



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Brachos Daf Mem Aleph

HAYU LIFANAV MININ HARBEI...

- **Ulla** said, the machlokes in the Mishna is where the 2 items have the same bracha. In that case, **R' Yehuda** holds that if one is from the shivas haminim it has precedence and the **Rabanan** say that personal preference takes precedence. However, if the 2 items had different brachos, all would agree that a bracha must be said on each.
 - **Q:** A Braisa says that if one has before him a radish and an olive he should make a bracha on the radish and need not then make a bracha on the olive!? **A:** The Braisa is referring to a case where the radish is the primary and the olive is secondary to it.
 - **Q:** The Braisa says that **R' Yehuda** says he would make a bracha on the olive because it is of the shivas haminim. Now, does **R' Yehuda** not hold that when there is a primary and secondary a bracha is only made on the primary!? **A:** The Braisa is missing words. The machlokes in the Braisa was actually regarding a case where there were two items with the same bracha and the question is which item should the bracha be made on.
 - Others say the machlokes is even where the 2 items have different brachos, and although all agree that 2 brachos must be made, and **R' Yirmiya** explains that the machlokes would be which food gets its bracha made first. **R' Yehuda** says the shivas haminim bracha should come first and the **Rabanan** say that the food of personal preference should have the bracha made and be eaten first.
 - We see this concept of precedence from **R' Yosef** or **R' Yitzchak**, who says that the pasuk of "Eretz chita, u'seorah, v'gefen..." is teaching us a precedence order for brachos (e.g. if one wants to eat a raw kernel of wheat, which is a ha'adama, and a grape which is ha'etz, he would first eat the wheat because it is mentioned first in the pasuk).
 - This drasha of the pasuk to teach precedence argues on **R' Chanan**, who does not have the pasuk available to teach this precedence for brachos, because he says the pasuk lists the shivas haminim to teach us that each one is used as a measurement for some halacha:
 - Chita – achilas pras of wheat bread is the time one needs to be in a house with a negah to make his clothing tamei, Se'ora – a human bone fragment the size of a barley is metameh through touching and carrying, Gefen – the amount of solid grape product that a nazir must eat to be chayuv is equal to a revi'is of wine, T'eina – one is chayuv for carrying the size of a dried fig of food on Shabbos, Rimon – a hole the size of a rimon renders a keili useless even for regular users (as opposed to a merchant), Zeis Shemen – many shiurim are kezayis, D'vash – one who eats food the size of a date on Yom Kippur is chayuv.
 - **R' Yosef** or **R' Yitzchak** will say that these shiurim are an asmachta, and the main purpose of the pasuk is to give an order for precedence of brachos.
 - **R' Hamnuna** chose to eat dates before the rimon that was in front of him. **R' Chisda** asked, rimon comes first in the pasuk and accordingly the bracha should have been made on that?! **R' Hamnuna** responded that dates are closer to following the word

“Eretz” than rimon (rimon is 5th and dates are 2nd after the pasuk’s second mention of “Eretz”) and therefore have precedence.

- If one wants to eat fruit in middle of a meal in which he is eating bread, **R’ Huna and R’ Nachman** each say the fruit needs a bracha before but no bracha after (the bentching will cover that). **R’ Sheishes** says that it needs a bracha before and after, because the only thing that gets a bracha before eating but not after eating is “pas habah b’kisnin” (cakes). **R’ Chiya** says that it does not need a bracha before or after.
 - **R’ Pappa** paskens: (1) something eaten as part of the seudah (e.g. to enhance the bread – Rashi) during the seudah, needs no bracha before or after; (2) food eaten during the meal to satisfy hunger (Rashi) but not needed for the bread (e.g. cabbage, beets) need a bracha before but not after; (3) food typically eaten after the meal (e.g. fruit – Rashi) that is eaten during the meal needs a bracha before and after.
 - Talmidim asked **Ben Zomah**, if the hamotzi obviates the need to make another bracha on some items, why doesn’t it obviate the need to make a hagafen on wine? He answered that wine always needs its own bracha because many brachos are made over wine (e.g. Kiddush, havdalah, brachos under the chuppah).
 - **R’ Huna** ate a large amount of “pas habah b’kisnin” (typically a mezonos and borei nefashos snack) and made a borei nefashos. **R’ Nachman** told him, since most people would make a meal out of the amount that **R’ Huna** just ate, he should bentch.
 - **R’ Yehuda** heard people making a hamotzi on pas habah b’kisnin and said one only makes a hamotzi on this when he is making a meal out of it, not if he’s having it as a snack.