

1 Our Gemara, began at the bottom of the previous amud...
 אמר רב יהודה - שכח והכניס אוכלין לתוך פיו בלא ברכה...
 Someone put food or drink in his **mouth** but forgot to make a ברכה
 If someone put solid food into his mouth, and it was a kind of food that didn't become immediately disgusting – say, a hard candy – then we say פולטן - he should take it out of his mouth, and say the ברכה.
 If it was the type of food that would be considered disgusting if he were to take it out of his mouth, the Reb Yehuda says ומברך מסלקן לצד אחד then he should hold it in his cheek while he says the ברכה. If however it was a liquid, then neither of these options is available, and he just swallows it without a ברכה.

1 אמר רב יהודה - שכח והכניס אוכלין לתוך פיו בלא ברכה...
 Someone put food or drink in his **mouth** but forgot to make a ברכה

ברייטא Solid Not disgusting פולטן ומברך	ברייטא Solid Disgusting מסלקן לצד אחד ומברך	ברייטא Liquid Swallow בלא ברכה
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ימלא פי תהילתך

2 The above rulings are based on the understand of a possik in tehilim: ימלא פי תהילתך - that while praising Hashem one should not have anything else in his mouth - other than Hashem's praises.

2 בעו מיניה מרב חסדא - מי שאכל ושתה ולא ברך...
 Someone who ate without a ברכה and wants to continue to eat

רב חסדא
He has to make a ברכה before continuing

אמר רבינא
הלכך אפילו גמר סעודתו יחזור ויברך
If one finished eating without a ברכה
Make the ברכה then
מקוה
the ברכה is made after

אכילה מעיקרא גברא חזי ליה WAS fit to make the ברכה

מקוה מעיקרא גברא לא חזי ליה Was NOT fit to make the ברכה

The Gemara then tells us that Rav Chisda was asked about someone who accidentally began eating without a ברכה, and now wants to continue to eat some more. Rav Chisda said that in that case, of course he has to make a ברכה before continuing to eat. Eating further without a ברכה, would only compound the aveira.

The Gemara tells us that Ravina wanted to extrapolate from here, that if someone finished eating altogether without having made a ברכה, he should make the ברכה then, at the end of the meal.

He draws an analogy to someone immersing himself in a mikveh, where the הלכה is that he says the ברכה after the immersion.

The Gemara, however, rejects Ravina's analogy. In the case of immersion, מעיקרא גברא לא חזי ליה - he generally was not fit to make the ברכה before he immersed, since most likely טמא. In the case of eating, on the other hand, מעיקרא גברא חזי ליה - he really was able to make a brocho beforehand, and since he failed to do so, he can't make it up after he's finished eating.

3 The gemora continues...
 תנו רבנן - אספרגוס יפה ללב וטוב לעינים
 The Gemara digresses abit, and begins an extended discussion about אספרגוס, which was a kind of beverage concocted from wine or beer mixed with cabbage. And cites numerous breisos that discusses the various health benefits and drawbacks of this beverage.

3 ת"ר - אספרגוס יפה ללב וטוב לעינים...

אספרגוס
Beverage
of Wine
or Beer
mixed with
Cabbage

...various health benefits and drawbacks...

4 The gemora then cites another breisa which says ששה דברים אספרגוס באספרגוס - six things were said in referrence to אספרגוס:
 - אין שותין אותו אלא כשהוא חי ומלא - one should not drink it unless it is undiluted and only in a full cup
 - מקבלו בימין ושותהו בשמאל - one recieves the cup with his right hand and drinks it with his left.
 - ואין משיחין אחריו ואין מפסיקין בו - one should not speak, nor interrupt while drinking it
 - ואין מחזירין אותו אלא למי שנתנו לו - and one should not return the empty cup to anyone other than the one who originally gave it to him.
 - ורק אחריו - and one should spit out the leftover saliva from his mouth after he finishes drinking the אספרגוס
 - ואין סומכין אותו אלא במינו - in order to avoid any bad aftereffects he should suppliment the אספרגוס with a food of a similar kind- meaning that if it was made out of fig beer he should eat some figs, if it was made from date beer than he should now eat dates.

