

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) The effectiveness of reclining

The Gemara presents two versions of a disagreement between Rav and R' Yochanan. According to the first version, Rav rules that wine does not require reclining for one person to make the brachah for others and R' Yochanan maintains that reclining is necessary. According to the second version, Rav rules that reclining is only effective when eating bread and R' Yochanan maintains that reclining is effective even for wine.

2) Making the brachah on wine on behalf of others

Ben Zoma explains why during the meal each person makes his own brachah on wine and after the meal one person can make the brachah for everyone.

3) The privilege of making the brachah on incense

The Gemara deduces from the language of the Mishnah that the one who made the brachah on wine for others also is given the privilege of making the brachah on incense, even if someone greater is present.

4) Making the bracha on incense

The Gemara explains why the brachah on incense is made before the person smells the incense.

There is a detailed discussion regarding different sources of fragrances, and the appropriate brachah to make on each of the different fragrances.

5) The brachah on blossoming trees

R' Yehuda teaches that one must make a brachah when he first witnesses trees blossoming in the spring.

6) Five statements from R' Zutra bar Tuvia in the name of Rav

1. The source for making a brachah on aromas is identified.
2. In the future young men will exude a pleasant smell.
3. Hashem makes each person's profession pleasing in his eyes.
4. As far as mazikin are concerned, a torch is like another person and the moon is like two people.
5. It is better to be thrown into a fiery furnace than to embarrass another person.

7) Prioritizing the brachos for aromatic oil and hadasim

Beis Shamai and Beis Hillel disagree whether one should first make the bracha on aromatic oil or hadasim and R' Gamliel rules like Beis Shamai that the oil takes precedence.

Beis Shamai and Beis Hillel disagree how to prioritize the brachos on wine and oil with Beis Hillel ruling that priority should be given to the wine.

8) Six traits unbecoming to a talmid chochom are listed and elaborated upon. ■

Distinctive INSIGHT

The stature of a Talmid Chacham

ת"ר ששה דברים גנאי לו לתלמיד חכם - מג:

We were taught in a Beraisa: Six things are disgraceful for a Talmid Chacham. - 43b

Just as a talmid chacham is distinct in his Torah knowledge, so too should he stand apart and portray an image of refinement and excellence in his appearance. For example, he should not go among people wearing tattered shoes, with torn areas which are patched. He should not appear in public with any clear defects in his clothing. His conduct should also reflect dignity and honor, and he should not be neglectful of his elevated status and the image he displays in terms of the Torah. Clearly, people make conclusions when they see a talmid chacham who is unkempt, and they associate this indignity to the Torah itself, thus resulting in a bona fide Chilul Hashem. This is the reason the Gemara says that a talmid chacham who has a disgraceful soiled spot on his clothing is liable for death, because this causes the name of God to be desecrated.

"Clothing" here also refers to one's character, for a person's personality and his demeanor envelop him like clothing. A stain on one's character refers to bad middos, such as anger or lack of tznius. Just as a stain is more pronounced on a fine and delicate fabric than it is upon a rag, so too are these character imperfections more significant when found by a talmid chacham, whom people expect to be of a higher caliber than the average person.

Consequently, a talmid chacham should not underestimate the impact his conduct has upon others. He should be careful, even in private, to display only the most refined traits. In fact, the Gemara makes a comment emphasizing the extent attention should be given in this regard. Who is the talmid chacham to whom we can return a lost object based upon his visual recognition of the item alone? It is someone who is careful about his shirt to change it if it was reversed (Shabbos 114b). This refers to a shirt which is under one's jacket, and even so, the talmid chacham is meticulous to wear it only in its proper manner. ■

*Today's Daf Digest is dedicated by Dr. & Mrs. Merrill Zahtz
In loving memory of their father
ר' חיים אלטער בן ר' יחזקאל, ע"ה*

*Today's Daf Digest is dedicated
לעילוי נשמת דבורה בת יוסף מאניס
By the Rimel family, Neve Tzuf, Israel*

HALACHA Highlight

Rules regarding Birkas Hallanos

אמר רב יהודה האי מאן דנפיק ביומי ניסן וחזי אילני דקא מלבלי, אומר: "ברוך שלא חיסר בעולמו כלום, וברא בו בריות טובות ואילנות טובים להתנאות בהן בני אדם." - מג :

Rav Yehuda said that one who goes out during the days of Nissan and sees trees that are blossoming should recite the following blessing: "Blessed is He who did not withhold anything from this world, and who created good creations and good trees to allow man to benefit from them." - 43b

Birkas Hallanos is amongst the many blessings recited upon sighting certain events. Yet, due to the great importance of this blessing in the Kabbalistic perspective¹, it has received enhanced significance². In times past, the general populace was unmindful of this blessing, although scholars were scrupulously careful to fulfill it³.

