



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

### Brachos Daf Nun Gimmel

- A Braisa says, if on Motzei Shabbos, a goy took a fire from a Jew, or if a Jew took a fire from a goy, one can make a bracha on that fire. If a goy took from a goy, we may not make a bracha on that.
  - **Q:** If when a goy takes from a goy it's no good for a bracha because a melacha was done with it on Shabbos, the same problem should be when a Jew takes from a goy!? You can't say that new fire is created every minute and therefore the goy's fire is gone, because then why is someone over for carrying on Shabbos when he carries just a fire, the akira and hanacha were on 2 different fires!? **A:** The original fire remains but the bracha is made on new fire which has been added. The only reason the fire taken by a goy from a goy is no good for a bracha is because of a gzeirah that one may end up taking a fire directly from a goy and make a bracha before new fire is added.
- A Braisa says, if one is walking outside a city on Motzei Shabbos and sees a fire, if the city is at least 50% Jews, he may make a bracha on that fire.
- A Braisa says, if right after Shabbos, one sees a child with a torch, he must ascertain that he is a Jew before making a bracha on his fire. **R' Yehuda in the name of Rav** explains, if he sees an adult he can assume he is a goy because no Jewish adult would have a torch so soon after Shabbos, but a Jewish child may have done so, and therefore he must check into it first.
- A Braisa says, if one sees a furnace that is used for making lime, if the fire is as big as an oven, that means it is used for its light as well and a bracha may be made (in the beginning it's used just for making lime, but later on it's used for its light as well).
- If one sees a fire in a shul, if it being used for its light (the shamash uses it for his meals or people are learning by it) then a bracha can be made. If it is not there to give off light (there is no shamash or the moonlight is sufficient for the shamash and the light is there only for the Rav's kavod) a bracha can't be made.
- A Braisa says, if a fire is brought to people learning in the Beis Medrash, **B"S** say each should make his own bracha (so as not to disturb everyone), and **B"H** say one should make a bracha for all ("B'rov am hadras melech").

EIN MIVARCHIN LO AHL HANER V'LO AHL HABISAMIM SHEL MEISIM

- The fire is put by the meis for kavod (unless can be proven otherwise, such as if this meis is not someone who would have fire lit for him other than for illumination) and a bracha must be made on fire that is used for illumination, and the besamim is to remove the smell, not for the purpose of smelling, so no bracha can be made. **R' Huna** says that besamim placed in the bathroom to remove the smell and oil used to remove the smell from hands are likewise not to be used to make a bracha.
  - **Q:** If one walks by a besamim store he does make a bracha. Now, that is also not meant to smell, it is there for sale?! **A:** The merchant does intend for passersby to smell it as a way to get them to buy. Therefore, it is meant for smelling and that's why a bracha is made.
- A Braisa says, if one walks past a city and smells besamim, if the city is mostly goyim, he does not make a bracha. If it is mostly Jews, he does. **R' Yose** says, even if it is mostly Jews he does not make a bracha, because there is a "miyut" who use besamim to ward off evil spirits and another miyut who use besamim to perfume their clothing. It turns out that together, they are the majority and don't use the besamim for smelling, so a bracha cannot be made.

V'EIN MEVARCHIN AHL HANER AHD SHE'YEI'OSU

- **R' Yehuda in the name of Rav** said, you don't have to have actual hana'ah from the light. Rather, the fire has to be large enough that if you were close by you could have hana'ah. If it is, you can make a bracha from afar as well.

- **Q:** A Braisa says that one who sees the fire but has no hana'ah can't make a bracha!? **A:** That is talking about a case where the flame was too small to have hana'ah from even when close by.
- A Braisa says, If coals are "lochashos" (they are hot enough to light a piece of wood on fire) a bracha can be made on them, but if they are "omimos" (dimmed) a bracha should not be said.
- **Rava** says one must have actual hana'ah to make the bracha (e.g. he must be close enough to use the light to tell the difference between similar coins).
- **R' Yehuda in the name of Rav** says, one need not look for a fire to make a bracha on motzei Shabbos. If he has one great, but he need not search for one.

#### MI SHE'ACHAL...

- **R' Zvid (or R Dimi bar Abba)** said, if one purposely didn't bentch, all would agree that he must return to the place where he ate and bentch there.
- A Braisa says, **B"H** asked **B"S**, if one ate atop a tower and forgot to bentch, must he go all the way back up to bentch? **B"S** answered, if one forgot his wallet atop the tower, he would certainly go back up to get it! Bentching should be no worse!
  - One talmid, although b'shogeg, was machmir like **B"S** and found a purse of gold coins. Another purposely left without bentching and bentched in a different place, and was eaten by a lion.
- **Rabbah bar bar Chana** was travelling with a caravan and forgot to bentch. He knew they wouldn't return to the place he ate to allow him to bentch there, so he told them that he left a golden dove there (klal Yisrael is likened to a dove). They took him back, he bentched and found an actual golden dove.

#### AHD EIMASAI HU...

- **Q:** How long does it take for food to be digested? **A: R' Yochanan** says as long as he is not yet hungry. **Reish Lakish** says, for a large meal it is as long as it takes to walk 4 mil, and for a smaller meal it is for as long as he is thirsty from having eaten.

#### BAH LAHEM YAYIN...

- **R' Chiya bar Rav** explains, we are not dealing with one who wishes to be yotzeh the bracha (such a person would surely have to hear the entire bracha), but rather only with the issue of whether he can say Amen.
- **Rav and R' Huna** each told their sons to jump at the chance to make the bracha rather than just say Amen. It seems that making the bracha is better than just answering Amen.
  - **Q:** A Braisa says that answering Amen is greater than making the actual bracha?! **A:** It is a machlokes Tana'im ( as can be seen from another Braisa) as to which is greater: making the bracha or answering Amen.
- **Shmuel** asked **Rav** if one can answer Amen after children who are saying brachos for the purpose of learning them. **Rav** said one may not answer Amen unless there is another purpose to the bracha.
- A Braisa says, in a place where it is customary to rub one's hands with oil after eating, there is a machlokes whether the oil is essential to begin bentching. **R' Nachman bar Yitzchak** paskened that it is essential.

**HADRAN ALACH PEREK EILU DEVARIM!!!**