4 ששה דברים נאמרו באספרגוס

אין	רק	אין	אין	מקבלו
סומכין	אחריו	מחזירין	משיחין	בימין
אותו		אותו	אחריו	ושותהו
אלא		אלא	ואין	בשמאל
במינו		למי	מפסיקין	
		שנתנו	בו	
		לו		

רבי ישמעאל בן אלישא

שלשה דברים שח לי סוריאלי שר הפנים

מלאכי חבלה

אימתי יבא אדם
 לידי אחד מדברים
 הללו וילכד

When will a person do one of these practices and become ensnared by us?

Having mentioned that one should not return the empty אספרגוס cup to anyone other than the one who originally gave it to him, the gemora now quotes רבי ישמעאל בן אלישא who says that one of the 3 things שר (הפנים) taught him was that this is indeed so, because a group of מלאכי חבלה - demons or angels of affliction wait for him (the person who ate אספרגוס) and say - אימתי יבא אדם לידי אחד - מדברים הללו וילכד - "when will a person do one of these practices and become ensnared by us?"

5 After the Gemara discusses various other practices which are dangerous because they render a person vulnerable to demons, it returns to discuss the halachos of the seuda. עשרה דברים נאמרו בכוס של ברכה, אמר רבי זירא אמר רבי אהבו, and others say it was a Barisa, אמר רבי זירא אמר רבי אהבו, דברים נאמרו בכוס של ברכה - that there are 10 things that are required in a ברכה של כוס, a cup of wine over which a ברכה, such as ברכת המזון, is said.

These ten requirements are:

- 1) הדחה - washing on the outside,
- 2) שטיפה - rinsing on the inside,
- 3) חי' - (Rashi gives two meanings for chai: either undiluted, meaning that he first puts the undiluted wine into the cup and then dilutes it while it's in the cup; were fresh, meaning that he takes the wine for the kos shel ברכה fresh out of the barrel)

- 4) מלא full to the top with wine,
- 5) עיטור, crowned - or encircled -
- 6) עיטוף, his head should be covered,
- 7) נוטלו בשתי ידיו - the cup should be taken with two hands,
- 8) ונותנו בימין - and then placed in the right-hand,
- 9) מגביה טפח - raised up a tefach,
- 10) נותן עיניו בו - he should gaze at the cup while saying the ברכה, so as not to be distracted from it,

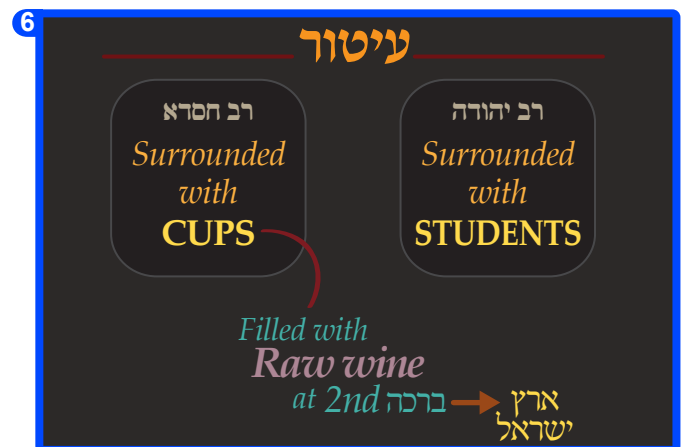
The Gemara then says that there is an opinion that adds an eleventh requirement:

- 1) משגרו לאנשי ביתו - he should send a portion of the wine in the cup to his wife, so that she should be blessed by having drunk from the ברכה של כוס.

