

HALOCHOSCOPE



Does noodle kugel have *Tzuras Hapas*, the resemblance to bread? This issue is relevant when eating a large amount of it. If it has *tzuras hapas*, it could be used as a meal. Then, it would require *Hamotzie* as its *brocha rishona*, and *Birchas Hamazon* afterwards. It would also negate the need for any *brocha* on other food eaten at the same time.

The issues:

- A) The brochos *Mezonos* and *Hamotzie* on non-breads
- B) *Tzuras Hapas*
- C) Cooked items, baked items, and those that could be either or both
- D) Re-baking a baked item in a new form

A) *Mezonos* and *Hamotzie*

Foods produced from the five bread grains can have two different *brochos*. As a bread staple their *brocha* is *Hamotzie*. As a baked sweet or cooked in water, their *brocha* is *Borei Minei Mezonos*. [Whole grains, toasted or cooked, are *Borei Peri Ha'adama*. Raw flour is *Shehakol*.] The *brochos* reflect their universality. *Mezonos* means filling food. *Hamotzie* praises the creation of bread. A staple is the main starch in a meal. The easiest of these is bread. Once baked it is ready to eat at any time, satisfies in relatively small amounts, requires no utensils, goes with most supplements, transports easily and keeps well. Hashem created bread grains for bread. This intended benefit, the *brocha* acknowledges - 'He Who brings forth bread from the Earth.' Bread is *soaid*, sustaining.

Sweetened bread, including dough made with liquids other than water, filled pies and pastries, or nibbling, cracker-type baked items are all possibly *soaid*. These are different types or meanings of the term *pas* ('bread') *haba'ah bekisnin*. They serve as convenient filling snacks. They do not function in the same way as bread in a meal. Therefore, their *brocha* is *borei minei mezonos*, 'He Who creates kinds of meal-foods.' If the item is used as a staple in place of the bread, it is considered bread and its *brocha* is *hamotzie*. Cooked foods made from the same grains are called *maasei kedeira*. They come from the same grains intended as bread. They have many of the satisfying and staple properties listed above, but lack some of the special qualities of bread. Therefore, their *brocha* is also *mezonos*, but can not be *hamotzie* even when they form the staple in a meal.

The main differences between bread and *pas haba'ah bekisnin* are: bread always has the *brocha hamotzie* even in small amounts; *bircas hamazon* is recited after eating a minimum of a *kezayis*, olive size; *netilas yadayim* is required before eating a *kezayis*, with a *brocha* if twice that amount is to be eaten. *Pas haba'ah bekisnin* only requires all this if it is used for *kvius seudah*, to substitute bread in a meal. [See Brochos 35a-38a, 31b-32a, Poskim. Tur, Shulchan Aruch, Orach Chaim 168(esp.7), 208:2-9, commentaries.]

B) *Tzuras Hapas*

Another factor that affects a grain-food's *brocha* is whether it qualifies as *lechem* in the first place. Non-*lechem* is always *mezonos*, even when used for a meal. To define *lechem* we often check the status of the food with regard to the *mitzvah* of *challah*, removing a dough tithe for the *kohain*. *Challah* applies to *lechem ha'aretz*. We assume that anything not qualifying for *challah* is not a *hamotzie* food. [Two major exceptions to this rule are: a) a rabbinical *challah* obligation. This food could never have *hamotzie* recited on it; b) the dough form could later be baked as *lechem*, or might be cooked as *maasei kedaira*. *Challah* sometimes applies to the dough form.] The determining factors for *challah* and consequently, *hamotzie*, include *tzuras hapas*, form of bread, *blilah*, consistency of the dough or batter, and the manner of baking.

The Talmud mentions *Tzuras hapas* (*toar lechem, turisa denahama*) in regard to bread that is later cooked. If it retains the appearance of bread its *brocha* is *hamotzie*. Usually, this applies to pieces larger than a *kezayis*, or to a mixture with one or more such pieces. The poskim draw on this to explain other phenomena. *Truknin*, also known as *kuva de'ar'a*, does not require *hamotzie* as a snack. Some say this is bread baked in a hole in the ground. It lacks true *tzuras hapas*, but has enough of it to be used for *kvius seuda*. Others say it is loose batter baked in a hole in the oven. Some small snacking baked goods are not considered *tzuras hapas* by the poskim. They are too low quality to be used for *kvius seuda* either.

