

1 Today's daf begins by discussing the concept of *ikar* and *tafel* - primary and secondary foods; later in the daf the gemara will discuss which foods require *birchas hamazon* to be said after eating them; the text of *al hamichya* and *al thapeiros*; and the *beroch* of *borei nefashos*.

1 עיקר - טפל...
Primary and Secondary Foods;



וטפל עיקר

בורא נפשות על המחיה ברכת המזון

2 The first Mishnah on the daf introduces us to the idea of *עיקר* and *טפל*, meaning that if you plan to eat two foods, one of which is really secondary to the other, the rule is: כל שהוא עיקר ועמו: - טפלה מברך על העיקר ופוטר את הטפלה - you only make a *bercha* on the *עיקר*, meaning the primary food, but not on the *טפל*, which is the secondary food.

2 כל שהוא עיקר ועמו טפלה
מברך על העיקר - ופוטר את הטפלה



someone who eats טפל No ברכה

something very SALTY עיקר ברכה

after

Only פירות גנוסר SO DELICIOUS even Bread is considered טפל

ים כנרת REGION

The Mishnah gives us an example of someone who eats bread after something salty; the salty food is the *עיקר*, and the bread is considered *טפל* and therefore, doesn't require any *bercha*.

The gemara, however, goes on to explain that bread would only be considered *טפל* to salty food in an extreme case such as *פירות גנוסר*, the unusually sweet fruits of the *ים כנרת* region. Those fruits were so sweet that they had to be eaten with salt, and were so delicious that even bread could be considered *טפל* to them.

That leads the gemara to describe how various *חכמים* could eat large amounts of *פירות גנוסר* without becoming full.

3 The gemara then goes on to talk about the incredible fruitfulness of another place in *ארץ ישראל* - the town of *הר המלך*, which produced an amazing amount of figs and pigeons. The gemara also mentions another amazing town in *ארץ ישראל* in which 80 sets of brothers who were *כהנים*, married 80 sets of sisters who were also *כהנות*, the daughters of *כהנים*.

3 } *הר המלך* Produced an amazing amount of figs and pigeons

} *ארץ ישראל* Another Town in

80 sets of brothers *כהנים* MARRIED 80 sets of sisters *כהנות*

4 The gemara ends its discussion of this mishnah with the observation that no meal is complete without salt - or salty foods, and without soup.

4

No meal is COMPLETE
without
SALT & SOUP



5 The next Mishnah takes up the question of which foods require ברכת המזון to be said after them.
אכל ענבים ותאנים ורמונים
If someone ate grapes, figs or pomegranates - in other words, fruits from the שבעת המינים / the seven species that the Torah mentions in its praise of ישראל, ארץ ישראל,
The Mishnah brings three views: רבן גמליאל, רבי חכמים and רבי עקיבא
According to רבן גמליאל, not only bread, but also any of the require ברכת המזון שבעת המינים.

5

אכל ענבים ותאנים ורמונים ...

If someone ate...
GRAPES, FIGS OR POMEGRANATES



פירות שבעת המינים

רבי עקיבא	חכמים	רבן גמליאל
Even Vegetables eaten as a meal ברכת המזון	ברכה אחת מעין שלש	ברכת המזון



According to the חכמים, however, only bread requires the full ברכת המזון. After eating the other שבעת המינים, you only need to say ברכה אחת מעין שלש, the one-ברכה condensed version of על הפירות, or על המחיה ברכת המזון that we usually refer to as על הפירות, or על המחיה.
רבי עקיבא has a third view; he says that even vegetables require ברכת המזון, provided they were eaten as a meal.
The halacha, of course, goes according to the חכמים, so we bench only on bread.

6 The same Mishnah also discusses what ברכה to make on water. The תנא קמא says שהכל נהיה בדבור, however רבי טרפון says it's בורא נפשות רבות וחסרון. We're used to thinking of בורא נפשות as a ברכה אחרונה, a ברכה for after eating, but according to רבי טרפון it is the ברכה before drinking water.

