese is baked in an oven altogether. The *Shulchan Aruch*⁹⁵ says the *beracha* for such a food is *hamotzei*. Lasagna is not comparable to regular noodles which are thin and not as tough. It would make sense that if the lasagna has a dry look to it then one should wash beforehand, and if the lasagna has a wet look to it then a *mezonos* is made, since it may not look like bread.⁹⁶ Most lasagna today have a wet consistency and therefore a *mezonos* is required.⁹⁷

Kreplach

Kreplach are dough pockets containing meat inside which are cooked. One recites a *mezonos* on this food.⁹⁸

Blintzes/Pancakes/Waffles

A thick batter that has been poured into a mold causing the finished product to be thick would be *hamotzei*.⁹⁹ If the batter was poured onto a flat surface and spread out completely and it becomes very thin, the *beracha* would be a *mezonos*.¹⁰⁰

The wrappers of many blintzes are made from a thin batter which is spread out in the frying pan. Based on this, the *poskim* say that a blintz is a *mezonos* because it is very thin and does not have an appearance of bread. Even if one eats the amount of a *seuda* he would not be required to wash or *bentch*.¹⁰¹ If the wrapper was fried and is very thick then the *beracha* would be *hamotzei*,¹⁰² but this is usually not the case.

Pancakes are made in a frying pan and they are thicker than blintzes. If one places enough oil only that they should not burn, the *beracha* would be *hamotzei*, if one eats the amount of a *seuda*.¹⁰³ Others say even if one is *kove'ah seuda* on pancakes they are *mezonos*.¹⁰⁴ Pancakes that are deep fried are not subject to the above *halacha* and a *mezonos* will always be required. A thin pancake would have the same *halachos* as a blintz mentioned above.¹⁰⁵

Some say waffles should be considered like blintzes because they are thin.¹⁰⁶ However, today this is not the case as our waffles are thick, but since they do not have an appearance of bread even if one eats the *shiur* of a *seuda* one would recite a *mezonos*.¹⁰⁷

⁹⁵ 168:17. Refer to Chazzon Yeshaya (Berochos) page 67.

⁹⁶ Horav Yisroel Belsky Shlita, see *Vezeos Ha'beracha* pages 218-219 in depth who says lasagna does not have an appearance of bread (Opinion of Horav Sheinberg Shlita). Refer to *Laws of Brachos* page 371. The *Pischei Halacha* page 382 says it is not a bread item.

⁹⁷ Horav Yisroel Belsky Shlita.

⁹⁸ Refer to *Mishnah Berurah* 80, *Ketzos Ha'shulchan* 48:10, *Pischei Halachos* 8:36, *V'sein Beracha* pages 496-497:footnote 41:4, *Piskei Teshuvos* page 471, *Vezeos Ha'beracha* page 370, *The Laws of Brachos* page 471. The reason for eating *Kreplach* on *Erev Yom Kippur* is because it is a *Yom Tov*, but one is permitted to do *mealcha*, therefore the *Yom Tov* is in a sense hidden. On *Yom Tov* we are supposed to have *simcha* and this is done with meat. Therefore, we hide the meat in a pocket to represent this idea. This is why it is eaten on *Hoshana Rabbah* and on *Purim* as well (*Matamim* page 81 (new), *Lekutei Maharich* (seder dini minhagei erev Yom Kippur) 3:page 649 (new), *Natei Gavriel Purim* 71:10).

⁹⁹ *Mishnah Berurah* 168:36.

¹⁰⁰ *Shulchan Aruch* 168:8, *Be'er Heitiv* 18, *Magen Avraham* 19-20, *Pri Megadim Eishel Avraham* 19.

¹⁰¹ Horav Yisroel Belsky Shlita, see *Mishnah Berurah* 168:37, *Birchos Haneinen* page 99, *Binyan Sholom* page 286. Refer to *Sharei Ha'beracha* page 526:footnote 82 who says one should not eat an amount that would make up a *shiur seuda*.

¹⁰² *Kaf Ha'chaim* 168:65, *Vezeos Ha'beracha* page 219 quoting the opinion of Horav Elyashiv Shlita.

¹⁰³ *Vezeos Ha'beracha* pages 219, 367, see page 28 quoting the opinion of Horav Shlomo Zalman Aurbach zt"l and Horav Elyashiv Shlita, *V'sein Beracha* page 493.

¹⁰⁴ Refer to *V'sein Beracha* page 494.

¹⁰⁵ *Vezeos Ha'beracha* page 219 quoting the opinion of Horav Shlomo Zalman Aurbach zt"l.

¹⁰⁶ *Mishnah Berurah* 168:38, *Shar Ha'tzyion* 30.

Wraps

It has become very common for one to eat a wrap with tuna etc. A wrap is made with bread ingredients but is very flat. If the wrap has a very chewy consistency and can't be eaten alone, then the *beracha* is *mezonos*.¹⁰⁸ If the wrap looks like bread and can be eaten alone then *hamotzei* is recited.¹⁰⁹ Most wraps today fall into the latter category and the correct *beracha* is *hamotzei*.¹¹⁰ One should not assume the *beracha* is *mezonos* because in fact it may not be.

חג כשר ושמח

The next issue of Halachically Speaking will I'yh be on Thursday Rosh Chodesh Iyar

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Each week a different area of contemporary *halacha* is reviewed with an emphasis on practical applications of the principles discussed. Significant time is spent ensuring the inclusion of all relevant *shittos* on each topic, as well as the *psak* of *Horav Yisroel Belsky, shlit"o* on current issues. Detailed footnotes are provided for further study.

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¹⁰⁷ Yaskil Avdi 8:page 184:8, Rivevos Ephraim 6:80:5, Pnei Ha'shulchan pages 45-46, Pischei Halacha 8:33, Pischei Halacha (michtavim) 38:page 290, Vezos Ha'beracha page 22:footnote 22 quoting the opinion of Horav Sheinberg Shlita, Sharei Ha'beracha page 345.

¹⁰⁸ Horav Yisroel Belsky Shlita. Refer to Shulchan Aruch 168:15, Magen Avraham 40, see Mishnah Berurah 88-89, Biur Halacha "kemach."

¹⁰⁹ Horav Yisroel Belsky Shlita.

¹¹⁰ Based on a discussion with a Rabbinical Coordinator in the OU.