

דגורם ברכה לעצמו – FOR IT BRINGS ABOUT A BLESSING FOR ITSELF.^[1]

The Gemara cites an incident regarding *kisnin*-bread:^[2]

רב הונא אכל תליסר ריפתי בני תלתא תלתא בקבא – Rav Huna ate thirteen *kisnin*-breads, of which there were three to a *kav*,^[3] ולא בריך – and he did not recite the *Bircas HaMazon* blessing afterwards.^[4] אמר ליה רב נחמן – Rav Nachman said to him: אך לא כל שאחרים קובעים עליו סעודה – But these were eaten to satisfy hunger, and the general leniencies of *kisnin*-bread do not apply to so substantial a consumption of *kisnin*-bread. אלא כל שאחרים קובעים עליו סעודה – Rather, Rav Nachman said,^[5] the law is that when eating whatever amount of *kisnin*-bread around which others establish a meal, one must recite the normal blessing for bread.^[6]

The Gemara cites another incident regarding *kisnin*-bread:

רב יהודה הנה עסיק ליה לבריה בי רב יהודה בר חביבא – Rav Yehudah was arranging the marriage of his son to the daughter of^[7] Rav Yehudah bar Chaviva. אניתו לקמיהו פת – They brought before them bread that comes with *kisnin*. בי אתא – When [Rav Yehudah] came, שמעיהו – he heard that they were reciting the *hamotzi* blessing on it. אמר להו – He said to them: מאי ציצי – What is this *tzi-tzi* sound that I am hearing?^[8] דילמא המוציא לחם מן הארץ קא מברכיתו – Is it possible that you are reciting the blessing of *hamotzi lechem min haaretz*?^[9] אמרי ליה – They said to him: אין – Yes, it is indeed so that we recited *hamotzi*, דתניא – for it was taught in a Baraisa: רבי ר' מונא אמר משום רבי יהודה – R' MONA REPORTED IN THE NAME OF R' YEHUDAH.^[10] פת הבאה בכסנין – In the case of BREAD THAT COMES WITH *KISNIN*, מברכין עליה המוציא – WE RECITE ON IT THE

BLESSING of *HAMOTZI*. ואמר שמואל – And Shmuel said: הלכה כרבי מונא – The halachah accords with R' Mona. אמר – [Rav Yehudah] said to them: אין הלכה כרבי מונא אתמר – You are mistaken. “The halachah does not accord with R' Mona” is what was said by Shmuel in this matter. Rather, *mezonos* is recited. אמרי ליה – They said to [Rav Yehudah]: והאמר מר הוא דאמר משמיה דשמואל – But master himself is the one who said in the name of Shmuel: להמניות מערבין בהו – We may make an *eruv* with *lachmaniyos*,^[11] ומברכין עליהן המוציא – and we recite on them the blessing of *hamotzi*.^[12] Rav Yehudah replied to them: שאני התם דקבע סעודתיה עליהו – It is different there, in Shmuel's case, for he was referring to where one established his meal around [the *lachmaniyos*].^[13] אבל – But where one does not establish his meal around them, such as in the present case where you are eating the *lachmaniyos* merely as a snack, לא – *hamotzi* is not recited.

The Gemara discusses the point at which a meal is considered completed:^[14]

רב פפא איקלע לבי רב הונא בריה דרב נתן בתר דגמר – Rav Pappa visited the home of Rav Huna the son of Rav Nassan. אניתו לקמיהו מירי – After they finished their meal, סעודתיהו – they brought before them something else to eat. למיכל – Rav Pappa took the food and was eating it. אמרי ליה – They said to [Rav Pappa]: לא סבר לה מר – Does master not hold the ruling that once one finishes the meal, it is forbidden to eat?^[15] אמר להו – [Rav Pappa] said to them: סלק אתמר – You are misquoting the ruling. “Once one removed the bread and the food from the table, it is forbidden to eat” is how the ruling was stated.^[16]

NOTES

1. There are many instances where a blessing is recited on wine even though one is not particularly interested in drinking wine (*Rashi*), such as in the cases of Kiddush, Havdalah and the wedding blessings (*Rashi* above, 40b ויין ומן הפת; see above, 40b note 2). [Thus, the blessing for wine was instituted wherever wine is drunk, even if the wine is not meant as a beverage. Similarly with regard to wine drunk during

11. Which are a form of *kisnin*-bread. [*Rashi* here identifies *lachmaniyos* as “*oublies*,” which is what he compares *kisnin*-bread to above, 41b ויין בכתנן. See, though, *Tosafos* and *Rosh* 6:30 and *Orach Chaim* 168:8.] The making of an *eruvei chatzeiros* requires bread (see above, 39b note 34).