6

השותה מים לצמאו ...

What ברכה to make on WATER



?

רבי טרפון	תנא קמא
בורא נפשות רבות	שהכל נהיה בדבור

7 The gemara begins by explaining the basis for the opinions of רבן גמליאל and רבן גמליאל. Again, רבן גמליאל says that all the שבעת המינים require ברכת המזון, but the חכמים say that it's only said for bread.

The gemara explains that both opinions are based on the three פסוקים which are the source for ברכת המזון.

The first פסוק mentions the שבעת המינים:

ארץ חיטה ושעורה וגפן ותאנה ורימון etc - a land of wheat and barley and grapes and all of the שבעת המינים.

The next פסוק mentions bread:

ארץ אשר לא במסכנות תאכל בה לחם, a land in which you will eat bread without poverty.

And the third פסוק mentions the מצוה of ברכת המזון:

ואכלת ושבעת וברכת.

רבן גמליאל holds that the פסוק about bentsching refers back to all the פסוקים that came before - meaning both bread and the rest of the שבעת המינים.

The חכמים on the other hand hold that since the first two פסוקים are separated by the repetition of the word ארץ: a land etc. - it means that the last פסוק, which has the מצוה of ברכת המזון, refers just to the פסוק immediately before it - ארץ אשר לא במסכנות תאכל בה לחם - the פסוק about bread - but it does not go all the way back to the שבעת המינים.

רבן גמליאל responds that the interruption of "ארץ" is just to teach that you don't bentsch on every kind of wheat - only when it's made into bread or cereal, but not if you're eating whole kernels.

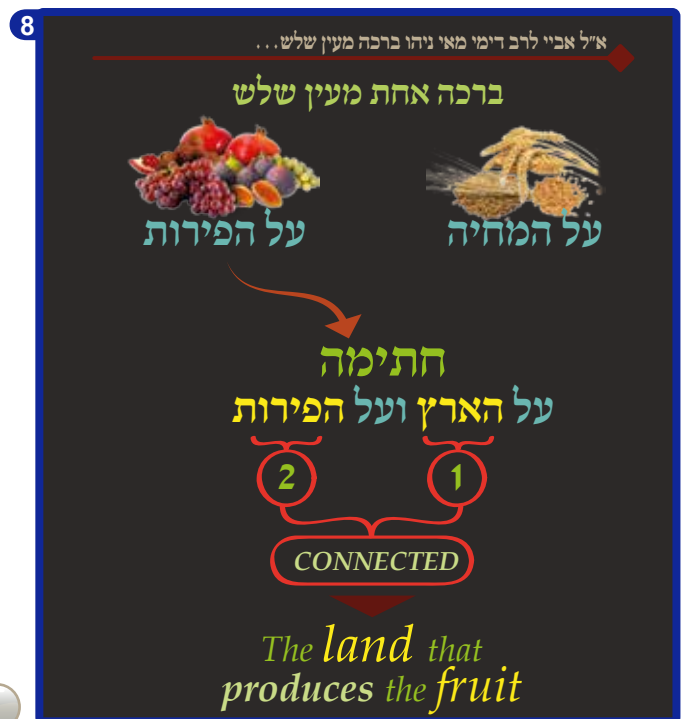
8 On the bottom of א' עמוד the gemara presents the complete text of ברכה אחת מעין שלש, for על המחיה - grains, and על הפירות - fruit.

The gemara is at first not sure how the ברכה על הפירות should conclude.

We're used to the ברכה ending על הארץ ועל הפירות, which makes sense because ארץ ישראל and fruit are the major themes of the ברכה.

However the gemara raises the issue that we have a rule that the חתימה, the final ending of a ברכה has to be limited to one theme. But על הארץ ועל הפירות sounds like two themes!

However, the gemara concludes that it's still proper to end the ברכה with על הארץ ועל הפירות, because the two ideas - ארץ and פירות - are connected, because it's the land that produces the fruit.



