

בְּצֵר לִיה שִׁיעוּרָא – it has less than the amount required for an after-blessing!^[1] – ? –

R' Zeira answers:

מִי סִבְרַת בְּזוּת גְּדוֹל בְּעֵינָן – He said to [R' Yirmiyah]: Do you think that we need the volume of a large olive for consumption to qualify as “eating”? – We need only the volume of a medium olive (וְהָא אֵיבָא) – and that there is in what remains of the olive eaten by R' Yochanan;^[2] וְהָוּא – and that salted olive which they brought before R' Yochanan and which he ate – זַיִת גְּדוֹל הָיָה – was a large olive, דְּאֵפֵּי עַל גַּב דְּשִׁקְלוּהָ לְגַרְעִינוּתָהּ – so that even though they removed its pit, פֶּשׁ לִיה שִׁיעוּרָא – there still remained the required amount, which is the volume of a medium olive; דְּהֵנָּן – for we learned in a Mishnah:^[3] זַיִת – THE OLIVE THAT THEY [the Rabbis] SPOKE of when defining “eating” as consuming at least an olive’s volume^[4] לָא – is NEITHER the SMALL olive, NOR the LARGE olive, קִטְן וְלֹא גְדוֹל – BUT RATHER THE MEDIUM olive. – אֵלָא בֵּינוּנִי – AND THIS IS THE AGURI olive.^[5]

The Gemara elaborates on the *aguri* olive:
לֹא אַגוּרִי שְׁמוֹ אֵלָא אַבְרוּטִי – And R' Abahu said: Its true name is not *aguri*, but rather *avruti* is its true name. – אֵלָא אַבְרוּטִי שְׁמוֹ – Or, as some say it: Its true name is *samrusi*. – וְלָמָּה נִקְרָא שְׁמוֹ אַגוּרִי? – And why is it called *aguri*? – שֶׁשְּׁמֹנוֹ אַגוּר בְּתוֹכוֹ – Because its oil is gathered (*agur*) within it.^[6]

The Gemara returns to the original discussion regarding the blessing for cooked vegetables:

נִימָא כְּתַנְאִי – Let us say that the question of whether cooked vegetables retain their original status with regard to blessings is essentially an argument between Tannaim. דְּהָנְהוּ תְרֵי תַלְמִידֵי דְּבַר קַפְרָא – For there were these two disciples who were sitting before Bar Kappara. הֵבִיאוּ לְפָנָיו כְּרוּב – They brought before him^[7] cabbage and *durmashkin*^[8] and partridge meat.^[9] נָתַן בַּר קַפְרָא רְשׁוּת לְאַחַד – Bar Kappara gave one of [the disciples] permission to recite the blessing.^[10] קַפְץ וַיְבַרַךְ עַל הַפְּרָגִיּוֹת – Thereupon, [the disciple] hastened^[11] and recited a *shehakol* blessing on the partridge.^[12] לְגַלְגַּל עָלָיו חֲבִירוֹ – His colleague mocked him for having recited the blessing on the partridge, when he should have recited a blessing on the cabbage.^[13] בָּעַס בַּר קַפְרָא – Bar Kappara became angry, אָמַר – and he said: לֹא עָלִי הַמְבַרַךְ – It is not with the one who wrongly recited the blessing on the partridge that I am now angry, אָנִי בּוֹעֵס – but rather it is with the one who mocked him that I am now angry. אִם חֲבִירָךְ דּוּמָה כְּמִי שְׁלֹא טַעַם טַעַם בְּשָׂר – For if your colleague is like one who never tasted the taste of meat in his life,^[14] אַתָּה עַל מָה לְגַלְגַּל עָלָיו – on what basis did you have the right to mock him? – חֲזַר וְאָמַר – [Bar Kappara] then said:^[15] לֹא עָלִי הַמְלַגְלֵג אָנִי בּוֹעֵס אֵלָא עַל הַמְבַרַךְ אָנִי – And it is not with the one who mocked that I am now angry, but rather it is with the one who wrongly recited the blessing on the partridge that I am now angry. – וְאָמַר – And [Bar Kappara] said in explanation: אִם חֲכָמָה אֵין בְּאֵן זְקֵנָה – Even if wisdom is not here, is greater age not

