



Daf In Review – Weekly Chazarah

Maseches Brachos, Daf ך – Daf ךׇ

Daf In Review is being sent l'zecher nishmas R' Avrohom Abba ben R' Dov HaKohen, A"H
vl'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

-----Daf ך---50-----

- A Braisa says, from a person's brachos we can tell whether or not he is a talmid chachom. **Rebbi** explains, if one says "U'vituvo chayinu" he is a talmid chachom, but if he says "Umituvo chayinu" ("from His goodness") he is an ahm ha'aretz, (he is saying that Hashem only gives us what we need to live).
 - **Q: Abaye** asked **R' Dimi**, Dovid asked Hashem "U'mibirchascha" - Bless me from Your brachos? **A:** When one asks for material needs that language is proper, but to ask for Hashem's help in Torah learning one should ask for more ("Harchev picha Va'amaleihu").
 - A Braisa says, **Rebbi** says, if one says "U'vituvo Chayinu" (encompassing all people) he is a talmid chachom, but if he says "U'vituvo Chaim" (not encompassing himself with the others) he is an ahm ha'aretz.
 - **R' Yochanan** said, if one says "She'achalnu mishelo" – he is a talmid chachom, but if he said "L'mi she'achalnu mishelo" (which seems to say he is thanking the host) – he is an ahm ha'aretz.
 - **R' Ashi** explained, this is different than saying "L'mi she'asah...nissim", because there is only One who can perform miracles.
 - **R' Yochanan** said, if one says "She'achalnu mishelo" he is a talmid chachom, but if he says "Ahl hamazon she'achalnu" he is an ahm ha'aretz (he seems to be praising the food rather than Hashem). **R' Huna the son of R' Yehoshua** said, this is only a problem when he does not mention Hashem's name in the zimun (i.e. if there are less than 10). However, if Hashem's name is mentioned, it becomes clear that he is praising Hashem for the food and it is therefore not a problem.

ECHAD ASARA V'ECHAD ASARA RIBOI

- **Q:** The Mishna says that there is no difference in zimun between 10 or 10,000 and then goes on to give differences?! **A:** **R' Yosef** said, **R' Yose Haglili** is the Tanna of the part of the Mishna that says there are differences, and **R' Akiva** is the Tanna of the part of the Mishna that says there are no differences.
 - **R' Akiva** uses the pasuk of "Bimakheilos...Mimkor Yisroel" to teach the teaching of **R' Meir** in a Braisa, that even the babies in the womb ("mimkor") said shira by the Yam Suf.
 - **Rava** paskens like **R' Akiva**.
- **Rava** said, when he ate by the reish galusa, there were lots of people, so the people would make their own zimun of 3 people each. They couldn't make groups of 10 because they didn't want the reish galusa to hear that they were making their own zimun, and they couldn't join his zimun because it was too noisy to hear and be yotzeh.
- **Rabbah Tosfa'ah** said, if one of a group of 3 bentches by himself, the other 2 can have him join for zimun (although he already bentched), but the zimun doesn't help his chiyuv, because for him it's too late.

R' YISHMAEL OMER

- **Rava** said that the minhag is to say as **R' Yishmael** said ("Barchu Es Hashem **Hamevorach**").

MISHNA

- Three, four, or five people eating together may not for bentching (because zimun will be lost for some). A group of 6 can separate into two groups of 3. A group of 10 or more may not separate until there are 20 (2 groups of 10).
- If 2 groups of people are eating in the same house, if some members of each group can see the other group, they may join for zimun. If they can't, they may not join for zimun.
- **R' Eliezer** says one does not make a Hagefen on undiluted wine. The **Chachomim** say that one does.

GEMARA

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- **Q:** We already know that 3 who eat together must join for zimun!? What is the chiddush of the Mishna!? **A1:** It is teaching us the ruling of **R' Abba in the name of Shmuel** which says that even if they have not yet eaten a kezayis, they still may not separate. **A2:** Another version of **Shmuel's** ruling is that although they are each eating their own loaf, they must join. **A3:** The chiddush is as **R' Huna** said, that 3 people who each separated from their own group of 3, who now join together must do zimun although they have not eaten together. **Rava** explains, that is only if the original groups did not use these people for zimun (they were 4 or more).

