

1.6.7

41a (היו לפניו) → 42a (יובך ה' את בית המצרי בגלל יוסף) →

1. ארץ חטה ושעורה וגפן ותאנה ורמון ארץ זית שמן ודבש: דברים פרק ח פסוק ח
 2. ויאמר אליו לבן אם נא מצאתי חן בעיניך נחשתי ויברכני ה' בגלגלך: בראשית פרק ל פסוק כו
 3. ויהי מאז הפקיד אתו גביתו ועל כל אשר יש לו ויברך ה' את בית המצרי בגלל יוסף ויהי ברכת ה' בכל אשר יש לו בבית ובשדה: בראשית לט:ה

I קדימה בברכות: משנה ד'

a If: he had a few types of fruit

i ד' יהודה: if the bunch includes one of the **שבעה** מין, he should make the **ברכה** on that one

ii **חכמים**: he makes the **ברכה** on his favorite one

b **אמוראי ארץ ישראל**: the range of the dispute

i **עולא**: only if the two foods have the same **ברכה** (which one will exempt the other);

1 *Positions*:

(a) **יהודה** ד': ideal to make the **ברכה** on **שבעה** מין

(b) **חכמים**: ideal to make the **ברכה** on that which he prefers and enjoys more

2 *if not*: all agree that he makes a **ברכה** on each (and the order is insignificant)

3 *Challenge*: ruling that if he had an olive and a radish, he makes the **ברכה** over radish only

(a) *Defense*: case is where radish is **עיקר** and olive comes to temper its taste

(b) *Block*: if so, why does **יהודה** ר' disagree and insist on making the **ברכה** on the olive?

(i) *Suggestion*: **יהודה** ר' doesn't recognize ruling of **הטפילה** את

(ii) *Rejected*: in re: same case, he rules that if the olive came "for the radish" – **מברך על הצנון**

(c) *Rather*: the **ברייתא** is deficient; they agree in case the radish is **עיקר**, but disagree about two "main" kinds that come together when they have the same **ברכה** (as in our **משנה**)

ii **אמי ר'** disagree – one agrees with **עולא**, the other holds that **חכמים** ר' disagree even when **ברכות** are different – and they disagree about which **ברכה** to say first, as per **יוסף** ר' take on v.1

1 *note*: this is *contra* חנן ר', who interprets v. 1 as establishing **שעורים**:

(a) **חטה**: amount of time (אכילת פרס לחם חטה) for clothes brought in to become **טמא**

(b) **שעורה**: size of a bone that is **באהל**

(c) **גפן**: **שעור** for liability for **נזיר**

(d) **תאנה**: **שעור** for foods for carrying on **שבת**

(e) **דמון**: size of hole in **כלים** which render them no longer **טמא**

(f) **זית**: **שעור** default

(g) **דבש (תמרים)**: size of liability for eating on **יוה"כ**

2 *Response*: **יוסף** ר' - these **שעורים** are all **הלמ"מ** and the **פסוק** is an **אסמכתא**

3 *Story*: **חסדא** ר' chastised **המונא** ר' for saying **ברכה** on dates over pomegranates

(a) *Response*: dates are 2nd after word **ארץ**, pomegranates are 5th after **ארץ**

II **ברכות** before and after dessert

a **מימרא**: dispute **הווא** ר' about fruit brought after the meal

i **הווא** ד': require **ברכה** beforehand

ii **ששת** ד': require **ברכה** afterwards – anything that requires **ברכה** לפניה → **ברכה** לאחריה except **בכסנין** פת הבאה

1 *At odds with*: **חייא** ר' פת: **פת** exempts all foods; wine exempts all drinks

iii *Final ruling (פנא ר')*: if they come during the meal and are part of the meal – no **ברכה** before or after

1 *But*: if they come during the meal but aren't related to the meal – **ברכה** לפניה, not afterwards

2 *And*: if they come after the meal and aren't related to the meal – **ברכה** לפניה ולאחריה

b *Question*: posed to **זומא** בן – why food during the meal requires no **ברכה** לפניה

i *Answer*: **פת** exempts it

ii *Response*: if so, **פת** should exempt wine

1 *Answer*: **יין** is unique in that it generates its own unique **ברכה**

