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יקנ"ה¹ -

Overview

We see that רבה, שמואל, רב, and אביי all agree that the first ברכה that is made by קידוש בפה"ג on wine. תוספות discusses why by ברהמ"ז the בפה"ג is said at the end, but not at the beginning.

יין ברישא -

The blessing over **wine** is recited **first**, before all the other ברכות.

תוספות asks:

ואם תאמר אמאי לא תקינו נמי בברכת המזון יין ברישא² כמו בכל מקום³ -

And if you will say, why did they not institute by ברהמ"ז as well to recite the ברכה over **wine first**, as it is done **everywhere** else –

תוספות rejects a possible answer:

וליכא למימר דפטר ליה יין שבתוך הסעודה דכיון דאמר הב ונברך איתסר למישתי⁵ -

And one cannot answer that the reason there is no בפה"ג before ברהמ"ז is because the wine which is drunk during the meal, exempts this wine of ברהמ"ז from a ברכה; this is not so, for once he said, 'let us bentch' he is forbidden to drink unless he makes a new ברכה, so the question remains let us make the בפה"ג before ברהמ"ז.

תוספות answers:

ויש לומר דברכת המזון בא לשם גמר סעודה ומפסיק לכל מה שלפניו -

And one can say that ברהמ"ז comes in order to completely finish the meal, and it acts as an interruption to anything which preceded it -

כדאמר לקמן⁶ (דף קג,ב) דברכת המזון עקר דעתיה ממשתיא צריך לברך אכסא דברכתא -

¹ See TIE תוד"ה רב to 'Overview' footnote # 1 and (עמוד דאית תוד"ה) on this.

² תוספות is asking that we should introduce ברהמ"ז with a בפה"ג, then bentch, and after bentching to drink the wine.

³ תוספות may be referring to ברכות אירוסין ונשואין which are performed under the חופה where they are preceded by a בפה"ג over wine. Similarly, by a ברית מילה, the first ברכה is over the wine. In these cases, the wine is drunk after all the other ברכות are said. The same should seemingly be by ברהמ"ז as well.

⁴ There is an opinion that the ברהמ"ז exempts the בפה"ג from a בפה"ג. See תוס' ד"ה ידי יין [TIE קב,ב תוס' ד"ה ידי יין]. We cannot make a בפה"ג before ברהמ"ז, since at that time there is no obligation to make a ברכה over the wine, since it is exempt from a ברכה because of the wine which he drank previously during the meal.

⁵ The rule that ברהמ"ז exempts the בפה"ג from a בפה"ג is referring exclusively to any wine being drunk before deciding to bentch; however once we decide to bentch, one is no longer permitted to drink, so there is a היסח הדעת from drinking, and a new ברכה is required, so the question stands let us make the בפה"ג before ברהמ"ז.

⁶ The גמרא there is explaining, why it is necessary to make a בפה"ג on the כוס of ברהמ"ז, even though he already made

As the גמרא states later that by ברהמ"ז, 'he uprooted his mind from drinking', therefore it is necessary to recite a ברכה on the cup of ברהמ"ז -

אף על גב דבירך אכסא קמא והשתא הכוס בידו ודעתו לשתות אחר כך אפילו הכי הוה הפסק -
Even though he made a ברכה on the first cup,⁷ and the cup (of ברהמ"ז) is now in his hand (before ברהמ"ז) and he intends to drink it after ברהמ"ז, nevertheless the ברהמ"ז is an interruption -

לכך תיקנו לברך איין אחר ברכת המזון שאם יברך קודם יצטרך⁸ לברך⁹ שנית:
Therefore they instituted to recite the בפה"ג over the wine after ברהמ"ז, for if he will recite בפה"ג before ברהמ"ז he will be required to recite בפה"ג a second time after ברהמ"ז.

Summary

We cannot make the בפה"ג on the כוס before bentching, since the bentching will require a new בפה"ג after the bentching.

Thinking it over

קידוש derives from the גמרא, which requires a ברכה on כוס ברהמ"ז (even though he made a ברכה on the כוס של קידוש), that if one makes a בפה"ג before ברהמ"ז, he will be required to make a second בפה"ג after ברהמ"ז.¹⁰ However the cases are different; in the גמרא the כוס of ברהמ"ז is not the כוס of קידוש, therefore it can be understood that a new בפה"ג is required; however in our case it is the same כוס over which he made a בפה"ג before ברהמ"ז, and he intends to drink it immediately after ברהמ"ז, so how does תוספות derive from the case of קידוש, that another בפה"ג will be required after ברהמ"ז, when the cases are (so) different?!

קידוש on the כוס of בפה"ג a

⁷ See בריך ד"ה קג,א תוס' that קמא refers to the כוס של קידוש.

⁸ תוספות is (seemingly) saying that just as in the case of the גמרא, the בפה"ג of קידוש will not exempt the כוס ברהמ"ז from a ברהמ"ז after ברהמ"ז, even though (initially, when he made the first בפה"ג) he had in mind to drink this wine after ברהמ"ז. The הפסק of ברהמ"ז is total, complete, and unqualified.

⁹ There is no point in reciting בפה"ג twice over the same cup of wine.

¹⁰ See footnote # 8.