

## 1.6.8

42a (משנה ה') → 43a (עין בברכת מזונו קאמר לך) (משנה ה')

- I משנה ה' which exempt other foods or later foods
- a If: he said בפה"ג on wine brought before the meal, wine brought after the meal is exempted
- i Note: ר' יוחנן וריב"ל – only on שבת ויר"ט, since people are קובע סעודה on wine; but not on weekdays
- 1 Also (ריב"ל): when leaving a blood-letting or bathhouse
  - 2 Support: story of רבה בר מרי and רבא
    - (a) Note: רביא made a ברכה on each כוס on יר"ט – since he hadn't originally intended to drink more
- ii Question: what if he said בפה"ג on wine brought during the meal – does that exempt after-dinner wine?
- 1 Lemma1: before and after are both for drinking; wine brought during the meal is for "soaking" food
  - 2 Lemma2: no difference (exempts)
    - (a) Rulings:
      - (i) רב ור' נחמן דב' ור' נחמן exempts
      - (ii) ר' כהנא, ר' ששת and רב's students: doesn't exempt
        1. Challenge (to ר' יוחנן): משנה ה' (below [b]) → wine during meal doesn't exempt
        2. Answer: means – if it wasn't brought during, rather after – one says for all
- b If: he said במ"מ on hors d'oeuvres, snacks brought after the meal are exempted
- c If: he said המוציא on bread, that exempts פרפרת; but not the inverse
- i מעשה קדרה ב"ש: neither
- 1 Question: is ר' ב"ש's comment on the רישא or סיפא תיקו?
    - (a) רישא ת"ק דישא exempts פרפרת, all the more so מעשה קדרה & ב"ש rule that it exempts neither OR
    - (b) ת"ק סיפא פרפרת - ת"ק דישא doesn't exempt פרפרת, but it does exempt מעשה קדרה ב"ש – even פטר לא מעשה קדרה
- II משנה ו' if they were sitting down (not reclining), each person says his own ברכה
- a But: if they reclined, one person says it for all of them
- i Challenge: if some people were walking together, they make independent ברכות;
- 1 But: if they sit down (even without הסבה) – one ברכה
  - 2 Answer: once they verbally agree to sit together in a specified place – considered like הסבה
    - (a) Supporting story: with students of רב on the way back from his funeral
- ii Comment (רבנן): only needed for bread; for wine, even without הסבה, one can make ברכה for all
- 1 Version (רבנן): only helps with bread; re: wine, even with הסבה, need independent ברכות
  - 2 Contra (ר' יוחנן): wine is the same as bread – הסבה needed and is efficacious
    - (a) Challenge (to רבנן): description of banquet:
      - (i) First: guests ascend to ante-room, they sit on fancy chairs until all are assembled, they wash one hand each and are given wine; each makes his own ברכה (counter רבו)
      - (ii) Then: they enter banquet hall, recline and wash two hands, one person makes בפה"ג for all (challenge to רבנן)
    1. Defenses:
      - a. רבנן: since they know they're going to move, no קביעות
      - b. רבנן: since the הסבה is efficacious for bread, it works also for wine
- b If: wine was brought out during the meal, each one makes his own ברכה
- c But if: after the meal, one person makes the ברכה for all (בן זומא – during the meal, he's occupied with eating and cannot attend to ברכה made by someone else)
- i And: he is the one to make the ברכת הריח on the incense, even though it's only brought out after the meal
- 1 Implication: even if there was someone greater/more deserving present
    - (a) Reason: he washed מים אחרונים first as per רב's dictum – whoever washes first at the end is "invited" to make the ברכה
    - (i) Story: with רב learning that lesson from his uncle, ר' חייא, when רבי asked him to get up and wash his hands