Blilah factors in because, according to many poskim, thin batter is not made to be used as a staple, but as a snack or *maase kedaira* type food. Some *blilos* are so thin that they will never require *challah* or *hamotzie*, even when oven-baked. *Blilos* thick enough for *challah*, baked in some fashion, are considered real *lechem* by many poskim.

The manner of baking shows whether it was baked as bread, a snack or *maase kedaira*. The Talmud debates *maase ifas*, casserole-baked bread. This is placed in a pot with no water, but maybe a small amount of oil. Most poskim conclude that it is considered bread.

Lechem he'asuy lekutach is baked in the sun, and made to be broken up small and eaten with sauce (like cereal, which is dried rather than baked). It is not considered serious bread, but if the loaves are carefully shaped before being sun-baked there is at least a rabbinical *challah* obligation. [See Brachos 37b-38a, 41b-42a, Pesachim 37a-38a, *Challah* 1:5, Poskim. Rambam Brochos 3:9. Tur, Sh. Ar. O.C. 168, commentaries. Halochose IV:19.]

C) Cooked items, baked items, either or both

Thus far, it would seem that items that are not baked can not get *tzuras hapas*. This includes *maase kedaira* and also items that are fried or boiled in a shape, such as doughnuts, knaidlach and pancakes. If only a small amount of oil is used, the item is considered baked. However, dough might be made to be used for a non-baking process, but have the consistency of baking dough. The *challah* obligation of this mixture is the subject of a debate among the poskim. The debate applies to the obligation at the time of mixing and if one changed his mind later to bake it. The Mishna states that if the intention at the time of mixing was to bake it, or if it was to cook it but it was later baked, *challah* is taken. If both the intention and result were cooking it, it does not require *challah* to be separated. One explanation for 'cooking' is a loose batter. According to this view, any thick batter, even if it was later cooked, requires *Challah*. Accordingly, its *brocha* is *hamotzie*. However, if the dough is cooked in a way that the pieces do not have *tzuras hapas*, the *brocha* is *mezonos*. The other view is that cooking refers to the using a heated liquid to prepare it.

Noodle dough, made with water, or mostly water with a little egg mixed in, is suitable for bread. The first view would obligate removing *challah*. If it is then cooked in a bread form, i.e., in large clumps, it would require *hamotzie*. The second view would require *mezonos*. If it is baked, everyone would agree that it's *brocha* is *hamotzie*. If it is cooked in a form that has no *tzuras hapas* it would require *mezonos* according to all opinions. Noodles (called 'vermices', 'vermizeli', 'vermzlich', 'litria' or 'iltria' by the poskim) raise this issue. This is made of a thick dough. It can then be dried thoroughly, or only partially dried and sealed to stay fresh. Later, it is usually cooked. Some poskim had the practice to avoid eating cooked noodles without a bread meal. However, others point out that even the stringent view exempted these from *hamotzie*, while requiring *challah*. They do not have *tzuras hapas*. There is a minority view that this stringent view would not even require *challah*.

The consensus of the Poskim is to follow the lenient view. Therefore, anything cooked in liquids has the *brocha mezonos*. Nonetheless, the prevailing practice is to separate *challah* from such doughs, without reciting the *brocha*. [If the item has *tzuras hapas*, such as *kreplach* made with unsweetened dough, filled and cooked, one should only eat it as part of a bread meal.] Alternatively, if one has in mind to bake a small part of the dough, he must separate *challah* from the entire batch. Therefore, one could make sure to have this intention to make it a definite obligation. Some say that one must first bake the small amount, while others recommend separating the *challah* before baking it. A Jewish noodle manufacturer could separate *challah* because invariably some of the batch will be baked. (note: Separation of *challah* when dough is manufactured to sell retail raises other issues.)

The Talmud discusses scalding dough and then baking it, or kneading dough with scalding water. Since it is subsequently baked, it is considered *lechem*, and requires *challah* and *hamotzie*. This would apply to bagels. If a fully baked bread was later cooked, the cooking does not remove its bread status. However, if the new item has lost its *tzuras hapas*, the consensus is that it has lost its *hamotzie*. To make noodle kugel, it is common to actually cook the noodles to the point that they could be eaten, before baking the kugel. If this was done, the issue is, whether the first process removed any possibility of calling the kugel *lechem*. Since it was already a *maase kedaira* it can not later acquire the status of *tzuras hapas*. The poskim debate whether *challah* need be separated from the noodles, or from the kugel after the baking, assuming the noodles were manufactured by a Jew. The view that even considers the *challah* obligation as a possibility clearly considers it a bread form. [See Brochos, Pesachim, as above etc., *Challah* 1:4-5, Poskim Tur, Sh. Ar. Y.D. 329:1-4, 8, O.C. 168:13, commentaries. Minchas Yitzchok VIII:108. Hakashrus 14:note 31.]

