

Laws of Brachos – Review Sheet #9:

Non – Hamotzee Bread:

1. Although Hamotzee is said on any piece of bread no matter what the size, this is only true when the bread remains in its **original form**. Sometimes, altering the state of bread can reduce its special, elevated status, causing the bracha to "downgrade" from Hamotzee to Mezonos.
2. When bread is 1) broken into pieces smaller than a *kezayis* (which is approximately 30 cc or one liquid ounce), and 2) mixed with other ingredients, if the pieces are no longer recognizable as bread; generally, the bread loses its taste from being immersed in the other ingredients, and the bracha becomes Mezonos.
3. This is true even if the small pieces of "bread" are subsequently joined together and made into one food that is larger than a *kezayis*. For example: turkey stuffing, which is made from bread that is broken up, mixed with other ingredients, and then baked
4. If pieces of bread smaller than a *kezayis* are **cooked** (or deep-fried, which is the equivalent of cooking), the result is no longer considered bread and the bracha will be Mezonos. **This is true even if the cooked pieces of bread are still recognizable as bread.** Even if the broken pieces of bread are **joined back together** and amount to a *kezayis*, the bracha is still Mezonos. For example: Matzah balls (kneidelach) are made by rolling matzah meal into balls and then cooking them. The bracha is Mezonos.
5. In both of the above cases where altering bread changes its bracha to Mezonos, **the new product is not even considered Pat Haba B'Kisnin**. Therefore, even when eaten in large quantities or as a meal, the bracha is still Mezonos, and never Hamotzee.
6. Cooking bread or changing its appearance by mixing it with other ingredients only affects its bracha when the pieces are smaller than a *kezayis*. Pieces of bread that are **larger** than a *kezayis* are still considered bread **even after** being cooked or altered. Their bracha remains Hamotzee.
7. It is only **cooking** a bread that changes its status, but not **baking**. If bread or matzah is ground up into small pieces, made into dough and **baked**, it gets the regular rules of food made from flour: Therefore, If it is bread, the bracha is Hamotzee. If it is cake -- i.e. the ingredients other than water are of greater volume than the water being added, resulting in a sweet dough -- the bracha is Mezonos. For Example: bread kugel: after the bread is soaked in water and broken into pieces, various ingredients like eggs and sugar are added. Thus, it resembles more of a cake, and the bracha is Mezonos.

Frying:

8. **Deep-frying.** When a food is completely immersed in oil, it is considered as being "cooked," and the bracha is Mezonos. Classic examples are donuts and egg rolls. In this case, even if you'd eat a meals' worth (*Kiday Seudah*), the bracha would still be Mezonos, as with all cooked grain foods (like pasta).
9. **Light frying:** Food that is prepared in a frying pan with a minimal amount of oil (just enough to prevent burning), it is considered "baked," and the bracha is Hamotzee. A good example is French toast: If it is made with large pieces, the bracha is Hamotzee; if it is made with pieces smaller than a *kezayis*, the bracha is Mezonos, due to the added sugar, oil and eggs.

10. **In-between case:** When enough oil is used to affect the taste or color of the food, but not enough to deep-fry, it is unclear if such a procedure is considered cooking or baking. Therefore, when pieces of bread **smaller** than a *kezayit* are fried, it is unclear whether their bracha remains Hamotzee or if it becomes Mezonot. It is therefore recommended to eat such foods only in the course of a bread meal, since Hamotzee on actual bread certainly covers the fried bread-pieces.