The Gemara elaborates on each of these requirements. Regarding the first two, הדחה and שטיפה, the Gemara explains that הדחה means washing the cup on the inside, and שטיפה means washing it on the outside. The Shulchan Aruch adds that if the cup is clean then neither הדחה or שטיפה are really necessary.

6 עיטור means crowned, or encircled. The Gemara says that Rav Yehudah would surround himself with students when he said the ברכה over a cup of wine, while Rav Chisda would surround the cup of wine with other cups of wine. The Gemara adds that those other cups were filled with raw wine, as the second ברכה of ברכת המזון was begun. That ברכה speaks in praise of ארץ ישראל, part of whose bounty is wine.

7 As for עיטוף, covering one's head, the Gemara says that Rav Pappa would cover his head with his טלית, while Rav Assi put on a scarf. In contemporary terms, the Tur writes that עיטוף means that one shouldn't be bare-headed when he makes the ברכה, but בית יוסף objects that no ברכה should be said bare-headed, and the special הלכה of עיטוף by א של כוס means more, that one should wear a hat for this ברכה.



8 Regarding - משגרו לאנשי ביתו - sending some of the wine to his wife, the Gemara later says in the name of ר' יוחנן that even if just the husband drinks from the wine his wife also shares in the blessing.

Although the Baraisa requires 10, or perhaps 11, things for a כוס של ברכה, R' Yochanan says that we only require four, namely הדחה and שטיפה, washing and rinsing, חי - we saw earlier two explanations in Rashi for חי; either that the raw wine should be poured in the cup first, and then diluted, or that fresh wine should be taken from the barrel, and מלא, the cup should be full.

The simple meaning of this is that R' Yochanan rejects the other six or seven requirements altogether, and that's how the Rambam rules. However, Tosafos, as explained by the Rosh and the Tur, say that R' Yochanan is only rejecting the 5th and 6th requirements: עיטור and עיטוף, crowning the cup students or with other cups, and covering one's head. But he accepts all the other requirements.

The Tur writes that our practice is to observe of all of these requirements except for עיטור, crowning.

8 **משגרו לאנשי ביתו**
 ר' יוחנן
*Even if just the husband drinks
 his wife shares in the blessing*

ר' יוחנן
We only require 4
 הדחה • שטיפה • חי • מלא

רמב"ם **Rejects the other requirements**
 תוס' **Rejects עיטור & עיטוף**

טור
Observe all of these requirements except for עיטור

9 Continuing on the עמוד ב, the Gemara says that אין מסיחין על כוס של ברכה, once the כוס is lifted in readiness to say the ברכה, he shouldn't talk.

The Gemara also says that we don't use כוס של פרעניות, a cup of misfortune, for a כוס של ברכה. This has to do with the concept of zugos, the idea that drinking an even number of cups of wine at a meal is dangerous. The כוס של ברכה, should not be the second cup of wine that he drinks at the meal, because two is an even number. Beis Yosef comments that it's not our practice to avoid zugos and this הלכה does not apply nowadays.

9 אין מסיחין על כוס של ברכה...
Once the כוס is lifted he shouldn't talk

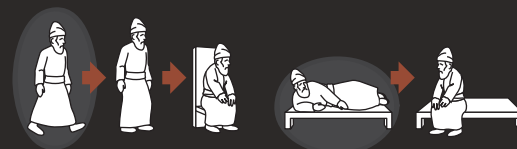
We don't use **כוס של פרעניות** (even number of cups)
 זוגות
 even number of cups

בית יוסף **This does not apply nowadays**
 כוס של ברכה

10 Finally the Gemara tells us that רבי אבהו taught that after eating, one should prepare for ברכת המזון by adopting a posture which raises one's level of concentration. If he was eating while walking, should stand still for ברכות המזון. If he ate while standing, he should sit, and if he ate while reclining, he should sit up for ברכת המזון. However, the Gemara at the conclusion of this seventh perek says, והלכתא בכולהו יושב ומברך - that in all cases, one should sit for ברכת המזון.

