

**1** Our gemora continues its discussion about what brocho to make on cooked vegetables and suggests that it is a Machlokes among Taanoim.  
 Two of Bar Kappora's students were eating at his table when כרוב ודורמסקין / two different types of cooked vegetables, along with פרגיות/partridge meat, was placed before them. Bar Kappora gave one of them permission to make a Brochos on behalf of all of them.  
 Without any hesitation, that student went ahead and made a shehakol on the meat, believing that with that Brocha he would be motzei the cooked vegetables as well.

**1** **Cooked Vegetables**  
 מחלוקת תנאים  
 תלמידי בר קפרא  
 were eating at his table

פרגיות Partridge Meat  
 דורמסקין Spinach like  
 כרוב Cabbage  
 ...was placed before them

first STUDENT  
 שהכל on the Meat  
 and to be מוציא the Cooked Vegetables

second STUDENT  
 Laughed!  
 Believing he made a MISTAKE!

**2** When the second student laughed at him, believing that he had made a mistake, Bar Kapporo rebuked them both. The second student, for not being considerate of the first student's feelings, and the first student, for not asking him, his Rebbe, first, what Brocha to say.  
 The gemora goes on to explain that the Machlokes between them is based on whether cooked vegetables lose their original חשיבות and Brocho. The first student held that once vegetables are cooked it loses its original חשיבות and you no longer say a בורא פרי האדמה over them, only a שהכל. Since all three items in front of him were the same brocho, he therefore felt that he should say a שהכל over the meat, which was most חביב to him. However, the other student held that you need to say a בורא פרי האדמה on the vegetables even after they were cooked, therefore, he should have made a Brocha over the cooked vegetables first, since they are considered more חשוב.

**2** בר קפרא Rebuked them  
 for not asking his Rebbe for not being considerate

The gemora goes to explain...

פרגיות Partridge Meat  
 דורמסקין Spinach like  
 כרוב Cabbage  
 Cooked Vegetables

first STUDENT  
 ...you now say שהכל most חביב

second STUDENT  
 ...you say האדמה more חשוב

**3** The gemora however rejects this explanation and says that it could very well be that both held that you say a שהכל on cooked vegetables as well, and the reason for their disagreement is, because one holds that "that which one likes most" is the important factor, while the other holds that זיין עדיף, vegetables are more important because they provide sustenance.

**3** The gemora rejects this explanation...

first STUDENT → שהכל cooked vegetables ← second STUDENT

חביב עדיף זיין עדיף

4 אמר רב זירא כי הוינן בי רב הונא אמר לן  
 Reb Zeira says, when he went to visit Rav Hunah, Rav Hunah told him that on גרגלידי דלפתא / cut up turnips, if the pieces are large then we say a  
 האדמה, however if it was cut into small tiny pieces, only a  
 שהכל is said.  
 Rav Zeira then goes on to tell us  
 כי אתאן לבי רב יהודה אמר לן  
 that when he visited Rav Yehudah, he told him that even on small pieces you still say האדמה, because the smaller pieces tastes even sweeter.

4  אמר ר' זירא...  
 Cut up Turnips  
 when he went to visit... **רב הונא**  
 Small Peices Large Peices  
 שהכל  האדמה  
 when he went to visit... **רב יהודא**  
 Small Peices Large Peices  
 האדמה  האדמה

5 Rav Ashi said, that when he visited Rav Kahana he first told him, that on  
 תבשילא דיסלקא / a cooked beets dish, which unusually doesn't have much flour added to it, we say a HOADOMO, but on  
 תבשילא דלפתא / a cooked turnip dish, which usually has a lot of flour added to it, we say MEZONOS.  
 But then Rav Kahana changed his mind and said אידי ואידי  
 בורא פרי האדמה that even on the turnip dish we should say  
 hoadomoh, because the flour is added לדבוקי בעלמא to help  
 keep the food together but not for taste purposes, therefore it does not effect the Brocho.

