



## 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 he must make a 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 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 their hands at the end of the meal, the meal is not considered complete until that point.

The Gemara rules that the halacha 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 bracha on wine or a peripheral dish exempts one from making other brachos. The guidelines for when one person could make a bracha for others and when he can not are presented.

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

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

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

### 5) Clarifying the opinion of Beis Shammai

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

### 6) The parameters for one person making a bracha for others

Our Mishnah implies that only when the group is reclining can one person make a bracha for others. Yet, a Baraisa states that it is permitted even when they are 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 bracha for the others.

The Gemara tells the story of the students of Rav who, following his death, didn't know whether one could make a bracha for the others. ■

## Distinctive INSIGHT

### Precise Adherence to Hilchos Brachos

פת הבאה מכיסנין

Reb Elimelech of Lezinsk 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 Ostrovitz. 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 bracha of מזונות, and not the whole cookie. The halacha clearly states that the bracha should be said upon the whole item, here being the cookie.

The Rebbe from Ostrovitz 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 a argument in the Gemara whenever possible, even according to the one which is not accepted for the halacha. 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 bracha or not. However, if a bracha is needed, and we do not know what bracha to say, in this case we do not say to be lenient and not to say any bracha at all. Rather, we would have to say it is better not to eat rather than to say the wrong bracha.

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

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## REVIEW and Remember

1. Why doesn't the bracha of hamotzi exempt a person from a making a bracha on wine?
2. What three activities require immediacy?
3. Under what circumstance would a person make a bracha 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?

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# HALACHAH 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

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 them ... immediately following the washing of hands is the blessing.

Rashi<sup>1</sup> 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 HaMazon<sup>2</sup>. The Mishnah Berura<sup>3</sup> 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. Others<sup>4</sup> 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. Rav Yosef Karo<sup>5</sup> adduces from the Rambam that it is permitted to speak after washing mayim achronim prior to Birkas HaMazon. The Magen Avraham<sup>6</sup> remarks similarly from the language of the Shulchan Aruch<sup>7</sup>. However, elsewhere the Magen Avraham<sup>8</sup> questions this view and moves to prohibit speaking after mayim achronim.

The Shulchan Aruch HaRav<sup>9</sup> understands this to mean that conversation is prohibited, however saying two or three words is permitted. The Mishnah Berura<sup>10</sup> 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 Berura<sup>11</sup> states that one should not even speak words of Torah.

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one the bracha 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 bracha, based upon the ספק whether he was יוצא with the bracha 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 halacha. ■

**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 delay<sup>12</sup>. Further, some Poskim provide a time frame for this exhortation. The Rema<sup>13</sup> rules with regards 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. Poskim<sup>14</sup> apply this time frame to mayim achronim as well. Different translations of this measure are given that vary from 12 to 30 seconds<sup>15</sup>. 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 Zimun<sup>16</sup>.

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 Berura<sup>17</sup> rules that he should wash again. ■

1. דייה ולית הלכתא ודייה לנטילת ידים
2. שריע סיי קעט סייא
3. שם סייק ב' ובביאור הלכה דייה עד שיברך
4. סי פסקי תשובות שם אוף ב', סוף עמי תקעב
5. פרק ו' מהלי ברכות הי"כ דייה ותכף לנטילת
6. סי קסה סייק ד'
7. סי קפג סיי
8. ריש סי קעט
9. סי קסא סייא וסי קפא סיי. אמנם עיי בסידורו (סדר נטי"י אות ו') שכתב יש ליזהר מלהשיח בינתים אפיי שיחה קלה. עיי"ש. וראה לרא"ח נאה בס' פסקי הסידור (אות קי ואות קיד), וביתר שאת בס' קצות השלחן (סי מג סי"א ובבדי השלחן אות ג). עיי"ש
10. סי קעט סייק א'. ועיי שם סייק ב' וסי קפא סייק כד
11. סי קפא סייק כד
12. משני"ב סי קעט סייק א
13. סי קסו סייא
14. עיי מחצית השקל סי קסו סייק ג' ומשני"ב סי קעט סייק א ובשער הציון סי"ג
15. פסקי תשובות סי קסו הערה 2, עמי תיח
16. פסקי תשובות סי קפא הארה 42, עמי תקעא
17. סי קעט סייק א

# STORIES off the Daf

## Measure for Measure

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

Rabbi Chaim Vital writes that he was once in front of his rebbe, the holy Ar"i HaKadosh, when someone came to him and complained that he had experienced

sharp pains in his shoulder for the previous two days. The Ar"i looked at the man, and he was able to tell him that the reason he was suffering was because 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 אחרונים with learning משניות, this was still in violation of the rule of the Gemara that the beginning of Birkas HaMa-

zoon 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"i encouraged him that if he wanted to study Torah at the meal, he should do so before washing the final rinsing before bentching. ■

