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Brachos Daf 44

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

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Mav the studing of the Daf Notes be a zechus for their neshamot and mav their souls find peace in Gan Eden and be bound up in the Bond of life

If salted food is brought before him first, and bread was brought with it, he recites a blessing over the salted food and this discharges his obligation for the bread, since the bread is subordinate to it. This is the general rule: Whenever with one kind of food another is taken as a subordinate, a blessing is said over the primary food and this discharges his obligation for the subordinate one.

The *Gemora* asks: But is it ever possible for salted food to be the primary item and the bread subordinate to it?

Rav Acha the son of Rav Avira said in the name of Rav Ashi: This applies to one who eats the fruits of Genosar (*fruits from the Kinneret which were extremely sweet; they were so sweet that it was necessary for something salty to be eaten with them; due to their significance, they were considered superior than bread*).

Rabbah bar bar Chanah said: When we went after Rabbi Yochanan to eat the fruit of Genosar - when there were a hundred of us we would each take for him ten fruits, and when we were ten, we would each take for him a hundred (*so either way, it would total a thousand*), and (*due to their largeness*) a hundred of them would go into a basket holding three *se'ah* (*totaling 432 eggs*), and he used to eat them all and swear that he had not tasted food (*for one can always eat more sweet food*).

The *Gemora* asks: Could he have sworn that he had not tasted food at all?

Rather, he meant that he had not eaten anything which provides sustenance.

The *Gemora* relates that Rabbi Avahu used to eat (*so much*) of these fruits that a fly would slip off his forehead (*for his skin glowed and became smooth*). Rav Ami and Rav Assi used to eat (*so much*) of these fruits until their hair would fall out. Rabbi Shimon ben Lakish used to eat (*so much*) of these fruits that he would become delirious. Rabbi Yochanan informed the household of the Nasi, and Rabbi Yehudah Nesiah sent a band of men for him and they brought him to his house.

When Rav Dimi came (*from Eretz Yisroel to Bavel*), he said that King Yannai had a city in Har Hamelech where they used to take out six hundred thousand dishes of salted tuna for the men picking the figs from one Friday to the next (*for there were so many workers picking the figs, they therefore needed a tremendous amount of food to feed all of them*).

When Ravin came (*from Eretz Yisroel to Bavel*), he stated that King Yannai had a tree in Har Hamelech from which they used to take down forty *se'ah* of young pigeons from three broods every month.

When Rabbi Yitzchak came (*from Eretz Yisroel to Bavel*), he said: There was a city in the *Eretz Yisroel* named Gufnis in which there were eighty pairs of brothers, all *Kohanim*, who were married to eighty pairs of sisters, also *Kohanos* (*the daughters of Kohanim*). The Rabbis searched from Sura to Nehardea and could not find a similar case (*where two brothers, who were Kohanim, married two sisters, the daughters of Kohanim*) except the daughters of Rav Chisda who were married to Rami bar Chama and to Mar Ukva ben Chama, and while they were *Kohanos*, their husbands were not *Kohanim*.

Rav said: A meal without salt is not regarded as a meal.



Rabbi Chiya bar Abba said in the name of Rabbi Yochanan: A meal without soup is not regarded as a meal.

If one has eaten grapes, figs or pomegranates, he recites the Grace of three blessings after them; these are the words of Rabban Gamliel. The Sages, however, say: One blessing, which is an abridgement of three (*known as the 'al hamichyah,' or 'al ha'eitz'*). Rabbi Akiva says: if one ate only a cooked vegetable, but that is his meal, he says after it the grace of three blessings.

If one drinks water to quench his thirst, he recites the blessing, '*She-hakol nih'yah bid'varo*' -- 'that everything came into being through His word.' Rabbi Tarfon says: '*Borei nefashos rabos*' -- 'the One Who creates numerous living things and their deficiencies.'

The *Gemora* asks: What is the reason of Rabban Gamliel (*that Birchas Hamazon is recited after eating any of the seven species*)?

The *Gemora* answers: It is because it is written: *A land of wheat and barley* etc., and it is also written: *A land in which you will eat bread without poverty* etc., and it is also written: *And you shall eat and you will be satisfied and you shall bless Hashem your God.*

The Sages, however, hold that the word '*land*' makes an interruption in the context.