5 אמר ר' אשי...  
 when he went to visit...  
**רב כהנא**  
   
 תבשילא דלפתא תבשילא דסלקא  
 Cooked Turnip dish Cooked Beets Dish  
 made with made with  
 LOTS of flour LITTLE flour  
 מזונות  האדמה  
 האדמה  
 ...because  
 the flour is added  
 לדבוקי בעלמא  
 to keep the food TOGETHER

6 אמר רב חסדא תבשל של תרדין יפה ללב וטוב לעינים  
 Rav Chisda then goes on to tell us about the many advantages of a cooked beets dish. And says that it is good for the heart, and eyes, וכלשכן לבני מעים and certainly for the digestive tract. With Abaya adding, provided that it was cooked thoroughly.

6 אמר רב חסדא...  
 Advantages of  
**תבשל של תרדין**   
 Cooked beets dish  
 It is good for the...  
 • Heart  
 • Eyes  
 • Digestive tract

7 Next the gemora discusses מֵיא דשיבתא / DILL soup dish. Rav Ashi asks; When Dill is added to a cooked dish, is it added for its taste, which would cause the dish to require a Brocho of hoadomo, or is it added only to remove a bad odor in the dish and would therefore not effect the Brocho. The gemora answers that in Mesechtes Uktzin the mishneh tells us, that "Dill, which was originally Trumah, משנתנה טעם, בקדירה, once it "imparted its flavor" into a cooked dish, the remaining stalks lose their status as Trumah" because they are now tasteless. We see from here that Dill is indeed cooked in order to add flavor, and therefore it is just like any other cooked vegetable soup and a HOADOMO is required.

7 Next the gemora discusses

**מֵיא דשיבתא**  
Dill soup 

בעי רב אשי

Is dill added for its taste or to remove a bad odor?

**האדמה**

משנה במסכת עוקצין...

**DILL of תרומה**  
Once it imparted its flavor into a cooked dish

it **LOSSES** its status as תרומה

8 The gemora now begins a lengthily discussion on different types of breads and it's Brochos Pas tzunomo סת צנומה - Hard pieces of bread. אמר רב חייא בר. If small cut up pieces of hard bread were placed into a soup to soak, Rav Chiya bar Ashi holds that we may make a המוציא over them even if there is a larger piece of bread nearby, since this is to him now CHOVIIV. Rav CHIYA however holds that you must always say a hamotzei on a larger piece, because he holds that - צריך שתכלה ברכה עם - הפת, that you need to break the bread apart as you finish saying the Brocha. Rava doesn't understand and asks that even according to Rav Chiya, in the end the Brocha was also said over a smaller broken piece of bread! Therefore he argues with both Rav Chiya bar Ashi and Rav Chiya, and says that מברך ואח"כ בוצע, first we make the Brocha and only then do we break the bread apart.

8 **פת צנומה**  
Dry pieces of soaked bread placed alongside a whole bread 

<b>רב חייא</b> One should say <b>המוציא</b> only on the <b>Whole Bread</b>	<b>רב חייא בר אשי</b> One may say <b>המוציא</b> even on the <b>Small Pieces</b>
---	--

צריך שתכלה ברכה עם הפת } The **END** of the ברכה is being said over **CUT UP** bread?  
cut the bread as you finish the ברכה

**רבא**  
**מברך** ואח"כ **בוצע**  
FIRST say the ברכה THEN cut the bread 

9 The gemora concludes this section by added that the halocho follows Rava, that - מברך ואח"כ בוצע -

איתמר הביאו לפניהם פתיתין ושלמין

If one has a choice of making a Brocho over a complete small loaf of bread or on a larger broken piece of bread: Rav Huna says מברך על הפתיתין you should say hamotzei on the larger broken piece, and Rav Yochanon says מן שלמה מצוה מן המבחר, we make a Brocho over the whole loaf since that is the more important feature.

However, if the choice is between bread made of wheat, or bread made from barley, they both agree that the brocho is said over the wheat bread, even if it is only a broken piece, because the superiority of wheat is the overarching feature, since the Torah itself mentions wheat before barley.

