



OVERVIEW of the Daf

1) The havdalah candle (cont.)

The "candle that did not rest" which can not be used for havdalah is a candle that was lit on Shabbos, even if it was lit by a non-Jew.

Three Baraisos are quoted that deal with using a candle that was lit by a non-Jew.

A number of Baraisos illustrate the halacha that only a candle lit to provide light may be used for havdalah.

2) A candle or besamim used for the dead

A candle or besamim lit for the dead can not be used for havdalah because they were originally lit to honor the deceased and to remove the bad smell.

Other examples of besamim used for other purposes and therefore disqualified for havdalah are cited.

3) Benefiting from the havdalah candle

There is a disagreement whether one has to be close enough to the candle to be able to benefit from the light in order to make the bracha or perhaps even if one is far away the bracha could be recited as long as the candle produces sufficient light that a person who was close by would be able to benefit from its light.

R' Yehudah in the name of Rav rules that one does not have to look for a candle for havdalah. Rather, only if one is available is the bracha recited.

4) Returning to the place of the meal for Birkas HaMazon

The Gemara explains that the disagreement between Beis Shamai and Beis Hillel applies in a case where a person forgot to recite Birkas HaMazon in the place he ate, but if he intentionally left the place of the meal, even Beis Hillel agrees that he must return to that place for Birkas HaMazon.

The story of two students, one of whom was strict like Beis Shamai and the other who was improperly lenient like Beis Hillel is mentioned.

The Gemara retells the story of Rabbah bar Bar Chana who found a creative way to hold up the caravan so that he could return to the place of his meal for Birkas HaMazon.

5) The latest time for Birkas HaMazon

R' Yochanan and Reish Lakish disagree as to how to determine the amount of time after the meal by which Birkas HaMazon could be recited.

6) Answering "Amen"

The Gemara clarifies that amen could be answered to a bracha made by a Jew even if he didn't hear the entire bracha only when he has no intention to fulfill his obligation with that bracha.

The issue of whether it is better to be the one making the bracha or the one answering amen is mentioned.

The question of answering amen to the bracha of a child is discussed.

7) Prerequisites for Birkas HaMazon

After quoting a number of different prerequisites for Birkas HaMazon the Gemara concludes that only **מים אחרונים** is necessary for Birkas HaMazon. ■

Gemara GEM

Golden Bentching

רבה בר בר חנה הוה קאזיל בשיירתא

Rabbah bar bar Channa was traveling with a caravan

Rabbah bar bar Channa was with a traveling group which had stopped to eat. As they continued their journey, Rabbah realized that he had not bentched. He wanted to return to the place where they had eaten, but he was afraid that if he would tell the other people the truth, they would not be interested in waiting for him. Instead, he told them that he had forgotten a golden dove, and that he had to return to get it. For that, they were willing to wait, and so they did.

R' Yitzchok Zilberstein, shlit"a, applies the halacha in this story to a similar situation. A man was part of a group which was going to travel on a bus. The man realized that he had forgotten his Gemara, and he wanted to go back and get it, but the group would have to wait for him. Fearing that they would not feel it worth it for themselves, the person can request from the group that they wait five minutes while he goes back for his wallet, containing all his money. For this, the group would feel his request was reasonable, and they would wait.

In any case, we must understand how Rabbah could say a lie, just to get people to listen to him. If they would not wait for him to go back to bentch, how could he mislead them to believe he was going back for a golden dove?

We must say that if they would agree to wait for him to return for something of great value, then the specific object of value is the object of subjective evaluation. For Rabbah, bentching in the proper place was worth a great amount. For Rabbah, Torah and mitzvos were like gold, if not more, so that his words were not an exaggeration. Therefore, this should be the same as in our case of the person who wants to return for his Gemara. Being that having his Gemara was worth a great amount to this person, he is not misleading when he says he wants to return in order to retrieve an object of great value. ■

REVIEW and Remember

1. According to the Gemara's conclusion, which flame that did not rest is unusable for havdalah?

2. Is one required to make a bracha when entering a spice shop?

3. Does one have to be near the flame to make the bracha for havdalah?

4. How long after the meal may one still recite Birkas HaMazon?

HALACHAH Highlight

Blessing a person who sneezed

תניא נמי הכי של בית רבן גמליאל לא היו אומרים מרפא בבית המדרש מפני בטול בית המדרש

It was similarly taught in a Baraisa that those of the household of Rabban Gamliel would not say מרפא—"it should be healing" while in the house of study, because they considered it disruption of the Torah learning in the house of study.

Rashi¹ understands that the expression of מרפא was intended for individuals who sneezed, since the custom was to bless them with health. Rav Akiva Eiger² notes that the source for this custom can be found in Pirkei DiRebbi Eliezer³. From the beginning of creation there had never been a person who became ill prior to dying⁴. Death could come to a person suddenly while walking in the market or in the street. The person would sneeze once, and his soul would leave by way of his nostrils. [Rav David Luria⁵ points out that thus the soul would depart just as it was inserted. The Torah teaches that Hashem blew the soul into man through his nostrils⁶, and hence the soul used to leave in the same fashion as it was originally implanted.] This situation remained until Ya'akov Avinu requested that Hashem not take his soul until he would have the opportunity to instruct his family. Hashem acquiesced to this request. Therefore, a person must say upon sneezing: חיים—for life, being that this act of sneezing had been altered from a deadly act to one of life. From this Midrash it would appear that the one who sneezed would say חיים—to life. However, from our Gemara it seems that the blessing was conveyed by the bystanders.

