

1 We learned in the Mishnah אין מברכין לא על הנר ולא על הבשמים של עכו"ם - that you cannot say the ברכה of בשרים over the fire and over the בשמים of a non-Jew. The Gemara explained that the problem with saying a ברכה over the fire of a non-Jew is that the ברכה needs to be said on a חילול שבת, a fire which was not lit through עבירה; the fire of a non-Jew was likely lit by him on שבת itself. Even though he was certainly allowed to do so, it's still called a נר that came about through חילול שבת.

However, a fire that was lit for a dangerously sick person can be used for the ברכה, since that's not considered an act of חילול שבת at all.



2 The Gemara also explained that really, once some time passed after Shabbos, you should have been allowed to say the ברכה on the fire of a non-Jew, because fire keeps replenishing itself, so you could say the ברכה over that portion of the fire that came into being after Shabbos. however Chazal were afraid that you might say the ברכה on such a fire right after Shabbos, when it was entirely the product of חילול שבת. So they forbade using the fire of a non-Jew for the ברכה completely. Even if after Shabbos a non-Jew lit a completely new fire, but he ignited it from the fire of another non-Jew, it's still not good for the ברכה. But if a Jew lit a fire after Shabbos from the fire of a non-Jew then that may be used.



3 The Gemara then went on to discuss various cases concerning fire that can be used or not used for havdoloh on Motzei Shabbos.  
If someone was walking Motzei Shabbos past a city, in which he sees fire burning - if the city is mostly inhabited by Jews, he may say a brocho over it; if it's mostly inhabited by non-Jews, he can't. If it's evenly divided, then he may also make the ברכה.

3 *Fire that can be used for הברלה...*  
*If someone walking past a city sees fire burning...*  
*If the city is...*

<i>Mostly</i> <b>JEW</b> S	<i>Mostly</i> <b>NON-JEW</b> S	<i>Evenly</i> <b>DIVIDED</b>
<i>Say</i> ברכה a	<i>Can't</i> ברכה a say	<i>Say</i> ברכה a

4 We also learned that בורא מאורי האש can be said only on a fire that was lit for the sake of illumination. In the case of a fire that was lit in a shul, if there was a prominent person in shul then we assume the fire was lit in his honor, but not for illumination and we therefore may not say a brocho over it. However if the shul also has a חזן - or a שמש - living in the shul, in which case the fire is presumably also there to provide him with light, then we may say a brocho - but only if it was a dark moonless night.

4 *We also learned...*

**בורא מאורי האש**  
*only on a fire lit for the sake of illumination*

**FIRE in a SHUL**

<b>Prominent person</b> <i>Lit in his honor</i> ✗	<b>חזן</b> OR <b>שמש</b> <i>To provide light</i> Dark moonless night ✓
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5 The Gemara then brought a Baraisa about a fire that's brought into a מדרש בית מדרש on שבת מוצאי שבת, while people are learning. בית הלל say one person should be מוציא everyone, in keeping with the general rule of הדרת מלך, ברוב עם, there's more glory to Hashem if many participate in performing a mitzvah together. However the בית שמאי say that this would cause too much המדרש בית המדרש, too much interruption of learning, therefore it's preferable that everyone make their own ברכה.

The Gemara then quotes a Baraisa where, similarly, in Rabban Gamliel's בית מדרש, if someone sneezed they wouldn't even say מרפא - gezuntheit, because of בית ביטול בית המדרש.

5

**FIRE lit in a SHUL**  
on מוצאי שבת

בית הלל	בית שמאי
<b>1 Person</b> is מוציא everyone	<b>Everyone</b> makes their own ברכה
ברוב עם	ביטול בית המדרש
הדרת מלך	

If someone sneezed they wouldn't say **מרפא**  
Because ביטול בית המדרש

6 Next case in the mishna was... אין מברכין לא על הנר ולא על הבשמים של מתים - you can't say a ברכה on fire and בשמים that were used for a funeral. The Gemara explained that the problem with making a ברכה on them is that the fire was lit in honor of the dead, but not for illumination, and the בשמים were there to mask the odor of the body, and not for the sake of their own fragrance.

6

אין מברכין לא על הנר ולא על הבשמים של מתים

You **CAN'T** say a ברכה on...

**FIRE & בשמים** used for a funeral

Not for illumination

Not for their own fragrance

7 Similarly, we don't say בורא מיני בשמים on fragrances that were put out in an outhouse to mask the bad odor, and fragrant oils that were used to cleanse one's hands after a meal.

However the gemora says, you do say בורא מיני בשמים in a perfume shop. Even though the בשמים are there only for sales purposes, the owner nevertheless has an interest in their providing a good aroma now, so people will be attracted to buy his wares.

7

Similarly... You **CAN'T** say בורא מיני בשמים on...