The *Gemora* asks: Rabban Gamliel also must admit that '*land*' makes an interruption in the context!?

The *Gemora* answers: He requires that for excluding one who chews (*kernels of*) wheat (*and swallows it from the necessity of saying Birchas Hamazon; this is because it is not bread*).

Rabbi Yaakov bar Idi said in the name of Rabbi Chanina: Over anything belonging to the five species (*of grain, which are: wheat, barley, spelt, oats and rye*), before eating, the blessing '*Borei minei mezonos*' -- 'the One Who creates species of

sustenance' is recited, and after eating, one blessing, which is an abridgement of three (*al hamichyah*) is recited.

Rabbah bar Mari said in the name of Rabbi Yehoshua ben Levi: Over anything belonging to the seven species (*excluding grain*), before eating, the blessing '*Borei peri ha'eitz*' -- 'the One Who creates the fruit of the tree' is recited, and after eating, one blessing, which is an abridgement of three (*al ha'eitz*) is recited.

Abaye asked Rav Dimi: What is the text of the one blessing, which is an abridgement of three?

He replied: Over (*the seven species that are*) fruit of the tree it is as follows: [*Blessed are You, Hashem, our God, King of the Universe*] for the tree and for the fruit of the tree, and for the produce of the field, and for the desirable, goodly, and extensive land which You did give our ancestors to inherit, to eat of its fruit and to be satisfied with its goodness. Have mercy, Hashem, our God, on Israel, Your people, and on Jerusalem, Your city, and on Your Temple, and on Your Altar. And may You build Jerusalem, Your holy city, speedily in our days and bring us up into its midst, and gladden us with it. For You, Hashem, are good and You do good to all.

Over the five species (*of grain*) it is as follows: [*Blessed are You, Hashem, our God, King of the Universe*] for the nourishment and the sustenance and the produce of the field etc., and he concludes: [*Blessed are You, Hashem*] for the land and for the nourishment.

The *Gemora* asks: How does one conclude (*in the case of fruits*)?

The *Gemora* elaborates: When Rav Dimi came (*from Eretz Yisroel to Bavel*), he said: On *Rosh Chodesh*, Rav would conclude (*the middle blessing during Mussaf Shemoneh Esrei*) with this: Blessed (*are You, Hashem*) the One Who sanctifies Israel and the New Moons. [*Evidently, concluding a blessing with two phrases such as this is appropriate, for it is regarded as one praise; accordingly, the Gemora asks:*] What do we say in this case (*over fruit; can we say: for the land and for the fruit; would that be regarded as two praises or one*)?

Rav Chisda said: The text is: For the land and for its fruits.  
Rabbi Yochanan said: For the land and for the fruits.

Rav Amram said: They are not disagreeing with each other, for one (Rav Chisda, who was from Bavel) was referring to us (in Bavel, and that is why the text is 'for the land and its fruit, referring to the Land of Israel, not Bavel), and the other (R' Yochanan, who was in Eretz Yisroel) was referring to them (in Eretz Yisroel).

Rav Nachman bar Yitzchak asked: Shall they (in Eretz Yisroel) eat and we bless (by saying 'its fruits')? [The people in Bavel should recite the blessing on what they themselves ate!?!]

Rather, the Gemora answers, the names must be reversed, as follows: Rav Chisda said: The text is: For the land and for the fruits. Rabbi Yochanan said: For the land and for its fruits.

Rav Yitzchak bar Avdimi said in the name of our teacher (Rav): Over eggs and over all kinds of meat the blessing said before eating is, 'She-hakol,' and after eating is, 'Borei nefashos rabos' etc. Vegetables, however, require no blessing afterwards. Rabbi Yitzchak, however, says that even vegetables require a blessing afterwards ('Borei nefashos rabos'), but not after water. Rav Pappa says: Water as well (requires a 'Borei nefashos').