9 איתמר הביאו לפניהם פתיתין ושלמין

**Choice of making a ברכה**

**COMPLETE SMALL**

רב יוחנן  
**שלמה מצוה מן המבחר**  
Say over the **WHOLE LOAF** more important

**LARGER BROKEN**

רב הונא  
**מברך על הפתיתין**  
Say on the **LARGER BROKEN** piece

or

**HOWEVER**  
if the choice is between

**BARLEY**

**WHEAT**

**BOTH AGREE**  
The ברכה is said over the **WHEAT**

Since the Torah mentions **WHEAT** before **BARLEY**

10 אמר ר' ירמיה בר אבא - כתנאי  
 Rav Yirmiah bar Aba believes that this Machlokes is similar to the machlokes mentioned in the breisa that discusses separating Terumah from a mixture of onions which contains large cut-up peices and smaller whole onions  
 The תנא קמא holds חצי קטן שלם - תורמין בצל קטן שלם - that when separating Terumah, one should rather separate a smaller whole onion than a larger half onion. While רבי יהודה holds חצי בצל גדול, that one can give even a part of a full onion.

Rav Yirmiah bar Aba believes that the Machlokes is based on the following: The Tanna Kamma holds that Shlolaime is more important, while Rav Yehuda holds that larger is better.

The gemora however reject this, and says that they both could agree that a larger half onion is superior, however that Machlokes is talking about where the kohen was not available and therefore the Trumah onions would have to be put into storage for awhile, with the Tanna Kamma saying that since cut up half onions don't store well, you should rather put away smaller whole onions.

10 אמר ר' ירמיה בר אבא

### כתנאי

כ"י"א:  
 Separating תרומה from onions which contains

LARGE CUT-UP PEICES	&	SMALLER WHOLE ONIONS
רבי יהודה חצי בצל גדול		תנא קמא תורמין בצל קטן שלם
One can give even a part of a FULL ONION		SMALLER whole onion rather than a LARGER half onion
↑	מהאי לאו בהא קמיפלגי	↑
חשוב ערוך		שלום ערוך
The גמרא reject this both could agree that		
However That מחלוקת is talking about where the כהן WAS NOT AVAILABLE		Therefore onions would have to be put into storage for awhile
תנא קמא		
Cut up half onions DON'T store well You should rather put away  SMALLER whole onions		

11 רב נחמן בר יצחק says "a G-d fearing Jew acts according to both" and that when a larger broken piece and a smaller whole loaf of bread are in front of us, that we make a Brocho while holding both in our hands, as Mar Brei d'Ravina, who would place the broken piece under the whole loaf and then make the Brocho.

12 Rav Puppa then says that everyone agrees that this is indeed the custom on Pesach night to place the broken matzah under the whole matzah while saying the Brocho, since the Torah calls matzah: לחם עוני

Rav Abba says however on Shabbos we use 2 complete loafs because the Torah refers to the bread of Shabbos as : לחם משנה - a double portion of bread.

13 Our Daf concludes with a few short statements about the personal practices of certain Amoraim while making a Brocho over bread on Shabbos:

רב כהנא - נקיט תרתי ובצע חדא

Rav Kahana made the Brocho while holding both loafs of challah, but broke off a piece to eat, from only one of them.

רב זירא - בצע אכולא שירותא

Rav Zeira would brake off an extra large piece, to show how special the Shabbos seuda was to him, and was not concerned if it looked a bit improper.

רב אמי ורב אסי - Rav Ami and Rav Asi would look the make a Brocho of hamotzei on

הואיל דאתעביד ביה מצוה - דאתעביד ביה מצוה - since a mitzvah was already performed with those challahs.

רב נחמן בר יצחק  
וירא שמים יוצא ידי שניהם  
A G-d fearing Jew acts according to both

SMALLER WHOLE      LARGER BROKEN

we make a ברכה while holding BOTH

רב פפא  
This is the custom on Pesach night

מצה BROKEN  
under the מצה WHOLE  
while saying the ברכה

מצה since the Torah calls לחם עוני

רב אבא  
On Shabbos we use 2 complete loaves

לחם משנה  
Double portion of bread

13 Making a ברכה over bread on Shabbos

רב כהנא - נקיט תרתי ובצע חדא  
He made the ברכה while holding both loaves but broke off a piece to eat from only one of them

רב זירא - בצע אכולא שירותא  
He would brake off a large piece to show how special the SHABBOS SEUDA was

רב אמי ורב אסי  
Would make a ברכה of המוציא on ריפתא דערובתא challah used for the Shabbos עירוב הואיל דאתעביד ביה מצוה since a מצוה was already performed with those challahs