SHTEI CHABUROS...

- A Braisa says that a common waiter between the 2 groups allows them to join for zimun as well.

EIN MEVUARCHIN AHL HAYAYIN

- A Braisa says, **R' Eliezer** says that undiluted wine gets a Ha'eitz and one may use it for netilas yadayim (because it has a din of water of fruits, not wine). Diluted wine gets a Hagafen and may not be used for netilas yadayim. The **Chachomim** say that diluted and undiluted wine both get a Hagafen and may not be used for netilas yadayim.
 - **Shmuel's** ruling that one may use bread for any purpose (even not for eating) must go according to **R' Eliezer** (who allows the use of undiluted wine for washing one's hands).
 - **R' Yose the son of R' Chanina** says that the **Chachomim** agree that a kos shel bracha (e.g. the cup of wine used for bentching) needs to be diluted in order to make a bracha on it, and **R' Oshaya** explains this is because it needs to be a "mitzvah min hamuvchar".
- A Braisa says, there are four things that were said regarding bread (it makes the bread undesirable to eat): 1) one may not place raw meat on it (it may get bloody), 2) one may not pass a full cup over it (it may spill on it), 3) one may not throw it (it is not proper kavod for the bread), and 4) one may not lean a plate on it (food may fall on it).
 - **Mar Zutra** threw a piece of meat to **R' Ashi** and explained that one may not throw food that becomes disgusting when thrown. Meat does not become disgusting when thrown and therefore is not a problem.
 - A Braisa says we throw nuts and grain in front of a chosson and kallah in the summer months when the food won't become disgusting, but we never throw baked rolls in front of them.
- **R' Yehuda** said, if one put food into his mouth and forgot to first make a bracha, he moves the food to the side of his mouth and then makes the bracha.
 - If one forgot to make a bracha and put food in his mouth, one Braisa says he swallows it (this refers to liquids which can't be moved to the side, and would become disgusting if spit out), another Braisa says he moves it to the side (this refers to something that becomes disgusting if spit out), and one Braisa says he takes it out of his mouth (he shouldn't just move it to the side, because it's better to have an empty mouth when making a bracha, if possible), makes the bracha and puts it back in his mouth (this is referring to something that doesn't become disgusting by doing this).
- They asked **R' Chisda**, if one forgot to make a bracha before he began eating, can he make a bracha before he continues eating? **R' Chisda** said of course! Why continue the wrong that he did!?
 - **Ravina** said, even after he finished eating he could still make a bracha, like we see that the bracha for a tevila is made after the person was toivel.
 - The Gemara disagrees and says that by the case of tevila, the person was not allowed to make a bracha before he was toivel. With regard to eating, he missed his chance and cannot make it up after he is done.

-----Daf נ]--51-----

- A Braisa says, Isparagus made of wine is good for the heart, the eyes, and the spleen. If it is wine from at least 2 years earlier it is also good for the intestines. If one drinks this regularly it is healthy for his entire body. If he drinks to the point of intoxication it is detrimental to the whole body. Beer Isparagus is good for the head, intestines and for hemorrhoids.
 - A Braisa says, 6 things are said about Isparagus: 1) one should only drink it if made from undiluted wine and a full cup, 2) he takes it in his right hand and drinks it in his left hand, 3) one should not pause while

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drinking it or speak after drinking it, 4) one must return the cup only to the person who gave it to him, 5) one should spit after drinking it (this is by beer Isparagus, not wine Isparagus) and this should be done even in front of a king because it is a sakanah if it is not done, 6) after drinking it, one should only eat whatever the Isparagus was made of (this applies to beer Isparagus – if it is date beer, one can eat dates, etc. However, one who drank Isparagus made of wine should eat bread after drinking).

