



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

### Brachos Daf Lamed Hey

#### PEREK KEITZAD MEVARCHIN -- PEREK SHISHI

##### MISHNA

- On fruits of the tree one makes a "borei pri haetz", except for wine, on which one makes "borei pri hagafen".
- On fruits of the ground one makes a "borei pri haodamah", except for bread, on which one makes "hamotzei lechem min Haaretz".
- On 'yirokos' (greens) one makes a "borei pri haodama". **R' Yehuda** says he makes a "borei minei dishai'im".

##### GEMARA

- **Q:** From where do we know the concept that one must make a bracha before eating? **A:** A Braisa says, the pasuk regarding orlah says "Kodesh hillulim Lashem", which teaches that one may only eat with two 'Hillulim' – praises – i.e. a bracha before and after eating. **R' Akiva** says that this teaches that it is assur for one to taste anything before making a bracha.
  - **Q:** That pasuk ("Hilulim" is plural and can teach two things) is needed to teach that (1) fourth year fruit needs to be redeemed ("michulul" is like the word "hilul") before it is eaten outside Yerushalayim, and (2) only grapes (which are brought on the Mizbeach as wine with "hilul" – singing) are subject to fourth year halachos. It is not available to teach about brachos!? Now, according to the view that the "4<sup>th</sup> year halachos" are not limited to grapes, there is an available drasha which can be used to teach brachos, but according to the view that it is needed to teach that it only applies to grapes, there is no available drasha to teach regarding brachos!? Even according to the view that 4<sup>th</sup> year halachos only apply to grapes, there is a view that this is learned from a gezeira shava. According to that view we do have an available drasha of "Hilulim" to teach brachos and would teach that a bracha must be made after eating and then through a kal v'chomer we would learn that a bracha must also be made before eating, but according to the view that it is not learned from a gezeira shava there is no available drasha for brachos!? **A:** The obligation to make a bracha on all other food can be learned from grapes (one benefits from grapes and therefore makes a bracha, so too all other food from which one benefits by eating require a bracha). Although grapes are chayuv in 'oleilos', grains are not, and a bracha is still made on grains, so we see the "oleilos" is not what requires the bracha. And, although grains are chayav in challah, grapes are not, and still a bracha is made, so we see that challah is not what requires the bracha. The tzad hashava is that one has hana'ah from these foods and one must therefore make a bracha, and we can therefore say that all other foods are the same and therefore also require a bracha!
    - **Q:** Maybe only grapes and grain need a bracha because they are each brought on the Mizbe'ach? **A:** Rather, we learn that everything needs a bracha from the shivas haminim, which require a bracha and don't go on the Mizbe'ach.
      - **Q:** Maybe shivas haminim require a bracha because they chayuv in bikurim, but other foods that are not chayuv do not require a bracha!? **Q2:** Even according to those who say that all fruit are included in fourth year fruit, and therefore require a bracha, that only teaches a chiyuv for fruit, not for meat, eggs, or fish!? **A:** Rather, we learn that one must make a bracha on food based on reason (a "svara") – it is assur for one to benefit from this world without first making a bracha.

- A Braisa says, it is assur for one to benefit from this world without first making a bracha, and one who does so has committed me'ilah. His remedy is to go to a chochom. **Rava** explains, this means that his remedy is to go to a chochom to learn brachos so that he not come to be oiver me'ilah.
- **R' Levi** asks, one pasuk says, 'L'Hashem ha'aretz umloa'ah' – the world belongs to Hashem. Another pasuk says 'V'ha'aretz nosan l'vnei adam' – it is given to people? He explains, the first pasuk refers to before a bracha is made (the world belongs to Hashem), whereas the second pasuk refers to after a bracha is made (Hashem gives it to people to enjoy).
- **R' Chanina bar Pappa** says, one who has hana'ah from this world without a bracha steals from Hashem (the bracha) and from Klal Yisrael (his aveirah ruins the crops and causes others to similarly sin).
- **R' Chanina bar Pappa** asks, in one pasuk the grain is called Hashem's grain ("Degani"), and in another pasuk it is called the Yidden's grain ("V'asafta deganecha"). He explains, when Yidden are not doing the will of Hashem it is called Hashem's grain, and when they are doing His will it is called their grain.
  - A Braisa says, "V'osafta deganecha" teaches that one must work and earn a living – this is drasha of **R' Yishmael**. **R' Shimon Bar Yochai** says it teaches that when Yidden do His will, their work is done for them by others. When they don't do His will they must do their own work and even must do the work of others.
    - **Abaye** said, many did like **R' Yishmael** suggests and were successful, and many did like **R' Shimon Ben Yochai** suggests and were unsuccessful.
    - **Rava** would tell his talmidim "In Nissan and Tishrei stay home and work (the harvesting and pressing seasons) so that you will have parnasah for the entire year and will be able to learn".
    - **Rabbah bar bar Chana in the name of R' Yochanan in the name of R' Yehuda the son of R' Illai** said, earlier generations made learning their focus and work secondary and they saw success in both. Later generations do the opposite and don't succeed in either.
    - **Rabbah bar bar Chana in the name of R' Yochanan in the name of R' Yehuda the son of R' Illai** said, earlier generations would see to it to make themselves obligated in ma'aser. Later generations try to find ways to free themselves of the ma'aser obligation.

#### CHUTZ MIN HAYAYIN...

- Wine gets a special bracha because: it is a change for the better; it sustains; and it satisfies. One does not bentch on wine because people are not "koveah seudah" on wine. Oil does not get a special bracha, because although it is a change for the better and it sustains, it does not satisfy. Therefore, the bracha remains borei pri haetz.
  - **Q:** The Gemara quoted **R' Yehuda in the name of Shmuel**, that the bracha when drinking olive oil is borei pri ha'eitz. When would one make a borei pri haetz on oil? Drinking oil straight is not a normal "eating", and therefore no bracha would be made! If he eats the oil with bread, only a hamotzi is made;! If the oil is in a mixture, only the bracha on the mixture is made!? **A:** When one drinks a mixture with mostly oil (as a disguised form of a refuah on Shabbos, when drinking oil straight as a refuah is not allowed), since oil is the main ingredient a borei pri ha'eitz must be made. We would think that no bracha is needed since it is being done for a refu'ah. The chiddush is that since he does have hana'ah from it, a bracha must be made.