The month: The Gemara appears to tie the reciting of this blessing to the month of Nissan. In fact, some Poskim⁴ hold that the blessing should be recited only during the month of Nissan. However, many⁵ argue that the Gemara is discussing the common state of affairs, but the blessing may be recited even after Nissan.

Night: Birkas Hallanos may be recited at night as long as the person is able to clearly see the blossoms on the trees⁶.

Women: Women as well must recite this blessing⁷. However, some Poskim⁸ indicate that women need not exert themselves to recite this blessing, but rather should recite it if the opportunity presents itself. As well, modesty should be maintained if they elect to recite the blessing along with men.

Type of Tree: This blessing needs to be recited on the blossoms of fruit trees⁹. However, if a person mistakenly recited the

REVIEW and Remember

1. Why does one person not make the brachah on wine for others during the meal?
2. Why did Rav become nervous when asked by Rabbi to wash his hands?
3. What is the most spiritual of the senses?
4. In addition to making the brachah on wine before oil, how else do we show that wine takes precedence?

blessing on non-fruit bearing trees, he should not repeat the blessing upon seeing blossoming fruit trees¹⁰. ■

- 1 עיי להגאון חיד"א בסי מורה באצבע (אות קצט) ובכפה"ח (סי רכו אות ו)
- 2 עיי פסקי תשובות (סי רכו אות א) 3 ערוך השלחן (סי רכו סוסיק ב).
- עיי הנהגת הגרשז"א בסי הליכות שלמה (תפלה – פכ"ג הערה 121, עמי רפט) שפעם נשתבח בעצמו שמאז היותו בר מצוה לא חיסר מלברך ברכה זו אפילו שנה אחת. ע"ש.
- 4 עיי שו"ת הלכות קטנות ח"ב (סי כח) ובברכ"י (סי רכו אות ב) 5 עיי ספר האשכול (הלי ברכות סי כט, עמי 68), ריטביא"ר (רי"ה יא ע"א) והרוקח (סי שמב) ועוד שמשמע מדבריהם שניסן לאו דוקא, כאשר כתב מכבר בשו"ת יחיה דעת ח"א (סי א). וכן במשנ"ב (סי רכו ס"ק א) שניסן לאו דוקא, אלא דאורחא דמילתא נקט.
- 6 עיי שו"ת יין הטוב ח"א (סי מד – מה), שו"ת ציץ אליעזר ח"ב (סי כ אות ו) וסי חזון עובדיה (פסח, מהד' תשס"ג) – הלי ברכת האילנות ס"א, עמי י"ז) ושו"ת רבבות אפרים ח"ו (סי תנח אות ב) 7 שו"ת הר צבי ח"א (סי קיח) >נדפסה לו בשו"ת יין הטוב ח"א (סי מד), סי חזון עובדיה (פסח, מהד' תשס"ג – הלי ברכת האילנות ס"א, עמי י"ז). ועיי גם בשו"ת באר שרים ח"ה (סי ל – לא). 8 עיי בשו"ת תשובות והנהגות ח"א (סי קצ).
- 9 שו"ת הלכות קטנות ח"ב (סי כח), משנ"ב (סי רכו ס"ק ב), סי חזון עובדיה (פסח, מהד' תשס"ג) – הלי ברכת האילנות ס"ג, עמי יג). אמנם יש לציין שיטת היעב"ץ בסי מור וקציעה (סי רכה, ד, ער ע"ב במהד' מכון ירושלים) שאפשר לברך גם על אילני סרק. 10 שו"ת שבת הלי ח"ו (סי נג אות ד), סי חזון עובדיה (פסח, מהד' תשס"ג) – הלי ברכת האילנות ס"ג, עמי יג) ■

STORIES off the Daf

The will of a person is a blessing from Above

מלמד שכל אחד ואחד יפה לו הקב"ה אומנותו בפניו - מג :

This teaches that Hashem makes everyone's vocation pleasant in his eyes. - 43b

HaRav Zalman Sorotzkin, the famed Rabbi of the town of Slutsk, once told of a visitor who came to town and noticed that the water carrier was an older man. He approached and asked the man how

he was doing. The water carrier answered that he was tired, and that he wished he could retire, being that he was too old for this type of work.

The next day, the visitor saw him again, and he greeted him and asked him how he was doing. This time, the laborer responded differently. "Baruch Hashem, the work is difficult. But, one has to be thankful that at my age I still have the strength to carry these buckets!"

The visitor was surprised. Here, he met the same man involved in the same work, and yet the person's response varied so widely.

The answer, however, is that things

depend upon one's attitude. The work was not objectively good, nor was it bad. If a person has a sense of satisfaction, he can accept and tolerate things pleasantly. Each person can choose his destiny by controlling his temperament and by selecting his mind set to deal with his environment to a great degree. This ability is a blessing, and Hashem provides man with the resiliency to adapt and to become satisfied with his lot. Not only does Hashem "open His hand" and provide people with their sustenance, but He also "satisfies every living creature according to their will." ■