D) Re-baking a baked item in a new form

If bread is crumbled or ground and then baked again, there are many instances in which it is still considered *lechem*. As we now know, this does not mean that their *brocha* is *hamotzie*. It might be *mezonos*, due to the addition of ingredients or the manner of their baking. However, in those cases in which the form of bread remains, *kvius seuda* is still possible. One such case is bread pudding. Since it is baked, some poskim consider it having *tzuras hapas*. [See Sh. Ar. 168:14, 471:2, commentaries. Vzoz Habrocha 3:4.]

In the case of noodle kugel, the 'dough' is not necessarily first cooked through. It might even be raw. However, regular bread is kneaded as a single dough. Kugel is mixed with a lot of liquids before baking. It could be viewed as many small pieces of dough cooked together in a way that they stick to each other. Is this bread form? On the other

hand, if it is viewed in this way, the 'dough' was never kneaded with sweet ingredients, but rather cooked in sweet liquids. If the pieces stick such that they can no longer be called separate bits, this constitutes a lump. According to the ruling that one should only eat cooked thick doughs in a bread meal, should this qualify as that, at the very least?

The Talmud discusses using scalded dough for *matzo*. *Matzo* is *lechem oni*, poor bread. Scalding is too fancy a process to be considered poor bread. Yet in another passage the Talmud permits scalded dough for *matzo*. One resolution is that the first case refers to stiff dough that could be considered bread dough to begin with. Scalding turns it into rich bread. The other case involves a dough made of a thin batter. This would not be considered bread in its present state. After baking it becomes *lechem*. It can not become rich bread when it is scalded, because it is not yet bread. From this we see that it is possible for dough to acquire *tzuras hapas* as a result of its baking, though it was not like this before. Perhaps our case would compare with this. The noodles do not have *tzuras hapas* at the time of the scalding or cooking. They are mixed in a loose mixture before baking. When the kugel is finished it has *tzuras hapas*. It could thus be considered *lechem*. [See Psachim 37a, Rosh, Yevamos 40a, Tosfos.]

Accordingly, the matter of the *brocha* on noodle kugel is debated by the poskim. There is no clear consensus. [See e.g. Vzos Habrachah p.218.] It would be advisable not to eat large amounts outside a bread meal. Assuming that the mixture is sweet, we may conclude that it is considered, at most *pas haba'ah bekisnin*. True, we raised the issue that it is really like unflavored dough cooked in sweet liquid, which is considered bread by the minority view. However, combined with the majority view, there is the possibility that this is considered *maase kedaira*. In addition, there is the view that it does not have *tzuras hapas*. Therefore, we may rely on the theory that it is not simply dough cooked in sweet liquid, but that the liquids are part of the mixture. Accordingly, amounts less than the size of four eggs may be eaten without a bread meal, and the *brocha* is *mezonos*.

On the Parsha ... Yaakov slaughtered an animal on the mountain and called his brothers to eat bread; and they ate bread and lodged on the mountain. (31:54) Rashi comments on this verse; 'All foodstuffs are called "bread" as it says etc.' This is based on the context, in which Yaakov prepared meat. Often, the Torah uses the word *lechem* to describe other foods. [See e.g. Beshalach 16:4, (Ibn Ezra) Vayikra 3:11, Emor 21:6, 22, etc.] Usually, we can understand from their contexts the usage of this word for non-bread foods. Why would the Torah do so in this instance? Meshech Chochma explains: Yaakov first slaughtered and prepared the animal. Only when it was all ready to be eaten did he invite his guests. The word *lechem* denotes fully prepared food, ready to eat. Proof for this can be found in the story of Yisro (18:12). There, too the Torah refers to meat of offerings as *lechem*, since it was ready to eat. As we noted above, this is one of the unique qualities of bread.

Further discussion: If a dough was baked very hard, intended to be soaked in liquid before being eaten, and one wishes to eat it dry, does he recite Hamotzie? Matzos intended for matzo-meal are also baked hard and thick. What if one baked or browned the noodles or farfel before cooking them, then made them into a kugel?



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