



OVERVIEW of the Daf

1) **MISHNAH:** General guidelines are provided for determining which brocha to make on different categories of food.

2) Source for making a brocha before eating-

The Gemara questions the source for making a brocha before eating and the conclusion of the Gemara is that logic dictates that it is prohibited to benefit from this world without first making a brocha.

A person who eats without making a brocha is compared to a person who benefits from sanctified property and to one who steals from Hashem and the Jewish People.

A contradiction between pesukim leads the Gemara to the conclusion that when we do the will of Hashem the food becomes ours but if we do not the food is His.

3) Balancing learning and work

R' Yishmael posits that one should work their field the way people normally do and that is how one obtains food. R' Shimon ben Yochai expresses concern that working will leave no time for learning and therefore instructs a person to learn and rely on Hashem. Abaye informs us that most people do not succeed following R' Shimon ben Yochai and Rava would send his students home in Nissan and Tishrei to work.

4) Two statements from R' Yehudah bar Ilai

Earlier generations considered their work secondary to their learning and succeeded at both. The earlier generations also went out of their way to become obligated in ma'aser.

5) The reason wine has a special brocha

The Gemara questions the uniqueness of wine that it has a special brocha and the Gemara's conclusion is that wine has two significant traits; 1) It satisfies hunger and 2) It brings joy.

6) Making "Borai Pri HaEtz" on olive oil

The Gemara questions an earlier statement that one recites "Borai Pri HaEtz" on olive oil since it is difficult to find a case where it would be applicable. ■

Gemara GEM

Why is there no Bracha before Birkas HaMazon?
כדאשכחן בברכת המזון דכתיב – "אשכחן לאחריו" (פרש"י – ואכלת ושבעת)

Why do we not say a bracha before reciting the Birkas HaMazon, which is a fulfillment of a mitzvah from the Torah? We do, in fact, say such a bracha before we recite Hallel, and there the obligation of its recital is only rabbinic, so here it should certainly be appropriate to say a bracha.

Sfas Emes explains that we are only to recite a bracha of **אשר קדשנו במצותי** when we perform a mitzvah which is given to us specifically due to the holiness which has been bestowed upon us as the chosen nation. The mitzvah of Birkas HaMazon, however, is a mitzvah which stems from our need to recognize the kindness and favor which Hashem grants us. It is a logical imperative, for once we have benefited, we must express our gratitude. The trait of **הכרת הטוב** recognizing the goodness which is afforded to us, is actually a universal response, which is expected not only from a Jew, but gentiles as well. Amon and Moav are held accountable for not having assisted the Jewish nation as it wandered in the desert, at least as a sign of appreciation for what Avraham had done for their ancestors (see Ramban, Devarim 23:4). Also, Pharaoh in Egypt is considered to be an ingrate due to his mistreatment of the Jews, despite all the favor which Yosef had provided for Egypt. Because, as we have seen, **הכרת הטוב** is such a basic expectation, our saying Birkas HaMazon is therefore not the type of mitzvah for which the bracha of **אשר קדשנו במצותי** is said. ■

REVIEW and Remember

1. What is the source for making a bracha before eating?

2. What is the similarity between one who doesn't make a bracha before eating and Yeravam ben Nevat?

3. When does food belong to Hashem and when does it become ours?

4. How did Rava prepare for the Seder?

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By the Gertzfeld, Shapiro, Rubinstein, and Knopf families
In loving memory of the 1st Yaharzeit of
ר' גדלי' בן ר' יחיאל מיכל ז"ל

HALACHAH Highlight

Scholarship or Business?

תנו רבנן ואספת דגנך. מה תלמוד לומר? לפי שנאמר לא ימוש ספר התורה הזה מפיך, יכול דברים ככתבן? תלמוד לומר ואספת דגנך. הנהג בהן מנהג דרך ארץ דברי רבי ישמעאל. רבי שמעון בן יוחי אומר אפשר אדם חורש בשעת חרישה, וזורע בשעת זריעה, וקוצר בשעת קצירה, ודש בשעת דישה, וזורע בשעת הרוח, תורה מה תהא עליה? אלא בזמן שישראל עושין רצונו של מקום מלאכתן נעשית על ידי אחרים, שנאמר ועמדו זרים ורעו צאנכם וגו'... אמר אבבי הרבי עשו כרבי ישמעאל – ועלתה בידן, כרבי שמעון בן יוחי – ולא עלתה בידן.