12. Thus, master himself has said in the name of Shmuel that *lach-*

The Gemara relates an incident:

Rava^[17] and **R' Zeira** visited the home of the *Reish Galusa*.^[18] **לְבַתֵּר דְּסַלְיָקוּ תַּבְּנָא** – After [the servants] removed the table from before them,^[19] **שְׁדָרוּ לְהוּ רִישָׁא מִבֵּי רִישָׁא גְלוּתָא** – they sent them a portion from the home of the *Reish Galusa*.^[20] **רַבָּא אָכִיל** – **Rava** ate, **וְרַבִּי זֵירָא לֹא אָכִיל** – but **R' Zeira** did not eat. **אָמַר לָא סָבַר לָהּ מַר סַלְקָא אֶסוּר** – [R' Zeira] said to [Rava]: **לֹא סָבַר לָהּ מַר סַלְקָא אֶסוּר** – Does master not hold of the ruling that once the food is removed, it is forbidden to eat? **אָמַר לָהּ** – [Rava] said to [R' Zeira]: **אֲנִן אֲתַבָּא דְּרִישָׁא גְלוּתָא סְמַכִּינָן** – We are dependent on the table of the *Reish Galusa*.^[21]

The Gemara continues its discussion of what constitutes the end of a meal:

הַרְגִיל בְּשֶׁמֶן שְׁמֵן מְעַבְבוּ – **Rav** said: **אִם רַב אֲמַר רַב** – If one is accustomed to anoint his hands with oil after eating,^[22] the oil holds him back from being considered to have ended his meal.^[23] **אִם רַב אֲשִׁי** – **Rav Ashi** said: **בֵּי הַיּוֹנִין בֵּי רַב פְּהֵנָא** – **אִם רַב אֲשִׁי** – **אָמַר לָן** – he said to us: **בְּגוֹן אֲנִן דְּרַגְלִינָן בְּמִשְׁחָא מְשַׁחָא מְעַבְבָּא לָן** – In the case of people like us, who are accustomed to anoint our hands with oil after eating, the anointing with oil holds us back from

being considered to have ended our meal.

The Gemara concludes, however:

בְּלִית הַלְבָתָא כְּכֹל הֵנִי שְׂמַעְתָּתָא – But the halachah is not in accordance with any of these teachings,^[24] **אֲלֵא בִּי הָא דְאָמַר** – but rather it accords with that which **R' Chiya bar Ashi** said in the name of **Rav**: **שְׁלֹשׁ תְּכִיפּוֹת הֵן** – There are three “immediacies”: **תְּכִיפָא לְסַמִּיכָה שְׁחִיטָה** – Immediately following the leaning on an offering is its slaughter.^[25] **תְּכִיפָא לְגִאוּלָּה תְּפִלָּה** – Immediately following the blessing for redemption is the *Shemoneh Esrei* prayer.^[26] **תְּכִיפָא לְנִטְיֹלַת יְדַיִם בְּרַבָּה** – And immediately following the washing of the hands at the end of the meal is the *Bircas HaMazon* blessing.^[27]

The Gemara adds:

אָבַיֵי אָמַר – **אָבַיֵי** said: **אָפֵי אֲנִי נָאמַר** – We, too, can add to this list and say: **תְּכִיפָא לְתַלְמִידֵי חֲכָמִים בְּרַבָּה** – Immediately following Torah scholars is blessing.^[28] **שְׁנֵאמַר „וַיְבָרַכְנִי ה'”** – **בְּגִלְלָךְ** – As it is stated: *and Hashem blessed me on account of you*.^[29] **אִיבְעִית אִימָא מְהֵבָא** – Or, if you wish, say that it can be derived from here: **שְׁנֵאמַר „וַיְבָרַךְ ה' אֶת־בֵּית הַמִּצְרִי בְּגִלְלַת יוֹסֵף”** – For it is stated: *and Hashem blessed the Egyptian's house on account of Joseph*.^[30]

Mishnah **בִּרְךָ עַל הַיַּיִן שְׁלֹפְנֵי הַמְּזוּן** – If one recited a blessing on the wine that is drunk before the meal, **פָּטַר אֶת הַיַּיִן שְׁלֹאֲחֵר הַמְּזוּן** – he has discharged as well his blessing obligation for the wine that is drunk after the meal.^[31] **בִּרְךָ עַל הַפְּרָפְרֵת שְׁלֹפְנֵי הַמְּזוּן** – If one recited a blessing on the peripheral dish that is eaten before the meal, **פָּטַר אֶת הַפְּרָפְרֵת שְׁלֹאֲחֵר הַמְּזוּן** – he has discharged as well his blessing obligation for the peripheral dish that is eaten after the meal.^[32] **בִּרְךָ עַל הַפֶּתַח** – If one recited a blessing on the bread,

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before him bearing the food. These tables would be removed before *Bircas HaMazon* (see *Tosafos* and *Rosh* 6:31.) Such removal indeed signifies the end of the meal, rendering further eating prohibited. Simply finishing eating, however, does not signify the meal's end, and should one change his mind and decide to continue eating, that subsequent eating would be considered a continuation of the original meal.

