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Brachos Daf 37

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Daf Notes is currently being dedicated to the neshamot of

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Mav the studing of the Daf Notes be a zechus for their neshamot and mav their souls find peace in Gan Eden and be bound up in the Bond of life

Blessings

With regard to pepper berries (*those that are used for spices*), Rav Sheishes says that the blessing is *She-hakol nih’yeh bid’varo* -- ‘That everything came into being through His word.’ Rava says: It requires no blessing at all (*since it is inedible*).

The *Gemora* notes that Rava follows his opinion mentioned elsewhere, for Rava said: If a man chews (*and swallows*) pepper berries on *Yom Kippur*, he is exempt (*from kares*); if he chews (*and swallows*) ginger on *Yom Kippur*, he is exempt (*from kares*). [*Just as he maintains that it is not regarded as a food with respect of Yom Kippur, it is also not regarded as a food regarding blessings.*]

The *Gemora* asks on Rava from a *braisa*: Rabbi Meir would say: Since the verse says (*regarding the fruits that grow from a tree in its first three years*): *You shall regard its fruit as forbidden*, do I not know that it is speaking of a tree for food? Why then does the Torah say: *food tree*? It is to include a tree of which the wood has the same taste as the fruit. And which is this? It is the pepper tree. This teaches us that pepper is subject to the law of *orlah*, and it also teaches you that the land of Israel lacks nothing, as it is written: *A land in which you shall eat bread without poverty, you shall not lack anything in it!* [*By the fact that pepper berries are subject to the orlah prohibition, we see that they are edible; this contradicts Rava!?*]

The *Gemora* answers: There is no difficulty, for the *braisa* refers to moist peppers (*which are edible*), and Rava was discussing dried peppers.

The Rabbis said to Mereimar: [*Did Rava actually say that*] if one chews (*and swallows*) ginger on *Yom Kippur*, he is exempt (*from kares*)? But Rava has said that *heimalta* (*some type of paste that is made using ground ginger and honey*) which comes from India is permitted (and it is not forbidden on account of being food cooked by a gentile; this is because the prohibition does not apply to any food which may be eaten raw), and we say over it the blessing of ‘*Borei peri ha’adamah*.’ [Evidently, Rava maintains that ginger is edible in its raw state!]

The *Gemora* answers: There is no difficulty, for the *braisa* refers to moist ginger (*which is edible*), and Rava was discussing dried ginger.

With regard to potted chavitz (a porridge made from flour, honey and oil), and with regard to daysa (a porridge made from wheat grits – the wheat was pounded with a mortar and not grounded into flour), Rav Yehudah says the blessing is *She-hakol nih’yeh bid’varo*, whereas Rav Kahana says that it is *Borei minei mezonos*.

The *Gemora* qualifies the dispute: In the case of simple daysa, all agree that the correct blessing is *Borei minei mezonos*; where they differ is in respect of daysa made like potted chavitz (where a lot of honey is used, and it is cooked). Rav Yehudah says that the blessing for this is *She-hakol*, considering that the honey is the primary



ingredient; Rav Kahana, however, holds that the blessing is Borei minei mezonos, considering that the flour is the primary ingredient.

Rav Yosef said: The opinion of Rav Kahana is the more probable to rule in accordance with, because Rav and Shmuel have both said that over anything containing an ingredient from the five species (of grain), the blessing is Borei minei mezonos.

It was stated above: Rav and Shmuel both say that over anything containing an ingredient from the five species (of grain), the blessing is Borei minei mezonos.

It has also been stated: Rav and Shmuel both say that over anything that is the five species (of grain), the blessing is Borei minei mezonos.

The *Gemora* notes that both rulings are necessary, for if I had only the ruling ‘anything that is the five species (of grain) etc.’ I might have thought that this is because the grain is in its pure form, but if it is mixed with something else, this is not the blessing; we are therefore informed (of the other ruling): ‘anything containing an ingredient etc.’ And if I had only the ruling ‘anything containing an ingredient etc.’ I might have thought that this applies to the five species (of grain), but not to rice and millet when they are mixed with other things; but when they are in their pure form, the blessing even over rice and millet is Borei minei mezonos. We are therefore told the other ruling that over anything that is the five species we say Borei minei mezonos, excluding rice and millet, over which we do not say Borei minei mezonos - even when they are in their pure form.

