

## OVERVIEW of the Daf

### 1) Fire (cont.)

The Gemara identifies the source of Ulla and Rabbah bar bar Channah's position that according to R' Yochanan one must recite the berachah over fire following Yom Kippur.

The aforementioned quote of R' Yochanan is unsuccessfully challenged.

A contradiction between two Baraisos is pointed out and resolved.

Two customs for the correct method of reciting havdalah are presented.

The assertion that fire was created after Shabbos is unsuccessfully challenged.

On a tangential point, the Gemara presents different views regarding the origin of the first mule.

### 2) Erev Shabbos

A Baraisa is cited that presents different opinions regarding what was created on erev Shabbos.

A Baraisa lists those things that are hidden from people.

A Baraisa identifies those things that Hashem considered to create, but did not, in fact, create until later.

**3) MISHNAH:** The Mishnah discusses the different customs related to working on Tisha B'Av and a dispute whether one should conduct himself like a talmid chacham and avoid work.

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## REVIEW and Remember

1. According to the Gemara's conclusion, what was the chronology of the creation of fire?  
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2. How do the pesukim indicate that Anah was a mamzer?  
\_\_\_\_\_
3. What are the seven things that are hidden from mankind?  
\_\_\_\_\_
4. What fast days are included in the Gemara's reference to "public fast days"?  
\_\_\_\_\_

## Distinctive INSIGHT

### *A fire that burned throughout the day*

כאן באור ששבת כאן באור היוצא מן העצים ומן האבנים

The light we use for havdalah on Motzai Yom Kippur is not the same we use on a typical Motzai Shabbos. After Yom Kippur, we choose a fire which was lit from before Yom Kippur, and remained lit the entire day (אור ששבת). See Rashi בבבא בתרא ד"ה באור ששבת. After Shabbos, we choose one ignited after Shabbos.

Sfas Emes explains. After Shabbos, we take a fire and recite a berachah to commemorate the creation of fire. Fire was created by Adam HaRishon on Motzai Shabbos, so we take a fire which is currently ignited in order to symbolize this event. The reason we recite a berachah over fire after Yom Kippur, no matter what night of the week it occurs, does not refer back to the creation of fire, but rather to the fact that fire was prohibited during the day which just past, and we choose to demonstrate that it is now permitted to be used once again. We therefore take a fire which was already lit, and we show that this very fire which we were not permitted to use on Yom Kippur is allowed to be used now that the day is over.

The truth is that fire is prohibited for use on Shabbos just as it is prohibited on Yom Kippur. Why, then, do we not take a fire which was burning during the day, as we do after Yom Kippur? Furthermore, the halachah is that if a person did not recite havdalah on Motzai Shabbos, he may do so later, even through Tuesday, but the berachah for fire may only be recited on Motzai Shabbos (Shulchan Aruch O.C. 299:6). We can understand that taking a fire to symbolize the creation of fire is only appropriate on Motzai Shabbos, and not on Sunday or later. However, as far as declaring that fire was prohibited on Shabbos but it is permitted during the rest of the week, why should this statement not be made even as the week continues?

Magen Avraham (ibid. #2) adds a different reason why the fire for after Yom Kippur should be from a fire which was burning that day. He points out that although fire is also prohibited on a regular Shabbos, Yom Kippur is unique in that it is the only Yom Tov which has this limitation as well. When we take a fire that was lit throughout the day, we show that Yom Kippur is different than the other Yomim Tovim.

According to this reason, we now understand why expressing this sentiment is unnecessary on a regular Motzai Shabbos. ■

# HALACHAH Highlight

## Havdalah Candles

תני חדא אור היוצא מן העצים ומן האבנים מברכין עליו ותני חדא אין מברכין עליוא קשיא כאן במוצאי שבת כאן במוצאי יוה"כ

*One taught: One should say a berachah on light which emits from sticks and stones. The other taught: One should not say a berachah. There is no contradiction, one refers to motzai Shabbos and one refers to motzai Yom Kippur.*

The reason<sup>1</sup> for the aforementioned law is that on Motzai Shabbos the reason we have a candle is in remembrance of the creation of fire which occurred on Motzai Shabbos. Therefore, one can say a b'racha on fire which itself was created on Motzai Shabbos. On Motzai Yom Kippur, the reason we have fire is to show a separation between Yom Kippur (when it was forbidden to use such a fire even for **נפש אוכל** purposes) and the post-Yom Kippur state of permissibility of such fire usage. Therefore, there is no reason to say a berachah on Motzai Yom Kippur on a fire that was newly created after Yom Kippur.

