



Today's Daf In Review is being sent I'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Brachos Daf Lamed Zayin

- In one place **Rav and Shmuel** say that any food containing (“kol sheyesh bo”) something of the 5 grains requires a mezonos. In another place they say that any food that is of (“kol shehu”) the 5 grains requires a mezonos. Both statements are necessary. If they would just say “kol shehu” we would say a mezonos is necessary only when the pieces are noticeable, but not in a true mixture. If they would just say “kol sheyesh bo”, we would think that a mixture is mezonos only if it has from the 5 grains, but rice and “dochan” when not in a mixture need mezonos also. They say “kol shehu” to teach that only the 5 grains need a mezonos, not rice and “dochan”.
  - **Q:** A Braisa says that rice and dochan bread need a bracha before and after like a stew made out of the 5 grains. Presumably that means a mezonos and an ahl hamichya!? **A:** The Braisa means that they are like a stew of the 5 grains in that they need a bracha before and after, however the brachos are a shehakol and a borei nifashos.
    - **Q:** A Braisa says that rice is exactly like a stew of the 5 grains? **A:** That follows **R' Yochanan ben Nuri** who says that rice is a true grain and rice bread needs hamotzi and birchas hamazon.
    - **Q:** A Braisa says that rice bread that is cooked and still in large pieces needs mezonos and ahl hamichya. That can't follow **R' Yochanan ben Nuri**, because he would say to make hamotzi and birchas hamazon. It must be the **Rabanan** who say rice needs a mezonos and ahl hamichya!? **TEYUFTA of Rav and Shmuel!**
- A Braisa says, if one chews wheat kernels he needs to make a borei pri ha'adamah. Although another Braisa says he must make a “borei minei zera'im”, that Braisa follows **R' Yehuda** who says in our Mishna that one must make more specific brachos.
  - **Q:** One Braisa says that rice bread that is cooked and still has large pieces requires a mezonos and an ahl hamichya. However, another Braisa says one makes a Borei Nefashos!? **A:** **R' Sheishes** said, the first Braisa follows **R' Gamliel** and the second Braisa follows the **Rabanan**, as we see that they argue about this in a Braisa.
    - **Q:** The end of that first Braisa says that if there is a mixture which includes wheat bread and there are no pieces visible in it, it requires a mezonos and an ahl hamichya. The problem is that **R' Gamliel** would hold that in such a case birchas hamazon would have to be said!? **A:** Rather, we must say that the first Braisa follows the **Rabanan**, and change the words so that in the beginning it says that one who eats rice makes a borei nefashos.
- At first **Rava** said, the “rihata” (mixture of flour, honey and oil) of the villagers needs a mezonos because the flour is the main ingredient. The rihata of the city people needs a shehakol because the honey is the main ingredient. **Rava** then decided that both kinds need a mezonos because **Rav and Shmuel** said that anything containing the 5 grains needs a mezonos.
- **Rav Yosef** said, “chavitza” – a mixture with kezayis size pieces of bread needs a hamotzi and bentsching. If the pieces are smaller than a kezayis, it needs a mezonos and ahl hamichya. **R' Yosef** brings a proof from a Braisa that says that a Kohen makes a hamotzi on a korban mincha, which is broken into kezayis size pieces and mixed with oil.
  - **Q:** **Abaye** asked, if that's true, then according to **R' Yishmael** who says that the mincha is broken back to flour one should not make a hamotzi. That can't be correct, because a Braisa says that one may use this mincha made of pieces each less than a kezayis for his matza on pesach!? This means it is bread and needs a hamotzi, not like **R' Yosef** said!?

**A:** The Braisa means that it can be used for matzah only if it is kneaded back together to a kezayis sized piece.

- **Q:** The verbiage of the Braisa suggests that it can be used for matzah even in its broken state, without kneading it back together!? **A:** Rather, one can be yotze with smaller pieces if they are broken from a piece that is larger than a kezayis which is still intact at the time of the bracha. It is only then that the smaller pieces are classified as bread even though they are smaller than a kezayis.
- With regard to how we pasken on this issue, **Rav Sheishes** paskens that chavitza needs hamotzi and bentching even if the pieces of bread are smaller than a kezayis. **Rava** agrees as long as the pieces still look like bread.
- If one makes “Trokanin”, some say there is a chiyuv challah, but **Ravin in the name of R’ Yochanan** said there is not. **Abaye** explains that Trokanin is bread made by pouring a flour-water batter into a hole in the oven floor and letting it bake.
  - **Abaye** says that “Trisah” is patur from challah. Some explain that “Trisah” is a flour-water batter that is poured onto the stovetop, some explain it to be bread of “Hindika”, and others say it is bread made for “kutach” (a dairy dip) which is baked in the sun.
- **R’ Chiya** taught a Braisa that says that kutach bread is patur from challah. Another Braisa says it is chayuv in challah. **R’ Yehuda** explains in the second Braisa that if it is made in the shape of bread, it is chayuv. If not, it is patur.