



## OVERVIEW of the Daf

1) The correct bracha on a bread like substance made in a hole at the bottom of the oven

R' Yosef teaches that כובא דארעא is not bread and one makes מזונות when eating it. Mar bar R' Ashi ruled that it qualifies as matzah for Pesach because it is לחם עוני.

2) Date honey

The correct bracha on date honey is shehakol because it is only liquid from the fruit and not the fruit itself.

3) A food crushed but not mashed

If a food was crushed but not mashed it retains its original bracha.

4) The bracha on שתיתא—a food made with the flour of kernels roasted while still moist

Rav rules that the correct bracha on שתיתא is שהכל and Shmuel rules the correct bracha is מזונות. R' Chisda suggests that there is no disagreement between the two opinions and the difference is whether it is prepared with a thick consistency, to be eaten as food or whether it is prepared with a loose consistency, to be eaten as a medicine.

5) The correct text for the bracha on bread

There is a disagreement whether one should say המוציא or מוציא and the Gemara's conclusion is to say המוציא.

6) Cooked vegetables

There is a disagreement whether one should make a האדמה or שהכל on cooked vegetables.

Students of R' Yochanan differed regarding R' Yochanan's opinion on the matter.

The Gemara returns to the general topic and tries to demonstrate that one should make a שהכל on cooked vegetables. ■

## REVIEW and Remember

1. Which food only requires a mezonos and yet can be used for matzah on Pesach?  
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2. What did R' Zeira expect from the person described as an expert in hilchos brachos?  
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3. What were the two reasons R' Chiya bar Abba was more reliable than R' Binyanim bar Yefes?  
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4. Why is cooked maror not acceptable for the mitzvah of maror?  
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## Distinctive INSIGHT

*The Faithful Transmission of the Oral Torah*

ועוד ר' חייא בר אבא כל תלתין יומין מהדר תלמודיה קמיה דר' יוחנן  
 Furthermore, R' Chiya bar Abba would review every thirty days his learning in front of R' Yochanan

One of the fundamental principles of our faith is the existence of the oral law - תורה שבעל פה. Not only do we believe in its existence but we also believe that it has been accurately passed from one generation to the next without becoming corrupted in the process. This concept is spelled out in the first Mishnah in Pirkei Avos which briefly lists the line of transmission. Rambam, in the introduction to his commentary to Mishnayos also has a list which tracks, from generation to generation, the transmission of the Oral Law through the compilation of the Gemara. This point, however, is difficult for some people to accept. How is it possible to transmit orally such a large body of information over such a long period of time without corruption? Everyone, in their own experience has seen how a message that goes through two, three and certainly four people changes and the final message will likely have no resemblance to the original message that was sent. How then is it reasonable to believe that Torah SheBa'al Peh could remain intact as it went through so many generations of transmission?

There are many different parts to the answer but the quote from today's daf contains one of the secrets of the method of faithfully and accurately transmitting the Oral Law from one generation to the next. In order to become another link in the chain of transmission students had to not only thoroughly review what they heard from their Rebbeim but they would review their learning in front of their Rebbe to assure that the student heard and understood what his Rebbe meant with his words. Before a student could receive smicha he was tested and tested again in order to assure the accuracy of what this student would then teach his own students. R' Chiya bar Abba was exceptional in this regard as the Gemara and Rashi explain (דף לג: ד"ה נקוט) that R' Chiya bar Abba was dedicated to retaining not only the ideas and concepts he heard from R' Yochanan but he was conscientious to retain the exact wording used by R' Yochanan as well. ■

## Gemara GEM

*Reaching Your Potential*

We do not say שהכל בורא פרי העץ on our beer, but rather שהכל (תנ"ך היא דובשא)

The Talmidei Rabbeinu Yona explain that although when barley is made into beer it is undergoing an improvement, nevertheless, as barley they could have been transformed into an even better product. They could have been processed into bread, and then their bracha would be המוציא. Now that these particular kernels of barley have been made into beer, they can no longer achieve the status of being made into bread, so their bracha is only שהכל. HaRav Eliyahu Fischer, the Av Beis Din of Kollel Ger, notes that

# HALACHAH Highlight

## Issues in the language of HaMotzi and HaGefen

והלכתא המוציא לחם מן הארץ דקיימא לן כרבנן דאמרי דאפיק משמע  
 And the final law is that one pronounces on bread the blessing of: "he who brings forth bread from the earth" because we hold like the view of the Chachamim that "hamotzi" means "He who has brought forth."

**T**osafos<sup>1</sup> and others<sup>2</sup> quote a Yerushalmi that provides another reason why this formula of hamotzi is superior to the formula of motzi. The final letter of העולם and the first letter of מוציא are the same (i.e. the letter מ"ם), and there exists a concern that one while pronouncing this blessing would blend the two words העולם and מוציא together. This concern is removed by the addition of the letter ה"א to the word מוציא, thus effectively separating these two words. It is then pointed out that if so, why does the formula include לחם מן, where the same concern exists? They respond that this language is based upon a verse<sup>3</sup> that states להוציא לחם מן הארץ, and therefore it was retained. However, it should be noted that due to this consideration the Tur<sup>4</sup> states that while recited this blessing one should pause slightly between the words לחם and מן so as not to slur them together. This exhortation is cited in the Shulchan Aruch<sup>5</sup> as well.