- **R' Yishmael ben Elisha** said he was told 3 things by Suriel Sar Hapanim (a high level Malach): 1) One should not take his shirt from an attendant in the morning when getting dressed, 2) one should not allow his hands to be washed by someone who has not yet washed his hands, 3) one should return the Isparagus cup only to the one who gave it to him.
 - Groups of sheidim or destructive Malachim await for a person to do one of these things and thereby get trapped by the sheidim or Malachim.
- **R' Yehoshua ben Levi** said he was told 3 things by the Malach Hamaves: 1) One should not take his shirt from an attendant in the morning when getting dressed, 2) one should not allow his hands to be washed by someone who has not yet washed his hands, 3) one should not stand in front of women returning from a cemetery because the Malach Hamaves dances in front of them with a drawn sword and has permission to harm anyone.
 - If a person meets women coming from a cemetery, he should either jump away 4 amos, cross a river, go on another path, go on the other side of a wall, or at least turn his face and say “Vayomer Hashem ehl Hasatan, Yigahr Hashem Bichah...” until the women pass.
- **R' Zeira in the name of R' Avahu**, or a Braisa, said, 10 things were said about a Kos Shel Bracha:
 - It needs “hadacha” – the Gemara explains this to mean washing on the inside.
 - It needs “shtifa” – the Gemara explains this to mean washing on the outside.
 - “Chai” - The wine should be placed into the cup undiluted and then the water should be placed in.
 - It must be a full cup – one who fills his cup merits boundless inheritance and oilam habbah.
 - It needs “Itur” (crowning) during Birchas Ha’aretz – **R' Yehuda** would “crown” with talmidim around him, and **R' Chisda** would place other small cups of undiluted wine around the cup.
 - It needs “Ituf” – **R' Pappa** would put on a cloak, and **R' Assi** would put on his turban.
 - It should be taken with both hands – “Se’u Yideichem Kodesh”.
 - It should be placed into his right hand – we go lechumra and say that his left hand shouldn’t help support it.
 - It should be lifted a tefach off the ground or table – “Kois Yeshuos Esah U’vsheim Hashem Ekrah”.
 - He should concentrate on it – so that he is not “masi’ach daas” from it.
 - Some say that one should also send it to his wife to drink so that his wife should receive a bracha by drinking it.
 - **R' Yochanan** said, our minhag is to keep the first 4 things, but not the rest.
 - **Ulla** ate by **R' Nachman** and after bentching offered the wine to **R' Nachman** to drink. **R' Nachman** suggested that the wine be sent to his wife, Yalta. **Ulla** said that is unnecessary because **R' Nachman’s** drinking of the wine will bring the bracha to his wife as well. When Yalta heard this, she went and broke 400 barrels of wine out of anger for not getting the kos shel bracha.
- **R' Assi** said one should not talk from when he takes the Kos Shel Bracha until after he is done bentching. He also says that one should not bentch on an even numbered cup of wine (the person’s 2nd, 4th, etc.) as sheidim have a power over these.
- **R' Avahu** said, one who eats while walking should stand still for bentching. If he ate while standing still, he should sit for bentching. If he ate while reclining, he should sit for bentching.
 - The Gemara paskens that one should always bentch while sitting.

HADRAN ALACH PEREK SHLOSHA SHE’ACHLU!!!

PEREK EILU DEVARIM -- PEREK SHMINI

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- There are a number of items of machlokes between **Beis Shammai** and **Beis Hillel** regarding matters of the seudah (each will be fully explained in the Gemara).
 - With regard to Kiddush, **B”S** say to make a bracha on the day and then on the wine. **B”H** say to first make the bracha on the wine and then on the day.
 - **B”S** say to first wash your hands for bread, then pour wine and drink it, then eat the bread. **B”H** say, first pour and drink the wine, then wash for bread.
 - **B”S** say one may wipe his hands in the towel and then leave that on the table to use during the meal. **B”H** say one should leave it on the chair or couch to use during the meal.
 - **B”S** say one should sweep the house and then wash mayim achronim. **B”H** say one should first wash mayim achronim and then sweep the house.
 - If one has one cup of wine for bentching and havdala, **B”S** say the order of brachos is: ner, mazon, besamim, havdala. **B”H** say ner, besamim, mazon, havdala.
 - On motzei shabbos, the proper bracha to make on the fire: **B”S** say “Shebarah Me’or Ha’aish”, **B”H** say “Borei Me’orai Ha’aish”.
 - One may not make a bracha on the fire or besamim or goyim, of dead people, or of avoda zara. One may not make a bracha on fire unless he has hana’ah from the light.
 - If one forgot to bentch, **B”S** say he must return to where he ate and bentch there. **B”H** say he bentches in the place that he remembers to bentch.
 - One may bentch until the food is digested.
 - If one only has one cup of wine and wants to drink it, **B”S** say he drinks it and bentches without wine afterwards. **B”H** say he should bentch on that wine and then make a bracha and drink it afterwards.
 - One can say Amen to a Yid’s bracha even without hearing the entire bracha, but, can answer Amen to a Kuti’s bracha only if he heard the entire bracha.

