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

Overview

Siman 168 Seif 16:

When eating דהדנקא bread which is bread baked on a spit and smeared with oil or liquid eggs as well as bread prepared for כותח which is not baked in the oven; rather it is baked in the sun, the correct beracha is מזונות.

- In other words the dough is baked on the spit. (M.B. 91)
- The beracha is מזונות even if one made his meal with this bread. Tur maintains that if one made the bread look nice the beracha is המוציא but Shulchan Aruch left this out. At the very least one should be cautious not to eat the amount that would leave one full unless it is during a meal. (M.B. 92)

Siman 168 Seif 17:

The berachos on פשטידא that is baked in the oven with meat, fish or cheese is המוציא and ברכת המזון. This is true if it was baked in the oven without liquid but if it was baked in a pan with liquid one should not recite a beracha and it should be eaten only as part of a meal as was explained.

- Even if one did not arrange his meal around this "bread" the beracha is המוציא and it is not similar to pas haba'ah b'kisnin since פשטידא is dough filled with meat and is eaten when a person is hunger to satisfy his hunger and is like regular bread. If they are made as wafers and it is evident that they were made to be a snack one would not recite ברכת המזון unless he made this his meal. (M.B. 94)
- Even if one made his meal with this food since it is subject to the debate presented in seif 13 whether it is considered bread or not; therefore, one who is G-d fearing will avoid the debate and eat it as part of a meal. (M.B. 95)

Halacha Highlight

Dough filled with meat or fish

Shulchan Aruch Siman 168 Seif 17

פשטידא הנאפת בתנור בבשר

Pashtida that was baked in an oven with meat [filling]

Shulchan Aruch (סע' י"ז) discusses פשטידא which is a dough filled with meat, fish or cheese that is baked in the oven. The halacha is that one recites המוציא and ברכת המזון. Magen Avrohom and Taz disagree whether the פשטידא discussed in this seif is pas haba'ah b'kisnin. According to Magen Avrohom (ס"ק מ"ד) only when the dough is filled with honey, sugar, nuts or fruit does it become pas haba'ah b'kisnin. Since these ingredients are sweet they cause the "bread" to not be eaten as part of a meal but rather as a snack. When the dough is filled with meat, fish, cheese or other foods that are part of the meal the פשטידא remains bread and one recites המוציא even if he eats only a small quantity of פשטידא. This seems to match Shulchan Aruch's wording when he rules without qualification that on פשטידא one recites המוציא.

Taz (סק"כ) disagrees and contends that it makes no difference what the filling in the dough is made from. Anytime dough is baked with a significant quantity of filling inside it is considered pas haba'ah b'kisnin and the beracha is מזונות. As far as Shulchan Aruch's unqualified ruling that the beracha is המוציא, Taz asserts that Shulchan Aruch refers to where one ate the volume of a meal and was sated as a result; therefore, even though it is pas haba'ah b'kisnin the beracha is המוציא and ברכת המזון.

Later authorities debate which opinion should be followed l'halacha. Biur Halacha (ד"ה פשטידא) notes that many authorities agree with Taz's position and he writes in Sha'ar HaTzion (ס"ק פ"ב) that many later authorities refute the proofs that Magen Avrohom cited for support. Nevertheless, one who is G-d fearing will eat dough filled with meat, fish, etc, in a meal where he already recited המוציא or will be certain to eat the volume necessary to qualify as a meal so that it is certain that he must recite המוציא and ברכת המזון (פסקי תשובות אות ט').

Stories to Share

Small, but Significant, Differences

ש"ע, ס' קס"ח, י"ד: "פשטידה הנאפה בתנור..."

Learning the laws of berachos can sometimes be very confusing confusing, since one must put himself in the mindset of our sages. One man had difficulty understanding why matzah is hamotzi and crackers with basically the same ingredients and a few additives are mezonos. "After all, they are made in the same way, with the same type of oven. Surely the sesame seeds do not cause the crackers to be mezonos?"

When this question reached Rav Nissim Karelitz, zt"l, he explained that the Biur Halachah on today's amud provides a key to understanding this apparent conundrum. "The Biur Halachah writes that sometimes the size of something determines whether it is usually used to be koveah seudah or not. This is why crackers are mezonos and the virtually same matzah is hamotzi. Most people would never give guests not staying for a meal matzah for a quick snack. But crackers are definitely used for this purpose."

Rav Karelitz explained another difficulty as well. "Although the Biur Halachah there is definitely referring to even something which is filled, and writes that if it is baked larger it is hamotzi and if smaller it is mezonos, if it is usual to serve the food in slices, this can effect whether one makes hamotzi or not."

חוט השני, הלכות ברכות וכו', ע' קנ"ח