

Daf Digest for this month is dedicated in memory of רבקה יענטא (Babby Weiss) בת ר' אשר אנטשיל ע"ה

By the Weiss brothers –London, Staten Island, Yerushalayim

OVERVIEW of the Daf

1) Kisnin-bread

R' Nachman teaches that when one makes a meal out of kisnin-bread he must recite Birkas HaMazon.

R' Yehudah taught that when one makes a meal with kisnin-bread he must make a hamotzi, but if it is eaten as a snack the berachah is mezonos.

2) Completing the meal

R' Pappa taught that a meal is not considered complete until the table has been removed. Rava rules that when one is a guest at the Reish Galusa the meal is not completed even if the table is removed because the guests have in mind that the Reish Galusa may send more food.

Rav opines that if one is accustomed to rub oil on his hands at the end of the meal, the meal is not considered complete until that point.

The Gemara rules that the halachah is not like any of these opinions. Rather, mayim achronim is what constitutes the end of a meal.

3) MISHNAH: The Mishnah spells out when a brachah on wine or a peripheral dish exempts one from making other brachos. The guidelines for when one person could make a brachah for others and when he may not are presented.

4) Making a brachah on wine to exempt oneself from making a second brachah later

The halachah of the Mishnah is limited to Yom Tov or other times when one establishes the meal around wine, but in other cases the brachah must be repeated.

The question was asked whether making a brachah on wine during the meal exempts one from making a brachah on wine after the meal. The issue remains disputed.

5) Clarifying the opinion of Beis Shammai

The Gemara is uncertain whether Beis Shammai disagrees with the first halachah of the Mishnah or the second halachah. The Gemara is unable to clarify Beis Shammai's opinion.

6) The parameters for one person making a brachah for others

Our Mishnah implies that one person may make a brachah for others only when the group is reclining. Yet, a Be-raisa states that this is permitted even when the group is merely sitting. The Gemara explains that when the group verbally state their plan to sit together it is considered sufficient for one person to make a brachah for the others.

The Gemara tells the story of the students of Rav who, following his death, did not know whether one could make a brachah for the others. ■

Distinctive INSIGHT

Precise Adherence to Hilchos Brachos

פת הבאה מכיסנין

Reb Elimelech of Lizhensk was once visited by one of the Torah luminaries of the generation. In their honor, they were served a basket with slices of cake and whole cookies. When the gadol left, he was escorted by R' Meir Yechiel HaLevi from Ostrovtsa. The gadol told him that he was surprised that Reb Elimelech had erred, and when he took to eat from the basket, he had taken the sliced cake upon which to make his brachah of **מזונות**, and not the whole cookie. The halachah clearly states that the brachah should be said upon the whole item, here being the cookie.

The Rebbe from Ostrovtsa pointed out that R' Elimelech was indeed justified. First of all, he explained that the rebbe tries to conduct himself according to both opinions in an argument in the Gemara whenever possible, even according to the one which is not accepted for the halachah. Both opinions have some validity and **אלו ואלו דברי אלקים חיים**. Second of all, the rule that when we are in doubt we say **ספק ברכות להקל** is only when we do not know whether to say a brachah or not. However, if a brachah is needed, and we do not know what brachah to say, we do not say to be lenient and not to say any brachah at all. Rather, we would have to say that it is better not to eat rather than to say the wrong brachah.

Now, the Rebbe knows that the brachah to be made upon **פת הבאה בכיסנין** is a point of contention in the Gemara (**המוציא**). Therefore, according to the first rule above, he was reluctant to say a brachah upon the cookie, which was from thick dough (see O.C. 168 where the halachah is to say **מזונות**). He therefore said a brachah of **מזונות** on the broken piece of sliced cake, which was made from a thin dough, and according to every-

(Distinctive Insight...continued on page 2)

REVIEW and Remember

1. Why doesn't the brachah of hamotzi exempt a person from making a brachah on wine?

2. What three activities require immediacy?

3. Under what circumstance would a person make a brachah on each cup of wine even though it is Yom Tov?

4. What conditions would require a group of ten people to make brachos for themselves?

HALACHA Highlight

Rules regarding inactivity after Mayim Achronim

ולית הלכתא ככל הני שמעתתא אלא כי הא דאמר רבי חייא בר אשי אמר רב שלש תכיפון הן ... תכף לנטילת ידים ברכה - מב.

The law is not in accordance with any of these teachings. The law is, however, in accordance with that which was said by R' Chiya bar Ashi in the name of Rav that there are three situations that require immediacy, and these are they ... immediately following the washing of hands is the blessing. - 42a

Rashi¹ understands this statement to be referring to mayim achronim (the washing of hands prior to the blessing following a meal with bread). Thus, the conclusion of a meal would not be dependent upon the actions previously stated in the Gemara, but upon mayim achronim. Once a person has washed with mayim achronim, the meal is considered completed, and he may no longer eat. Birkas HaMazon must immediately follow. Many authorities understand the statement of Rav to be similarly referring to mayim achronim.

