

**They argue concerning – כי פליגי בעל ביעור מר סבר לשעבר משמע –**  
**'על ביעור'; one master maintains that it connotes a past tense.**

### OVERVIEW

The גמרא cites a dispute concerning the ברכה to be made before חמץ; one opinion is the ברכה should be לבער while the other opinion maintains that it should read ביעור. Everyone agrees that the term לבער refers to the future (and therefore it is an acceptable <sup>1</sup>נוסח הברכה). The dispute is concerning the term 'על ביעור'; one maintains that it is a past tense (and therefore unacceptable since the ברכות המצות are required to be recited לעשייתן; a past tense ברכה indicates the מצוה was already performed); while the other maintains that it indicates a future tense (and therefore an acceptable הברכה (נוסח)).



**פירש<sup>2</sup> רבינו תם לשעבר משמע טפי מלהבא אבל מכל מקום משמע נמי קצת להבא –**  
**The ר"ת explained that** (when the גמרא states that על ביעור is משמע, it means that) **it connotes the past tense more than the future tense; however על ביעור also connotes partially the future tense as well<sup>3</sup> –**

**דאי לא משמע כלל להבא אלא לשעבר –**  
**For if על ביעור does not connote the future tense at all; only the past tense, then –**  
**אם כן היכי קאמר בסמוך<sup>4</sup> נימא למול לא סגי דלאו איהו מהיל –**  
**If that is so, how does the גמרא shortly state 'למול'; this cannot be for is it not sufficient unless he is 'מוהל'?** Therefore it is preferable to say על המילה.

וכי בשביל שאין אנו יודעין לתקן יאמר שקר:

**Is it indeed so that because we do not know how to institute a proper text, that he should state a falsehood?!** If על refers only to the past tense how can the מוהל state על (referring to the past) when in truth the מילה will be performed in the future (after the ברכה). Therefore we are forced to conclude that על (even though it is more indicative of the past) can also refer to the future. Therefore the מוהל says 'על המילה' (which can indicate the future tense, and

<sup>1</sup> The גמרא teaches us (later) that we are מברך עובר לעשייתן (before we perform the מצוה).

<sup>2</sup> The term פירש indicates that תוספות is negating the obvious explanation, which is that על ביעור means 'only' לשעבר.

<sup>3</sup> לשעבר does not mean that על ביעור indicates only the past tense.

<sup>4</sup> The גמרא shortly asks (on the view that 'על' indicates the past), why do we say 'על המילה' if על indicates the past. The גמרא replies; 'what else should we say: למול?! We cannot say למול, for the word למול indicates that it is obligatory on the one making the ברכה to perform the מילה; when in truth it is not his obligation.' Therefore it is preferable to say 'על המילה'; where there is no such inference that he must perform the מילה.

also infers that the מוהל is not obligated to perform the מילה).

### **SUMMARY**

The term על (even according to the מ"ד who maintains לשעבר משמע) can also apply to the future (thereby explaining the ברכה of המילה).

### **THINKING IT OVER**

Can the term 'ל', also refer (slightly) to the past?<sup>5</sup>

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<sup>5</sup> See previous תוספות (ז,א) ד"ה בלבער.