The *Gemora* asks: And over rice and millet do we not say, ‘Borei minei mezonos’? Has it not been taught in a *braisa*: If they brought before him rice bread or millet bread, he recites blessings before and after it, as (he would) for a porridge (made of the five species of grain); and with regard to porridge (made of the five species of grain), it has

been taught in a *braisa*: He says before eating, ‘*Borei minei mezonos*,’ and after it, he says one blessing – an abridgement of three (known as the ‘*Al hamichyah*,’ one blessing which incorporates the three blessings of *Birchas Hamazon* mentioned in the Torah).? [Seemingly, a Borei minei mezonos is recited over rice and millet!?!]

The *Gemora* answers: It is on a par with a porridge (made of the five species of grain) in one way but not in another. It resembles a porridge (made of the five species of grain) in requiring a blessing before and after, and it differs from a porridge (made of the five species of grain), because the blessing before these is ‘Borei minei mezonos’ and the blessing after is the one blessing – an abridgement of three, whereas in this case (rice and millet), the blessing before is ‘*She-hakol nih’yeh bid’varo*,’ and the blessing after is (Borei nefashos) – the One Who creates many living things with their deficiencies; for all which He has created etc.’

The *Gemora* asks: But isn’t cooked rice the same (regarding its blessing) as a porridge (made of the five species of grain)? Has it not been taught in a *braisa*: The following are the porridges (which one would recite a *mezonos* before eating them, and an *al hamichyah* afterwards): One made from grits split into halves, of grits split into thirds, one of fine flour, one of grits split into quarters, one of grits split into fifths, and rice. [Evidently, cooked rice does have the same *halachah* as a porridge made of the five species of grain!?!]

The *Gemora* answers: Whose opinion is this (of the *braisa*)? It is that of Rabbi Yochanan ben Nuri (who maintains that rice is regarded as one of the five grains), for it has been taught in a *braisa*: Rabbi Yochanan ben Nuri says: Rice is a kind of grain, and when leavened, it can entail the penalty of *kares* (for eating it on *Pesach*), and it can be used to fulfill the obligation of [eating *matzah* on *Pesach* (and accordingly, one would recite *mezonos* before eating a porridge made from rice)], but the Rabbis,

however, do not agree to this (*and Rav and Shmuel were following their opinion*).

The *Gemora* asks: But the Rabbis do not admit to this (*that a mezonos is not recited over cooked rice*)? Has it not been taught in a *braisa*: If one chews (*and swallows*) wheat, he says over it the blessing, ‘*Borei peri ha’adamah*.’ If he grinds and bakes it (*into bread*) and then cooks it, so long as the pieces are still intact (*and they did not dissolve on account of the water*), he says beforehand, ‘*Ha-motzi lechem min ha’aretz*,’ and afterwards, he recites *Birchas Hamazon*. If, however, the pieces are no longer intact, he says beforehand, ‘*Borei minei mezonos*,’ and after it, he says one blessing – an abridgement of three (‘*Al hamichyah*’). If one chews (*and swallows*) rice, he says over it the blessing, ‘*Borei peri ha’adamah*.’ If he grinds and bakes it (*into bread*) and then cooks it, even if the pieces are still intact, he says beforehand, ‘*Borei minei mezonos*,’ and after it, he says one blessing – an abridgement of three (‘*Al hamichyah*’).? Now whose opinion is this (*that mezonos is recited over rice bread*)? It cannot be that of Rabbi Yochanan ben Nuri, for he said that rice is a kind of grain, and therefore the blessing (*according to him*) should be *Ha-motzi lechem min ha’aretz*, and the three blessings (*of Birchas Hamazon*) should be recited afterwards! It must therefore be according to the opinion of the Rabbis (*who hold that rice is not one of the five grains, but nevertheless, mezonos is recited over it – for it does provide some sustenance*), and this is a refutation of Rav and Shmuel (*for they maintain that mezonos is recited only over the five species of grain*)! It indeed is a refutation.