NOTES

1. The Torah states the requirement to recite an after-blessing (with regard to the seven species) with the words (*Deuteronomy* 8:10): וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֱתֵי ה' אֱלֹהֶיךָ וְאָמַרְתָּ בְּרַכְתָּ אֱתֵי ה' אֱלֹהֶיךָ וְאָמַרְתָּ בְּרַכְתָּ אֱתֵי ה' אֱלֹהֶיךָ וְאָמַרְתָּ בְּרַכְתָּ אֱתֵי ה' אֱלֹהֶיךָ וְאָמַרְתָּ בְּרַכְתָּ אֱתֵי ה' אֱלֹהֶיךָ וְאָמַרְתָּ בְּרַכְתָּ אֱתֵי ה' אֱלֹהֶיךָ וְאָמַרְתָּ בְּרַכְתָּ אֱתֵי ה' אֱלֹהֶיךָ. And you will “eat” and be satiated and you will bless Hashem, your God. And since the expression “eat” in the Torah denotes the consumption of at least an olive’s volume [a *kezayis*] (see below, 41a-b), the Torah in effect commands one to recite the after-blessing only if one eats an olive’s volume (*Rashi*; see *Tosafos* and *Rosh*). But in the single olive eaten by R' Yochanan, there was not an olive’s volume of edible fruit, since the olive is composed partly of an inedible pit. How, then, did R' Yochanan recite a blessing after eating less than an olive’s volume of the fruit? (see *Tosafos* and *Rosh*; see also *Sheleimah Mishnaso*).

[The Gemara’s question is only with regard to making an after-blessing for less than a *kezayis*. But a prior-blessing must be recited on the smallest amount of food, since (as stated above, 35a) it is forbidden to derive [any] pleasure from this world without first reciting a blessing (*Tosafos*).]

2. [The words וְהָא אֵיבָא, and there is, seem extra in light of the Gemara’s elaboration that follows, and are deleted by *Rashash*.]

3. *Keilim* 17:8.

4. *Rashi*. [The same applies to the measure “*kezayis*” mentioned with regard to other laws (*Rashash*).]

5. I.e. the *aguri* olive is the medium olive (*Tiferes Yisrael* ad loc.; see also *Rashi* to *Yoma* 80a והתניא אגורי). Alternatively, when they spoke of a medium “olive,” they did not refer to the mean of all olives, but rather to the mean of the *aguri* olives, of which there is also a variety of sizes (*Mishnah Acharonah* ad loc.).

6. I.e. the oil is not absorbed in the meat of the fruit as are the juices of apples and berries, but is rather collected in the fruit – as in the case of grapes – ready to emerge (*Rashi*; cf. *Yerushalmi* cited by *Eliyahu Rabbah* to *Keilim* ad loc.).

7. [Some texts read הֵבִיאוּ לְפָנָיו, they brought before “them” (see *Dikdukei Soferim*).]

8. *Durmashkin* is an herb called orache, or mountain spinach (*Rashi*, as rendered by *Targum HaLaaz*). The cabbage would not be eaten unless it was first cooked (see Gemara above, 38b) [and the orache, too, was cooked].

[*Rashi* cites others who translate *durmashkin* as prunes, but rejects that explanation; see below, end of note 12.]

9. Translation follows *Rashi*, as rendered by *Targum HaLaaz*.

10. [That is, to recite it aloud on behalf of the entire group, who would discharge their obligation to recite a blessing by listening to the recitation and answering “Amen.”]