GEMARA

- A Braisa explains, **B”S** say you make a bracha on the day before the wine because the day is what causes the wine to be brought for Kiddush *and* the day came (i.e. Shabbos arrived) before the wine was brought. **B”H** say you make a bracha on the wine first because without wine there is no Kiddush and because the wine is more tadir than the Shabbos or Yom Tov. The halacha follows **B”H**.
 - The Braisa teaches that we pasken like **B”H** even though that would seem obvious. The chiddush is either that this was said before the bas kol paskened like **B”H**, or the chiddush is according to **R’ Yehoshua** who says we don’t pasken like a bas kol.

-----Daf 52-----

- **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:

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- **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.

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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.

-----Daf ל]--53-----

- 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"Y** 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

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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'shogeig, 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!!!

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PEREK HARO'EH -- PEREK TESI'I

MISHNA

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- If one passes by a place where nissim happened to Klal Yisrael, he must make the bracha “Baruch she’asa nissim lavoseinu bamakom hazeh”.
- If one passes a place where avodah zarah was uprooted, he makes the bracha “Baruch she’akar akum mei’artzeinu”.
- On “zikin”, earthquakes, thunder, winds and lightning one makes the bracha “She’kocho u’gvuraso malei olam”.
- On mountains, hills, seas, rivers and deserts one makes the bracha “Oseh ma’asei b’reishis”. **R’ Yehuda** says, when one sees the Yam Hagadol he makes the bracha “Baruch she’asah es hayam hagadol”.
 - Brachos are made on landmarks only when they are seen from time to time (at least 30 days apart).
- On rain and good news one makes a “Hatov v’hameitiv”. On not good news one makes a “Dayan Ha’emes”.
- On a new house or new keilim one makes a shehechyanu.
- One must make a bracha on the bad within the good and the good within the bad (the Gemara will explain).
- A Tefilla to change something that has already taken place (e.g. that his pregnant wife should have a boy or that the yelling he heard should not be from his house) is a “tefillas shav”.
- When entering a city (where corruption and danger exist) one says a tefilla as he enters and another as he leaves. **Ben Azzai** says he says 2 as he enters (thanking Hashem for the past and pleading for the future) and another 2 as he leaves (again, for the past and the future).
- One must make a bracha on the bad in the same way that he makes a bracha on the good (“B’chol me’odecha” – in every way that Hashem deals with us we must bless Him).
- A person should not act with lightheadedness towards the Eastern Gate of Har Habayis, because that gate is set up directly opposite the entrance to the Kodsh Hakodashim.
- A person should not enter the Har Habayis with his walking stick, his shoes, his money belt, with the dust on his feet, nor may he use it as a short cut. Kal v’chomer, he may not spit there either.
- Originally, in the Beis Hamikdash, the one making a bracha would say for example “Baruch Ata Hashem Elokei Yisrael Ahd Haolman Baruch Chonen Hado’as”. The tzedukim began using this as a proof that there is only one world (i.e. there is no Olam Habah), so the nusach was changed to “Min Ha’olam V’ahd Ha’olam”.
- The **Rabanan** instituted that one should greet another using Hashem’s name, like we see from Boaz and the Malach’s greeting of Gidon.