Based on this, the Rishonim<sup>2</sup> write about another practical difference between these two situations. On Motzai Shabbos, even though it is a mitzvah to perform the havdalah with a cup of wine, (as our Gemara explains) nonetheless if one does not have a candle available, he does not have to search 'far-and-wide' to obtain one. The reason is that, in the final analysis, the idea of a candle on Motzai Shabbos is for "remembrance purposes." On Motzai Yom Kippur, however, one might be obligated to procure a candle, for it functions as a part of the havdalah. In practice, the Shulchan Aruch<sup>3</sup> writes this explicitly.

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## 4) Tisha B'Av

Shmuel stated: There are no public fast days in Bavel other than Tisha B'Av. The Gemara assumes that Shmuel is teaching that one may eat during bein hashemashos.

Shmuel's statement is unsuccessfully challenged.

Rava ruled: Pregnant and nursing women must fast on Tisha B'Av and one is prohibited to eat during bein hashemashos. This is also the position of R' Yochanan.

The Gemara incorrectly assumes there is a contradiction between two rulings of R' Yochanan.

The position of Rava and R' Yochanan is unsuccessfully challenged from a Baraisa.

The previously-cited Baraisa indicates that it is prohibited to bathe even one's finger on Tisha B'Av. This position is unsuccessfully challenged. ■

If Yom Kippur falls out on a Shabbos<sup>4</sup>, technically one is permitted to say a berachah on an ignited candle. However, common custom is to be stringent in the matter (and therefore to secure an already lit candle for such an occasion). ■

1. עי' רש"י בד"ה באור ששבת, ובד"ה באור היוצא. וכ"ה בפסוקים
2. עי' רא"ש בברכות בפ"ח סימן ג', וברשב"א בברכות שם בדף נ"ג ב' בסוד"ה אר"י. במ"מ בהלכות שבת פכ"ט הכ"ו וטור אר"ח סימן רח"צ ס"א, והנ"ל הובא שם בב"י. ועע"ש בדרישה מדוע במוצ"ש לא תקנו ודע שכתב חזו"א (ל"ה ז') וז"ל אם יש לו חייב לברך עליו וכו' עכ"ל
3. אר"ח סימן רח"צ ס"א
4. במב"ב תרכ"ד ס"ק ז'. וכה"ח רצ"ח ס"ק כ"ו כתב וז"ל כיון דאיכא פלוגתא בזה יש לזהר לכתחילה ■

## Gemara GEM

### The depth of the final judgment

שבעה דברים...ועומק הדין. ופרש"י—אי נמי הדין העתידי

When Rav Yechiel Mordechai Gordon, zt"l, the late Rosh Yeshiva of Lomzah, was residing in London, he received a most moving letter from his daughter, Freidah Chaya. He had promised that during his scheduled trip to America, he would make every effort to obtain a substantial loan, whereby his daughter would be able to marry her chosson, who was a noted talmid chocham.

In her correspondence, Freidah Cha-

ya told of her friend, also a kallah, who was in a poor financial situation, and would probably have to cancel her engagement.

She wrote an emotional plea: "I beg of you, dear father—with the full consent of my chosson - to submit the funds to my friend. We will manage with what we have."

Rav Abramski, who was the Rav of London at the time, heard about the touching letter. He successfully obtained the necessary sum, albeit after much toil and effort, and insisted on personally delivering the check to the post office. In explanation, he related a fascinating episode concerning the wife of the Vila Goan. She and a friend had promised

one another that whoever would depart from this world first would return to the next within thirty days to relate to her the happenings in the Heavenly Spheres.

True to her promise, the one who was niftar first "appeared" thirty days later and exclaimed, "Do you remember that day we went together to collect tzedakah? From the distance we noticed a wealthy philanthropist, and I signaled that we could solicit him for a donation. Well, you should know that even that signal - a mere wave of the hand - was also recorded in Heaven as a great merit!"

"If so," concluded Rav Abramski, "that even the wave of a hand is registered, I want to forward this check personally!" ■