

## Daf Yomi Review – Berachos 42

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### Gemara:

- R' Huna and R' Nachman say that if figs and grapes were served in a meal, one must bless on them beforehand but not afterwards. R' Sheshes disagrees and says a person must bless them beforehand and afterwards. The only thing that requires a blessing beforehand but not afterwards is *pas ha'ba b'kisnin*, a fruit pastry made with honey or nuts. R' Chiya says that eating bread exempts all kinds of food and that wine exempts all kinds of drinks.
- Rashi clarifies: foods eaten on within the *seuda* do not require separate blessing beforehand or afterwards but foods not eaten as part of the *sedua* require a *bracha rishona* but not *achrona*. Finally, foods normally eaten after the meal require a blessing beforehand and afterwards.
- The *Gemara* then asks a technical question: why would foods eaten during a *seuda* not require a blessing either before or after? Ben Zoma says that *birkas ha'motzi* exempts them. *Birkas ha'motzi* doesn't exempt wine because *hagafen* is said even when we don't necessarily want to drink (e.g., *kiddush*).
- The *Gemara* then scrutinizes *pas ha'ba b'kisnin*. R' Huna ate 13 breads of *pas ha'ba b'kisnin* but did not *bench* on them. R' Nachman challenges this: since he ate so many of these that they could be considered a normal meal he should have *benched!*
- The *Gemara* brings a story: R' Yehudah married his son to a daughter of R' Yehudah bar Chaviva and at the wedding his new *shver* blessing *ha'motzi* on *pas ha'ba b'kisnin*. He was surprised at their *minhag* as brought down by R' Muna.
- R' Yehudah challenges this assumption. Shmuel said that the *halachah* does not follow R' Muna! Shmuel says that *lachmaniyos* (wafers) used for an *eruv* should be a *hamotzi* and one blesses *ha'motzi* on them!
- R' Yehudah clarifies: this is only when we are eating *lachmaniyos* as a meal, not a snack.
- The *Gemara* transitions to *brachos* before and after the meal. R' Papa visited R' Huna. After the meal, they were served more food; R' Papa ate without *benching*, since he holds that the meal ends when bread is removed from the table. Similarly, Rava and R' Zeira were invited to a meal at the *Reish Galusa's* house but after serving tables were removed, someone brought more food. Rava ate but R' Zeira did not. Rava said that they had intent to eat since the *Reish Galusa* sets the rules of the house.
- The *Gemara* then clarifies the end of a meal. Rava says that if a person normally anoints his hands with oil after eating (to remove smell), his meal does not end until the anointing. R' Kahana disagrees.
- R' Chiya bar Ashi said that there are three things that must be done immediately after something else without interruption: *Shechitah* must be right after *Semichah*, *Shemoneh Esreh* after *Ge'ulah*, and finally *Benching* right after *Mayim Acharonim*.

### Mishna:

- The *Mishna* discuss when *brachos* on one food exempt other foods. *Brachos* on appetizers before the meal exempts appetizers after the meal. *Brachos* on bread exempts appetizers but not visa-versa. If people were sitting everyone blesses for himself but if they reclined, one person can be *yotzei* others (see inspiration, below). Similarly, if wine or incense was brought during the meal, everyone blesses for himself. But after the meal, one can be *yotzei* everyone.

### Gemara:

- Rabah bar bar Chanah says that on a weekday a person makes a *bracha* on every cup. Those who make individual *brachos* on wine are praised.

### Halacha:

- The *Mishna Berura* notes that if a person wants to eat fruit that are not part of the normal meal, a person can eat the fruit with some bread. The fruit will be considered *lifton*, a condiment and will not need a separate *bracha*.
- A meal is considered finished even if the *ba'al haseuda* simply says "let's bench." *Brachos* said for that meal will no longer apply after this statement.

### Inspiration:

- What is the Talmudic signal of a true meal? Participants have to be leaning—not just sitting—together. This indicates that they are not only comfortable with one another, but that they are willing to "lean" on one another for sustenance, whether physical or spiritual.