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

Halacha Highlight

Cooked dough

Shulchan Aruch Siman 168 Seif 13
אם בשלה או טגנה
If he cooked or fried it

Shulchan Aruch presents a disagreement concerning the correct beracha to recite if one takes cooks or fries regular bread dough. According to the first opinion one does not recite המוציא if one cooks dough. The beracha of hamotzi is reserved for dough that is baked. According to the second opinion as long as the batter is thick and became obligated in challah the beracha is המוציא even if one cooked the dough rather . Rema writes that the custom is to be lenient in accordance with the first opinion and one would not recite המוציא or ברכת המזון on dough that was cooked rather than baked.

Mishnah Berurah (ס"ק ע"ה) in the name of Magen Avrohom writes that Rema's decision to follow the lenient opinion applies only when one did not eat enough that he is sated. Since the obligation to recite birkas hamazon in that circumstance is only Rabbinic, one may follow the lenient opinion. However, if one became sated from the quantity of this bread that he ate and his obligation to recite birkas hamazon is Biblical one may not adopt the lenient position and he must recite birkas hamazon. Mishnah Berurah then adds another prerequisite for reciting birkas hamazon. He contends that one would only recite birkas hamazon if when he originally made the dough his intent was to bake it and then changed his mind and decided to cook it. If his intent all along was to cook it he would not recite birkas hamazon according to all opinions. Sha'ar HaTzion (ס"ק ע"א) references Dagul M'Revavah who disagrees with Magen Avrohom and asserts that even if one ate an amount that sated him he would only recite על המחיה. Chazon Ish (סי' כ"ו סק"ב) rules in accordance with Dagul M'Revavah as does Rav Ovadia Yosef (יביע אומר ח"ח סי' כ"א) (פסקי תשובות אות י"ט הע' 158) .

Overview

Siman 168 Seif 13:

Even when the batter is thick, if it was cooked or fried one does not recite המוציא. This is true even if it has the appearance of bread and even if it is subject to the obligation of challah since the beracha of המוציא depends upon the moment of baking. Some authorities disagree and asserts that if the batter was thick even if afterwards one thinned it out by adding water and made ספגנין (dough that was kneaded into a sponge-like form) **and cooked it in water or fried it in oil the beracha is המוציא.** (The custom is to be lenient) **Someone who is G-d-fearing will satisfy both opinions and will not each such foods unless he already recited the beracha on bread.** This applies only if it has the appearance of bread after it was baked but if it does not have the appearance of bread afterwards, e.g. לאקשין that is called רומזליך, according to all opinions one does not recite המוציא and ברכת המזון since it is not called bread. However, פשטידא and קרעפליך do have the appearance of bread and one should not eat them unless one already recited a beracha on bread. This applies to dough that was not kneaded with oil or honey but was fried in it but if the dough was kneaded with these other ingredients the halacha was already discussed with regards to pas haba'ah b'kisnin.

- This is true even if the pieces contain the volume of an olive. In seif 14 Rema teaches that adding a small amount of oil so that the food does not burn is considered baking rather than frying in liquid. (M.B. 69)
- Even if one will eat a large quantity and make his meal with this "bread" he recites מזונות and על המחיה. (M.B. 70)
- Only what is baked is called bread but regarding challah everything depends on what is was when it is kneaded and once that is determined the obligation remains even if the dough or batter is cooked or fried. (M.B. 72)
- The dissenting opinion maintains that once the batter was thick and it has the appearance of bread one recites המוציא even if one eats it as a snack because it is regular bread. (M.B. 73)
- Magen Avrohom asserts that this is true if one was not sated and his obligation to recite birkas hamazon is only Rabbinic but if he is full and has a Biblical obligation to recite birkas hamazon he would have to recite birkas hamazon out of doubt. This applies only when the dough was thick and one initially thought to bake the batter as bread but subsequently changed his mind. If his intent all along was to cook or fry it one would recite על המחיה rather than ברכת המזון. (M.B. 75)
- Rema means that it was baked after it was cooked in a pot or fried in a pan. Later authorities agree that this is true only if the pieces contain an olive's volume. (M.B. 78)
- פשטידא refers to dough filled with meat. Taz maintains that dough filled with meat, fish or the like is pas haba'ah b'kisnin and if one does not eat it as a meal one recites מזונות and על המחיה. (M.B. 80)
- Rema refers to the one who is G-d fearing who wishes to satisfy the dissenting opinion. (M.B. 81)
- This is necessary for the earlier dissenting opinion who maintains that it is bread. If one makes his meal with this "bread" according to the first opinion he recites מזונות but according to the dissenting opinion he recites המוציא and ברכת המזון like pas haba'ah b'kisnin. (M.B. 82)

Stories to Share

Kugel Yerushalmi

ש"ע, ס' קס"ח, י"ג: "אבל אי לית ביה תואר לחם כגון לאקשי"ן..."

One food that graces many a kiddush on Shabbos is Yerushalmi kugel. One prepares this by cooking noodles and then baking them with caramelized sugar and spices into a delectable kugel.

The brochah on Yerushalmi kugel is not simple. Some people have quite a few pieces at a kiddush but since the basis is cooked noodles make only a mezonos, just as we find on today's amud. But since this kugel is subsequently baked, perhaps it is no different than any other cake that requires hamotzi and bircas hamazon if one eats enough?

Rav Nissim Karelitz, zt"l, ruled that this question is not clear. "It is certainly questionable what brochah one should make on Yerushalmi kugel. One makes it by first boiling the noodles on which one definitely makes a mezonos and al hamichyah. But since it is subsequently baked, it is not clear whether one who eats the amount consumed by an average person during his morning or evening meal should be kove'ah seudah on it, like pas kisnin, or not."

Rav Karelitz concluded . "But it is obvious that if one eats an amount that satisfies him from this kugel he may be obligated to bentch d'oraisa and he therefore should have made hamotzi and must bentch like any safek d'oraisa. And if he ate less than the amount of an average meal, he makes mezonos and al hamichyah."

חוט שני, ע' קנ"ז-קנ"ח