17. [Other texts read: *Rabbah*.]

18. [See 40a note 11.]

19. See above, note 16.

tion blessing in the *Maariv* prayers does not constitute an interruption, for it is considered an extension of the redemption blessing (*ibid.*.)

27. Once a person washes his hands after the meal in preparation for reciting *Bircas HaMazon* (this washing is called *מַיִם אַחֲרוֹנִים*, *mayim acharonim* [literally: the final waters]), he may not eat anything until he recites *Bircas HaMazon* (*Rashi*). This is what is meant by “immediately following the washing of the hands is *Bircas HaMazon*” (see above, note 15). See also *Orach Chaim* 179:1 with *Magen Avraham*, *Mishnah Berurah* and *Beur Halachah*. [Though it is apparent from our Gemara

regarding whether it discharges the blessing obligation for the wine that is drunk after the meal? – אם תימצי לומר – If you should consider to say that this should be compared to the Mishnah's ruling that בָּרַךְ עַל הַיַּיִן שֶׁלִּפְנֵי הַמְּזוֹן פּוֹטֵר אֶת הַיַּיִן – של אחר המזון – if one recited a blessing on the wine that is drunk before the meal, he has discharged as well his blessing obligation for the wine that is drunk after the meal, a distinction can be made: משום דזה לשתות וזה לשתות – Perhaps it is only in that case that the initial blessing covers the post-dinner wine, because this wine is drunk for the purpose of drinking wine and this wine is drunk for the purpose of drinking wine. Therefore, the blessing on the wine preceding the meal exempts the wine that follows the meal. אָבָל הֵבֵא דָּוָה – לשתות וזה לשרות – But here, in the case of our inquiry, where this wine that follows the meal is drunk for the purpose of drinking wine, whereas this wine that is drunk during the meal is drunk only in order to wet the food that has been swallowed, לא – I would say that its blessing does not cover the postdinner wine.^[13] או דילמא לא שָׁנָא – Or perhaps there is no difference, and the blessing recited on the middinner “moistening” wine does cover the postdinner “drinking” wine.

The Gemara presents different answers to this inquiry: Rav says that the blessing recited on [the middinner wine] discharges the blessing obligation for the postdinner wine. – Rav Kahana says that it does not discharge the blessing obligation for the postdinner wine. – And similarly, Rav Nachman says that it discharges, – but Rav Sheishess says that it does not discharge. – Rav Huna and Rav Yehudah and all the students of Rav say, however, that it does not discharge.^[14]

The Gemara challenges the lenient opinion: Rava challenged Rav Nachman (who rules that the blessing on the middinner wine covers the postdinner wine as well) from our Mishnah, which states: – If WINE IS BROUGHT TO THEM DURING THE MEAL, EACH ONE RECITES THE BLESSING FOR HIMSELF. – If wine is brought to them AFTER THE MEAL, ONE RECITES THE BLESSING FOR ALL OF THEM. Now, this second case (“after the meal”) is apparently a continuation of the first (“during the meal”). That is, after the wine was brought during the meal and each one recited his own blessing, wine was brought again after the meal, whereupon one recites the blessing on behalf of all.^[15] But why is a blessing required on the postdinner wine altogether if each one has already

recited a blessing on the middinner wine? Evidently, the blessing recited on the wine during the meal does not cover the wine that follows the meal! – ? –

Rav Nachman responds: – He said to [Rava]: – This is what [the Mishnah] is saying: – And if wine was not brought to them during the meal, but only after the meal, one recites the blessing for all of them.^[16]

The Gemara now discusses the part of the Mishnah that reads: – If ONE RECITED A BLESSING ON THE BREAD, HE HAS DISCHARGED as well his blessing obligation for THE PERIPHERAL DISH. But by reciting a blessing ON THE PERIPHERAL DISH, HE HAS NOT DISCHARGED his blessing obligation for THE BREAD. BEIS SHAMMAI SAY: He does NOT EVEN discharge his blessing obligation for the PORRIDGE that he eats.

