

*Daf Digest for this month is dedicated in memory of רבקה יענטא (Babby Weiss) בת ר' אשר אנטשיל ע"ה*

*By the Weiss brothers –London, Staten Island, Yerushalayim*

## OVERVIEW of the Daf

### 1) Two statements of Rav and Shmuel (cont.)

The Gemara continues to clarify the necessity for the two similar statements made by Rav and Shmuel. The conclusion is that one does not make the brochah of mezonos on rice and millet.

The decision of Rav and Shmuel regarding rice and millet is questioned and the Gemara concludes that one makes a "mezonos" on rice and millet.

### 2) The correct brochah for wheat kernels

There are two conflicting Beraisos regarding the correct brochah on wheat kernels. The Gemara resolves the discrepancy by declaring that the two Beraisos reflect differing opinions regarding the necessity to be specific when making a brochah.

### 3) The correct brochah achronah on rice and millet

There are two conflicting Beraisos regarding the correct brochah achronah for rice and millet. The Gemara decides to change the first Beraisos to match the second and the correct brochah achronah is בורא נפשות.

### 4) The correct brochah on porridge

After Rava initially suggests that different porridges should require different brachos he changes his mind and says that all porridges require a "mezonos" because of the flour in the ingredients.

R' Yosef rules that if the pieces of bread in the porridge are the size of a k'zayis the food is treated like bread, but if the pieces are smaller than a k'zayis the brochah will be "mezonos" and "al hamichyah." R' Sheishes, however, rules that the size of the bread is not the determining factor; rather it is whether the pieces retain the "shape" of bread that determines the correct brochah.

### 5) The obligation to take challah from different types of dough

The Gemara discusses different types of dough and their status regarding the obligation to remove challah. ■

## REVIEW and Remember

1. According to Rav and Shmuel what is the correct brochah before and after rice?  
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2. What was R' Gamliel's criticism of R' Akiva?  
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3. Does the method of preparation effect what will be the appropriate brochah on porridge?  
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4. According to Rava, under what circumstances would it be appropriate to make hamotzie on cooked bread?  
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## Distinctive INSIGHT

### Who makes the Brochah?

אומר שהחיינו - לז:

*He is the one who says the blessing of שהחיינו. - 37b*

Rashi tells us that the brochah of שהחיינו is said by the Yisroel who brings the minchah offering. Tosafos argues and says that it is the kohen who officiates and brings the offering who recites the שהחיינו.

Rashi apparently holds like Rambam (Hilchos Berachos 11:10), who says that although when someone does a mitzvah on the behalf of another (as an agent), it is the agent who recites that brochah on the mitzvah, yet the שהחיינו is not said by the agent. An opinion of Rama"ch is brought in Kesef Mishneh who says that an agent may recite שהחיינו for another person who is fulfilling his mitzvah with his aid, but this is not necessarily opposed to Rambam. Rama"ch may simply be referring to a person who is saying Kiddush for others who are actually listening. In this case, the one making Kiddush can say שהחיינו, and have the others fulfill their obligation using the rule of שומע כעונה. However, if the agent is not in the immediate vicinity of the one who he represents, he cannot say שהחיינו on his behalf, for this is the exclusive domain of the person whose mitzvah is being fulfilled.

According to Rashi, the brochah of שהחיינו is different from all other blessings for mitzvos. This brochah is designed to be said by the person who now has the opportunity to fulfill this mitzvah. In Yoreh De'ah (265:7), we find that according to Rambam, שהחיינו is said by the father of the boy who is entering into the bris, and not by the mohel. ■

## HALACHA Highlight

### Is ברכה אחרונה an all-purpose בורא נפשות?

והתניא הכוסס את החטה מברך עליה בורא פרי האדמה - לז.

*We have learned in a Beraisos: One who chews on raw wheat grains pronounces the blessing of פרי האדמה. - 37a*

Tosafos<sup>1</sup> discusses the blessing that would be made after eating raw grains. Tosafos entertains a few options, amongst them the possibility of saying גי מעין or of saying גי מעין with a new ending: על האדמה ועל פרי האדמה. Ultimately, Tosafos determines that it is appropriate to be stringent and only eat raw grains in a meal which includes bread, so that ברכת המזון will include the grains as well. The Tur<sup>2</sup> quotes this Tosafos, its incertitude, as

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In honor of the bris of our son*

(Halacha Highlight ... Continued from page 1)

well as its conclusion. Following this reference, the Tur adds as an explanation: if a person is unsure about a blessing proceeding eating (ברכה ראשונה), he should say שהכל נהיה בדברו, as we are taught<sup>3</sup> that if one said שהכל on any food he has fulfilled his obligation. However, regarding ברכה אחרונה, one must only say the blessings as they were precisely established. Evidently, the Tur understands that בורא נפשות is intended only for those foods that our Rabbis identified it, and it does not serve as an all-purpose ברכה אחרונה as שהכל is for ברכות ראשונות. [It should be noted that Rabbi Chaim Binveneste in his Keneses HaGedolah<sup>4</sup> learns that Tosafos would agree that if one ate the grains not in the course of a meal, then after the fact there would be need for a ברכה אחרונה. The Keneses HaGedolah adds that it is likely that the blessing should be בורא נפשות.]