GEMARA

- We learn that a bracha must be made upon a neis, from Yisro – “Vayomer Yisro, baruch Hashem asher hitzil eschem...”.
- We find that individuals make a bracha for personal nissim as well, but all Jews must make a bracha when reaching a place where a neis occurred for all of Klal Yisrael.
- A Braisa says, if one sees any of the following, he must make a bracha of shevach v’hoda’ah to Hashem:
 - The place where the Yidden crossed the Yam Suf after leaving Mitzrayim.
 - The place where the Yidden crossed the Yarden on their way into Eretz Yisrael.
 - The Valley of Arnon – the Gemara explains, the Yidden were heading into this valley in the Midbar and the Emorim hid in the mountains planning to ambush them as they passed through the valley below. However, the Aron would flatten out all land for the Yidden. These mountains got flattened and killed the waiting Emori ambushers. When told about this, the Yidden sang shira.
 - The Stones of Elgavish – the stones which remained suspended in midair “because of a man” – i.e. Moshe (“ahl gav ish” – this refers to the stones of “makas barad” which were in midair when the “makka” was declared to be over, and remained suspended there until they were brought down “because of a man” – i.e. Yehoshua, when he fought the Emorim, and these stones rained down on them.
 - The stone that Og Melech Habashan wanted to throw on the Yidden – Og lifted a mountain to throw on and crush the Yidden. Hashem sent ants, which bore a hole through the mountain and caused it to fall around Og’s neck. When he tried to remove it, Hashem made 2 of Og’s teeth grow very long and become embedded in the mountain, making its removal impossible.

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- The stone that Moshe sat on as he lifted his hands during the war with Amalek.
- Lot's wife who became a pillar of salt (on that one would make a dayan ha'emes) and on Lot one would say "Baruch zocher es ha'tzadikim" (Hashem saved Lot because of Avraham).
- The walls of Yericho that were swallowed into the ground (although the pasuk says the walls "fell", since the walls were as wide as they were high, they couldn't just topple over, so "fell" in this case means that were swallowed into the ground).
- **R' Yehuda in the name of Rav** said, 4 people must thank Hashem: one who has traveled the seas, one who has travelled through the desert, a sick person who has recovered, and a prisoner who was freed. **R' Yehuda** explains that they thank Hashem by making the bracha "Baruch gomel chasadim tovim".
 - **Abaye** says this must be done in front of 10 people. **Mar Zutra** says, 2 of the 10 must be **Rabanan**.
 - **Rav Yehuda** was sick and recovered. When **R' Chana of Baghdad** and the **Rabanan** visited him, they said "Blessed is Hashem who has given you to us rather than giving you to the ground". **R' Yehuda** said, I no longer need to say Hagomel (because he answered Amen to that bracha in the presence of 10 people).
- **R' Yehuda** said, 3 people need a "shimur" (protection) – a sick person, a chassan and a kallah. A Braisa adds a woman who has just given birth, an avel, and a talmid chacham at night.

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- **R' Yehuda** said, if one lengthens any of these 3 things, his life is lengthened: 1) his Tefilla, 2) his meals, 3) his time in the bathroom.
 - Although **R' Chiya bar Abba in the name of R' Yochanan** says that one who lengthens tefilla will have heartache, that refers to when he expects an answer. When he doesn't, lengthening the tefilla is a good thing.
 - Lengthening meals gives a chance for poor people to come and share in your food, which is why it lengthens your days (tzedaka).
 - Spending time in the bathroom is very healthy if done while sitting on something, not if you are in a sitting position but not leaning on anything.
- **R' Yehuda** said there are 3 things that shorten a person's life: 1) one who is given a Torah to read and he refuses to do so, 2) one who is offered to lead bentching and does not, 3) one who has a position of leadership (which is why Yosef died before all his brothers).
- **R' Yehuda in the name of Rav** said, 3 things need Hashem's rachamim to happen: 1) a good king, 2) a good year (weather, crops, etc.), 3) a good dream.
- **R' Yochanan** said, 3 things are called out by Hashem Himself: 1) a hunger, 2) abundance, 3) a good leader (we see Hashem Himself called Betzalel into service).
- **R' Yitzchak** said, a leader is not appointed unless the tzibbur is consulted first. We see that Hashem asked Moshe if he was ok with Betzalel and told him to ask the people if they were ok with it as well.
 - **R' Shmuel bar Nachmeini in the name of R' Yonasan** said, Betzalel was called so because of his tremendous wisdom. Hashem told Moshe to build a Mishkan and then the keilim. Moshe reversed this order when he instructed Betzalel. Betzalel told Moshe that it would make more sense to first build the Mishkan, so that there is someplace to put the keilim which will be made afterward. Moshe replied that that is exactly what Hashem had instructed him to do.
 - **R' Yehuda in the name of Rav** said that Betzalel knew how to be "metz'taref" the letters that were used to create Heaven and Earth.
 - **R' Yochanan** said, Hashem only gives wisdom to someone who already has wisdom.

