



OVERVIEW of the Daf

1) Two statements of Rav and Shmuel (cont.)

The Gemara continues to clarify the necessity for the two similar statements made by Rav and Shmuel and the conclusion is that one does not make the bracha of mezonos on rice and millet.

The decision of Rav and Shmuel regarding rice and millet is questioned and the Gemara concludes that one makes a "mezonos" on rice and millet.

2) The correct bracha for wheat kernels

There are two conflicting Baraisos regarding the correct bracha on wheat kernels and the Gemara resolves the discrepancy by declaring that the two Baraisos reflect differing opinions regarding the necessity to be specific when making a bracha.

3) The correct bracha achrona on rice and millet

There are two conflicting Baraisos regarding the correct bracha achrona for rice and millet and the Gemara decides to change the first Baraisa to match the second and the correct bracha achrona is בורא נפשות.

4) The correct bracha on porridge

After Rava initially suggests that different porridges should require different brachos he changes his mind and says that all porridge s require a "mezonos" because of the flour in the ingredients.

R' Yosef rules that if the pieces of bread in the porridge are the size of a k'zayis the food is treated like bread but if the pieces are smaller than a k'zayis the bracha will be "mezonos" and "al hamichya." R' Sheshes, however, rules that the size of the bread is not the determining factor; rather it is whether the pieces retain the "shape" of bread that determines the correct bracha.

5) The obligation to take challah from different types of dough

The Gemara discusses different types of dough and their status regarding the obligation to remove challah. ■

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ר' ישראל אהרן בן ר' משה ארי' הכהן ע"ה
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Distinctive INSIGHT

Who makes the Bracha?

אומר שהחיינו

Rav Yosef cites a Baraisa which supports his view that the berachah of HaMotzi is said on a piece of bread as small as the size of an olive. The Baraisa begins with discussing a case of a Yisroel who brings a minchah offering, which is given to a Kohen who will officiate. "If one was standing and offering a minchah in Yerushlayim for the first time in many days, he says the blessing of Shehechyanu."

Rashi tells us that the bracha of שהחיינו is said by the Yisroel who brings the mincha offering. Tosafos argues and says that it is the kohen who actually officiates and brings the offering who recites the שהחיינו.

Rashi apparently holds like Rambam (Hilchos Berachos 11:10), who says that although when someone does a mitzvah on the behalf of another (as an agent), it is the agent who recites that bracha on the mitzvah, yet the שהחיינו is not said by the agent. An opinion of Rama"ch is brought in Kesef Mishneh who says that an agent may recite שהחיינו for another person who is fulfilling his mitzvah with his aid, but this is not necessarily opposed to Rambam. Rama"ch may simply be referring to a person who is saying Kiddush for others who are actually listening. In this case, the one making Kiddush can say שהחיינו, and have the others fulfill their obligation using the rule of שומע כעונה. However, if the agent is not in the immediate vicinity of the one who he represents, he cannot say שהחיינו on his behalf, for this is the exclusive domain of the person whose mitzvah is being fulfilled.

According to Rashi, the bracha of שהחיינו is different from all other blessings for mitzvos. This bracha is designed to be said by the person who now has the opportunity to fulfill this mitzvah. In Yoreh De'ah (265:7), we find that according to Rambam, שהחיינו is said by the father of the boy who is entering into the bris, and not by the mohel. ■

REVIEW and Remember

1. According to Rav and Shmuel, what is the correct bracha before and after rice?

2. What was R' Gamliel's criticism of R' Akiva?

3. Does the method of preparation affect what will be the appropriate bracha on porridge?

4. According to Rava, under what circumstances would it be appropriate to make hamotzi on cooked bread?

HALACHAH Highlight

Is בורא אחרונה an all-purpose בורא נפשות?

והתניא הכוסס את החטה מברך עליה בורא פרי האדמה

We have learned in a Baraisa: One who chews on raw wheat grains pronounces the blessing: בורא פרי האדמה

Tosafos¹ discusses the blessing that would be made after eating raw grains. Tosafos entertains a few options, amongst them the possibility of saying גי מעין or of saying גי מעין with a new ending: על האדמה ועל פרי האדמה. Ultimately, Tosafos determines that it is appropriate to be stringent and only eat raw grains in a meal which includes bread, so that ברכת המזון will include the grains as well. The Tur² quotes this Tosafos, its incertitude, as well as its conclusion. Following this reference, the Tur adds as an explanation: if a person is unsure about a blessing proceeding eating (ברכה ראשונה), he should say שהכל נהיה בדברו, as we are taught³ that if one said שהכל on any food he has fulfilled his obligation. However, as to a ברכה אחרונה, one must only say the blessings as they were precisely established. Evidently, the Tur understands that בורא נפשות is intended only for those foods that our Rabbis identified it, and it does not serve as an all-purpose ברכה אחרונה as שהכל is for ברכות [It should be noted that the Kneses HaGedolah⁴ learns that Tosafos would agree that if one ate the grains not in the course of a meal, then after the fact there would be need for a ברכה אחרונה. The Kneses HaGedolah adds that it is likely that the blessing should be בורא נפשות.]

