



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

Brachos Daf Lamed Tes

- **Q:** Maybe we can say that the question of what bracha to make on cooked vegetables is actually a machlokes between Tanna'im, in the following story. **Bar Kappara** had cooked vegetables and bird meat in front of him and asked a talmid to choose one and make a bracha. The talmid chose the bird meat. A second talmid laughed. **Bar Kappara** was angry at each of them: at the one who laughed and assumed the first talmid was wrong for choosing the meat, he said that maybe the talmid wanted the meat more and therefore made a bracha on it first; at the one who made the bracha, he said that he should have asked **Bar Kappara** which item and bracha should be eaten and made first. Maybe the first talmid held that cooked vegetables are a shehakol, and since all the brachos were the same he chose to make the bracha on the item that he liked most, whereas the second talmid held that cooked vegetables are a ha'adama, and he therefore felt that the vegetables should be eaten before the meat because of the more prestigious bracha of ha'adama, which is why he laughed? **A:** It could be that all hold that cooked vegetables are a shehakol. The basis of the argument is whether we choose the item for the bracha based on personal preference, or we choose the cabbage since that is something that totally satisfies a person.
- With regard to the proper bracha to make on turnip heads – **R' Huna** says if it is cut into large pieces one makes a ha'adama and if it is cut into small pieces one makes a shehakol. **R' Yehuda** says, in either case he makes a ha'adama, because cutting it into small pieces enhances its taste and therefore is not a reason for it to lose its bracha.
 - **R' Ashi** said that **R' Kahana** originally said that beet stew is a ha'adama because very little flour is added to it, whereas turnip stew is a mezonos because a lot of flour is added to it. He then said they are both ha'adama, because the flour is only added for bonding purposes.
 - **R' Chisda** said, beet stew is good for the heart, the eyes and for digestion. **Abaye** said, that is only when the beets are thoroughly cooked.
 - **Q: R' Pappa** asked, beet soup, turnip soup and all vegetable soups are ha'adama. What about dill in an otherwise shehakol stew? If dill is there for flavor it is ha'adama, but if it is there to take away the odor of the stew, the bracha on the stew should remain a shehakol, so what is the halacha? **A:** The Gemara brings a Mishna which says, that after dill of terumah has "*imparted its flavor*" into a dish, it no longer has the status of terumah. From the verbiage we see that dill is used to impart flavor, and therefore its use would require a ha'adama.
- **R' Chiya bar Ashi** says that a hamotzi can be made on small pieces of bread even if a whole loaf is available to him. **R' Chiya** said the bracha should be made on a complete loaf and the loaf should be broken during the bracha. **Rava** agrees with **R' Chiya** but says the loaf should be broken after the bracha is completed. The Gemara paskens like **Rava**.
- **R' Huna** says that a complete loaf is not important. Rather, it's the size of the bread that is important in deciding on what to make the bracha. **R' Yochanan** says a complete loaf is best for the bracha. However, all would agree that if the loaf is of barley bread and there is a piece of wheat bread (wheat is superior quality) one makes the bracha on the piece of wheat bread.
 - **R' Yirmiya bar Abba** said we can say this is a machlokes among Tanna'im regarding terumah, where there is a machlokes if one should rather give the terumah from a piece of a larger onion or from a whole smaller onion. The Gemara says this is not a valid

comparison, because in that case all would agree that if a Kohen is present and there is no concern that the onion would spoil, he should give from the piece of the more prestigious onion. The machlokes there is only when there is no Kohen present, and the machlokes is whether we should give from the most prestigious or from the one with the longer shelf-life.

- **Mar brei D'Ravina**, when he had a loaf and a larger piece (exact point of machlokes), he would hold both together and break the loaf, in this way following both shitas (looking like he is eating from the broken piece, but in actuality eating from the whole loaf).
 - A Braisa says to do this as well.
 - **R' Pappa** said, on Pesach this should for sure be done because that is proper for "lechem oni", to eat as a poor person – eating the broken pieces before the whole.
- **R' Abba** said, on Shabbos we use 2 whole loaves, based on the pasuk that says "Lechem Mishneh". **R' Ashi** said that **R' Kahana** would only break one of the loaves after making the bracha on both. **R' Zeira** would cut a piece large enough for what he would need for the entire meal. **R' Ami and R' Assi** would use the bread that was used for the eruv chatzeiros – they explain that since it was used for a mitzvah they wanted to use it for another mitzvah as well.
- One may not speak between making the hamotzi and eating the bread. If after the bracha but before eating the bread one said to the people at the table "take some bread", **Rav** says that is not a hefsek, but if he said "bring salt or dips for the bread" it is a hefsek, **R' Yochanan** says even that is not a hefsek. If he said "prepare the food for the animals" it is a hefsek. **R' Sheishes** says it is not a hefsek because one must feed his animals before eating himself (therefore feeding the animals is considered necessary for the bracha since he may not eat until his animals are fed).