

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) **MISHNAH:** The Mishnah teaches that when one has two foods, the brachah should be recited on the food that is primary and that brachah counts for the secondary food as well.

2) **The Mishnah's example of primary and secondary foods**

R' Acha the son of R' Avira explains that the example in the Mishnah where bread is secondary to a salty food is applicable when a person ate fruit that grew near the Kinneret Sea.

The Gemara proceeds to discuss more about the greatness of the fruit grown near the Kinneret Sea, fruit of Eretz Yisroel in general, and general praises of Eretz Yisroel.

A meal should include salt and soup.

3) **MISHNAH:** The disagreement regarding the brachah achrona on fruit from the seven species is presented. There is also a dispute regarding the correct brachah to make when one drinks water to quench his thirst.

4) The Gemara identifies the point of disagreement between R' Gamliel and the Chachamim.

5) The Gemara spells out the correct nusach for the special brachah made after eating foods from the seven species.

6) **When to make a borei nefashos**

There is a disagreement when it is appropriate to make a בורא נפשות. The conclusion is that one should make a בורא נפשות even for vegetables and water. The benefits of eating eggs are mentioned.

7) **Clarifying the opinion of R' Akiva**

The Gemara explains that cabbage is the type of vegetable referred to by R' Akiva as one which is sustaining.

A long Beraisa is quoted and expounded upon which mentions different foods and their beneficial or harmful effects.

8) **When does one not to make a שהכל on water**

R' Idi bar Avin rules that if one drinks water to clear something from his throat a שהכל is not recited. ■

REVIEW and Remember

1. Do the primary and secondary foods have to be mixed together for the rule of the Mishnah to be applicable?

2. What is the difference between the terms הפירות and פירותיה?

3. How did R' Ashi conduct himself regarding the disagreement about which foods require a בורא נפשות?

4. Which part of the animal is considered to be the healthiest to eat?

Gemara GEM

Why is there no brachah after enjoying scents?

לאפוקי ריחני - מד :

This comes to exclude scents [that require a blessing beforehand, but not afterwards]. - 44b

We do not recite a concluding brachah after enjoying the scent of a fragrant spice or fruit, as we do after we eat. Mahara"m Shi"f explains the reason is because a final brachah after having enjoyed the benefits of this world is only appropriate when there is a remnant or residue of that benefit still in our bodies after we have benefited. After eating food, our stomach is filled, and we are satisfied. Not only did we benefit, but we continue to enjoy the satisfaction and advantage we gained during the moment of benefit. This is not the case with the enjoyment of smells and fragrances. The sense of smell gave delight as the enjoyment was experienced. However, this benefit is no longer present in any tangible manner after the fact. There is nothing of substance remaining upon which the brachah can refer. This is like a person who wishes to bentch after he has already finished digesting the food he ate. It is too late, for there is nothing remaining of that benefit upon which to bentch.

This insight also accounts for the fact that the initial brachah, before eating, is often detailed and specific to the precise item and the manner in which it is prepared and combined. The final brachah is much less specific. All foods of Shehakol, adamah, and almost all ho'etz have the same concluding brachah of borei nefashos rabbos. Birkas hamazon itself is the same for any type of complete meal. The reason for this is that the unique character of each food is only significant and meaningful before it is eaten. By the time we bentch, all food that we have eaten has lost its unique character, and it all serves the same purpose by the time it is in our stomachs. We are satisfied, and we look forward to digesting our food and having the nutrition support our bodies. This common purpose of food once in us, is indicated in terms of the final brachah reflecting a common level of appreciation. ■

Today's Daf Digest is dedicated in memory of ר' יהוסף בן הרב פנחס שלום הלוי, ע"ה ומרת טויבא בת ר' דוב, ע"ה

HALACHA Highlight

A brachah following the performance of a Mitzvah

תנן כל שטעון ברכה לאחריו – טעון ברכה לפניו, ויש שטעון ברכה לפניו ואין טעון ברכה לאחריו... אלא לרב פפא לאפוקי מאי? לאפוקי מצות. ולבני מערבא דבתר דמסלקי תפילייהו מברכי "אשר קדשנו במצותיו וצונו לשמור חקיו" לאפוקי מאי? לאפוקי ריחני - מד :

We were taught: whatever requires a blessing afterwards – requires a blessing prior. There are those that require a blessing before, but do not require a blessing afterwards. ... According to Rav Papa what does this come to exclude? It comes to exclude final blessings for Mitzvos. Still, following the custom of those of the West that hold that when tefillin is removed one intones a blessing, what could it come to exclude? It comes to exclude fragrances. - 44b

The Rishonim discuss this custom of the people of the West who recited a berachah after taking off their tefillin. Did they hold this opinion only in regard to tefillin, or was it their custom as regards all mitzvos? One opinion¹ is that they made a blessing after each mitzvah, and not just after tefillin. This is true because otherwise instead of responding that according to the Westerners the exclusion is fragrances, the Gemara could have responded that the exclusion is for all other mitzvos. However, other Rishonim² hold that the blessing following the performance of the Mitzvah was unique to tefillin.

In practice, the Rishonim disagree whether the view of the Westerners is accepted.

- Rabbeinu Yoel³ himself used to make a blessing after the performance of each mitzvah.
- The Rokeach⁴ appears to hold that for tefillin, the custom is like the Westerners.
- Rav Hai Gaon⁵ holds that there is no obligation to pronounce a blessing after performing a mitzvah. However, if one wishes to do so, he is permitted.

