The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן קס"ז סעיף ז'

Overview

Siman 168 Seif 7:

Regarding pas haba'ah b'kisnin, some say that it is bread made in the shape of a pocket that is filled with honey or sugar and nuts, almonds and spices and it is called רישקולאש ריאלחשו. Some say that it is dough made with honey, oil, milk or spices and then baked, assuming that the taste of the fruit juice or spices is detected in the dough. (Some maintain that this is called bread unless there is such a large quantity of spices or honey so that it is sweet, e.g. לעקיך, where the honey or spices are just about the primary ingredient and this is our custom) and this is how Rambam should be explained. **Some explain that it is bread whether with spices or not but it is made thick and dry and it is chewed and it is called בישקוניש. Halacha follows all of these opinions meaning that all of these "breads" are assigned the halachos of pas haba'ah b'kisnin.**

- In other words one kneaded the dough with just water like other bread. (M.B. 27)
- If one eats only the filling he should recite the appropriate beracha on the filling. Taz writes that if the filling is removed and one eats only the bread he still recites מזונות rather than המוציא since it was baked with the filling and it is not a food that one eats for a meal. (M.B. 27)
- The other ingredients were mixed in while kneading the dough and they change the taste of the dough. (M.B. 29)
- Bread into which saffron or some raisins are mixed in is considered regular bread according to all opinions. (M.B. 30)
- In other words, if one added only a small quantity of honey or milk it does not lose its status as bread because their taste is detectable. (M.B. 31)
- In other words, one mixed in so many spices that the taste of the spices is more noticeable than the flour. Similarly, with regards to honey, oil and milk it has to be that they constitute the majority and the water is only a minority. As such their taste is very prominent and becomes the primary taste of the food. In Shulchan Aruch's first case as well of the dough filled with filling it refers to where one added enough filling that the taste of the filling is very strong. (M.B. 33)
- Our custom is to bake bread with a small amount of oil and spices. (M.B. 34)
- Shulchan Aruch refers to dough made from one of the five grains kneaded with water and in the baking process it became so dry that it could crumble. Eating such a food is called כוסס rather than אוכל. Since it is not common to eat a large quantity of this kind of food it is not considered bread. (M.B. 35)

Stories to Share

The Right Amount

ש"ע, ס' קס"ח, ז': "והלכה כדברי כולם..."

One man asked the following question. "I usually have a modest amount of crackers during lunch, but not enough to be koveah seudah. But I then eat a tort—a filled pastry—which is a different type of pas haba'ah b'kisnin. Although I do not eat enough for a meal with both the cracker and the pastry, perhaps I need to wash, make hamotzi and bentch for a different reason. Since I eat more than a k'zayis of each, and I have eaten bread according to all opinions, why should this be different than eating bread outright?"

When this question reached Rav Yosef Shalom Eliyashiv, zt"l, he ruled leniently. "One who eats a k'zayis or more of crackers and a filled pastry need not wash if he has eaten less than the amount needed to be koveah seudah, even if he has certainly eaten bread in the same sitting according to all authorities. He is only obligated to wash, say hamotzi, and bentch if he eats the amount of a meal in the same sitting."

וזאת הברכה, ע' 23

Halacha Highlight

Pas haba'ah b'kisnin

Shulchan Aruch Siman 168 Seif 7

פת הבאה בכסנין

Pas haba'ah b'kisnin

Shulchan Aruch presents three different definitions of pas haba'ah b'kisnin. According to the second definition, once one mixes honey, oil, milk or spices into the dough and bakes it the bread is categorized as pas haba'ah b'kisnin since the taste of the additional ingredients are detectable. Rema disagrees and writes that the bread described by Shulchan Aruch is regular bread unless one adds a large quantity of the other food so that the taste of the extra ingredient becomes almost the primary taste. Poskim disagree about Rema's position (ע' פסקי תשובות אות י). According to one approach the determining factor of whether the bread will require המוציא or מזונות is whether the "fruit juice" is the majority liquid or whether the water is the majority liquid. Included in the definition of "fruit juice" is any ingredient that is added to the dough other than the flour and water. For example, oil, eggs, margarine, etc. Once the "fruit juice" constitutes a majority over the water it is assumed that the "fruit juice" will be easily detectible and that becomes the primary ingredient and the beracha is then מזונות.

Others disagree with this definition and note that Darkei Moshe and Rema never mentioned the word "majority" as the determining factor of whether something is pas haba'ah b'kisnin. As Aruch HaShulchan (סע' כ"ד) points out, some foods have a more potent taste than others. According to these Poskim the determining factor is whether the additional ingredients become the primary taste or not. As such, if a concentrated ingredient was added to the dough and its taste is easily detected the beracha would be מזונות even though the quantity of the liquid is minor. Accordingly, the disagreement between Shulchan Aruch and Rema is that according to Shulchan Aruch once the taste of the other ingredients is noticed the beracha is מזונות whereas according to Rema it has to be a strong and prominent taste to make the bread into pas haba'ah b'kisnin.