The Gemara cites an inquiry into the meaning of Beis Shammai's statement: – Are Beis Shammai disagreeing with the first ruling? – Or perhaps, they are disagreeing with the latter ruling?^[17]

The Gemara explains the inquiry: – Perhaps, Beis Shammai's remarks are directed at that which the Tanna Kamma says: If ONE RECITED A BLESSING ON THE BREAD, HE HAS DISCHARGED as well his blessing obligation for THE PERIPHERAL DISH, which implies: – And certainly the blessing on the bread covers a porridge eaten during the meal.^[18] – And Beis Shammai come to disagree and say: – Needless to say with regard to the blessing obligation for the peripheral dish that the blessing recited on the bread does not discharge it, – but even the blessing obligation for porridge – the blessing recited on the bread will not discharge either.^[19] – Or perhaps, Beis Shammai are disagreeing with the latter ruling, in that the Mishnah states: If one recited a blessing ON THE PERIPHERAL DISH, HE HAS NOT DISCHARGED his blessing obligation for THE BREAD, – which implies that it is only the blessing obligation for bread that the blessing on [the peripheral dish] does not discharge, but it does discharge the blessing obligation for porridge.^[20] – וְאֵתוּ בֵּית שְׁמַאי לְמִימֵר

And Beis Shammai come to disagree and say **נאמילו מעשה** – **that it does not even discharge** the blessing obligation for porridge.^[21] **תיקו** – The Gemara concludes: Let [the question] stand unresolved.

The Gemara discusses the next part of the Mishnah, which reads:

היו יושבין כל אחד ואחד כו' – If THEY WERE SITTING together and eating, EACH ONE etc. [recites the blessing for himself. But if they reclined, one recites the blessing for all of them.]

The Gemara analyzes the Mishnah and then presents a contradiction to it:

הסבו אין – The Mishnah implies that it is only if THEY RECLINED – yes, one recites the blessing for all of them; לא הסבו לא – but if they did not recline, but merely sat together – no, one may not recite the blessing for all of them.^[22] **ורמינהו – But contrast this with [the following Baraisa]** and note the contradiction: **עשרה שהיו הולכים בדרך – If TEN people WERE TRAVELING ON THE ROAD, אף על פי שכולם אוכלים מכר אחד – EVEN THOUGH THEY ARE ALL EATING FROM A SINGLE LOAF, כל אחד ואחד מברך לעצמו – EACH ONE MUST RECITE THE BLESSING FOR HIMSELF.**^[23] **ישבו – But if THEY SAT DOWN TO EAT, אף על פי שכל אחד ואחד – EVEN THOUGH EACH ONE IS EATING FROM HIS OWN LOAF, אחד מברך לכולם – ONE RECITES THE BLESSING FOR ALL.** **קתני ישבו אף על פי שלא הסבו – Thus, the Baraisa states that one recites the blessing for all of them “if THEY SAT,” even though they did not recline!** This contradicts the Mishnah's ruling that one does not recite the blessing for the entire group if they are

merely sitting but not reclining. – ? –

The Gemara answers:

אמר רב נחמן בר יצחק – Rav Nachman bar Yitzchak said: כגון – The Baraisa refers to a case in which they said to each other, “Let us go and eat bread in such-and-such place.” Since prior to the meal they designated a place where they would eat together, it is considered a meal in which they are bound together, even if they merely *sit* at the meal.^[24] Where they sit down to eat without any prior designation, however, they are not considered to be joined together, and each one must recite his own blessing.^[25]

The Gemara narrates a related incident:

אזלו תלמידיו בתריה – When Rav died,^[26] **היו נכנסים אחריו – his students followed him** (i.e. his coffin) to the city where he was taken to be buried.^[27] **כי הדרו – When they returned from the funeral, אמרי ניזיל וניכול לחמא אנהר דנק – they said to one another, “Let us go and eat bread on the Danak River.”** **ביתר – After they had eaten, they sat and inquired: אכל וישבו לא – Does the Mishnah state THEY RECLINED specifically, meaning to imply: But if they merely sat together, one does not recite the blessing for all? או – Or perhaps, דילמא פיון דאמרי ניזיל וניכול ריפתא ברוכתא פלניתא, once they say, “Let us go and eat bread in such-and-such place,” כי הסבו דמי – it is as if they reclined, even if they only sit together?^[28] **לא הנה בירייהו – They did not have an answer at hand, which made them feel the loss of their teacher Rav ever so keenly. קם רב אדא בר אהבה – Whereupon Rav Adda bar Ahavah, who was one of the students, rose to his feet,****

עמוד :
כ"מ נא.
ת. מה:
: ע"ל.
ל ע"ל.
ל ע"ל.
ד ע"ל.
ב ד"ה
ז מ"ל.
נמ לט:

ב"ה

הר וכו'
כ"מ
זו ניזיל
לן רישא

ס"ה

בו אין
מקשה.
זו שנים
זו ה"ה

ג"ה

טל גני
ב"ו.