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Brachos Daf 51

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Daf Notes is currently being dedicated to the neshamot of

Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h

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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

They inquired of Rav Chisda: If one has eaten and drunk without reciting a blessing, should he go back and say the blessing (*before continuing with his eating and drinking*)? He said to them: If one has eaten garlic so that his breath smells, should he eat more garlic so that his breath should go on smelling (*even more*)? [*Just because he sinned once by eating without reciting a blessing does not give him a right to compound that sin by doing it again!*]

Ravina said: Therefore, even if he has finished his meal he should recite the blessing (*just like he would do so during the meal*), since it has been taught in a *braisa*: If a man has immersed in a *mikvah* and came out of the water, he should say on his emerging: Blessed are You ... Who has sanctified us with His commandments and commanded us concerning immersion. [*This proves that one can recite a blessing afterwards!*]

The *Gemora* concludes, however, that this is not correct, for in that case (*of immersion*), the man at the outset (*prior to immersing*) was not fit (*for, in earlier times, a ba’al kerī, one who has experienced a seminal discharge, is forbidden to recite blessings while in a state of tumah*) to recite the blessing (*and therefore, he may recite it afterwards*); here (*by the blessing before eating*), the man at the outset was fit to recite the blessing, and once the blessing was rejected (*when the person ate without reciting the blessing first*) it must remain rejected.

The *Gemora* cites a *braisa*: *Ispargus* (*undiluted wine or beer mixed with cabbage*) is good for the heart and good for the eyes, and, needless to say, for the intestines. If one

drinks it regularly, it is good for his entire body, but if one gets drunk on it, it is bad for his entire body.

The *Gemora* asks: Since it is stated that it is good for the heart, we infer that we are dealing with a blend of wine (*for the blend of beer is not good for the heart*). Yet it states that it is, needless to say, good for the intestines; but surely it has been taught in a *braisa*: For L’A’T (*leiv – heart; einayim – eyes; t’chol – spleen*) it is good, for RaMaT (*rosh – head; mei’ayim – intestines; tachtoneyos – hemorrhoids*) it is bad?

The *Gemora* answers: The first *braisa* was referring to a blend of aged wine, as we have learned in a *Mishna*: If one said, “*Konam* (*a type of vow*) wine that I do not taste, because wine is bad for the intestines.” They said to him, “But isn’t aged wine good for the intestines?” He then kept silent. He is forbidden to drink new wine but permitted to drink aged wine. Learn from here (*that aged wine is beneficial for the intestines*).

The *Gemora* cites a *braisa*: Six things were said regarding *ispargus*. One does not drink it unless the wine is undiluted and the cup is full; it is received in the right hand and it is drunk in the left hand; one should not talk after drinking it, nor stop in the middle of drinking it, and the cup should be returned only to the person who gave it to him; one should spit after drinking it, and he should take immediately after it (*to eat*) only something of the same kind (*such as grapes*).



The *Gemora* asks: But it has been taught in a *braisa*: One should take immediately after it only bread!?

The *Gemora* answers: There is no contradiction, as the one statement (*that one should eat bread*) applies to a brew of wine (*and he should not eat grapes*), and the other refers to a brew of beer (*where if he drank fig beer he should eat figs afterwards*).

One (authority) teaches: It is good for L'A'T (*leiv – heart; einayim – eyes; t'chol – spleen*) and bad for RaMaT (*rosh – head; mei'ayim – intestines; tachtoneyos – hemorrhoids*), while another teaches that it is good for RaMaT and bad for L'A'T! There is no contradiction: one statement speaks of a brew of wine, the other of a brew of beer.

One (*Baraisa*) teaches that if he spits after it he will suffer, another that if he does not spit after it he will suffer! There is no contradiction: the one statement speaks of a brew of wine, the other of a brew of beer.

Rav Ashi said: Now that you say that if he does not spit after it he will suffer, he should eject the liquid even in the presence of a king.