Mar Zutra did as prescribed by Rav Yitzchak bar Avdimi and Rav Shimi bar Ashi did as prescribed by Rabbi Yitzchak. A mnemonic to remember who did according to whom is: Think of one (Mar Zutra, for he is mentioned alone – without his father's name) acting as two (Rav Yitzchak bar Avdimi), and two (Rav Shimi bar Ashi) as one (R' Yitzchak). Rav Ashi said: When I remember, I do as prescribed by all of them (and recite a 'Borei nefashos' even over water).

The Gemora asks from a Mishna: Whatever requires a blessing after it requires one before it, but there are things that require a blessing before them but not after them. Now, the last clause of the Mishna, according to Rav Yitzchak bar Avdimi is fine, for it excludes vegetables (that due to their relatively insignificance, a blessing – even a borei nefashos -

is not recited after eating them). And it is also fine according to Rabbi Yitzchak (who maintains that a blessing (borei nefashos) is recited after the eating of vegetables), for the Mishna intended to exclude water. But according to Rav Pappa (who maintains that a blessing is recited after the drinking of water), what is the Mishna intending to exclude?

The Gemora answers: It is coming to exclude the performance of mitzvos (such as lulav, shofar, tzitzis and tefillin, which require a blessing only before their performance, and not afterwards).

The Gemora asks: But according to the Westerners (those who live in Eretz Yisroel), who after removing their tefillin (upon nightfall), recite the benediction of '... Who has sanctified us by His commandments, and has commanded us to keep his decrees' (for the Rabbis had decreed that tefillin should not be worn at night), what is the Mishna coming to include?

The Gemora answers: It excludes the blessing on fragrances (where there is no blessing recited afterwards).

Rabbi Yannai said in the name of Rebbe: An egg is superior (health wise) to the same quantity of any other kind of food. When Ravin came (from Eretz Yisroel to Bavel), he said: A lightly roasted egg is superior to six kaysei (approximately 36 eggs) of fine flour. When Rav Dimi came (from Eretz Yisroel to Bavel), he said: A lightly roasted egg is better than six (kaysei of fine flour), and a fully roasted egg is better than four (kaysei of fine flour; approximately 24 eggs), and a boiled (egg) is better than the same quantity of any other kind of food except meat. [And accordingly, a boiled egg is what R' Yannai was referring to as well.]

The Mishna had stated: Rabbi Akiva says: if one ate only a cooked vegetable, but that is his meal, he says after it the grace of three blessings.

The Gemora asks: Is there any kind of vegetable of which one can make a meal?

Rav Ashi replied: The Mishna refers to a stalk of cabbage.



The *Gemora* cites a *braisa*: Spleen (*meat*) is good for the teeth but bad for the intestines. Leeks are bad for the teeth but good for the intestines. All raw vegetables make the complexion pale and all things not fully grown impede growth. Living things (*that are eaten whole, such as fully-developed fish*) restore vitality, and that which is near the vital organs restores vitality. Cabbage is for sustenance and beets are for healing. Woe to the house (*stomach*) through which turnips are passing!

The master has said: Spleen (*meat*) is good for the teeth but bad for the intestines.

The *Gemora* asks: What is the remedy (*to eat spleen, and not suffer the side effects*)?

The *Gemora* answers: He should chew it well and then spit it out.

The *braisa* had stated: Leeks are bad for the teeth but good for the intestines.

The *Gemora* asks: What is the remedy (*to eat leeks, and not suffer the side effects*)?

The *Gemora* answers: He should boil them well and swallow them (*without chewing*).

The *braisa* had stated: All raw vegetables make the complexion pale.

Rabbi Yitzchak said: This is referring to the first meal eaten after bloodletting.

Rabbi Yitzchak also said: If one eats vegetables, it is forbidden to talk with him before the fourth hour of the day. What is the reason for this? It is because his breath smells (*and will be harmful for the people who still have an empty stomach*).

Rabbi Yitzchak also said: It is forbidden for a man to eat raw vegetables before the fourth hour (*for they are not healthy on an empty stomach*).

