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Brachos Daf 51

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Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for his neshamah and may his soul 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 keri, 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*).