



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Brachos Daf Nun Beis

- **Q:** A Braisa says that the order of brachos on motzei Shabbos is wine, ner, besamim and then havdalah. Havdalah is the equivalent of the bracha on the day by Kiddush. If wine precedes havdalah, it should precede the birchas hayom as well!? Now, this Braisa must follow **B"S** because it puts ner before besamim, which **R' Yehuda** says is the point of difference between **B"S** and **B"H**. The Braisa must be following **R' Yehuda** because the end of the Braisa says that bentching goes before all else, and that is only true according to shita of **R' Yehuda**!? **A: B"S** feels that Shabbos should be prolonged. Therefore, when welcoming in Shabbos, we put the bracha on the Yom before the bracha on wine. However, when Shabbos departs, we put the bracha on the wine before the bracha of Havdala (which removes the day).
- **Q:** The Braisa says that **B"S** say, when you have one cup of wine you bentch and make havdala on it. However, in our Mishna **B"S** say one need not bentch on wine, because **B"S** say if one is brought wine after the meal he can make a bracha on it, presumably drink it, and then bentch?! **A:** The Gemara answers that there is a machlokes Tannaim as to whether **B"S** say you need to bentch on wine.

B"S OMRIM...

WASHING BEFORE DRINKING THE WINE

- A Braisa says:
 - **B"S** say we wash our hands and then fill the cup with wine, because **B"S** say that we may not use a cup whose outside is even a sheni l'tumah. Regular hands are a sheni l'tumah until they are washed. If you don't wash your hands and some wine spills out and touches your hands, that wine will become a rishon l'tumah D'Rabanan, and will then make the cup a sheni l'tumah. By requiring one to wash his hands first, this problem will be taken care of.
 - **B"H** say, one may use a cup whose outside is a sheni l'tumah. If one washes his hands first and some moisture is left on the hands when he touches the cup, the cup will make that water a rishon D'Rabanan, which in turn makes the hands a sheini. The result is that he will be eating bread with hands that are a sheini, which is not the way the **Rabanan** want it. Therefore, one is better off drinking the wine and then washing his hands for bread afterwards. Also, this allows the washing to be done immediately before eating the bread, which, according to halacha, is the ideal way that it should be done.

B"S OMRIM MIKANEI'ACH...

WIPING HANDS IN A TOWEL AND PLACING ON THE TABLE OR CHAIR

- A Braisa says, when you wipe your hands in the towel, the moisture in the towel will become a rishon D'Rabanan if it touches a sheini l'tumah. **B"S** say that one may not use a table that is even a sheni. Therefore, putting the wet towel on the table poses no problems. In fact, it is better than placing it on the chair which may be a sheini. **B"H** say that one may use a table that is a sheni. If so, placing the towel on the table may make the water in the towel tamei, which may then touch the food directly and make the food tamei as well. If he places the towel on the chair, at least it won't directly touch the food. At most it will make his hands a sheini D'Rabanan, which can only be metamei terumah. Although the food can also only become tamei D'Rabanan, **B"H** say that we should be more careful with the food since there is a basis for food becoming

tamei in the Torah, but the whole concept of hands becoming tamei is only D'Rabanan. There is no reason to be goizer for a case of Terumah, because Kohanim are zrizim and are careful to avoid problems.

B" S OMRIM MICHABDIN...

SWEEPING THE FLOOR AND WASHING MAYIM ACHRONIM

- A Braisa says, one may not cause food to be inedible. This applies to pieces of food and bread at least the size of a kezayis. **B" S** say, washing mayim achronim before taking away these larger pieces may result in water being poured on them, thereby making them inedible. **B" H** say that one may only employ a waiter that is a talmid chachom (**B" S** has no such limitation). Such a person would make sure to remove the large pieces before mayim achronim and therefore there is no need to sweep up until after mayim achronim.
 - **R' Yose the son of R' Chanina in the name of R' Huna** said that we follow **B" H** in this entire perek, except for this case. **R' Oshaya** reversed the shitos in this machlokes, and therefore he says we even pasken like **B" H** in this case.

B" S OMRIM LER UMAZON...

THE ORDER OF BRACHOS BY HAVDALAH

- **Rava** explains that according to **R' Meir** (our Mishna) **B" S** say the order is ner, bentching, besamim and havdalah, and **B" H** say it is ner, besamim, bentching and havdalah. **R' Yehudah** says that all agree that bentching comes first and havdalah comes last. The machlokes is that **B" S** say ner then besamim and **B" H** say besamim then ner.

B" S OMERIM SHEBARA...

THE BRACHA TO MAKE ON THE NER

- **R' Yosef** said, all agree that "Bara" and "Borei" both refer to past tense, which is the way the bracha needs to be made. **R' Yosef** says, they argue with regard to the following: **B" S** say "Barah **Me'or** Ha'aish" – singular, because there is one entity of fire. **B" H** say "Borei **Me'orei** Ha'aish" – plural, because there are different parts to fire – the red, white, and yellow.

EIN MEVARCHIN...

WE DON'T MAKE A BRACHA ON THE CANDLE OR BESAMIM OF A GOY...

- The ner of a goy did melacha on Shabbos, so we can't make a bracha on it. **R' Yehuda in the name of Rav** explains that the besamim of a goy, which was used at his gathering, was likely used for avodah zarah and that is why it is prohibited to make a bracha on it.
- A Braisa says that the bracha on fire must be made on a fire which did not do melacha on Shabbos. **R' Nachman bar Yitzchak** explains, this means it did not do *prohibited* melacha on Shabbos, but if a fire was lit for a choleh, or a woman who gave birth, or was lit from before Shabbos and was used as permissible light, on motzei Shabbos a bracha may be made on such fire.