ALL ABOUT DREAMS...

- **R' Chisda** said: dream about anything except fasting (that is a bad sign); a dream that is not interpreted is like a letter that is not read (it has no effect); no dream is fulfilled in its entirety (**R' Brachya** teaches this from Yosef, who didn't have his mother, the moon, bow down to him); a bad dream is better than a good dream (it causes the dreamer to do teshuva); being sad about a bad dream nullifies it, being happy about a good dream nullifies it as well; a bad dream is worse than getting malkus.

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- **R' Yochanan in the name of R' Shimon ben Yochai** said, there is no dream that doesn't have some nonsense in it as well.
- **R' Levi** said, one can hope for the realization of what he saw in a good dream for 22 years (that's how long it took for Yosef's dreams to be realized).
- **R' Huna** said, a good person is not shown a good dream (so as not to take away from his reward) and a bad person is not shown a bad dream (so as not to punish him on this world).
 - **Q:** If he doesn't see good dreams, and won't see bad dreams (because he doesn't deserve the tzar) then he won't see any dreams, and **R' Ze'ira** has taught that not seeing a dream for 7 days is a bad sign from Hashem?! **A:** The tzadik sees good dreams, but doesn't remember them when he wakes up, so he doesn't lose the s'char from being happy on account of them.
- In the name of **R' Yochanan** it was said, if one sees a dream that bothers him a lot, he should go have it "made good" by 3 people. They tell him that it is a good dream and thereby nullify any bad meaning.
- **Ameimar, Mar Zutra and R' Ashi** were all sitting together and decided that each one will say something that the other 2 have not yet heard. The 3 things were:
 - If one sees a dream but is unsure if it is good or bad, he should say a tefilla during Birchas Kohanim (like we say).
 - If one is travelling and is afraid of ayin harah, he should put his right thumb in his left hand and his left thumb in his right and say "I come from Yosef who is not subject to ayin hara." If he is afraid of his own ayin harah, he should look at the wall of his left nostril.
 - The first day one is sick, he should not tell anyone (it allows the Satan to harm him although the illness is not yet strong). After that, he should tell people so that they will daven for him.
- **Q: Rava** asked, one pasuk seems to say that dreams have meaning, another seems to say that they do not?! **A:** When a Malach makes the dream it has meaning, when it comes from a "sheid", it does not.
- It was said in the name of **R' Bina'ah**, that he once he took a dream to 24 different dream interpreters and all their interpretations came true, which proves that the meaning of a dream is determined by its interpretation.
 - **Rava** explains that this is only when they interpret it in a way that the visions in the dream could possibly have that meaning.
- In the story of Yosef the pasuk says that the "Sar Ha'ofim" saw that Yosef interpreted the "Sar Hamashkim's" dream well. **R' Elazar** explains that each one dreamt their own dream and the other's explanation. That is how he knew that the dream of the other was interpreted well.
- **R' Yochanan** said, if one thinks of a pasuk as soon as he wakes up, that is a small form of "nevu'ah".
- **R' Yochanan** said, there are 3 dreams that are likely to be fulfilled: a morning dream, a dream dreamt about you by someone else, a dream that had its interpretation in the dream. **Some** say that also a dream that is repeated twice (like by Pharaoh).
- **R' Shmuel bar Nachmeini in the name of R' Yonasan** said, a person dreams about what he thinks about by day. **Rava** says, this can be seen from the fact that people don't dream about totally irrational things.
 - The king asked **R' Yehoshua the son of R' Chananya** in once instance and **Shmuel** in another instance, to predict what the king would dream that night. Using this principle of **R' Yonason, R' Yehoshua the son of R' Chananya and Shmuel** were able to predict the dreams that a king would have.

