



What's the Bracha on Pizza?

1. Regular pizza (no with fruit juice), according to Sephardim has the Bracha of HaMotzei.¹ According to Ashkenazim, in Israel the poskim hold that the bracha is Hamotzei,² and in America, some say that it depends on one's intent, if one intends to have it as a meal, then the Bracha is HaMotzei and if one intends to have it as a snack the bracha is Mezonot³, whereas others maintain that the Bracha is HaMotzei. However, all agree if one eats a Shuir Seuda then one should make HaMotzei.⁴
2. Pizza which was kneaded with a majority of fruit juice, according to Ashkenazim, some say it's Mezonot, some say it's HaMotzei, and so one should eat it in a meal, and everyone agrees that if one eats the Shuir Seuda (which some say is 2 slices) one should make HaMotzei.⁵ According to Sephardim, if it's kneaded with milk and butter and the taste of the milk and butter is recognizable the Bracha is Mezonot.⁶

1. Shulchan Aruch 168:17 rules that bread filled with meat or fish has the Bracha of HaMotzei. The Magan Avraham 168:44 explains the Bracha is HaMotzei as a filling of meat, fish, or cheese doesn't change the Bracha on bread and only if there's a sweet filler such as fruit is it considered Pas HaBah Bekisnin. However, the Taz 168:20 holds that for filled bread the Bracha is Mezonot just like if it was filled with sweets unless one eats a keviyut sueda. **Rabbi Ovadyah Yosef** (Chazon Ovadyah Brachot, pg 60-1, Halichot Olam vol 2 pg 114, and Sh"t Yabea Omer 9:108(84)) rules like the Magan Avraham and that the Bracha on pizza is Hamotzei. So rules Yalkut Yosef (Brachot pg 125, Kitzur S" A 168:3), **Chacham Ben Tzion Abba Shaul** in Or Letzion (vol 2, 12:5), and **Rabbi Moshe HaLevi** in Birkat Hashem (vol 2, 2:62). Halacha Brurah 168:49-50 is concerned for the opinion of the Taz, however, he concludes it is Hamotzei, but it's preferable to have it in a meal or have more than a keviyut sueda to satisfy all opinions.

2. VeZot HaBracha (pg 21) quotes **Rabbi Shlomo Zalman Auerbach, Rabbi Pinchas Sheinburg, and Rabbi Moshe Shternbach** that the Bracha on pizza (which is made from water and flour) is HaMotzei.

3. Veten Bracha (Halachos of Brochos by Rabbi Bodner pg 499-500, chapter 27) quotes **Rav Shlomo Zalman Auerbach** as saying that in America where some people eat it as a snack, it depends on each person's intent.

Rabbi Chaim Jachter quotes **Rav Moshe Feinstein** as being reported as saying that one slice of pizza is Mezonot and even says that it seems that the minhag is like this opinion. Rav Shmuel Pinchasi (Sefer Minchat Shmuel (vol 1, siman 11, pg 73) also quotes this opinion of Rav Moshe and differentiates that the Bracha on pizza in Israel would be Hamotzei.

This is a printout of an article on Halachipedia.com which was shown to some Roshei Yeshiva (including Rabbi Willig). If you have any questions please contact me at ask@halachipedia.com

Rav Yisrael Belsky (Mesorah (1989, vol 1, pg 40-1)) writes that the minhag to make Mezonot on pizza has what to rely on unless a person has it as a meal. [Halachically Speaking \(2007, vol 3, issue 26\)](#) quotes Rav Belsky as saying that the minhag is to make Mezonot on pizza unless they eat a shiur of keviyut suda. This is also the position of the [Kof-K](#). This also seems to be the opinion of Rav Dovid Feinstein see [TheYeshivaWorld.com](#). Similarly, the [Star K](#) writes that one slice is certainly a snack, three is certainly a meal, and two is questionable but if one eats it with a side dish then it would be considered a keviut suda and one should make HaMotzei.

4. **Rav Mordechai Willig** (Am Mordechai page 99) rules that even in America the bracha is HaMotzei. **Rabbi Chaim Jachter** quotes **Rav Zalman Nechemia Goldberg and Rav Hershel Schachter** as having ruled that one slice of pizza is HaMotzei. (Rabbi Jachter also quotes Rav Belsky as ruling that it was Hamotzei, however, see above sources that write the opposite in the name of Rav Belsky.) This is also the opinion of the [OU](#) that pizza is Hamotzei. Pitchei Halacha (Laws of Brochos by Rabbi Binyamin Forst pg 235) finds a very hard time justifying making a Mezonot on one slice but says that if one has pizza as a meal one should certainly make HaMotzei.

5. VeZot HaBracha (pg 22) writes in name of **Rav Elyashiv** and others that the status of such pizza is in doubt and so one should eat it in a meal or eat a Shuir Sueda which the VeZot HaBracha writes is 2 slices.

6. **Rav Ovadyah Yosef** (Chazon Ovadyah pg 60)