Most Rishonim⁶ opine that the halachah does not follow the

Westerners, since⁷ the Gemara identifies this as being the view of the Westerners, implying that in Bavel this view was not accepted.

The Shulchan Aruch⁸ rules clearly that no blessing is made when removing tefillin. However, mention should be made of an opinion found in some Poskim⁹ that when taking off the tefillin, one should say the following verse¹⁰:

וַיֹּאמֶר אִם שְׁמוֹעַ תִּשְׁמַע לְקוֹל ה' אֱלֹקֶיךָ, וְהִישַׁר בְּעֵינֶיךָ תַעֲשֶׂה, וְהֵאזִינָה לְמִצְוֹתָיו, וְשָׁמְרָת כָּל חֻקָּיו, כָּל הַמְּחַלָּה אֲשֶׁר שָׁמְתִי בְּמִצְרַיִם לֹא אֲשִׁים עִלְיָךְ, כִּי אֲנִי ה' רֹפֵאֲךָ.

This acts as a remembrance of the opinion of the Westerners. ■

- 1 מרדכי (ברכות ס"פ כיצד מברכי, ס"י קנד) בשם ראבי"ה, ובראבי"ה גופא (ברכות ס"י רכב, עמ' 106, וס"י קנה עמ' 161, וס"י קסח, ריש אמ' 182), וכן הובאה דעה זו בריטב"א (נדה נא ע"ב). גדת רבינו יואל זה כל מצוה היה נוסח לעצהה "לשמור מהוה פלונית, ורק תפילין היו מברכים לשמור חוקיו, אמנם ע"י ברמב"ן וריטב"א (נדה נא ע"ב ד"ה ולבני) שעל כל המצוות חוץ מתפילין היו מברכים אותו נוסח לשמור מצותיו 2 תוס' כאן (ד"ה ולבני), שיטת ר"ת שהובאה בתוס' סוכה (לט ע"א ד"ה אבל) ונדה (נא ע"ב ד"ה ולבני), וכן הרא"ש בתוספותיו כאן (ד"ה דמברכי) 3 הובאה דעתו ע"י בנו בסי' ראבי"א (ברכות ס"י קכב, עמ' 106) וע"י בסי' הפרדס לרש"י (ענין יום הכפורים, עמ' רלד במהד' רח"י עהרענרייך) שהביא מנהג הרב שהיה מברך בשעה שמפשיט טליתו "לשמור חוקיו". וע"ש שהקשה שנוסח זה לא שייך בציצית שלא מצינו לשון חוק. אי"ש 4 ס"י ששו (עמ' רנה) אבל עיין שם וע"י במאירי (ברכות מד ע"ב עמ' 162) לענין ברכה בחליצת תפילין "ויש נוהגין כן בזמן הזה." ע"ש 5 ע"י אוצר הגאונים (ברכות, חלק התשובות ס"י רפד, עמ' 103), הוב"ד ברמב"ן ובריטב"א (נדה נא ע"ב) וע"י גם בסי' המנהיג (הלי' תפילין נוסח א', עמ' תקצח במהד' ר"י רפאל) וע"י במאירי (נדה נ" ע"א עמ' 185) שאם רצה לברך רשאי. ע"ש 6 רב פלטי גאון בשו"ת הגאונים חמדה גנוזה (ס"י קה, ד"י ע"א), ריטב"א (נדה נא ע"ב) וכן בשם רבו הרא"ה, ס"י המנהיג (הלי' תפילין נוסח א', עמ' תקצז במהד' ר"י רפאל), ורבינו ירוחם (ספר אדם, נתיב יט ח"ה, דף קעא ע"א) ושכן כתבו כל הפוסקים. ועוד טובא 7 ראבי"ה (ברכות ס"י קכב) תוס' נדה (נא ע"ב ד"ה ולבני) ועוד 8 ס"י כט ס"א 9 חסד לאלפים (ס"י כח אות ג') מהר"ח פאלאג'י בסי' כף החיים (ס"י יז אות כט) ובסי' רוח חיים (ס"י כט אות א') וכן בכף החיים סופר (ס"י כט סוף אות א') 10 שמות טו, כו ■

STORIES off the Daf

To bentch with proper intent

מברך אחריהם שלש ברכות - מד.
The blessing after them is "the three berachos" -
- 44a

HaRav Chaim Kanievski, shlit"א related that when he was young he was often in the house of the Chazon Ish. Once, a member of the family was seated and was bentching. The person had his head up, and noticed something on the table. He motioned with his hand

to another member of the family, as if to indicate something about that object. After he finished birkas hamazon, the Chazon Ish spoke to him. "I don't understand," the Chazon Ish said, "it is self-understood and common practice among our people that in the middle of shemoneh esrei that people keep their eyes closed, or they at least look in their siddur, focused and with intent. They certainly do not motion or wave to each other in the middle of the amidah. But when it comes to birkas hamazon people do all sorts of arranging of things on the table, and they wave and they mo-

tion. Yet, the formulation of shemoneh esrei is rabbinic, while bentching is a Torah law. We should be as careful and attentive while bentching at least as much as we are when we recite shemoneh esrei.

This matter is certainly of the utmost importance. Although the demand to be fully attentive while bentching is not explicitly written in direct terms, nevertheless, the matter is clearly correct. The comment of the Chazon Ish is eye opening and informative, and deserving of our attention. ■