Rabbi Yishmael ben Elisha said: Three things were told me by Suriel the Officer of the (Divine) Presence. Do not take your shirt from the hand of your attendant when dressing in the morning,¹ and do not let water be poured over your hands by one who has not already washed his own hands, and do not return a cup of asparagus brew to anyone save the one who has handed it to you, because a company of demons (according to others, a band of destroying angels) lie in wait for a man and say, When will the man do one of these things so that we can catch him.

Rabbi Yehoshua ben Levi says: Three things were told me by the Angel of Death. Do not take your shirt from your attendant when dressing in the morning, and do not let water be poured on your hands by one who has not

washed his own hands, and do not stand in front of women when they are returning from the presence of a dead person, because I go leaping in front of them with my sword in my hand, and I have permission to harm. If one should happen to meet them what is his remedy? — Let him turn aside four cubits; if there is a river, let him cross it, and if there is another road let him take it, and if there is a wall, let him stand behind it; and if he cannot do any of these things, let him turn his face away and say, And Hashem said to Satan, Hashem will rebuke you, O Satan etc., until they have passed by.

Rabbi Zeira said in the name of Rabbi Avahu — according to others, it was taught in a *Baraisa*: Ten things have been said in connection with the cup used for grace after meals. It requires to be rinsed and washed, it must be undiluted and full, it requires crowning and wrapping, it must be taken up with both hands and placed in the right hand, it must be raised a handbreadth from the ground, and he who says the blessing must fix his eyes on it. Some add that he must send it round to the members of his household.

Rabbi Yochanan said: We only know of four: rinsing, washing, undiluted and full.

A Tanna taught: Rinsing refers to the inside, washing to the outside.

Rabbi Yochanan said: Whoever says the blessing over a full cup is given an inheritance without bounds, as it says, And full with the blessing of Hashem; you will inherit the West and the South. Rabbi Yosi son of Rabbi Chanina says: He is privileged to inherit two worlds, this world and the next.

'Crowning': Rav Yehudah crowned it with disciples;² Rav Chisda surrounded it with cups.

'And undiluted': Rav Sheishes said: Up to the blessing of the land.

¹ But get it yourself.

² I.e., made them sit around him.



'Wrapping': Rav Pappa used to wrap himself in his robe and sit down (to say grace over a cup); Rav Assi spread a kerchief over his head.

'It is taken in both hands': Rabbi Chinena bar Pappa said: What is the Scriptural warrant for this? — Lift up your hands in holiness and bless Hashem.

'And placed in the right hand'. Rabbi Chiya bar Abba said in the name of Rabbi Yochanan: The earlier (students) asked: Should the left hand support the right? — Rav Ashi said: Since the earlier (students) inquired and the question was not decided, we will follow the more stringent view.³

'He raises it a handbreadth from the ground': Rav Acha the son of Rabbi Chanina said: What Scriptural text have we for this? — I will lift up the cup of salvation and call upon the name of Hashem.

'He fixes his eyes on it': so that his attention should not wander from it.

'He sends it round to the members of his household': so that his wife may be blessed.

'Ulla was once at the house of Rav Nachman. They had a meal and he said grace, and he handed the cup of benediction to Rav Nachman. Rav Nachman said to him: Please send the cup of benediction to Yalta (my wife). He said to him: Thus said Rabbi Yochanan: The fruit of a woman's body is blessed only from the fruit of a man's body, since it says, He will also bless the fruit of your body. It does not say the fruit of her body, but the fruit of your body. It has been taught similarly: From where do we know that the fruit of a woman's body is only blessed from the fruit of a man's body? Because it says: He will also bless the fruit of your body. It does not say the fruit of her body, but the fruit of your body. Meanwhile Yalta heard, and she

got up in a passion and went to the wine store and broke four hundred jars of wine. Rav Nachman said to him: Let the Master send her another cup. He sent it to her with a message: All that wine can be counted as a benediction. She returned answer: Gossip comes from peddlers and vermin from rags.⁴

Rav Assi said: One should not speak over the cup of benediction.⁵ Rav Assi also said: One should not speak over the cup of punishment. What is the cup of punishment? — Rav Nachman bar Yitzchak said: a second cup.⁶ It has been taught similarly: He who drinks an even number should not say grace, because it says, Prepare to meet your God, O Israel, and this one is not fitly prepared.