Rav Ovadia Yosef שליט"א deals with this topic in his Yechave Da'as<sup>5</sup>. He cites the Tosafos as well as other Rishonim<sup>6</sup> who opine that בורא נפשות does not serve as an all-purpose ברכה אחרונה. He cites Rav Ya'akov Chaim Sofer in his Kaf HaChaim<sup>7</sup> who holds that ברכה אחרונה בורא נפשות does indeed serve as an all-inclusive ברכה אחרונה. The Kaf HaChaim feels that although preferably one must recite מעין ג' when appropriate, if that is not possible than one should say בורא נפשות and thereby fulfill his obligation. Based upon the above noted Rishonim, Rav Yosef rejects this view. He cited numerous authorities who opine similarly that בורא נפשות cannot serve as an all-inclusive ברכה אחרונה. Mention should be made of Rav Yishmael HaKohen who writes<sup>8</sup> that the belief that is firmly planted in the hearts of the masses that בורא נפשות covers all foods

is an absolute mistake. The Mishnah Berura<sup>9</sup> also seems to be of this opinion.

One argument that the Kaf HaChaim utilizes is that it is preferable to say בורא נפשות than nothing at all, since we know that it one who has benefit from this world without making a blessing is akin to thievery. Rav Yosef counters this argument by citing sources<sup>10</sup> that indicate that this statement applies only to ברכות ראשונות.

In Igros Moshe,<sup>11</sup> Rav Moshe Feinstein considers this matter. He resolves that if a person ate foods that require a ג' מעין, or if he ate bread, but he does not have a prayer book, and he doesn't know the blessings by heart, and by too much time will have passed by the time he does acquire he use of a prayer book, then he should say בורא נפשות. Rav Yosef disagrees based on the sources he had cited, and concludes that in such a case the person should not make any blessing, rather than recite a contested blessing.<sup>12</sup> ■

1 ד"ה הכוסס חטה 2 סי' רח (עמי' שכד במהד' מכוון ירושלים) 3 ברכות דף מ' ע"ב 4 הגדולה או"ח סי' רי בהגה"ט. וכ"כ בקיצור בסי' רח בהגה"ט. ע"ש 5 שו"ת יחזה דעת ח"יב (סי' כב). ע"י עוד אריכות בזה בסי' הליכות עולם ח"יב (פרשת פנחס הערה ט ד"ה הן אמת, דף קח ואילך), ובסוף דבריו שם (עמי' קיב) כתב רשימה לעוד מקומות שהוא כתב בזה 6 הרא"ש והרשב"א כאן. וכן בתשב"ץ (סי' שכב) 7 סי' רב אות עט 8 שו"ת זרע אמת ח"ג (דף צ' ע"ב) וכן ראה כדומה בסי' ליקוטי מהרי"ח (סדר ברכת הנהנין) 9 סי' רח בשער ציון ס"ק ע' ועוד. אמנם ע"י שו"ת אגרות משה ח"א או"ח סי' ע"ב 10 תוספות ישנים שבת (דף כג ע"א). וכן מתבאר מדברי התוספות והרא"ש (ברכות לט ע"א) 11 ח"א או"ח סי' ע"ב 12 ע"י גם בסי' פסקי תשובות סי' רח אות א' ■

## STORIES off the Daf

### Eating to Bless

על כל מה שברא להחיות בהם נפש כל חי (תוסי' – כמו תפוחים) - לז'.

"For all that You created to revive the soul of all that live..." Tosafos – For example, apples. – 37a

One motza'ei Shabbos, one of the chassidim of R' Aharon Karliner came to visit him. During their conversation, the gabai brought a plate of fruit before them. The Rebbe picked up an apple, and fervently recited the appropriate brochah, thanking Hashem for the fruit of the trees, and he cut off a slice. He then proceeded to eat the apple.

The chossid sat across the table from the Rebbe, watching his every move. He

had always thought of the rebbe as akin to one of the angels, and yet, here was his rebbe, eating a mundane apple just like everyone else would. For a fleeting moment, a thought flashed through the mind of the chossid, "We both eat apples, and we both recite brachos. True, the rebbe recites the brochah with a bit more concentration than I do, but we are both essentially the same."

The rebbe was quick to notice the subtle change of demeanor from reverence to careful appraisal, and he said to his guest, "Tell me, what indeed is the difference between you and me? I eat apples, and you eat apples. I recite blessings, and you recite blessings. So how are we different?"

"I was just wondering the same thing," the chossid admitted, somewhat startled and embarrassed.

"I'll tell you," the rebbe said. "When I get up in the morning, I look around and see all the beautiful things Hashem has created. I am overwhelmed with the splendor of creation, and the mastery of the universe. I am enthralled and I crave to praise Hashem, but I know that it is forbidden to say Hashem's name in vain. So, I reach for an apple, which gives me the opportunity to praise Hashem as I say a brochah.

"But when you arise in the morning, the first thing you think is that you are hungry, and you want to eat an apple. You cannot eat it without saying a brochah, so you do so to allow yourself to eat. You say your brachos in order to eat, but I eat in order to say a brochah and to talk to Hashem." ■