-----Daf 11-----56-----

- Bar Hedyah interpreted dreams. When he was paid for the service he would provide positive interpretations, and when he wasn't he would give negative interpretations. **Abaye and Rava** had the same dream with many different parts to them. **Abaye** paid Bar Hedyah and **Rava** did not. **Abaye** consistently got positive interpretations, even to seemingly terrible dreams, and **Rava** consistently got negative interpretations, even to seemingly good dreams (to the point that, among other terrible things, **Rava's** dreams were interpreted to mean that his wife and children would die). Finally, **Rava** paid Bar Hedyah and a dream was interpreted to mean that a miracle will happen for **Rava**. Some time after, **Rava** and Bar Hedyah were traveling on a boat. Bar Hedyah said, if a miracle is destined to happen to **Rava**, perhaps it will be on this boat that will sink and **Rava** will be saved. Wanting no part

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of a sinking ship, Bar Hedyah left the boat. As he did so, his guide to interpreting dreams fell out of his pocket. **Rava** picked it up and saw that it said, all dreams take on the meaning of the interpretation. **Rava** called Bar Hedyah a rasha and said he was moichel him for all the terrible things that happened as a result of his interpretations except for the death of his wife. **Rava** cursed him that he should fall to the hands of a government that will have no mercy on him.

- Bar Hedyah ran away and went into galus in Rome. He was asked to interpret the dream of the officer in charge of the King's silk. He asked for money and was refused. He went on to interpret the dream to mean that the royal silk was destroyed. This interpretation came to be true. The officer was sentenced to death. He argued that Bar Hedyah should be put to death as well because he knew of this situation and delayed in saying anything because he wasn't given any money. The king took him and killed him in a horrible and brutal way.
- **R' Yishmael** interpreted a dream for his nephew, that when he saw his jaws falling out in a dream it meant that 2 government officials who were plotting against him have died.
- **Rebbi** interpreted for **Bar Kappara** that his nose falling off meant that a threatened anger has been taken away from him; both hands being cut off meant that he would not need his hands for work because he would be so rich; both feet being cut off meant that he would be riding on horses; being told "You will die in Adar and not see Nissan" meant that he would die in glory and not be faced with any tests (a play on the words Adar and Nissan).
- A Tzeduki told **R' Yishmael** about his many dreams and **R' Yishmael** interpreted them to mean that this Tzeduki was a terribly immoral person. At the end, the Tzeduki admitted to it.
- **R' Chanina** said, seeing a well in a dream is a sign of shalom. **R' Nassan** said it is a sign of Torah. **Rava** said it is a sign of life.
- **R' Chanan** says, a dream that has a river, a bird or a pot (which **R' Chanina** says refers to a pot with no meat in it) are signs of "shalom" (peace).
- **R' Yehoshua ben Levi** said, if one dreams of a thing which can be good or bad (based on psukim) he should make sure to immediately say the pasuk with the good interpretation so that the dream will be realized as a good dream.
- A Braisa says, one who sees a reed ("kaneh") in a dream should look forward to wisdom ("knei chachma"). If he sees many reeds he should look forward to "binah" (understanding).
- **R' Zeirah** says: melons, the soft part of the palm branch, wax and a reed are all good signs if seen in a dream.
- A Braisa says, "diluin" are only shown to one who is a true yirei shamayim.
- A Braisa says, if one sees an ox in a dream: if he is eating the meat it is a sign of wealth; if it gores him, he will have sons who will "fight" in learning; if it bites him, he will get yisurin; if it kicks him, he will be going on a long trip; if he is riding it, he will rise to greatness; if the ox is riding him, it is a sign of death.
- One who sees a donkey in a dream can look forward to a "yeshua" (salvation).
- One who sees a cat ("chasul"), it means a nice song was composed for him or that he will have a change for the worse (depends on what a cat is called in his place – "shunra" or "shinra").
- One who sees grapes: white grapes are always a good sign, and black grapes are a good sign in their season.
- A white horse is always a good sign. A red horse running gently is a good sign, but if he sees it galloping is not a good sign.
- One who sees Yishmael ben Avraham (but not any other Arab), it means his tefillos will be heard.
- One who sees a camel, it means he was supposed to die, but he has been saved from that decree.
- One who sees Pinchas, a wonder will be performed for him. If he sees a saddled elephant ("pil"), many wonders will be performed for him. An unsaddled elephant is a bad sign.
- One who sees the word "Huna", it means a miracle will be performed for him. If he sees "Chanina", "Chananya", or "Yochanan", it means many tremendous nissim will be performed for him.
- One who sees the word "Hesped", it means that in Shamayim they had mercy on him and redeemed him from some bad happening.