

## This is for us and that is for them

## הא לן והא לאו<sup>1</sup> -

### OVERVIEW

The גמרא cited a מחלוקת as to when is התחלת אכילה. According to רב it is when he washes his hands, while חנינא ר' maintains that it begins when he loosens his belt. The גמרא concluded that there is no dispute; by the people of בבל (לן) it is משיטול (like חנינא ר') and for the people of א"י (להן) it is משיטול (like רב). There is a difficulty with this explanation for רב lived in בבל and חנינא ר' lived in א"י. Our תוספות resolves this issue.

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פירש בקונטרס<sup>2</sup> בני בבל היו חוגרים עצמם בחזק -

explained that the people of בבל would gird themselves tightly, therefore before a meal they would loosen their belts.

בני בבל for the התחלת אכילה proves that loosening the belt is תוספות

וכן משמע בסמוך מדקאמר הני חברין בבלי למאן דאמר תפלת ערבית רשות -

And this is also indicated shortly where אב"י stated 'regarding our Babylonian comrades, that according to the one who maintains that תפלת ערבית is optional, therefore -

מכי שרא המייניה לא מטרחינן ליה -

As soon as they untie their belts we do not trouble them' to מעריב *daven*, but rather they may continue with their meal. This indicates that untying the belt is התחלת אכילה for the בני בבל.

<sup>3</sup> א"י ר' חנינא and בבל רב was from resolves the anticipated difficulty that תוספות

ורבי חנינא שהיה בארץ ישראל היה אומר לתלמידיו שהיו מבבל -

And בבל ר' חנינא who was in א"י would tell his students who were from בבל that for them התחלת אכילה is משיטול -

ורב שהיה מבבל אומר לתלמידיו שהיו מארץ ישראל<sup>4</sup> -

And רב who was from בבל said to his students who were from א"י that for them התחלת אכילה is משיטול.

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<sup>1</sup> This is amended to read 'להן'.

<sup>2</sup> בד"ה הא.

<sup>3</sup> See 'Overview'.

<sup>4</sup> Presumably רב and חנינא ר' had local students as well as foreigners. However they felt it was important to inform the foreign students that for them התחלת אכילה is not the same as for the locals. [Therefore even when they were away from home they are to conduct themselves different than the locals. See 'Thinking it over'.]

בבל travel to א"י responds to the anticipated question why would the students from א"י and vice versa:

**לפי שדרכן היה להתרחק שלא היו יכולין לעסוק כל כך בביתם –**

**For their custom was to distance themselves from their homes, for they could not be sufficiently involved studying תורה when at home,** therefore רב had many students from א"י and ר"ה had many students from בבל.

asks: תוספות

**וקשה דבפרק כיצד מברכין (שם דף מד,א.) בסופו קאמר –**

**And there is a difficulty; for in the end of פרק כיצד מברכין the גמרא states -**  
**רב חסדא אמר על הארץ ועל פירותיה ור' יוחנן אמר על הארץ ועל הפירות –**  
**רב חסדא said** (when ending the ברכה מעין שלש for א"י, one should say) **'for the land and for its fruits', while ר"י said for the land and for the fruits; omitting 'its' -**

**ואמר התם לא פליגי הא לן והא להו –**

**And the גמרא there stated that ר"ה and ר"י are not arguing; ר"ה was referring to us (in בבל) and ר"י was referring to them (in א"י) -**

**מתקיף לה רב נחמן ארב חסדא אינהו אכלי ואנן מברכין<sup>5</sup> –**

**רב נחמן challenged the ruling of ר"ה; can this be that they (the בני א"י) eat the fruits of א"י, and we bless the fruits of א"י which we do not eat! It is not consistent. This concludes the citation of the גמרא there in ברכות. Now תוספות concludes his question -**

**ומאי פריך לימא רב חסדא אומר לתלמידיו שהיו מארץ ישראל<sup>6</sup> –**

**But what is the challenge of ר"נ; let us say that ר"ה said to his students from א"י that when they go to א"י and eat פירות they should say 'ועל פירותיה'!** He was not addressing the בני בבל; just as in our גמרא we find that רב was addressing the בני א"י.

replies: תוספות

**ויש לומר דקים ליה שבאותה שעה לא היו לפניו תלמידים מארץ ישראל:**

**And one can say; that רב knew positively that at that hour when ר"ה ruled 'ועל פירותיה', there were no students from א"י before ר"ה.**

## **SUMMARY**

The בני בבל would travel to א"י to study and conversely the בני א"י would

<sup>5</sup> The גמרא there answers that we will reverse the argument; ר"ה maintains על הפירות and ר"י says על פירותיה.

<sup>6</sup> See 'Thinking it over'.

travel to בבל to study, therefore the אמוראים would advise the 'foreign' students how to conduct themselves according to their custom.

### **THINKING IT OVER**

Seemingly we can answer תוספות question regarding 'פירותיה' in a different manner.<sup>7</sup> ר"ח even if he were speaking to the תלמידי א"י should not have told them פירות א"י, since they were now in בבל and were not eating פירות א"י; however ר' חנינא, when he was talking to the בני בבל who tightened their belts even when they were in א"י, ruled that for them התחלת אכילה (now in א"י) is משיתיר חגורה.<sup>8</sup>

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<sup>7</sup> See footnote # 4 & 6.

<sup>8</sup> See מנחת איש and דף ל,א on תוס' קידושין כט,ב ד"ה הא.