Rav Ovadia Yosef deals with this topic in his Yechave Da'as⁵. He cites the Tosafos as well as other Rishonim⁶ who opine that בורא נפשות does not serve as an all-purpose ברכה אחרונה. He cites the Kaf HaChaim⁷ who holds that בורא נפשות does indeed serve as an all-inclusive ברכה אחרונה. The Kaf HaChaim feels that although preferably one must recite גי מעין when appropriate, if that is not possible than one should say בורא נפשות and thereby fulfill his obligation. Based upon the above noted Rishonim, Rav Yosef rejects

this view. He cited numerous authorities who opine similarly that ברכה אחרונה cannot serve as an all-inclusive בורא נפשות. Mention should be made of Rav Yishmael HaKohen who writes⁸ that the belief that is firmly planted in the hearts of the masses that בורא נפשות covers all foods is an absolute mistake. The Mishnah Berura⁹ also seems to be of this opinion.

One argument that the Kaf HaChaim utilizes is that it is preferable to say בורא נפשות than nothing at all, since we know that it one who has benefit from this world without making a blessing is akin to thievery. Rav Yosef counters this argument by citing sources¹⁰ that indicate that this statement applies only to ברכות ראשונות.

The Igros Moshe¹¹ considers this matter. He resolves that if a person ate foods that require a גי מעין, or if he ate bread, but he does not have a siddur, and he doesn't know the blessings by heart, and by too much time will have passed by the time he does acquire a siddur, then he should say בורא נפשות. Rav Yosef disagrees based on the sources he had cited, and concludes that in such a case the person should not make any blessing, rather than recite a contested blessing¹². ■

1. ד"ה הכוסס חטוה
2. סי' רח (עמי שכד במהד' מכון ירושלים)
3. ברכות דף מ' ע"ב
4. הגדולה או"ח סי' רי בהגה"ט. וכ"כ בקיצור בסי' רח בהגה"ט. ע"ש
5. שו"ת יחוה דעת ח"ב (סי' כב). ע"י עוד אריכות בזה בסי' הליכות עולם ח"ב (פרשת פנחס הערה ט ד"ה הן אמת, דף קח ואילך), ובסוף דבריו שם (עמי קיב) כתב רשימה לעוד מקומות שהוא כתב בזה
6. הרא"ש והרשב"א כאן. וכן בתשב"ץ (סי' שכב)
7. סי' רב אות עט
8. שו"ת זרע אמת ח"ג (דף צ' ע"ב) וכן ראה כדומה בסי' ליקוטי מהרי"ח (סדר ברכת הנהנין)
9. סי' רח בשער מציון ס"ק ע ועוד. אמנם ע"י שו"ת אגרות משה ח"א מחאו"ח סי' עד
10. תוספות ישנים שבת (דף כג ע"א). וכן מתבאר מדברי התוספות והרא"ש (ברכות לט ע"א)
11. ח"א מחאו"ח סי' עד
12. ע"י גם בסי' פסקי תשובות סי' רח אות א' ■

STORIES off the Daf

Eating to Bless

על כל מה שברא להחיות בהם נפש כל חי (תוסי' - כמו תפוחים)

One motza'ei Shabbos, one of the chassidim of R' Aharon Karliner came to visit him. During their conversation, the gabai brought a plate of fruit before them. The Rebbe picked up an apple, and fervently recited the appropriate bracha, thanking Hashem for the fruit of the trees, and he cut off a slice. He then proceeded to eat the apple.

The chassid sat across the table from the Rebbe, watching his every move. He had always thought of the rebbe as akin to one of

the angels, and yet, here was his rebbe, eating a mundane apple just like everyone else would. For a fleeting moment, a thought flashed through the mind of the chassid, "We both eat apples, and we both recite brachos. True, the rebbe recites the bracha with a bit more concentration than I do, but we are both essentially the same."

The rebbe was quick to notice the subtle change of demeanor from reverence to careful appraisal, and he said to his guest, "Tell me, what indeed is the difference between you and me? I eat apples, and you eat apples. I recite blessings, and you recite blessings. So how are we different?"

"I was just wondering the same thing," the chassid admitted, somewhat startled and embarrassed.

"I'll tell you," the rebbe said. "When I get up in the morning, I look around and see all the beautiful things Hashem has created. I am overwhelmed with the splendor of creation, and the mastery of the universe. I am enthralled and I crave to praise Hashem, but I know that it is forbidden to say Hashem's name in vain. So, I reach for an apple, which gives me the opportunity to praise Hashem as I say a bracha.

"But when you arise in the morning, the first thing you think is that you are hungry, and you want to eat an apple. You cannot eat it without saying a bracha, so you do so to allow yourself to eat. You say your brachos in order to eat, but I eat in order to say a bracha and to talk to Hashem." ■

