



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Brachos Daf Mem Gimmel

HEISEIBU ECHAD MEVARECH

- **Rav** said, bread needs heseibah to be considered a "group" for bracha purposes, but wine drinkers are a "group" without having heseiba. **R' Yochanan** said even wine drinkers need heseiba. **Others** say that **Rav** said that heseibah only helps for bread, but wine drinkers are never considered a "group", and **R' Yochanan** said that heseiba makes wine drinkers into a "group" as well.
  - **Q:** A Braisa says that when guests would come to eat, they would first sit outside the dining room, each make a bracha and drink wine. According to first version of **Rav**, although they are only sitting, they should be considered a "group" and one person should make a bracha for everyone?! **A:** The guests know they will be moved for the meal, so this sitting is not permanent enough to make them into a "group".
  - **Q:** The Braisa continues and says that when they go into the dining room to eat, one person makes a bracha on the wine for everyone. This refutes the second version of **Rav** which says that there can never be a "group" for wine?! **A:** Since they are considered a group for the bread that they are eating, they are also considered a "group" for the wine as well.

BAH LAHEM YAYIN B'SOCH HAMAZON...

- **Ben Zoma** explained that during the meal itself people are too busy eating and cannot concentrate on someone else's bracha. Therefore, each person must make his own bracha on the wine during the meal. However, after the meal is done, when everyone can concentrate, one person may make the bracha for everyone.

V'HU OMER AHL HAMUGMAR...

- The Mishna implies that the one who makes the bracha on the wine makes the bracha on the besamim even if a more chashuv person has come in the meantime. This is the same idea as **Rav** said, when he said that the one who washes mayim achronim first is the one who leads bentching, even if a more chashuv person has come in the meantime.
  - Once, when eating together, **Rebbi** asked **Rav** to wash his hands. **Rav** was nervous that he did something wrong to be told that. **R' Chiya** explained that **Rebbi** was honoring him with leading bentching.
- **R' Zeira in the name of Rava bar Yirmiyah** said, one makes a bracha on incense besamim when the smoke rises. Although he has not yet smelled it, since he is about to, he makes the bracha.
- **Rav or Zeiri** said, one makes a "borei atzei besamim" on all incense (although the wood is already totally burned by the time you make the bracha) except "mushk" which is an animal byproduct, and therefore one makes a "borei minei mesamim" on that.
  - **Q:** A Braisa says that one only makes that bracha of "borei atzei besamim" on Afarsimon and hadassim whose wood is intact? **A: TEYUFTA.**
- With regard to the bracha on Afarsimon oil, **R' Yitzchak in the name of R' Yehuda** says one makes a "borei shemen artzeinu", and **R' Yochanan** says one makes a "borei shemen areiv".
- With regard to the bracha on "Kosht", **R' Ada bar Ahava** says one makes an atzei besamim on the actual Kosht, but not on the oil in which it was soaked. **R' Kahana** says even the oil gets that bracha, but not the oil into which the kosht was ground up. **Nahardai** says even that oil gets an atzei besamim as well.

- **R' Gidal in the name of Rav** said, one makes an atzei besamim on "Simlak" (an Arabian plant), and **R' Chananel in the name of Rav** says that this is also made on "Shiboles Neird" (it has stalks which can be referred to as wood as well). **R' Mesharshiya** says that garden "narkom" has thick stalks and therefore gets that bracha as well, but if it is of the type that grows in the wild, the bracha is "borei isvei besamim". **R' Sheishes** says that "Sigli" gets an "isvei besamim". **Mar Zutra** says one who smells an esrog says "Boruch shenasan rei'ach tov bapeiros"
- **R' Yehuda** said,, one who sees budding trees in the month of Nissan makes a bracha (similar to our nusach that we make)
- **R' Zutra bar Tuvia in the name of Rav** said, we learn that one must make a bracha on a fragrance from the pasuk "Kol Haneshama Tehalel Kah" – something that only the neshama enjoys needs a bracha – i.e. a pleasant smell.
  - **R' Zutra bar Tuvia in the name of Rav** darshens a pasuk to teach that in the future the young Jewish men will have a pleasant smell like the Lebanese forests.
  - **R' Zutra bar Tuvia in the name of Rav** darshens a pasuk to teach that Hashem makes each profession appealing to different people so that the world should never lack anything.
  - **R' Zutra bar Tuvia in the name of Rav** taught that a torch is considered like a person and the moon is considered like 2 people for purposes of sheydim, and having them is like having another person or 2 people with you (sheydim don't harm 2 people and don't get near 3 people).
  - **R' Zutra bar Tuvia in the name of Rav** darshens a pasuk to teach that we learn from Tamar that it is better for someone to throw themselves into a burning fire, rather than to embarrass another person in public.
- A Braisa says, if one is brought oil for his hands and a hadas to smell, **B" S** say he first makes a bracha on the oil, and **B" H** say he first makes a bracha on the hadas. **R' Gamliel** paskened like **B" S** because oil has a nice smell and is used for rubbing on the skin, so it deserves to have its bracha made first.
  - **R' Yochanan** paskened like **R' Gamliel**.
- A Braisa says, if one is brought oil and wine, **B" S** say he makes a bracha on the oil first, and **B" H** say he makes a bracha on the wine first. One must wipe his hands of the oil after he is done because it is improper for a talmid chochom to walk in the street smelling like perfume.
- A Braisa says, there are six things that are unbecoming for a talmid chochom to do: to walk in the street smelling like perfume (the Gemara explains because people may think he is involved with mishkav zachar); to walk alone at night (people may think he is going to a zonah); to walk around with patched shoes (this is only when it is a double patch, on the top of the shoe, when he is walking on the street, in the summer months); to speak to women in the street (even his wife, daughter or sister, because people don't know the relationship and think she is a zonah); to eat with ahm ha'aratzim (he may be pulled to be like them); to walk into shul last (people will say he is lazy). **Some** add that a talmid chochom should not take large steps (doing so causes one to lose 1/500 of their eyesight), and also add that he should also not walk around with very straight posture (doing so is as if he is "pushing away" the "feet" of the Shechina).