Though these foods were [apparently] brought out in the course of a meal, the blessing on the bread did not cover them since they were not being eaten with the bread. Hence, they required a separate blessing (*Rashi* below בְּאֵן זְקֵנָה אֵין בְּאֵן זְקֵנָה; see below, 41b with *Rashi* מחמת דִּייה שלא מחמת דִּייה הלכתא 41b). [According to other Rishonim, however, these foods would not require a separate blessing if eaten in the course of a meal, even if they are not actually eaten with the bread (see *Tosafos* to 41b והלכתא 41b).]

[According to some commentators, *Rashi* assumes that these foods were brought out in the course of the meal because, in *Rashi*’s view, one cannot recite the blessing for food on behalf of other participants unless they are joined together at a bread meal (see *Sheleimah Mishnaso* and *Meromei Sadeh*; see also *Pnei Yehoshua* to *Tosafos* ונתן ונתן and *Tzalach* to *Rashi* בְּאֵן זְקֵנָה אֵין בְּאֵן זְקֵנָה).]

11. [Literally: jumped.] I.e. without first consulting Bar Kappara as to which food he should recite the blessing on (see *Sheleimah Mishnaso*).

12. As the Gemara will explain, this disciple held that the blessing for all three foods was the same (see below), so that one blessing would cover them all. Therefore, he was supposed to recite that one blessing on the meat, because it was the food that appealed most to him [see *Mishnah* below, 40b].

[*Rashi* (above דִּייה דורמסקין) rejects the translation of *durmashkin* as “prunes,” for the blessing on prunes is the specific *ha’eitz* blessing, and the disciple would certainly not have made the general *shehakol* blessing on the partridge before making the specific *ha’eitz* blessing on the prunes. R' Akiva Eiger (in *Gilyon HaShas*) finds difficulty with *Rashi*’s proof: Although prunes are indeed a “fruit of the tree,” the blessing on cooked prunes would be *shehakol*, according to this disciple (who holds that cooked vegetables lose their original status) and – by the same token – on cooked fruits as well! *Meromei Sadeh*, however, defends *Rashi*’s proof. *Rashi* means that the blessing on the prunes must be *ha’eitz* because they are generally eaten raw rather than cooked. Hence, if the *durmashkin* were prunes, they were presumably being served raw, and their blessing indeed would have been *ha’eitz*.]

13. For reasons that the Gemara will explain.

14. And for whom the meat was therefore the most appealing of the foods (*Rashi*).

15. See *Maharsha* in *Chidushei Aggados*.

here? I.e. even if you would not consider me a greater scholar, am I not undeniably one who is older than you, and whom you should have therefore consulted as to which food to recite the blessing on?^[16] תָּנָא – It was taught in a Baraisa regarding these two disciples that Bar Kappara rebuked: וְשִׁנְיָהֶם לֹא הוֹצִיאוּ שְׁנָתָן – AND NEITHER OF THEM LIVED OUT THE YEAR.

The Gemara now attempts to show that these two disciples of Bar Kappara, who were themselves Tannaim,^[17] disagreed as to which blessing is recited on cooked vegetables:

מָאֵי לֹא בָּהָא קָא מִפְּלִגֵי – Now, is it not that they disagree in the following point? דְּמַכְרֵךְ סִבְרַ שְׁלֵקוֹת וּפְרָגִיּוֹת שֶׁהֵבֵל נִהְיָה בְּדַבְּרוּ – Namely, that the one who recited the blessing on the partridge holds that the blessing both for cooked vegetables^[18] and partridge is that everything came into being through His word.^[19] הֲלֵכֶךָ חֲבִיב עֲדִיף – Therefore, since all three foods warrant the same blessing, the favorite food takes precedence, and the blessing is recited on it.^[20] וּמִלְּגֵלַג סִבְרַ שְׁלֵקוֹת בּוֹרָא פְּרִי – But the one who mocked holds that the blessing for cooked vegetables is the One Who creates the fruit of the ground, פְּרָגִיּוֹת שֶׁהֵבֵל נִהְיָה בְּדַבְּרוּ – while the blessing for partridge is that everything came into being through His word. הֲלֵכֶךָ פִּירָא עֲדִיף – Therefore, the fruit of the ground takes precedence with regard to blessing, since its blessing is more specific, and his colleague should have recited the blessing on the vegetable first.^[21]