The Poskim discuss what would happen if a person mistakenly recited מוציא לחם מן הארץ instead of המוציא. Some authorities<sup>6</sup> opine that it is simply preferable to recite המוציא, however if one said מוציא he fulfilled his responsibility. Others<sup>7</sup> seem to hold that one would not fulfill his obligation if he said מוציא לחם. The Mishnah Berura<sup>8</sup> rules that if one said מוציא instead of המוציא, after the fact he is considered to have fulfilled his obligation. [It should be mentioned that if the person said מן הארץ instead of המוציא לחם, he has not fulfilled his responsibility, (since it is considered bread פת only after being baked<sup>9</sup>).]

The Rashba<sup>10</sup> questions why we don't say הבורא פרי הגפן just as we say המוציא לחם. The question is explained by the Simichas Chachamim<sup>11</sup>: bread represents a qualitative improvement, a ה"א was therefore added to its blessing to reflect this elevation. If so, wine, which also represents a qualitative improvement over the original grape-state, should also reflect this with the addition of a ה"א in its blessing. A response for this question may be deduced from the words of the Ra'ah<sup>12</sup> who wonders why we don't say הבורא instead

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this insight can teach us a penetrating lesson regarding character development in general. When we see that someone has achieved great strides in learning Torah or in his service of Hashem in davening or chessed, we should be impressed. However, if this person's talents are such that he can attain even higher goals in his spiritual ascent, he cannot be justified in being satisfied in what he has accomplished. If he has fallen short of his abilities, then this failure to fulfill his true potential overshadows that which he has achieved. ■

of הבורא for the blessing on fruits, just as we say המוציא instead of מוציא. The Ra'ah answers that המוציא connotes past, present and future, which is appropriate for grain that grows at all times of the year. However, such a connotation would not apply to fruits, since they do not grow at all times like grain. Based upon this, it can be answered that for grapes as well בורא is more appropriate than הבורא, since grapes don't grow in all seasons.

The Simichas Chachamim<sup>13</sup> responds that the language of הבורא implies that wine was created as such in its original form. Being that this is not the case, the wine's original form was grapes, then the term הבורא is inaccurate. However, the blessing for bread is based upon the verse in which bread is described as having come from the earth - המוציא לחם מן הארץ. ■

1. ד"ה והלכתא
2. רא"ש (פ"ו ס"ס יד) והריטב"א והמאירי כאן. ועוד טובא בראשונים
3. תהלים קד, יד
4. ס"י קסז
5. שם ס"ב. ועיי' בכפה"ח (שם אות כב)
6. הרא"ה (לח ע"א ד"ה מבני על הפירות) והמאירי (שם, עמ' 140). וכן ראה בראב"ה ח"א (ס"י קח, עמ' 86) ובמכתם (כאן, עמ' סא), וכן ראה בבט"ז (ס"י קסז ס"ק ד) בשם זקנו
7. פסקי ברכות לרבי יוסף ו' פלט בסי הפרדס לרש"י (עמ' רה במהד' רח"י עהרענרייך). ועיי' ספ"י הרשב"ץ (לח ע"א, עמ' רכט סוד"ה ובגמ' איתן שלפי דבריו אפשר שגם הרי"ף יסבור שהמוציא דוקא קאמר
8. ס"י קסז ס"ק טז. וכן בכפה"ח (שם אות כג)
9. שדי חמד (אסיפת דינים, מעיי' ברכות ס"י א' אות א' ד"ה ואם בירך) ועיי' בסי פתחי הלכה (פ"י"ב הערה 21) מש"כ בזה
10. בחידושו כאן. ועיי' בחידושי הרשב"ץ כאן (עמ' רכט) ע"פ הרשב"א. וראה אריכות בשאלה זו בשו"ת מהר"ם מינץ (ס"י עז) ובצ"ח כאן
11. הובאו דבריו בסי' שערים מצויינים בהלכה (כאן ד"ה הקשה הרשבא, עמ' פז)
12. כאן, וכ"כ גם הריטב"א
13. הובאו דבריו בשערים מצויינים בהלכה שם ■

# STORIES off the Daf

## The Immense Value of Reviewing Torah

רבי חייא בר אבא כל תלבין יומין מחדר תלמודיה קמיה דרי יוחנן רביה

**R**' Chaim Kamiel, a great gaon of our generation, was the Rosh Yeshiva of Ofakim. Once, a student who felt that he was very well versed in Massechta Yevamos ap-

proached the Rosh Yeshiva with a question. The student had been wondering about a certain question involving several citations from the Gemara. The student had developed a question based upon a series of comments of the Rishonim, and he had been searching for an explanation which would satisfy him. When he presented his question to R' Kamiel, the Rosh Yeshiva answered him clearly and directly, without even hesitating. The student was amazed by not only

the answer, but the clarity and the immediacy of how the Rosh Yeshiva handled the inquiry. He had thought that, at best, the Rosh Yeshiva would hesitate and tell him that he would get back to him with an answer.

R' Kamiel noticed the student's reaction, and he reassured him. "If you would have learned the masechta more than two hundred times, you would also have known the answer immediately." ■

