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

Overview

Siman 168 Seif 14:

חלוט (a type of bread that is scalded in boiling water) **which was then baked in an oven is regular bread and one recites המוציא.** Similarly, anything that has a thin batter that is baked in an oven without liquid is treated as bread and one recites המוציא and ברכת המזון. The same halacha is true if one baked it in a pan without liquid. A small amount of liquid that is smeared on the pan so that it should not burn is not considered a liquid. Something that has a thin batter and was fried in a liquid according to all opinions is not bread.

- Even if the batter was thin and it was scalded and then baked the beracha is המוציא. Magen Avrohom notes that the same halacha is true if it is first fried in oil. Taz and other authorities maintain that if one fries the dough in oil or honey it renders the dough pas haba'ah b'kisnin and if one did not make his meal out of the "bread" he recites מזונות and על המחיה. However, it is categorized as pas haba'ah b'kisnin only if the oil becomes the primary taste in the "bread." (M.B. 85)

Siman 168 Seif 15:

When eating טרוקנין which is made by forming a hole in the stove and in that hole flour and water that are mixed are poured and it bakes there, the berachos are מזונות and על המחיה. If one made his meal with this food he should recite המוציא and ברכת המזון. טריתא that is made by mixing flour and water and pouring it on the stove so that the mixture spreads out does not have the appearance of bread at all and one recites מזונות and על המחיה even if one makes his meal out of these foods.

- Magen Avrohom explains that the mixture is very thin and for that reason the beracha is מזונות if one did not make his meal out of it. (M.B. 88)
- Magen Avrohom maintains that if one makes his meal out of it he should recite המוציא. Elya Rabba writes that for this reason it should only be eaten as part of a meal but Magen Giborim ruled in accordance with Shulchan Aruch. (M.B. 90)

Halacha Highlight

Scalded dough

Shulchan Aruch Siman 168 Seif 14
חלוט שאחר כך אפאו בתנור
Chalut that was then baked in an oven

Shulchan Aruch (סע' י"ד) discusses the beracha that one recites on חלוט. חלוט is dough that was scalded with boiling water and then baked. The halacha is that it is considered bread for all matters and one recites המוציא and ברכת המזון when eating it. Sefer Piskei Teshuvos (אות כ' הע' 169) wonders why with regards to חלוט it remains bread even though it is boiled and in seif 10 the halacha was that once bread is boiled it loses its status as bread and one only recites מזונות even if one were to subsequently bake it in the oven again. He answers that in seif 10 we start off with bread and then by boiling it it loses its status as bread. Once something loses its status as bread it cannot be restored to bread status. In contrast, the חלוט never became bread. It was dough that was cooked. That cooking is not an impediment for the dough to become bread in the first place when it is subsequently baked.

Sefer Birkas HaBayis (מובא בפסקי תשובות שם) suggests another resolution. He points out that Shulchan Aruch mentioned that the dough was scalded but does not say that the dough was cooked. Scalding the dough does not make it edible. Therefore, when it is subsequently baked that is the first time it was rendered edible and since the process that made it edible was baking it qualifies as bread. If, however, the dough was cooked to the degree that it was edible the beracha is מזונות and even if one were to bake it it would not become elevated to the status of bread requiring the beracha of hamotzi. Other authorities, however, seem to reject this conclusion and do not differentiate between dough that was scalded and baked or cooked and then baked.

Stories to Share

An Ineffective Loophole

ש"ע, ס' קס"ח, י"ד: "לכולי עלמא לאו לחם הוא..."

Today's amud continues to discuss various types of grain-based foods and their blessing.

One of the issues that arises at affairs is the use of mezonos rolls. One must eat at a simchah, and fulfilling the complex halachos of when one may bentsch or when he has to wait for a mezuman is in itself very tedious for many guests who cannot always manage to remain for the zimun. Add to this the complication of those who have not yet davened maariv and are not allowed to wash for bread, and you have reason enough to prefer a mezonos option.

When this practice became popular in Bnei Brak in 2002, people wondered about it. When Rav Klein, Rav Wosner, and Rav Nissim Karelitz, promulgated a letter pointing out serious halachic problems with this practice, it became clear that this was no simple matter. "Regarding mezonos rolls: we wish to make known serious halachic problems with making a mezonos and al hamichyah on these at simchos, when one may really have to wash, make hamotzi and bentsch.

"Firstly, even when the dough is kneaded with fruit juice, this may not help, since it is normal to make a meal with mezonos rolls but not with cake. In this situation the Derech Hachaim and many other achronim hold that such rolls are exactly like bread.

"Secondly, even if one wishes to hold with a lenient opinion, the fruit juice is only effective if one tastes it in the baked product. Even if most or all the liquid used is fruit juice, if this is not tasted in the roll it doesn't help, as we find in Mishah Berurah 168:33.

"This is even worse if it is normal to eat the rolls in a meal, such as bar mitzvah, engagement, and the like. Most of the great achronim hold that in such a setting one must include the food eaten with the rolls when calibrating if one was koveah seudah. If he ate enough he must wash and bentsch, even if the rolls are definitely pas haba'ah b'kisnin."

מובא בחוט שני, ע' קנ"ג