The Gemara rejects this assertion:

דְּבֹלֵי עֲלָמָא שְׁלֵקוֹת וּפְרָגִיּוֹת – No, this is not necessarily so. דְּבֹלֵי עֲלָמָא שְׁלֵקוֹת וּפְרָגִיּוֹת – It might be that all [i.e. both disciples] agree that the blessing for both cooked vegetables and partridge is that everything came into being through His word. וְהָכָא בָּהָא – And here, it is in this point that they [the two disciples] disagree: מַר סִבְרַ חֲבִיב עֲדִיף – One master [the one who recited the blessing on the partridge] holds that since both foods have the same blessing, the favorite food takes precedence with regard to blessing, וּמַר סִבְרַ כְּרוּב עֲדִיף דְּזִינִן – while the other master holds that the cabbage takes precedence (over the partridge) because it provides sustenance.^[22]

The Gemara turns to discuss the proper blessing to be recited on a different food:

אָמַר רַבִּי זֵירָא – R' Zeira said: בִּי הוֹיֵנָן בִּי רַב הוֹנָא – When we were at the academy of Rav Huna, אָמַר לָן – he said to us: הֲנִי גְרָגְלִידִי דְּלַפְתָּא – In regard to these turnip heads, בּוֹרָא פְּרִי – if one cut them into large pieces, פְּרִימָה – the blessing for them is the One Who creates the fruit of the ground;^[23] פְּרִימָא זוּטָא – if he cut them into small pieces, שֶׁהֵבֵל נִהְיָה בְּדַבְּרוּ – the blessing for them is that everything came into being through His word.^[24] וְכִי אָתָאן לְבִי רַב יְהוּדָה – But when we came to the academy of Rav Yehudah, אָמַר לָן – [Rav Yehudah] said to us: אִידִי וְאִידִי בּוֹרָא פְּרִי הָאֲדָמָה – For both these large pieces and those small pieces, the blessing is the One Who creates the fruit of the ground. וְהָאִי דְּפְרָמִינְהוּ טְפִי – And that which they cut it excessively small בִּי הֵיכִי דְּנִמְתִּיק – is so that its taste should be sweeter.^[25]

The Gemara records what another Amora learned at the academy regarding the proper blessing on a particular food:

אָמַר רַב אֲשִׁי – Rav Ashi said: בִּי הוֹיֵנָן בִּי רַב כַּהֲנָא – When we were at the academy of Rav Kahana, אָמַר לָן – he said to us: תְּבַשִּׁילָא דְּסַלְקָא דְּלֹא מִפְּשׁוּ בָּהּ קִמְחָא – For the cooked beet dish, to which they do not add a lot of flour, בּוֹרָא פְּרִי הָאֲדָמָה – the blessing is the One Who creates the fruit of the ground.^[26] דְּלַפְתָּא דְּמִפְּשׁוּ בָּהּ קִמְחָא טְפִי – But for the cooked dish of turnips, to which they add a lot of flour, בּוֹרָא מִינֵי מְזוֹנוֹת – the blessing is the One Who creates species of sustenance.^[27] וְהָרַר אָמַר – But [Rav Kahana] then retracted and said: אִידִי וְאִידִי בּוֹרָא פְּרִי – For both this beet dish and that turnip dish, the blessing is the One Who creates the fruit of the ground, וְהָאִי דְּשִׁידִי בָּהּ קִמְחָא טְפִי – and that which they pour more flour into it לְדְּבֹקֵי בְּעֲלָמָא עֲבָדִי לָהּ – they do simply for purposes of adhesion.^[28]

Having discussed the blessing for the cooked beet dish, the Gemara describes the dish's benefits:

אָמַר רַב חִסְדָּא – Rav Chisda said: תְּבַשִּׁיל שֶׁל תְּרִדִין וְיָפָה לְלֵב – A dish of cooked beets is healthy for the heart וְטוֹב לְעֵינָיִם – and good for the eyes, וְכֹל שְׁכֵן לְבִנֵי מַעִים – and is certainly good for the digestive tract. אָמַר אַבְי – Abaye said: וְהוּא – And this is provided that [the dish] sat on the stove until the beets became so soft that they made a bubbling “tuch tuch” sound while cooking.^[29]

NOTES

16. See *Rashi* and *Ritva*.

17. This is evident from the fact that the Gemara will now attempt to show from their respective views that the question of which blessing to make on cooked vegetables is, in the words of the Gemara above, כְּתָנָא, [an argument between] Tannaim. [Dikdukei Soferim, however, finds it surprising that the disciples of Bar Kappara (who, though considered a Tanna himself, lived at the beginning of the Amoraic era – see *Seder HaDoros* (ע' בר כפרא) should be reckoned “Tannaim,” and he cites other texts, in which the critical phrase כְּתָנָא is absent.]

18. In this case, the cooked cabbage and orache.

19. That the blessing on the meat is *shehakol* is stated in the Mishnah below, 40b (see *Rashi*).

20. See above, note 12.

21. The one who mocked held that the blessing for the cooked vegetables is *haadamah*. This blessing, because it is specific (“the fruits of the ground”), is more significant than the general *shehakol* blessing, and is recited on a more significant food [as evidenced by the fact that the Sages instituted a specific blessing for it]. Hence, the *haadamah* blessing should have come first (see *Rashi*).

22. As taught in a Baraisa below [44b], cabbage provides sustenance (*Rashi*).

[See *Ritva*, concerning which of the two explanations of the disciples' differences is considered the correct one with regard to the halachah.]

23. The Gemara is now referring to one who eats the raw vegetable [and is no longer discussing the case of cooked vegetables] (*Rashi*; cf. *Rashi*,

as cited by *Meiri*).

24. For in Rav Huna's view the fine dicing effects a change for the worse [from the turnip's original state; thus, it does not retain its status as a “fruit of the ground”] (*Rashi*; cf. *Ritva*).

25. [Thus, the fine dicing effects a positive change, and the turnip is considered to still be in the ultimate state envisioned by the one who planted it. (See also *Ritva*.)]

26. Though Rav and Shmuel ruled above that *mezonos* is recited on a food containing even a small amount of flour (see 36b-37a), that applies only where the flour is added as an essential food component [i.e. to enhance the flavor (*Rashba* to 37b דוּבְשָׂא) or so that the dish be more filling (*Tosafos* to 36b כל דוּבְשָׂא)]. The small amount of flour added to the beet dish, however, is done only to improve the dish's consistency; the flour is thus not an essential food component and is subordinate to the dish (see Gemara below; *Divrei David*).

27. For when that much flour is added to the dish, the flour is apparently intended for its food value as well. Thus, the ruling of Rav and Shmuel (see preceding note) applies, and *mezonos* is recited (*Divrei David*).

28. Rav Kahana concludes that even the considerable amount of flour added to the turnip dish is done only for purposes of adhesion and not for the flour's food value. Thus, the flour is subordinate to the dish even in this case (*Divrei David*).

29. [“Tuch tuch” is an imitation of the bubbling sound made by the cooking beets.]

