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

Overview

Siman 168 Seif 8:

Cakes made from a thick mixture called אובליאש are considered bread and one recites המוציא and ברכת המזון. If the batter is thin and the cakes are thin, called ניבלאש, the beracha is מזונות and על המחיה. If one made their meal with them the beracha is המוציא and ברכת המזון. If they are eaten during a meal but not as part of the meal they require a beracha before eating but not after eating. However, thin wafers upon which one puts confection are subordinate to the confection and the beracha on the confection covers the wafers as well.

- Later authorities explain that they would mix a large quantity of flour with water and pour it onto vegetable leaves and the mixture is baked in the oven (or baked in a pan without oil.) (M.B. 37)
- Poskim write that one who eats the food made in Prague from a thin batter that spreads when it bakes leaving it thin and weak does not recite המוציא even if it is eaten as a meal since it is not bread altogether. (M.B. 38)
- Shulchan Aruch refers to ones that are soft and thin or any of the pas haba'ah b'kisnin mentioned in the previous seif. Biur Halacha notes that there are authorities who disagree with Shulchan Aruch about this point. (M.B. 40)
- They are not eaten to satisfy one's hunger rather as a snack. If they were eaten to satisfy one's hunger they would be part of the meal and would not require a separate beracha. (M.B. 41)
- Since it is not eaten as part of the meal it is not covered by the המוציא. (M.B. 42)
- This discussion applies to bread but dough mixtures prepared in a pot for nourishment as a cooked dish are always considered part of the meal. (M.B. 43)
- The intent is not to eat the wafers, they are used merely to keep one's hands from becoming soiled and that is why it is subordinate. (M.B. 45)

Halacha Highlight

The correct beracha on matzah

Shulchan Aruch Siman 168 Seif 8
אותן שבלילתן עבה שקורין אובליאש
Those made from thick batter called אובליאש

Shulchan Aruch rules that cakes or rolls called אובליאש are regular bread and one recites המוציא and ברכת המזון. Mishnah Berurah (ס"ק ל"ו) explains that אובליאש is made from water and flour mixed together similar to regular bread and they are thin. Nevertheless, they are not similar to the third example of pas haba'ah b'kisnin mentioned in the seif 7 whose berachos are מזונות and על המחיה. The reason for difference between them is that the bread in seif 7 is very dry and is "chewed" rather than eaten as part of a meal but אובליאש are not as dry and are eaten as bread as part of a meal.

Poskim (פסקי תשובות אות י"ג) write that included in אובליאש is matzah and the correct beracha to recite on matzah is המוציא. Even though it may seem that matzah should be compared to the bread of seif 7, nevertheless, since they are not extremely dry and they are made to eat as part of a meal rather than as a snack one should recite המוציא and ברכת המזון. Gaon Chida (מחזיק ברכה סי' קנ"ח סק"ה) testifies that the custom is to recite מזונות on matzah and it is only on Pesach where matzah is the primary food that it eaten that we recite המוציא. Additionally, the mitzvah also elevates the food thus warranting המוציא. This is in fact the common custom amongst Sephardim. Amongst Sephardim, those who are pious and meticulous in mitzvos will only eat matzah as part of a meal after washing and reciting המוציא on bread. Amongst Ashkenazim, however, the common practice is to recite המוציא and ברכת המזון. However, even amongst Ashkenazim there are those who are meticulous in their mitzvah performance and only eat matzah as part of a meal after reciting המוציא on bread.

Stories to Share

The Baron's Kiddush

ש"ע, ס' קס"ח, ח': "מברך עליהם בורא מיני מזונות..."

Today's amud discusses the halachos of over which type of grain one says mezonos and on what one says hamotzi and bircas hamazon.

Baron Shimon Volf Rothchild, zt"l, was known for his generosity and his caring for every Jew. When he invited all the Jews of his city to his home for a kiddush, they were shocked to find that the tables contained only strange looking cups of wine. They looked at one another, wondering where he had the mezonos; but they did not have the nerve to ask.

The baron made kiddush and drained his cup. Then he shocked the community by breaking of a piece of his cup, making a mezonos and eating it. The community realized that his cup was actually cleverly designed from specially made mezonos and was delicious.

When Rav Yitzchak Zilberstein, shlit"a, recounted this story, he wondered why the baron did not have a problem since he had not covered the mezonos. The same question can be asked regarding the many shuls they do not cover the mezonos during kiddush; it is undisputable that one must cover bread during kiddush.

Rav Zilberstein's explanation shed light on why the baron may not have erred in his stunt.

"Although the Kitzur Shulchan Aruch rules that one must also cover mezonos, the Eshel Avraham of Batchetch, is not so sure. The gloss on Zichru Toras Moshe also points out that this is not simple. "Perhaps one must cover bread because he is permitted to make kiddush on bread. But since one may not make kiddush on mezonos, and he cannot eat without making kiddush, there is no embarrassment, and no covering is required."

מאה שערים, ע' צ"א –צ"ב ע"ש למה אין בזה איסור סותר בשבת