Ameimar and Mar Zutra and Rav Ashi were once sitting together when raw vegetables were brought before them before the fourth hour. Ameimar and Rav Ashi ate, but Mar Zutra would not eat. They said to him: What is your reason? It cannot be based on what Rabbi Yitzchak said that if one eats vegetables, it is forbidden to talk with him before the fourth hour of the day because his breath smells, for we have been eating vegetables, and you have been conversing with us? He replied: I hold with that other saying of Rabbi Yitzchak that it is forbidden for a man to eat raw vegetables before the fourth hour.

The *braisa* had stated: All things not fully grown impede growth.

Rav Chisda said: Even a kid (*so fatty that it is*) worth a *zuz*.

The *Gemora* qualifies the ruling: This, however, is only the case with that which has not attained a fourth of its full size; but if it has attained a fourth, there is no concern.

The *braisa* had stated: Living things (*that are eaten whole, such as fully-developed fish*) restore vitality.

Rav Pappa said: Even tiny *gildana* fish from the (*swamp by the*) reeds.

The *braisa* had stated: That which is near the vital organs restores vitality.

Rav Acha bar Yaakov said: Such as the throat (*which is near the heart and intestines*).

Raba said to his attendant: When you buy a piece of meat for me, trouble yourself to get it from a place near where the blessing is recited (*i.e., the throat, for that is where the blessing is recited at the time that it is slaughtered*).

The *braisa* had stated: Cabbage is for sustenance and beets are for healing.



The *Gemora* asks: Is cabbage then good only for sustenance and not for healing? Has it not been taught in a *braisa*: Six things heal a sick person of his disease and they are a permanent cure, namely, cabbage, beets, the water of dry pennyroyal, the maw, the womb, and the diaphragm?

The *Gemora* answers: What you must say is that the cabbage is also good for sustenance.

The *braisa* had stated: Woe to the house (*stomach*) through which turnips are passing!

The *Gemora* asks: Is that so? Didn't Rava say to his attendant: If you see turnips in the market, do not stop to ask me: What will you eat your bread with today?

Abaye said: The *braisa* refers to turnips which are cooked without meat. Rava said: It refers to turnips that are eaten without drinking wine afterwards.

It has been stated: Rav says: Without meat (*turnips are unhealthy*), and Shmuel says: Without wood (*that they were not cooked so well*), and Rabbi Yochanan says: Without wine (*afterwards*).

Rava said to Rav Pappa: Beer brewer! We neutralize the turnip with meat and wine; you, who do not have much wine, how do you neutralize it? He replied: With wood.

Rav Pappa's wife, when she cooked turnips, neutralized their evil effects by using eighty large logs.

The *Gemora* cites a *braisa*: A small salted fish is sometimes deadly, namely on the seventh (*day on which it was salted*), the seventeenth and the twenty-seventh day. Some say, on the twenty-third.

The *Gemora* notes that this is the case only if it is partially roasted; but if it is well roasted, there is no harm in it. And even if it is not well roasted there is no harm in it unless one neglects to drink beer after it; but if one drinks beer after it, there is no harm.

The *Mishna* had stated: If one drinks water to quench his thirst, he recites the blessing, '*She-hakol nih'yah bid'varo*' -- 'that everything came into being through His word.'

The *Gemora* asks: What does this exclude?

Rav Idi bar Avin said: It excludes one who is choked by a piece of meat.

The *Mishna* had stated: Rabbi Tarfon says: '*Borei nefashos rabos*' -- 'the One Who creates numerous living things and their deficiencies.'

Rava bar Rav Chanan said to Abaye, and according to some, he said it to Rav Yosef: What is the *halachah*?

He replied: Go out and see what is customary (*and that is to recite 'She-hakol' before drinking, and 'Borei nefashos' afterwards*). (44a – 45a)

## WE SHALL RETURN TO YOU, KEITZAD MEVARCHIN

### DAILY MASHAL

***"We Will Eat from Its Fruit and Be Satisfied from Its Goodness" – The True Advantage of Living in Eretz Yisrael.***

Our Gemara cites the *berachah me'ein shalosh* (the three-faceted blessing) recited after eating flour products, wine or fruits of the seven species. The Gemara's version of the section: *veha'aleinu...* is "and bring us up into it (the land/Yerushalayim) and let us rejoice in it, for You are good and beneficent to all..." without the phrase common to most Ashkenazic *siddurim*: ***venochal...*** "we will eat from its fruit and be satisfied from its goodness, and we will bless You upon it in holiness and purity."