Rav Pappa discusses the blessings for various vegetable soups:
 Rav Pappa said: **אמר רב פפא – It is clear to me that the soup of cooked beets^[30] is like the beets themselves with regard to blessings, and haadamah is recited on that soup.^[31] ומי דלפתא בלפתא – And similarly the soup of cooked turnips is like the turnips themselves with regard to blessings, and haadamah is recited on those soups.^[32] בעי רב פפא – But, Rav Pappa inquired, מיא דשיבתא מאי – what is the blessing for the soup of cooked dill?^[33] למתוקי טעמא עברי – Is it made to enhance^[34] the flavor of the dish, או לעבורי וזהמא עברי לה – or is it made to remove bad odors from the dish?^[35]**

The Gemara answers:
 Come, learn a proof from the following Mishnah:^[36] **דילל – DILL, משנתנה טעם בקדינה – ONCE IT HAS IMPARTED its FLAVOR TO THE DISH, אין בה משום תרומה – IT IS NO LONGER CLASSIFIED AS TERUMAH,^[37] ואינה מטמאה טומאת אוכלים – AND IT NO LONGER TRANSMITS FOOD TUMAH.^[38] שמע מינה למתוקי טעמא עברי – Learn from this statement of the Mishnah “once it has flavored the dish” that it is made to enhance the flavor of the dish.^[39] שמע מינה – The Gemara concludes: Indeed, learn it from this.**

The Gemara now turns to a different issue:

אמר רב חייא בר אשי – Rav Chiya bar Ashi said: פת צנומה בקערה – On dry bread in a bowl, we recite the blessing the One Who brings forth bread from the ground.^[40]

The Gemara notes:

ופליגא דרבי חייא – And the following ruling of R' Chiya is in disagreement with what Rav Chiya bar Ashi has just taught. דאמר רבי חייא – For R' Chiya said: צריך שתכלה ברכה עם הפת – The blessing must conclude simultaneously with the breaking of the loaf, i.e. one should preferably break the loaf while reciting the end of the blessing, but not earlier.^[41]

Rava challenges the ruling of R' Chiya:

מאי שנא צנומה דלא – Rava objected: מתקיף לה רבא – what is different about the dry [bread] in the bowl, that makes it preferable, in R' Chiya's view, for one not to recite the hamotzi upon it, משום דכי בליא ברכה אפרוסה קא בליא – because when the blessing is recited to conclusion,^[42] it is being recited to conclusion on a broken piece, rather than on a whole loaf? על הפת גמי – Why, even when one recites the hamotzi on the whole loaf in the manner prescribed by R' Chiya, כי קא גמרה אפרוסה גמרה – when [the blessing] culminates, it culminates on a broken piece! I.e. what is the advantage of reciting the blessing on a whole bread, when in fact the bread will be broken at the completion of the blessing and the blessing will thus culminate over a broken bread rather than on a whole loaf?

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30. Literally: the water of beets. That is, the water in which beets were cooked and which has absorbed their flavor.

31. *Rashi*.

32. The Rishonim ask why the soup of a fruit or vegetable retains the blessing of the original, whereas *shehakol* is the blessing for the juice squeezed from fruits [or vegetables], which is considered mere “sweat” (as taught above, 38a). Many answers are given, each with halachic ramifications:

Rashba (to 38a רבש) explains that the difference stems from the manner in which the fruits or vegetables are normally eaten. The vegetables used in vegetable soups are generally cooked and eaten in that manner. Thus, the soup form is the one originally envisioned by the planter, and the vegetable retains its status. Fruits, on the other hand, are generally eaten intact and not squeezed for their juices. Thus, the juice of the fruit – or its soup – is no longer in the form originally envisioned by the planter, and does not qualify as “the fruit of the tree.” See *Orach Chaim* 202:10 with *Beur Halachah* דמיה על אותו דמיה. [According to this explanation, then, the juice of fruits originally planted for their juices – such as juice oranges – would retain the status of “fruit” in this form, and the blessing for such fruit juice would indeed be *ha'eitz*.]

Rosh (6:18), however, distinguishes between a *soup*, in which the liquid absorbs the essence of the fruits or vegetables themselves, and a squeezed *juice*, whose flavor is indeed somewhat different from that of the actual fruit or vegetable (see also *Tosafos* מיא). [See *Orach Chaim* 202:8-11 and *Magen Avraham* there §22.]