9 The gemara compares this to the way we end the middle ברכה of mussaf on Rosh Chodesh: מקדש ישראל וראשי חדשים, Hashem sanctifies the Jewish people and ראש חודש; that also sounds like two ideas, but it's really not, because it is the Jewish people establish the קדושה of ראש חודש, since they determine when ראש חודש is.

Having established that the ברכה ends with ארץ and פירות, the gemara makes a distinction between ארץ ישראל and elsewhere. In ארץ ישראל the correct formula is על הארץ ועל פירותיה, we bless Hashem for the land - meaning the land of ארץ ישראל - and for its fruits - the fruits of ארץ ישראל that we just ate; but outside of Eretz Yisroel the ברכה ends: על הארץ ועל פירותיה, we thank Hashem for the land of ארץ ישראל, and for the fruits that we ate.



10 Up to now we've been talking about grains and other members of the seven species. What about foods that are neither grains nor any of the seven species? We're all used to the הלכה that the ברכה after everything else is בורא אחרונה, however, the gemara at the beginning of עמו"ב tells us that it's not so simple, and presents us to a three-way מחלוקת, between ר' יצחק, ר' אבדימי, and ר' פפא:

ר' יצחק holds that only meat and eggs requires בורא אחרונה, but after eating vegetables or after drinking water you don't need to say a ברכה אחרונה at all.

ר' אבדימי holds that you say בורא אחרונה even after vegetables. And ר' פפא holds that you should say the ברכה אחרונה of בורא אחרונה even after just drinking water.

The Gemara then quoted a Baraisa which says that everything that needs a ברכה אחרונה needs a ברכה ראשונה, but some things need a ברכה ראשונה but they don't need a ברכה אחרונה. Now according to ר' יצחק בר אבדימי that could mean vegetables and water, and according to ר' יצחק it could at least mean water. But how will ר' פפא explain this Baraisa? According to him, all food need a ברכה אחרונה!

The gemara answers that according to Rav Pappa the Baraisa could be referring to מצות, which have a ברכה beforehand, but not after.

However, the gemara points out that in ארץ ישראל they had a ברכה for after a מצוה too; namely, they would say the ברכה of בורא אחרונה after they took off tefillin.

The gemara therefore concludes that the Baraisa refers to מצות, ברכת הריח, the ברכה one says on aromas; there is a ברכה ראשונה for aroma, but no ברכה afterwards.



11 Having mentioned eggs, the gemara then talks about how nutritious they are; in fact, says the gemara, ounce for ounce eggs are the most nutritious food.



12 The gemara takes up ר"י's view in the Mishnah that one bentsches even on vegetables if he ate them as a meal. The gemara wonders which vegetables are eaten as a meal, and explains that he is referring to cabbage stalks.

The gemora brings proof to this from a breisa that lists numerous types of food and their benefits. Included there is cabbage stalks.

The Gemora then goes on to examine in detail each of the items listed in that breisa along with their benefits

12 אמר ר"ע אפילו אכל שלק ...

Which Vegetables are Eaten as a Meal ?

Cabbage Stalks

ברייטא: **Cabbage Stalks ▶ Benefits**

13 Moving on to the bottom of ב'עמוד ב', the gemara discusses the end of the Mishnah, which said והשותה מים לצמיו that you make a ברכה on water when you drink it למצאו, because you're thirsty. The gemara explains that means as opposed to someone who takes a drink of water because something is stuck in his throat, in which case no ברכה is needed.

13 והשותה מים לצמיו ...

ברכה on WATER → *Drink because you're Thirsty*

NO ברכה on WATER → *Something is Stuck in his Throat*

14 Finally the gemara concludes this perek with a discussion of the מחלוקת between the ת"ק and ר"ט about what ברכה to say before drinking water - בורא נפשות or שהכל - and the gemara says that the halacha follows "common practice", which Rashi says means שהכל before, and בורא נפשות after, which is, of course, our practice too.

14 *What ברכה do we make on WATER ?*

Common Practice

רש"י

שהכל Before ←

בורא נפשות After ←