In contradistinction to the passage in Pirkei DiRebbe Eliezer, the Tosefta⁷ has a different perspective.

האומר מרפא הרי זה מדרכי האמורי. ר' אלעזר ברבי צדוק אומר [אין אומרים מרפא מפני ביטול תורה. של בית ריג] לא היו אומרים מרפא [מפני דרכי האמורי]:

It is forbidden to say מרפא—"it should be for healing", since it is the practice of the Emorites. Rabbi Elazar ben Rabbi Tzadok says that מרפא not said because it disrupts Torah study. The House of Rabban Gamliel would not say מרפא because it is of the practice of the Emorites.

The concept of "the practices of the Emorites" relates to activities that have magical⁸ and/or simply superstitious⁹ roots. The Tosefta adds that there were those who prohibited saying מרפא because it was the practice of the Emorites. However, the Vilna Gaon¹⁰, Rabbi David Pardo¹¹, and others¹² explain that the language of the Tosefta must be adjusted to conform to that of our Gemara.

In practice, however, it is said in the name of the Vilna Gaon¹³ that from the Tosefta it appears that the Rabbis [= the first opinion mentioned] forbid saying מרפא anywhere because it is the practice of the Emorites. Therefore, the Halacha follows the Rabbis, and one may not say מרפא anywhere. However, Rabbi David Pardo¹⁴ disagrees. He opines that since our Gemara saw fit to only reference the view of Raban Gamliel, we can derive that the Halacha follows Raban Gamliel. Thus, saying מרפא is forbidden only while learning in the study hall. The Magen Avraham¹⁵ writes that if one sneezed and his friend told him: אסותא—"let it be healing", first he should say to his friend תהיה ברוך—may you be blessed, and then he should say ה' לישועתך קויתי ה'—Hashem, I trusted in your salvation." This is quoted by the Mishna Berura¹⁶. However, today¹⁷ there are those who do not say the verse of ה' לישועתך קויתי ה'.

1. ד"ה מרפא
2. בגליון הש"ס כאן
3. פרק נב (המופת הרביעי). השווה בראשית רבה (פרשה סה ס"י ט)
4. עיי תוס' ב"ב (טז ע"ב). וכן ראה במרגליות הים (סנהדרין קז ע"ב אות יח)
5. בפירושו הרד"ל על פרדרי"א שם (אות טז)
6. בראשית (ב,ז): ויפח באפיו נשמת חיים
7. תוספתא שבת פ"ח ה"ב. ועיי בגליון הש"ס שרבי ישעיה פיק כבר ציין לזה וכתב שיש בזה פליאה.
8. ראה לדוגמה רש"י (שבת סז ע"א ד"ה דרכי האמורי)
9. ראה לדוגמה בשו"ת מהרי"ק (ריש שורש פח)
10. הגהות הגר"א על התוספתא שם (אות ה' ואות ו')
11. פירושו חסדי דוד על התוספתא שם (עמי נד בהוצאה החדשה של וגשל)
12. פירושו מנחת ביכורים על התוספתא שם
13. בסי אמרי נועם כאן
14. בחסדי דוד שם
15. ס"י רל ס"יק ו בשם היש"ש (בי"ק פ"ח ס"י סד). ועיי בבאר שבע (סנהדרין קז ע"ב ד"ה בעא)
16. שם ס"יק ז. וכן ראה ס"י קע ס"א ובמשנ"ב שם
17. עיי כפה"ח (שם אות כ') וכן בסי פסקי תשובות (שם אות ה'). ואכמ"ל יותר ■

STORIES off the Daf

All in Hashem's Hands

מי שאכל ושכח ולא בירך, ב"ש אומרים יחזור למקומו ויברך, וב"ה אומרים יברך במקום שזוכר *One who ate and he forgot to bentsh, Beis Shammai says he must go back to the location where he ate and bentsh there. Beis Hillel says he may bentsh at the place where he remembers.*

The Gemara tells of two students, one who conducted himself according to the stringency of Beis Shammai, whereupon he found a wallet with gold. Another student

intentionally left his spot after eating, planning to use the leniency of Beis Hillel. He was devoured by a lion.

Rabbi Yechezkel Abramski pointed out the lesson we can derive from this episode. We should not think that everyone who exerts himself to comply with the words of Beis Shammai should expect to find a treasure, and we should not feel that relying upon Beis Hillel should be dangerous. Rather, we should learn from here that (Tehillim 31:16) "In Your hands are my times." The hours and minutes of every person are totally in the hands of Hashem. Sometimes, a person

invests a great amount of time in a mitzvah, as he is prepared to invest the time for a good purpose. Little does he realize that as a result, he is actually granted a tremendous amount of time and other forms of gain, rather than having lost anything. On the other hand, a person might avoid a mitzvah opportunity, being afraid of the time he must put into the endeavor. Yet, sometimes such efforts do not result in a net gain of time for personal affairs. As the Gemara relates, the unfortunate student who planned to bentsh along the way rather than return to his spot did not end up ahead. ■