Mordechai (§125) explains that the difference lies in the manner in which the liquid is consumed. In the case of vegetables – whether squeezed or cooked – the liquid is used as a dip [or dressing] for foods. Hence, it retains the “food” status of the original vegetable and the blessing, too, remains the same. In the case of fruits – whether squeezed or cooked – the liquid is drunk as a beverage, unlike the original fruit, which is eaten as a food. Hence, the liquid's status (a beverage) has changed from that of the original (a food) and the blessing for the liquid is *shehakol*.

See *Magen Avraham* 205:6, who cites other opinions and discusses their halachic ramifications.

33. [Translation follows *Rashi*, as rendered by *Targum HaLaaz*.] A small amount of dill is added to a cooked dish to enhance the dish, not in order to eat the dill itself (*Rashi*).

34. Literally: to sweeten.

35. If the dill extract is added for flavor [to a *shehakol* dish], then *haadamah* must be recited (*Rashi*). If it is added simply to deodorize the dish, then the dill is not intended for its food value, and *shehakol* is recited.

36. *Uktzin* 3:4.

37. I.e. if stalks of *terumah* dill are cooked in a pot of food and then

removed after they have imparted their flavor to the food, those stalks are no longer subject to the *terumah* restrictions, since with the loss of their flavor they lose their “food” designation and are considered no more than cellulose (*Rashi*).

38. A “food” can contract and transmit *tumah* (which is called *טומאת אוכלין*, *food tumah*), but mere cellulose cannot, as it is not considered “food.”

39. The phraseology of the Mishnah “once it has imparted flavor” suggests that the dill is added for its *flavor* [not simply to neutralize an odor] (*Rashi*).

40. *צנומה* means *rock hard*, as in *Genesis* 41:23 (see *Rashi* here, and to *Genesis* ad loc.). This bread has been placed in a bowl to soak [and be softened] (*Rashi*).

Others explain *צנומה* to mean *cut into small pieces* (and so render the term *צנומה* found in *Genesis* ibid.). The Gemara here refers to a dish prepared by pouring soup over diced bread (see *Ramban* here and to *Genesis* ad loc.; see also *Rashi*, as cited by *Ritva*).

According to either explanation, the Gemara is saying that *hamotzi* is recited on the bread even though it has been broken into small pieces. [Even according to *Rashi*, the meaning is that the dry bread is crumbled and then soaked (see *Peirush HaRashbatz*; see also *Ritva*), or that the soaking of the hard bread dissolves it to the point that it is considered no better than “broken into small pieces.” See *Rashi* below שחבלה.]

Many Rishonim explain that the main point of Rav Chiya bar Ashi's ruling is not that one must recite *hamotzi* before eating such bread (if the pieces are larger than a *kezayis*, or if they still retain the “appearance of bread”). For this has already been taught above with regard to *chavitza* (above, 37b); moreover, R' Chiya (in the Gemara below) would not dispute such a ruling. Rather, Rav Chiya bar Ashi is teaching that if one has before him a whole bread [or large piece of bread (see *Rabbeinu Yonah* and *Ritva*; see 39b with notes)] in addition to the bread dish, he may nonetheless recite the *hamotzi* on the bread dish. The wholeness [or largeness] of the other bread does not invest it with precedence with regard to the blessing, since the significance of “wholeness” is offset by the person's preference for the bread dish (see *Tosafos* פת). Alternatively, Rav Chiya bar Ashi is teaching that [even if the bread is fresh and edible as is,] one may dice it and mix it with the soup before reciting the *hamotzi*, and need not delay the dicing of the bread until after the blessing so that the blessing be recited on a whole bread (see *Ramban*, *Rabbeinu Yonah* and *Rosh*).

41. Thus, R' Chiya would rule that *hamotzi* is recited on the large bread rather than on the bread crumbled in a dish (*Ritva*).

42. [Translation of בליא follows *Rashash*, who renders it thus according to the reading of our texts.]