The master said above: If one chews (*and swallows*) wheat, he says over it the blessing, ‘*Borei peri ha’adamah*.’

The *Gemora* asks: But it has been taught in a different *braisa* that the blessing is (*Borei minei zeraim*) -- ‘the One Who creates species of seeds’?

The *Gemora* answers: This is not difficult, for one *braisa* (*the second one*) represents the view of Rabbi Yehudah

(*who requires a separate blessing for each subcategory of fruits or vegetables*), and the other *braisa* reflects the opinion of the Rabbis, as we have learned in a *Mishna*: Over vegetables one says, *Borei peri ha’adamah*; Rabbi Yehudah, however, says: (*Borei minei deshaim*) -- ‘the One Who creates species of herbage.’

The master said above: If one chews (*and swallows*) rice, he says over it the blessing, ‘*Borei peri ha’adamah*.’ If he grinds and bakes it (*into bread*) and then cooks it, even if the pieces are still intact, he says beforehand, ‘*Borei minei mezonos*,’ and after it, he says one blessing – an abridgement of three (‘*Al hamichyah*’).

The *Gemora* asks: But it has been taught in a different *braisa* that after it, he need not say any blessing at all?

Rav Sheishes replied: This is not difficult, for one *braisa* (*the first one*) represents the view of Rabban Gamliel, whereas the other *braisa* reflects the opinion of the Rabbis, as we have learned in a *braisa*: This is the general rule: After eating anything that belongs to the seven species (*of which Eretz Yisroel was praised; they are: wheat, barley, grapes, figs, pomegranates, oil olives and dates*), Rabban Gamliel says that the three blessings (*of Birchas Hamazon*) should be said, while the Rabbis say that one blessing – an abridgement of three, should be recited. Once Rabban Gamliel and the elders were reclining in an upper chamber in Yericho, and dates were brought before them, and they ate, and Rabban Gamliel gave permission to Rabbi Akiva to say *Birchas Hamazon* (*and to discharge the obligation of the others*), and Rabbi Akiva jumped up (*without taking counsel of Rabban Gamliel*) and said the one blessing – an abridgement of three. Rabban Gamliel said to him: Akiva, how long will you poke your head into disagreements (*between me and the Sages*)? He replied: Master, although you say this way and your colleagues say the other way, you have taught us, master, that where an individual disagrees with the majority, the *halachah* is determined by the majority.

The *braisa* continues: Rabbi Yehudah said in his (*Rabban Gamliel's*) name: After eating any food from the seven species, but it is not from a species of grain, or which belongs to one of the species of grain but has not been made into bread, Rabban Gamliel says that three blessings (of *Birchas Hamazon*) are to be said, while the Sages say that only one blessing (*Al hamichyah*) should be said. After eating anything which belongs neither to the seven species nor to any species of grain, for instance bread of rice or millet, Rabban Gamliel says that one blessing – an abridgement of three is to be said, while the Sages say that no blessing is recited at all (just '*Borei nefashos*'). [The *braisa* which rules that '*Al hamichyah*' is recited after rice bread reflects the opinion of Rabban Gamliel, whereas the *braisa* which rules that '*Borei nefashos*' should be recited represent the viewpoint of the Sages.]

The *Gemora* asks: To which *Tanna* have you assigned this ruling (that an '*Al hamichyah*' is recited after rice bread)? It is to Rabban Gamliel. But let us consider the latter part of the first half of the *braisa* (regarding cooked wheat bread): If the pieces are no longer intact, he says beforehand, '*Borei minei mezonos*,' and after it, he says one blessing – an abridgement of three ('*Al hamichyah*'). Whose view does this reflect? Shall I say that it represents the opinion of Rabban Gamliel? Seeing that Rabban Gamliel requires three blessings (of *Birchas Hamazon*) after dates and *daysa*¹, is there any question that he should require it if the pieces (of actual bread) are no longer intact? Rather, obviously, it must be the view of the Rabbis. If so, there is a contradiction between two statements of the Rabbis? [There the Rabbis rule that after bread made of rice no blessing is necessary (i.e., *borei nefashos* is recited), while in the previously cited *braisa*, they rule that '*Al hamichyah*' is recited!?]