Rabbi Avahu said (according to others, it was taught in a Baraisa): One who eats as he walks says grace standing; if he eats standing up he says grace sitting; if he eats reclining he sits up to say grace. The law is that in all cases he says grace sitting.

WE SHALL RETURN TO YOU, SHELOSHAH SHE'ACHLU

CHAPTER VIII

MISHNAH: These are the points of difference between Beis Shammai and Beis Hillel with regard to meals: Beis Shammai rule that one (when reciting Kiddush Friday night, or the night of the festivals) recites the blessing of the day and then the blessing over the wine, whereas Beis Hillel rule that one recites the blessing over the wine and then the blessing of the day. Beis Shammai say that washing the hands precedes the filling of the cup,⁷ while Beis Hillel say that the filling of the cup precedes the washing of the hands. Beis Shammai say that after wiping his hands with a napkin the diner places it on the table, while Beis Hillel say that he places it on the cushion.⁸ Beis Shammai say that (after the meal) the floor is swept before

³ And do not support with the left.

⁴ As much as to say, what could he expected from a man like Ulla.

⁵ Once it is taken up for grace, it is not permitted to speak.

⁶ Even numbers were supposed to be unlucky.

⁷ The cup of benediction drunk before meals.

⁸ The reason is given in the Gemara.

the washing of the hands,⁹ while Beis Hillel say that (the diners) wash their hands and then the floor is swept. Beis Shammai say that (the proper order¹⁰ is) light, grace, spices, and havdalah, while Beis Hillel say: light, spices, grace, and havdalah. Beis Shammai say (that the blessing over light concludes with the words), who created the light of the fire, while Beis Hillel say (that the words are), who is creating the lights of the fire. A benediction may not be said over the lights or the spices of idolaters or over the lights or the spices of dead,¹¹ or over the lights or the spices of idolatry, and a blessing is not said over the light until it has been utilized. If one has eaten and forgotten to say grace, Beis Shammai say that he must return to the place where he ate and say the grace, while Beis Hillel say that he should say it in the place where he remembered. Until when can he say the grace? Until sufficient time has passed for the food in his stomach to be digested. If wine is served to them after the food, and that is the only cup there, Beis Shammai say that a blessing is first said over the wine and then (the grace) over the food, while Beis Hillel say that a blessing is first said over the food and then over the wine. One says amen after a blessing said by a Jew but not after a blessing said by a Cuthean, unless the whole of it has been heard.

GEMARA: Our Rabbis taught: The points of difference between Beis Shammai and Beis Hillel in relation to a meal are as follows: Beis Shammai rule that one recites the blessing of the day and then the blessing over the wine, since it is the day which causes the wine to come (prior to the meal), and [furthermore] the sanctification of the day (at nightfall) comes before the bringing of the wine (so the blessing on the day should precede that of the wine). Beis Hillel rule that one recites the blessing over the wine first and then the blessing of the day, since the wine causes the sanctification to be recited. Another reason: The blessing over wine is more frequent and the blessing of the day less frequent, and that which is more frequent takes

precedence over that which is less frequent. The halachah is as laid down by Beis Hillel. What is the point of the 'other explanation'? — Should you say that there (in explanation of Beis Shammai's view) two reasons are given and here (in explanation of Beis Hillel's) only one, we reply, there are two here also, (the second one being that) the blessing over wine is regular and the blessing of the day infrequent, and that which is regular has precedence over that which is infrequent, 'And the halachah is as stated by Beis Hillel'. This is self-evident, for the Heavenly voice went forth (and proclaimed so)! If you like I can reply that this statement was made before the Heavenly voice (had issued forth), and if you like I can say that it was made after the Heavenly voice and that it represents the view of Rabbi Yehoshua, who said that we pay no attention to a Heavenly voice.

⁹ The 'latter water' before grace.

¹⁰ After a meal on the conclusion of the Shabbos or festival when havdalah has to be said.

¹¹ Used at a funeral.