This addition is the subject of debate among the *Rishonim*. The Tur (O.C. 208) cites the Smag as saying that one should not include this phrase. It is improper to long for the Holy Land in order to eat from its fruit. Rather, we must long to perform the unique mitzvos that can only be performed there.



In order to counter the Smag's argument, the *poskim* suggested a number of possibilities why it is proper to say *venochal mipiryah venisba' mituvah*.

**When a person eats from the fruits of Eretz Yisrael, he is elevated by their holiness:** The Bach (ibid) answers that our desire to eat from the fruits of *Eretz Yisrael* is not merely a desire to enjoy succulent fruit. It is a spiritual desire to enjoy the holiness of the Shechinah that rests upon the fruit of *Eretz Yisrael*, which is imparted to all those who partake of them.

**Moshe Rabbeinu's unique spiritual greatness:** The Elijah Rabbah challenges the Bach's answer based on an explicit Gemara. The Gemara states that Moshe Rabbeinu did not long to enter the Holy Land to eat from its fruit, but rather to perform the mitzvos that are unique to Eretz Yisrael. "Did he need to eat from its fruit or be satisfied from its goodness?" the Gemara asks rhetorically (Sotah 14a). It would seem that there is no spiritual advantage to the fruits of Eretz Yisrael.

The Elijah Rabbah answers his own question by pointing out the wording of the Gemara, "Did *he* need to eat from its fruit?" Moshe Rabbeinu had reached such a tremendous spiritual height that the Shechinah constantly rested upon him. Therefore he had no need for the fruits of Eretz Yisrael to attain the Shechinah's presence. However, other Jews who have not reached such a high level might still benefit from the fruit's holiness. Therefore, it is indeed proper to pray that we might "eat from its fruit and be satisfied from its goodness."

An interesting proof for the Bach might be drawn from the *pasuk*, "I have brought you to a plentiful land to eat its fruit and its goodness, but you have come and sullied My land." (Yirmiyahu 2:7) Rather than being elevated by the holiness of the Land and its fruit, they had sullied the land with their own impurity. (Mishnas Yaakov, Berachos 3:13)

**Why is *bikdushah uvtaharah* only mentioned in this *berachah*?** The Brisker Rav *zt"l* offers a completely different approach to justifying the accepted wording of *me'ein shalosh*. He begins his explanation by pointing out that among all *berachos*, it is only in this one that we mention

blessing Hashem in "holiness and purity." What is the significance of these words to this *berachah*?

Another perplexing point in *me'ein shalosh* is the statement, "Build the holy city of Yerushalayim speedily in our days. Bring us up into its midst ... and we will eat from its fruit." This would seem to imply that we long to eat the fruits of Yerushalayim, yet it was forbidden to plant orchards or cultivate fields in *Yerushalayim* (Bava Kama 82b).

**"To eat from its fruit," – the fruit of *ma'aser sheni* and *neta' revai*:** When the Beis HaMikdash stood, one tenth of the produce grown in Eretz Yisrael during the first, second, fourth and fifth years of the seven-year *shemita* cycle was brought to be eaten within the walls of Yerushalayim. These fruits were known as *ma'aser sheni*. *Neta' revai* refers to the entire crop produced in the fourth year of a tree's growth. These fruit were also eaten within the walls of Yerushalayim.

Thus, in the *berachah* of *me'ein shalosh*, we pray that we might once again be worthy of eating these fruit with "holiness and purity" within the walls of Yerushalayim. The "holiness" refers to the holiness of Yerushalayim. The "purity" refers to the ritual purity that was observed while eating these fruit (Mishmar HaLevi, Berachos s. 44; Perek Hashanah, ch. 14).

The above discussion is relevant only to the wording of *me'ein shalosh* according to the Ashkenazic custom. According to the Sephardic custom, the words "we will eat from its fruit and be satisfied from its goodness" are omitted. Thus, according to the Sephardim's *berachah*, the words "holiness and purity" do not refer to the *ma'aser sheni* and *neta revai* produce.