Some laws about activities after washing mayim achronim:

Eating: After washing mayim achronim, one should not eat or drink any more before saying Birkas HaMazon². The Mishnah Berura³ cites authorities who state that there is no prohibition to eat as long as the person says HaMotzi again. He notes however that the opinion of some premiere Poskim is to avoid this. Others⁴ remark that the accepted custom today is to refrain from eating and drinking once one has washed mayim achronim.

Not speaking: The Poskim discuss speaking after having washed mayim achronim and reciting Birkas HaMazon. Rav Yosef Karo⁵ adduces from the Rambam that it is permitted to speak after washing mayim achronim prior to Birkas HaMazon. The Magen Avraham⁶ remarks similarly from the language of the Shulchan Aruch⁷. However, elsewhere the Magen Avraham⁸ questions this view and moves to prohibit speaking after mayim achronim.

The Shulchan Aruch HaRav⁹ understands this to mean that conversation is prohibited, however saying two or three words is permitted. The Mishnah Berura¹⁰ rules that one should not speak at all after washing mayim achronim.

As for saying words of Torah after having washed mayim achronim, the Mishnah Berura¹¹ states that one should not even speak words of Torah.

Immediacy: Considering that the statement in the Gemara reads: תכף לנטילת ידים ברכה (immediately after washing one recites the blessing), one should not tarry at all, but should recite Birkas HaMazon without delay¹². Further, some Poskim provide a time frame for this exhortation. The Rema¹³ rules regarding washing for bread that one should not delay more than the amount of time it takes to walk 22 amos before pronouncing the blessing on bread. Poskim¹⁴ apply this time frame to mayim achronim as well. Different translations of this measure are given that vary from 12 to 30 seconds¹⁵. Accordingly, one should not delay after having washed mayim achronim more than 30 seconds before saying the verses customarily recited before Birkas HaMazon, or before beginning the Zimun¹⁶.

If necessary: If there was a state of need, then one may speak. However, in such a case, or in general if one spoke after washing mayim achronim, the Mishnah Berura¹⁷ rules that he should wash again. ■

- 1 ד"ה ולית הלכתא וד"ה לנטילת ידים 2 שו"ע ס"י קעט ס"א 3 שם ס"ק ב' ובביאור הלכה ד"ה עד שיברך 4 ס' פסקי תשובות שם אוף ב', סוף עמי תקעב 5 פרק ו' מהל' ברכות ה"כ ד"ה ותכף לנטילת 6 ס"י קסה ס"ק ד' 7 ס"י קפג ס"ו 8 ריש ס"י קעט 9 ס"י קסא ס"א וס"י קפא ס"ו. אמנם ע"י בסידורו (סדר נטי"י אות ו') שכתב שיש לזוהר מלהשיח בינתיים אפ"י שיחה קלה. ע"ש. וראה לרא"ח נאה בסי' פסקי הסיידור (אות קי ואות קיד), וביתר שאת בסי' קצות השלחן (סי' מג ס"א ובבדי השלחן אות ג). ע"ש 10 ס"י קעט ס"ק א'. וע"י שם ס"ק ב' וס"י קפא ס"ק כד 11 ס"י קפא ס"ק כד 12 משנ"ב ס"י קעט ס"ק א 13 ס"י קסו ס"א 14 ע"י מחצית השקל ס"י קסו ס"ק ג' ומשנ"ב ס"י קעט ס"ק א ובשער הציון ס"ק ג 15 פסקי תשובות ס"י קסו הערה 2, ע"מ ת"ח 16 פסקי תשובות ס"י קפא הארה 42, ע"מ תקעא 17 ס"י קעט ס"ק א ■

STORIES off the Daf

Measure for Measure

שלש תכיפות הן וכו' ... תכף לנטילת ידים ברכה—מב.

Three things require immediacy...Bentching is immediately after washing one's hands—42a

Rabbi Chaim Vital writes that he was once in front of his rebbe, the holy Ar"l HaKadosh, when someone came to him and complained that he had experienced sharp pains in his shoulder for the previous two days. The Ar"l looked at the man, and he was able to tell him that the reason he was

suffering was that he had interrupted between rinsing his hands after a meal and before he began to bentch. Although the man had spent the few moments after washing מים משניות with learning אחרונים, this was still in violation of the rule of the Gemara that the beginning of Birkas HaMazon should be immediately after the washing of the hands. The word for immediacy in the Gemara is תכף which are the same letters of כתף—shoulder. His lack of care in fulfilling the Gemara's directive of תכף resulted in the pain he felt in his כתף.

The Ar"l encouraged him that if he wanted to study Torah at the meal, he should do

so before washing the final rinsing before bentching. ■

(Insight...continued from page 1)
 one the brachah is מזונות (see O.C. 168:8). Once he said מזונות, he then was confronted with the dilemma in the second rule stated above, and here he was able to eat without a new brachah, based upon the ספק whether he was יוצא with the brachah on the cookie. With this explanation the thoughtful considerations of the rebbe were explained, and the gadol understood how the actions were totally in accordance with the halachah. ■