

1 Today's daf continues its discussion on פת הבאה בכסנין and begins by teaching us the concept of כל שאחרים קובעים עליו לבריך פת הבאה בכסנין סעודה צריך לבריך only as a snack, as Rav Hunah did, Rav Nachman holds that since Rav Huna ate a larger amount to satisfy his hunger, which most people would have eaten as a meal, he should have said ברכת המזון after it.

1

פת הבאה בכסנין



כל שאחרים קובעים עליו סעודה צריך לבריך
Even as a snack...

רב הונא ate a large amount which people eat as a meal

רב נחמן holds he should have said ברכת המזון

2 The gemora then goes on to tell us how Rav Yehuda was upset when he heard a group at Rav Yehuda bar Chaviva's daughter wedding make a hamotzei over פת הבאה בכסנין, because he held that only if you are קובע סעודה on the פת הבאה בכסנין do you make a hamotzei.

2

Rav Yehuda was upset...

A group at רב יהודה בר חביבא's daughter wedding

Made a hamotzei פת הבאה בכסנין

Only if you are קובע סעודה המוציא you say

3 Next topic the gemora discussed is, what action defines the גמר סעודה, the end of a seuda, which means that if you decide to eat more food after that point, you would first need to bentsh and then make a new brocho. Rav Huna holds the end of eating defines the end of the seuda Rav Pupa and Rav Zeira hold when the food is removed from the table, that defines the end of the seuda. Rava says, than when eating at someone elses table even removal of his food does not automatically mean the end of the meal since in it still possible that the hosts still intends to offer more food. Rav holds that if one usually shmears his hands with oil after eating, that would difine for him the end of the seuda.

3

Next topic...

What action defines גמר סעודה

רב Shmears his hands with oil	רב פפא ורב זירא When food is REMOVED	רב הונא The end of EATING
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רב

When eating at someone elses table removal of food does not mean the end

4 However the gemora goes on to say that the halocho is like non of the above רב אשי אמר רבי חייא בר אשי who lists שלוש תכיפות three "immediacies", actions one must do immediately one after the other: תכף לגאולה, תכף לשחיטה, תכף לנטילת ידים תפלה and תפלה which means that as soon as one washes his hands for מים אחרונים, the seuda is over and one must bentsh right away.

5 The gemora ends this discussion by adding one more item to the above list; תכף לתלמידי חכמים ברכה, that as soon as one invites a חכם into his home, he is blessed by Hashem with brochos.

6 The next mishna in our perek begins with a list of cases where making a brocha rishona on one food item, would exempt another food from a brocho, and cases where it would not.

ברך על היין שלפני המזון פטר את היין שלאחר המזון
A brocha made on wine before the meal, also exempts wine one would drink after the meal as well. A brocha made on parperes - an appetizer - such as small birds or fish, before the meal, exempts the parperes eaten as a dessert after the meal.

Also, a brocha made on bread at the beginning of the meal also exempts the paperes eaten after the meal. However a bracha on the parperes does not cover the bread, a would therefore require its own bracha.

Bais Shammai then say, אף לא מעשה קדרה - that it "also" does not exempt מעשה קדרה - porridge.

Its not really clear to what the Bais Shammai are referring to when they say אף - "also", is he referring to the first part of the mishna which said that a bracha on the bread exempts parperes which comes after the meal which implies that it would definitely exempt מעשה קדרה which is part of the meal itself, with the Bais Shammai arguing that not only does the bracha on bread not cover the parperes it would not even exempt the קדרה מעשה קדרה.

Or, the gemora wonders, perhaps Bais Shammai are be arguing on the second statement where the tanna Kamma said that a brocha on paperes does not exempt the bread, however it would cover מעשה קדרה, with the Bais Shammai says it that no!, it would not even cover מעשה קדרה.

In the end, the gemara leaves this question unresolved.

4

אלא כי הא דאמר רבי חייא בר אשי אמר רב...
שלוש תכיפות הן
3 "IMMEDIACIES"

תכף נטילת ידים ברכה	תכף לגאולה תפילה	תכף לשחיטה שחיטה
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As soon as one washes מים אחרונים
the meal is over
one must bentsh

5

The gemara adds...
תכף לתלמידי חכמים ברכה
As soon as one
invites a חכם
into his home → he is
BLESSED

6

מתני' ברך על היין שלפני המזון פטר את היין שלאחר המזון
A bracha made on...
Bread beginning of the meal | פרפרת before the meal | Wine before the meal

פרפרת after the meal	פרפרת after the meal	Wine after the meal
מעשה קדרה	מעשה קדרה	מעשה קדרה
פרפרת	פרפרת	מעשה קדרה
מעשה קדרה	מעשה קדרה	מעשה קדרה

not Bread
בית שמאי אף לא מעשה קדרה
Also does not exempt Porridge

The gemara leaves this question unresolved

10 The Gemara next brings a machlokes wether a brocha made over wine one drank during the meal, whose purpose was only לשרות - to soak the food inside the stomach, can it exempt wine one drinks after the meal, whose purpose is לשתות - for drinking, Rav and Rav Nachman say it does פטר while Rav Kahana, Rav Sheishes, Rav Huna, Rav Yehuda and all of Rav's Students say, אינו פטר and he must make another brocho. The gemora asks on Rav Nachman from our mishna that says אחר המזון אחד מברך לכולם which seems to be saying that after the seuda one needs to make another brocho on wine! Rav Nachman explains that our mishna is discussing a case where no wine was drunk during the meal.

10 **מחלוקת**
 A ברכה on wine **DURING** the meal to **SOAK** the food 
 Can it exempt wine **AFTER** the meal for **DRINKING**?
 רב כהנא. רב ששת. רב הונא. ר' יהודה ותלמידי רב **אינו פוטר**
 רב ורב נחמן **פוטר**
 אחר המזון **אחר מברך לכולם**
 No wine was drunk during the meal

11 Next... The Mishna said: היו יושבין כל אחד ואחד מברך לעצמו The gemara concludes with rav nachman bar yitzchok clarifying the of our mishna, that if a group traveling together, at one point declared פלן פלן - ניזיל וניכול לחמא בדוך פלן - that is - they clearly designated a specific location for their meal to take place, it is considered a kvias just like reclining, and one would be allowed be motzee others with his bracha even if they are merely sitting and not actually reclining.

11 היו יושבין כל אחד ואחד מברך לעצמו 
 רב נחמן בר יצחק **A group TRAVELING declared**
 ניזיל וניכול לחמא בדוך פלן **קביעות** like reclining
 One could be מוציא others even sitting

12 At the end of our daf the gemora tell us, how when returning from Rav's funeral, a question arose among his students regarding this same scenario, and when no one seemed to know the halocho, Rav Ada bar Ahava cut kria a second time, due to his sadness over not learning this halocho from Rav before his death. The gemora in closing, tells us that their question was answered by "ההוא סבא" a certain old man, who according to tosfos was actually Eliyahu hanavi, who confirmed Rav Nachman's clarification of our mishna.

12 The end of our daf...
 When returning from **רב'S FUNERAL**
A question arose among his students
הלכה No one knew the הלכה
 רב אדא בר אהבה **Cut קריעה a second time** due to his sadness over not learning this הלכה from רב
 The gemora tells us...
 The question was answered by אליהו הנביא who confirmed רב's clarification of our משנה