

1 Our daf begins by discussing the concept of "Prioritizing Brochos For Different Foods", which was introduced to us in the second half of our Mishnah on the previous daf. It says in the Mishneh: *היו לפניו מינים הרבה* - if many different foods are in front of him, Reb Yehuda says that "min shivah udiff" that the food from the "shivah ha'minim" - "seven species" takes precedence, while the Chachomin hold that "choviv odiff" that the food which one favors more, comes first.

Ulah explains that the machlokes between Reb Yehuda and the Chachomim, is only when the different foods he is about to eat, have the same brocha ; in that case since only one brocha is said on both foods, the machlokes is, over which one should the brocha be made. Rebbe Yehuda says, that the shivas ha'minim, takes precedence, while the Chachomim say the food which one favors more takes precedence.

However if the foods have different brochos there is no argument, as they all agree that since he needs to make abrocho on each one seperately, it doesn't make a difference on which one he said a brocho first. Based on a kasha from a brysa, the gemara further clarifies Ula's explanation, and says, that only when both foods are being eaten for their own taste, does Ula say he makes a brocha on one and then another brocha on the other. However if one food is an ikar and the other only a tofel, for example when one eats an olive along with a radish, in order to blunt the sharp taste of the radish, the brocha of hadomo is made only on the ikar, the radish, and no brocha of ho'aitz is necessary for the olive, since in this case the olive is only a tofel.

2 The gemara introduces 2 more amaraim, Reb Ami and Reb Ytchok who also explain the machlokes between Rebbe Yehudah and the Chachamim. One explains it like Ula, that the machlokes is only when the different foods have the same brocha. The other one however, holds that the machlokes pertains even to 2 foods that have different brochos, and the argument is regarding which brocha should be made first.

Rebbe Yehuda says that, based on the pasuk "eretz chita, u'seora, v'gefen, u'teayna, v'riymon, eretz zais shemen u'dvash", whatever is mentioned first in the pasuk comes first as far as the brocha is concerned, while the chachomim say the food one favors more, always comes first.

היו לפניו מינים הרבה...

חכמים	רב יהודה
חביב	מין שבעה
עדיף	עדיף
עולא	
מחלוקת	
foods have the	
SAME ברכה	DIFFERENT ברכות
	everyone agrees
Both foods are eaten for their own taste	
	חביב עדיף

פליגי בה רבי אמי ורבי יצחק...

מחלוקת	
חד אמר	חד אמר
Foods have	Foods have
DIFFERENT	SAME
ברכות	ברכה
חכמים	רב יהודה
Favors more	Mentioned first
comes first	comes first
חביב	ארץ חיטה ושעורה
עדיף	וגפן ותאנה ורימון
	ארץ זית שמן ורובש



3 The gemora then introduces us to Reb Chanan who interpreted the above possik in a completely different way, and said, that the pasuk is coming to teach us about the laws and sizes of the many different shiurim - measurements.

He explains:

The words Chita teaches us that one who enters a house with tzaraas wil cause the house to also become tamei if he remains there "kdai achilus pras" - for the time it takes to eat half a loaf of wheat bread, while reclining, and along with a relish. The bread referred to here is specifically wheat bread, not any other kind.

Next - Seora: teaches us that a bone the size of a barley kernel is mitamei bmaga and bmasa but not beohel

Gefen: the shiur of malkus for a nazir who eats grapes or drinks wine is a riviis

T'eina: if someone carries food the size of a grogris, a dried fig, on shabbos, he is chayev

Rimon: if a baal habayis' keli has a hole the size of a rimon - pomegranite, it becomes tahor


Eretz zais shemen: a land where most shiurim are kizaisim

Dvash: if someone eats food on yom kippur, the size of a koseves hagasso - large date, he is chayev


3 רב חנן

The פסוק teaches us laws of many שיעורין


חֵיטָא
One enters a house with צרעת the house will become טמא if he remains בכדי אכילת פרס




שְׂעוּרָה
A BONE the size of a שְׂעוּרָה מטמא במגע ובמשא but not באהל




וּגְפֵן
If a נזיר drinks a cup of WINE חייב מלקות




וְתַאנָּה
If someone CARRIES food the size of a dried FIG on שבת חייב




וְרִימוֹן
If a כלי has a hole the size of a רימון it becomes טהור



זֵית
A land where most שיעורים are the size of OLIVES



וּדְבַשׁ
If someone eats food on יום כיפורים the size of a large DATE he is חייב






4 The gmara goes on to explain that this explanation of the pasuk poses no difficulty according to the previously mentioned view that the pasuk taught us which food items takes precedence for the brocha because the shuirim are really learned as a halacha Imoshe misinai and not from the pasuk which is only an asmachta

4

The פסוק poses *no difficulty* to the previously mentioned view

שיעורים

הלכה למשה מסיני

5 The gmara then concludes this discussion by further clarifying the rule of precedence. An item even though it is mentioned later in the pasuk, but since it is closer to the second mention of the word "erezt", takes precedence over an item mentioned earlier in the pasuk but further away from the 1st mention of the word "erezt".

5

Mentioned *later* } Mentioned *earlier*
CLOSER } **FURTHER**
 to the word ארץ } from the word ארץ

6 The gemara next begins a discussion about "Making Brochos on foods that are not part of the seuda/meal". Rav Huna and Rav Nachman say that fruits eaten during the meal require their own brocha rishona but do not require their own brocha achrona while rav shishes says all foods that require their own brocha rishona, also require their own brocha achrona as well, except for pas haba bkisnin - a baked or toasted grain that's usually eaten as a snack, which would be covered by the Birchas Hamozon said at the end of the seuda - according to Tosefes. Reb Chiya on the other hand says that the brocha on bread exempts all foods eaten during the seuda, from a brocho, with the brocha on wine exempting all drinks.

6

ברכות on foods
not part of the סעודה

רב ששת	רב חונא - רב נחמן
Foods that require ברכה ראשונה	Fruits Require a ברכה ראשונה
Require a ברכה אחרונה	no ברכה אחרונה
Except for פת הבאה בכיסנין	

רב חייא

The ברכה on Bread
exempts all FOODS

The ברכה on WINE
exempts all DRINKS





7 The discussion concludes with Rav Papa stating that foods eaten during the meal, machmas ha'seuda, do not require any brocha while those eaten, not machas the seudah require their own brocha rishona. foods that are generally eaten after the meal, such as dessert require their own brocha rishona and achrona

7

רב פפא

לאחר הסעודה ברכה ראשונה ברכה אחרונה	שלא מחמת הסעודה ברכה ראשונה	מחמת הסעודה No ברכה
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8 The gemara concludes with Ben Zoma explaining that although the brocha on bread exempts everything eaten during the meal, wine is an exception because it is gorem bracha leatzmo -brings about its own brocho, such as during kidush and during havdalla

8

בן זומא

Bread
exempts everything
EXCEPT Wine

גורם ברכה לעצמו

קידוש - הבדלה