With this we concluded the seventh perek, שלשה שאכלו, and we began the new perek, אלו דברים.

10 רבי אבהו
One should prepare for ברכת המזון



והלכתא בכולהו יושב ומברך

11 Zugt de mishneh...

אלו דברים שבין בית שמאי לבית הלל בסעודה
 Our Mishnah at the beginning of this perek presents about eight מחלוקות between Beis Shammai and Beis Hillel regarding the halachos of a meal.
 First, Beis Shammai say מברך על היין ואח"כ מברך על היום that when you say kiddush you first says the borocho on the day - that is, the borocho of מוקדש השבת, and then the borocho of מברך על היין ואח"כ מברך על היום, בורא פרי הגפן but Beis Hillel say that בורא פרי הגפן comes first.
 Second, Beis Shammai say when you have wine before the meal, נטילת ידיים ונוטלין את הכוס - you first wash ידיים and then prepare and drink the wine; while בית הלל say מוזגין את הכוס that you have the wine first, and then wash ידיים right before the meal itself.
 Third, Beis Shammai say מקנח ידו במפה ומניח על השלחן that the napkin that you use to dry your hands from ידיים should then be placed on the table, while Beis Hillel say על הכסות it should be placed beside you on the bench.
 Fourth, after the meal Beis Shammai said מכבדין את הבית ואח"כ מברכין את הכסות we first clear away the crumbs, and then bentsch, but Beis Hillel say מברכין את הכסות ואח"כ מכבדין את הבית to bentsch first.
 Fifth, if you're saying havdalah after Shabbos, and you only have one cup of wine, which you are using both for havdalah and for bentsching, then the Bais Shamai say נר ובשמים מוזון והבדלה the order of the ברכות is נר ובשמים מוזון והבדלה, while according to Beis Hillel the order is נר ובשמים מוזון והבדלה. In other words, according to the Beis Shammai the borocho on the בשמים comes after bentsching, while according to Beis Hillel the borocho on the בשמים come before bentsching.
 Sixth, they differ over the text of the borocho on fire: Beis Shamai say בורא מאורי האש, while Beis Hillel say that it is יחזור למקומו ויברך, בורא מאורי האש.
 מאורי האש.

The Mishnah also mentions several other halachos regarding the הבדלה and fire for נר ובשמים; they can't come from a גוי, from a מת, or from עבודה זרה. Also, you don't make a borocho on the fire until benefit is derived from its illumination.
 The seventh dispute concerns שכח ולא בירך - someone who forgot to bentsch and left. Beis Shamai say יחזור למקומו ויברך - he has to return to the place where he ate in order to bentsch there, and Beis Hillel say יברך במקום שנוצר - he can bentsch wherever he is.
 and untill when may he bentsch - as long as the meal is not fully digested.
 The eighth מחלוקת is in a case where wine was brought at the end of the meal. Beis Shammai said he should first say the ברכה on the wine, and then bentsch, and Beis Hillel say that he bentsches first.

The next two blatt will explain the details of these מחלוקות.

11 אלו דברים שבין בית שמאי לבית הלל בסעודה...
8 מחלוקת
בית הלל vs **בית שמאי**

מברך על היין ואח"כ מברך על היום	1	מברך על היום ואח"כ מברך על היין
מוזגין את הכוס ואח"כ נוטלין לידים	2	נוטלין לידים ואח"כ מוזגין את הכוס
מקנח ידו במפה ומניח על הכסות	3	מקנח ידו במפה ומניח על השלחן
נוטלין לידים ואח"כ מכבדין את הבית	4	מכבדין את הבית ואח"כ נוטלין לידים
נר ובשמים מוזון והבדלה	5	נר ומוזון בשמים והבדלה
בורא מאורי האש	6	בורא מאור האש
יברך במקום שנוצר	7	יחזור למקומו ויברך
מברך על המזון ואח"כ מברך על היין	8	מברך על היין ואח"כ מברך על המזון

