

1 After the Mishna introduced us to the various types of Brochos that we need to make on different types of fruits, the Gemora begins by asking what is the source for making Brochos on fruits?

1 משנה: כיצד מברכין על הפירות...

 בורא מני דשאים	 בורא פרי האדמה	 בורא פרי העץ
 לרבי יהודה	 המוציא לחם מן הארץ	 בורא פרי הגפן

2 The gemorah answers by introduces us to a braisah that seems to indicate that the source for making making Brochs on fruits is from the Torah:

It says in the Torah that the fruits of a newly planted tree are Orlah, which means that they may not be eaten during its first three years. However, on the fourth year which is called NETA REVAI, the fruits may finally be eaten, but only in Yerusholayim, because they are KODESH HILLULIM L'HASHEM. These fruits of the fourth year - the NETA REVAI - are HOLY with praises for Hashem. The word HILLULIM written in the plural indicates to us that 2 types of HALLEL / praises are to be said, which the braisah interprets as one for a Brocho before eating and one for a Brocho after eating.

2 גמרא: What is the SOURCE for ברכות

ברייתא: The Source is...

מאורייתא

The FRUITS of a NEW tree are ערלה the first 3 years

נטע 4th year eaten in ירושלים

3 The Gemorah asks: but the word HILLULIM is already being used to teach us 2 other halochos: One Hallel teaches us: ACHLAI V" HODOR OCHLAI, that if you cannot bring the NETA REVAI to Yerusholayim than you may redeem it with money and take the money up to Yerusholayim to buy fruits over there.

The second Hallel teaches us that the halochos of Orlosh & REVAI only effects fruits that have a HALLEL said over them in the Bais Hamikdash namely Grapes or Wine - in other words only for KEREM REVAI do the laws of Orlah apply, but not any other fruits.

The gemorah then goes on to concede, that this question really is not a problem if you learn that Orlah applies to all fruits - Neta Ravai - and therefore the second HALLEL is open to teach us that all fruits need to have HALLEL said over them - meaning a brocha.

But then the gemorah goes even further and concedes that even if we say Orlah applies only to Kerem, it does not pose a problem - since this halachah can be learnt out through a gezairah shova which is mentioned in a different braisa, which would again leave the second HALLEL open to teach us about brochos.

However, the gemorah asks, even according to the above you still only have one Hallel to teach us one brocho - a brocho for after eating - but we still have no source for a brocho before eating? This, the gemorah answers, is not a problem, because once we have a source for a brocho after eating then we say that it is a kal vechomer that you should have to say a brocho before; "keshehu sovah mevoreich, keshehu ro'ov lo kol-skein!" If when you are satiated you need to thank Hashem and say a brocho, then of course when you are hungry are about to eat from His food, that you surely need to thank him by making a Brocho. But then the gemorah asks that if you say that HILLULIM is only referring to Kerem Revai, then you only have a source for a brocho for grapes & wine, and not for any other fruits!

4 While the gemorah then goes on to show how other fruits could theoretically be learnt out from KEREM Revai, in the end the gemora asks: that even if you say that HILLULIM does indeed refers to all fruits that grow from the ground - but what about other foods that don't grow from the ground?



4 Only on **Fruits** - הלולים { ברכות - *from the Ground*

Other **Foods**... ?



5 To this question the gemorah finally concedes, and that we must say that making brochos is not min HaTorah, only a sevarah; which is, that “osor lo leodom sheyehenah m’olom hazeh b’lo brocho,” and as Tosfohs adds, that the first beraisa only means to say that the psik of Kodesh Hillulim is an “Asmachta be’alma” as apposed to a direct chiyuv min Hatorah.

5 מסקנת גמרא:

The SOURCE for **ברכות** are...

סברא

↓

אסור לו לאדם שיהנה מן העולם הזה בלא ברכה

תוס' קודש הלולים לה' – אסמכתא בעלמא

6 In the aggadita section of our daf we are taught about the importance of making proper brochos. Among the many numerous sayings, we are introduced to the concept of “ossur lo l'odom sheyehenah min ho'olom hazeh b'lo brocho, and that before one makes a brocho the food belongs to Hashem, and only after we make a brocho does it become ours to consume!

6 גמרא - הגדה

Importance of making **PROPER** ברכות

אסור לו לאדם שיהנה מן העולם הזה בלא ברכה

קודם הברכה
Food Belongs to Hashem

לאחר הברכה
Food Becomes ours

7 The gemora then presents us with the famous machlokos between Rebbe Yishmoel & Rebbe Shimon be Yochai as to how much effort and hishtadlos a person must do with regards to parnosso, with Rabbe Yisismoel saying “hanig bohem minhag derech erez, work when you must and learn Torah the rest of the time. and with Rebbe Shimon ben Yochai challenging him by saying if so what will happen to Torah learning. And he says that if Klal Yisroel will live and do the will of Hashem, than they could learn Torah full time, because their work/parnosso will be done by others. Plus many other important ideas.

7 **פרנסה FOR השתדלות & EFFORT**

ר' שמעון בר יוחי: תורה מה תהא עליה?

ר' ישמעאל: הנהג בהן מנהג דרך ארץ

If we do the will of Hashem, then... מלאכתן נעשית על ידי אחרים

Plus many other important ideas





8 The gemora then returns to discuss the halochos of brochos, and begins by examining why wine requires a more specific brocho than other juices or drinks. The gemora asks is it because it was “ishtanah l’iloah” changed for the better? If so why does oil also require its own specific brocho? The gemora concludes by saying that wine’s feature are truly unique in that it not only makes people happy it also satiates them, and that even though it satiates it does not require Birchas Hamozon afterwards, since people generally aren’t kovaih seudah on wine alone.