The *Gemora* answers: No! I still say that it is the view of the Rabbis, and in connection with (the *braisa* discussing)

rice, you should read it as follows: after eating, he does not recite any blessing at all.

Rava said: Over the *rihata* (*potted chavitz - a porridge made from flour, honey and oil*) of the villagers, in which there is a large quantity of flour, the blessing said is, *Borei minei mezonos* -- 'the One Who creates species of sustenance.' What is the reason? It is because the flour is the primary ingredient. Over the *rihata* of the city people, in which there is not so much flour, the blessing said is, *She-hakol nih'yeh bid'varo* -- 'that everything came into being through His word.' What is the reason? It is because the primary ingredient is the honey. Rava, however, retracted and said: Over both, the blessing is *Borei minei mezonos*, for Rav and Shmuel have both said that over anything containing an ingredient from the five species (of grain), the blessing is *Borei minei mezonos*.

Rav Yosef said: Regarding *chavitz* (a cooked dish containing small pieces of bread), where there are pieces of bread as big as an olive, the blessing said before it is '*Hamotzi lechem min ha'aretz*,' and afterwards, he recites the three blessings (of *Birchas Hamazon*). If there are no pieces as big as an olive in it, the blessing said before it is *Borei minei mezonos*, and afterwards, he says one blessing – an abridgement of three ('*Al hamichyah*').

Rav Yosef said: From where do I derive this? It is from the following *braisa*: If a person was standing and offering *menachos* in Yerushalayim, he recites the blessing of *shehecheyanu* (*Rashi* explains that this is if this *Kohen* never offered a *minchah* before, or if he is offering the *omer*). If he took them to eat them, he recites *hamotzi lechem min ha'aretz*. And it was taught in our *Mishna* that this is referring to pieces that are the size of an olive.

Abaye asked: According to what was taught in the Academy of Rabbi Yishmael that the loaves are broken up until they revert to being like flour, would you indeed not

¹ a porridge made from wheat grits – the wheat was pounded with a mortar and not grounded into flour



say *hamotzi*? If you say this is so, doesn't the *braisa* state that if one gathered crumbs (*where each one is not the size of an olive*) equaling the size of an olive and ate them; if they were *chametz*, one would be liable for *kares* (*on Pesach*), and if they are *matzah*, one could fulfill his *mitzvah* of eating *matzah* with these crumbs? [*This indicates that even pieces that are less than an olive are hamotzi!*]

Rav Yosef answered: The case in this *braisa* is where he gathered the crumbs together (*and he kneaded them*) into one piece (*which was now more than the size of an olive*).

Abaye asked: If so, how can we explain the statement that this is only if they are eaten in *k'dei achilas pras* (*the time it takes to eat half a loaf – three or four minutes*)? If it is one piece, the *braisa* should say if it is eaten (*not if they are eaten*)!

Rather, Rav Yosef answers: The case of the *braisa* is where the crumbs come from a big loaf of bread. [*Rashi understands this means that the loaf itself is before us, thereby making its crumbs retain their blessing of hamotzi. If all that was left from the loaf are crumbs, the crumbs before us are not significant, and the blessing on them would indeed be mezonos.*]

The *Gemora* asks: What is the law?

Rav Sheishes states: Even on crumbs that are less than the size of an olive, *hamotzi* is recited.

Rava states: This is if they still have the appearance of bread (*the pieces of bread have not been soaked too long in the mixture so as to lose the appearance of bread*).

DAILY MASHAL

The Name Is Still Hinted

When praying for one's fellow one doesn't need to mention his name as is written "Please G-d, please heal her" without mentioning Miriam's name.

Still, her name and mother's name are hinted: the numerical equivalent of *refa na* ("please heal") is that of *Miryam Yocheved!* (*Degel Machaneh Efrayim, Beha'alosecha*).