The Chicago Center
Digest
Mishna Berura
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סימן קס"ז סעיף ט'-י'

Halacha Highlight

Fried matzah

Shulchan Aruch Siman 168 Seif 10
פירורי לחם שנדבקים יחד על ידי מרק
Pieces of bread that are attached together by soup

Shulchan Aruch (סעי' י') discusses what happens when one takes bread and changes it. In some instances the change is so significant that the beracha becomes מזונות, and in other instances that change is minor and the beracha remains המוציא. One of the cases is someone who cooks pieces of bread together and the critical question is whether the pieces contain the volume of an olive or not. If they retain the volume of an olive the beracha is המוציא even if they no longer have the appearance of bread but if the pieces do not contain the volume of an olive the beracha is מזונות even if it retains the appearance of bread (מ"ב ס"ק מ"ט).

Mishnah Berurah (ס"ק נ"ו) cites different opinions concerning one who fries rather than cooks pieces of bread. Frying involves a large amount of oil, for if one added only a small amount of oil to prevent the food from burning it is considered baked rather than cooked (מ"ב ס"ק ס"ט). He writes that if the pieces do not contain the volume of an olive it should only be eaten in the context of a meal even if they have the appearance of bread. If the pieces do not contain the volume of an olive one recites המוציא even if the pieces lost their appearance of bread. Chazon Ish (או"ח סי כ"ו סק"ט) writes that one should recite המוציא and ברכת המזון on fried matzah since it retains the appearance of bread. Teshuvas Maharsham (ח"ח סי' פ"א) rules that one should recite מזונות on fried matzah since we can include the opinion who maintains that matzah always requires a מזונות rather than המוציא. Aruch HaShulchan (סעי' ל"ז) asserts that the common custom is to recite מזונות. Rav Shlomo Zalman Auerbach (ברכת הנהנין מזונות פ"ה) wrote that since the matter is subject to debate one should assure that the pieces do not contain an olive's volume and boil them in a kli rishon so that all opinions would agree that one would recite מזונות.

Stories to Share

A Question of Moderation

ש"ע, ס' קס"ח, ט': "כל שלא אכל כזית..."

Delicious food can cause significant problems for people who are trying to control how much they eat. Some people do manage to eat just a little bit of each item. However, this can cause other problems.

When one person who used to eat a little of each delectable dish he encountered learned today's amud, he realized that he might have a halachic problem. We find on today's amud that one who eats less than a k'zayis may not make a bracha acharona. And obviously, one who ate more than a k'zayis must make one. This got him thinking about his own practice; he often would eat what might be a k'zayis. There is a dispute of how much a k'zayis is. Some say a third of an egg, while others rule it is the bulk of half an egg. Rav Yosef Shalom Eliyashiv, zt"l, explains that one may not say a bracha acharona unless he had half an egg, since whenever there is a question about blessings, one should not say them. Since there is no clear custom one way or the other, this situation falls into the category of a questionable blessing (כזית השלם, ע' 25, הערה 36). So what about one who eats more than a third of an egg but less than half an egg? Is this really a good practice to follow regularly if it lands one in halachic "hot water"?

Rav Yosef Shalom Eliyashiv ruled that this is indeed a problematic pattern of behavior. "One should be careful not to eat what is not clearly a k'zayis. He should either eat a k'zayis or what is certainly less than a k'zayis. Not that which is in between!"

וזאת הברכה, ע' 46

Overview

Siman 168 Seif 9:

The beracha on regular bread, even if one eats less than the volume of an olive is המוציא but there is no beracha recited afterwards if he did not eat an olive's volume.

- One does not recite ברכת המזון or any other beracha. (M.B. 48)

Siman 168 Seif 10:

חביצא which is pieces of bread held together by soup, if they were cooked and contain an olive's volume the berachos are המוציא and ברכת המזון even though it lost the appearance of bread. If it is not the volume of an olive the berachos are מזונות and על המחיה even though they still have the appearance of bread. If they were not cooked but the pieces were stuck together by honey or soup, if the pieces contain the volume of an olive the beracha is המוציא even if it does not have the appearance of bread. If the pieces do not contain the volume of an olive but they have the appearance of bread, meaning that it is recognizable and evident that this is bread, the berachos are המוציא and ברכת המזון. If they do not have the appearance of bread the berachos are מזונות and על המחיה. If the pieces were not cooked nor stuck together but ground very fine, even though the pieces do not contain the volume of an olive and do not have the appearance of bread the berachos are המוציא and ברכת המזון. (See below siman 184 what quantity one must eat to be required to recite ברכת המזון.)

- There are three categories:
  1. If one cooked pieces of bread the beracha depends upon whether they contain an olive's volume. If they do, the beracha is המוציא even if it does not have the appearance of bread. If it is smaller than an olive's volume the beracha is מזונות even if it has the appearance of bread
  2. If the pieces were not cooked but are held together by honey or soup and they retain the appearance of bread the beracha is המוציא even though the pieces are not he size of an olive's volume. If they do not have the appearance of bread the beracha is מזונות unless the pieces contain an olive's volume.
  3. If the pieces were not cooked or stuck together the beracha is המוציא even if the pieces are as small as flour. (M.B. 49)
- The same halacha is true if the pieces soaked long enough to turn the water white. (M.B. 51)
- Cooking in a kli sheni is not considered cooking for this halacha. (M.B. 52)
- Even if only one piece contains an olive's volume the correct beracha is המוציא. (M.B. 53)
- Pieces do not combine to make a k'zayis nor does a piece that expanded from liquid become a k'zayis. (M.B. 54)
- Once it is cooked it is no longer considered bread. (M.B. 56)
- There is a disagreement regarding the correct beracha for pieces that are fried in oil and it is preferable that they are eaten as part of a meal but if the pieces contain an olive's volume the beracha is המוציא even if they lose their appearance of bread. (M.B. 56)
- What is mentioned in this seif and subsequent seifim the beracha is מזונות even if one made his meal with these "breads" since they ¡ are not bread, they are cooked foods. (M.B. 57)
- Since it was not cooked its appearance as bread remains intact. If one ground bread back into flour and rolled them into matzah balls the consensus of the Poskim is that the beracha is מזונות even if the pieces contain the volume of an olive or larger and even if one ate a large quantity. If one baked them it is best for them to be eaten as part of a meal unless additional ingredients were added. If they were kneaded only with water the correct beracha is המוציא. (M.B. 59)