

**Daf Review – Berachos 38**

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**Gemara:** *T'rokanin*, defined by **Abaye** as *kuva* (loosely baked flour and water in the ground oven) are *chayav* in *challah*. *Terisa* (scalded batter (like pancake), Indian bread (on a spit) or bread made for *kutach* (baked in sun)) *exempt*. Conflicting *baraisos* – a) *kutach* exempt from *challah*; b) *kutach* obligated in *challah*. **R' Yehuda** says that one is obligated when he bakes in the shape of rolls, but not when made flat.

**R' Yosef:** *mezonos* on *kuva d'ara*? **Mar Zutra** was *kovea seudah*, make *hamotzi* and *bentch*. **Mar bar Rav Ashi:** a person fulfills his *matzah* obligation on Pesach with *kuva* because it qualifies as *lechem oni*.

**Mar bar Rav Ashi:** Shehakol on date honey because it is *zaiya* (sweat) from the fruit. **R' Yehoshua:** Grapes and olives are only two fruits whose juices share status.

*Terima* (crushed solid that remains recognizable). From dates of *terumah*: *haeitz*. Forbidden to make beer. *Shasisa* (from sweetened wheat kernels). **Rav & Shmuel** agree a) Thick (food) *mezonos*; b) loose (medicinal) *shehakol*. *Refuah* permitted on Shabbos when intention is to eat or drink w/ *refuah* as byproduct. Bracha is necessary because there is *hana'ah* (benefit).

**Gemara:** Do we say haMotzi or Motzi? Rava – everyone agrees that the word Motzi (brought forth) is past tense. The machlokes: what tense is haMotzi? Rabbanan – past tense; R' Nechemia – future tense.

**Gemara:** Vegetables follow bread because vegetables similar to bread. Bread becomes bread through fire. Vegetables retain identity cooked.

**Rav:** Cooked vegetables (*shelakos*) – *haadama*. However, Rabeinu from E"Y (**Ulla**): cooked vegetables are *shehakol*.

**R' Chisda:** If begins as *haadama* (meant to be eaten raw – i.e. garlic and leaks), when cooked, gets *shehakol*. If begins as *shehakol*, cooked gets *haadama* (meant to be eaten cooked – i.e. pumpkins).

**R' Nachman/Shmuel:** Do cooked vegetables retain the status of the original identity or not? Gemara tries to prove from *matzah machlokes* between **R' Meir** and **R' Yose**. Even **R' Yose** agrees that *matzah* needs to look and taste like *matzah*, but cooked vegetables retain identity and *haadama* status.

**R' Chiya bar Abba:** cooked vegetables - *haadama*; **R' Binyamin bar Yefes:** cooked vegetables – *shehakol*.

*Turmisa* (lentil) bean only eaten after cooked 7 times. **R' Yochanan** – *haadama*, because it retains identity.

**Halacha**

**Shulchan Orech:** *T'rokanin* – one makes *mezonos* and *al hamichya*; Mishna Berura defines as loose batter.

*Terisa* – does not have the appearance of bread. one makes borei minei mezonos and an *al hamichya*.

Bread defined: 1. Loose batter is not bread. 2. must look like bread. 3. must be baked like bread (oven).

If you have dates and made them into *terima*, *borei pri haeitz* (since they are recognizable as a date).

Food eaten in normal act of consumption even though it has medicinal properties, can be had on Shabbos.

**Inspiration:**

Based on story of R' Zeira and bar Rav Zvid: There is a time to avoid machlokes and there are times when you have to take a stand. Some people go through life trying to be on everyone's good side. However, at some point in time you have to take a stand. Be clear in what it is that you stand for.