Our Rabbis taught: And you will gather the grain. What are we being taught with this? The Torah records 'The Torah shall never depart your mouth', could this be literal? Thus the Torah teaches that we must gather in the grain. We must act in the way of the world, and couple Torah with labor. This is the opinion of Rabbi Yishmael. Rabbi Shimon ben Yochai states that it is possible that a person will do all of the many labors necessary to produce grain, and then what will be of the Torah? Rather when the Jews do the will of Hashem, their labor is done by others. Abaye said: Many have done like Rabbi Yishmael and succeeded, and like Rabbi Shimon ben Yochai and not succeeded.

In a previous issue (Berachos §28), we discussed briefly the parameters of financial reliance in order to permit a scholar to dedicate himself fully to his studies and the advancement of his scholarship. The Shulchan Aruch¹ writes: "Afterward a person should attend to his business. Torah unaccompanied by work will ultimately be forfeited and will draw sin in its wake, since poverty has the tendency to cause a person to rebel against his Maker." It seems that the Shulchan Aruch determined the Halacha to follow Rabbi Yishmael. However, in this issue we will explore the ramifications of the singular opinion of Rabbi Shimon.

The Biur Halacha² asserts that the previously cited Shul-

chan Aruch is intended for the majority of people, since it isn't possible for the majority to reach the levels required to be able to devote oneself entirely to Torah. However, individuals can always step forward to assume this mantle of responsibility. Doubtlessly, Hashem will provide their material needs. This is alluded to by Abaye's statement that many have done like Rabbi Shimon and not succeeded, many haven't succeeded, but the unique individuals can³. The Rambam⁴ records a similar concept.

The authorities proffer different criteria necessary in order to enroll in this extraordinary assembly of בני עליה. Clearly, there needs to be an overriding desire to surrender one's life to the intense and passionate study of Torah⁵. These individuals are described as purely righteous⁶. Additionally, they must have profound and unwavering faith in Hashem, because as Rav Pinchas Horovitz⁷ explains the reason why those many who tried Rabbi Shimon's approach failed was for a lack of sufficient faith. ■

1. סימן קנו ס"א
2. קנו ד"ה סופה בטלה. ע"י גם בסי' עינים למשפט כאן (ד"ה רשב"י אומר) באריכות
3. דיוק זה נמצא בסי' נפש החיים (שער א פ"ח). ע"ש. ע"י בסי' מגדים חדשים ובסי' שערים מצויינים בהלכה כאן שהביא שזכה הביאור הלכה לכוון בזה לדברי הבעש"ט המובאים בשמו בסי' תולדות יעקב יוסף (פרשת מקץ) ובסי' כתונת פסים (פרשת שמיני). ע"ש.
4. פ"יג מהל' שמיטין ויובלות הי"ג
5. ע"י ספר חסידים (סי' תתקנב) ובמקור חסד שם (אות ו), והגר"ח מוואלזין בסי' נפש החיים (שער א פ"ח) והמשנ"ב בביאור הלכה (שם)
6. ע"י מהרש"א בח"א כאן (ד"ה שנאמר ואספת), ובפני יהושע בסוף קידושין. ע"י דבריו המיוחדים של המשך חכמה (פרשת נצבים עה"פ והותרך ה') שלצדיק גמור נאה כרשב"י, אבל לבעל תשובה – לו נאה כרבי ישמעאל "משום דעלול הוא לחזר לסורו". ע"ש.
7. ספר המקנה בסוף קדושין (ד"ה רב נהוראי). וכן ראה להגר"א בסי' אבן שלמה (פ"ג אות ד) ■

STORIES off the Daf

From the walls of the Beis Midrash

The Source for ברכת הנהנין

By Rabbi Dov Singer

The Gemara attempts to bring a source for ברכת הנהנין from the verse קדש הלולים. The verse indicates that one should praise before and after eating his food.

Based upon Rav Hai Gaon, the Gri"z on Rambam in Hilchos Chanukah states that there are two types of Hallel. One, הלל של קריאה

accordance to days, such as Yomim Tovim. The other type of is the Hallel of Singing (שירה), which is recited as a response to events such as the הפסח. In our case, the Hallel would be of the second type, in response to having food for sustenance, one recites a ברכה ראשונה, and in response to being satiated and sustained in good health, we say a ברכה אחרונה.

However, later in the Gemara, when we discover that we have only one extra verse to use, the Gemara suggests that we learn from it the need to say a ברכה אחרונה, and the concept of saying a bracha before eating is derived from a

if one makes a bracha after he is satisfied, surely he should recite one before, while he is still hungry. This would seem to suggest that this is a bracha of thanks, for if one is appreciative of the food after he is satisfied, certainly he is thankful for the food while he is still hungry. But, as שירה, it would be a praise for two different experiences, one praising the creation of food for one's benefit, and afterwards praising the satisfaction and revival received from the food, with no common basis for the קל וחומר. Perhaps this is the explanation of Tosafos, who says that this is not a קל וחומר. ■