**Fragrances of an OUTHOUSE**  
Fragrant Oils used to cleanse HANDS

However... You **DO** say בורא מיני בשמים...  
In a perfume shop Only for SALES purposes  
The owner is providing a good aroma now so people will buy it



8 Moving on to ב'עמוד ב', the Gemara once again returns to our mishna... ואין מברכין על-הנר עד שיאותרו הנהר עד שיאותרו לא יאותרו יאותרו ממש... When we say that you must benefit from the fire in order to make a brocho of בורא מאורי האש, it only means that you could benefit from it, even if you didn't actually benefit. The Gemara then says that you must see the fire itself; if however, it's in a lantern, then you don't say the ברכה. Rashi holds that the gemara's talking about a glass lantern; you have to see the fire directly, not through glass. The רשב"א disagrees. He learns that the gemara's talking about a lantern with perforated metal sides, where you don't see the flame at all. But a glass lantern, according to the רשב"א, is fine. we also learned that you can make the ברכה of בורא מאורי האש on glowing coals- לוחשות, but not on dimming coals - עוממות.

9 The gemora then presented a מחלוקת regarding how close you need to be in order to say the borocho of האש בורא מאורי האש. Rav and Rav Ashi hold that you can be standing far off, as long as the fire itself is bright enough that if you were standing close by you would have been able to get some benefit from the light. However, רבא holds, and the halacha follows him, that you have to be standing close enough to actually get some benefit from the light - that is, close enough to distinguish between two similar looking coins.

10 The closes this section with a statement from Rav... that the borocho of בורא מאורי האש and בורא מיני בשמים are really not obligatory; if you don't have a fire or בשמים available, you don't need to go seek them out, as we would for other mitzvohs.

8 תנו רבנן - גחלים לוחשות מברכין עליהן

**בורא מאורי האש**

✓ **Glowing coals** **לוחשות**      ✗ **Dimming coals** **עוממות**

9 *How close you need to be to say בורא מאורי האש*

**רב ורב אשי**

כל שאילו עומד בקרוב ומשתמש לאורה ואפילו ברחוק מקום

**רבא** 

**CLOSE ENOUGH to benefit from the light**

▼

*Distinguish between two similar looking coins*

10 אמר רב יהודה אמר רב - אין מחזרין על האור

**בורא מאורי האש**

&

**בורא מיני בשמים**

*Are really NOT OBLIGATORY*

▼

*You don't need to go seek them out*

11 The Gemara then began to discuss the מחלוקת in the משנה between בית שמאי and בית הלל about going back to where you ate - to say ברכת המזון. The Gemara explained that in a case of מזיד, where he deliberately left without bentsching, he certainly has to go back. The מחלוקת is where he simply forgot. בית שמאי say that כבוד שמים - the Honor of Heaven - demands that he go back, the same way he would have gone had he forgotten something of material value. Whereas the בית הלל hold the halacha does not impose on him to that degree.

11 The Gemara began...

**מחלוקת** between  
בית שמאי & בית הלל

About **GOING BACK**  
to where you ate to say  
**ברכת המזון**

<b>שוגג</b>	<b>מזיד</b>
בית הלל	בית שמאי
<b>DON'T GO BACK</b>	<b>GO BACK</b>
	כבוד שמים
	<b>GO BACK</b>

12 The Gemara also quoted a story about רבה בר בר חנה who was travelling with a caravan and who persuaded them to backtrack so he could say ברכת המזון where he ate. Rather than tell them the real reason, he said he had forgotten a golden bird. Amazingly, when they got there he really did find a golden bird.

12 The Gemara also quoted a story...

**רבה בר בר חנה**  
was traveling with a caravan  
persuaded them  
to **BACKTRACK**  
for ברכת המזון

He said he had forgotten  
**GOLDEN BIRD**  
Amazingly he really did find  
a golden bird!

13 In the Mishnah we also learned that after you eat, you can bentsch as long as the food hasn't yet been digested - שיעור עיכול. According to ר' יוחנן that means that as long as you're not hungry again you can still bentsch.

13

Bentsch as long as the food  
hasn't yet been **DIGESTED**

**שיעור עיכול**

ר' יוחנן

As long as you're  
**not hungry**

14 ריש לקיש disagrees, and gives two different time spans: as long as you're still thirsty from the meal, or as long as it takes to walk מילין ארבע.

The Gemara explains that one is in the case of אכילה מרובה, a large meal, and the other is in the case of אכילה מועטת, a small meal. Rashi understands this to mean that 4 מיל is for a large meal, and the שיעור of still being thirsty is for a small meal. ר' יוחנן hold the opposite. In any event the הלכה follows ריש לקיש, not ר' יוחנן.

14

ריש לקיש

<p>תוס'</p> <p>אכילה מרובה</p> <p>a large meal</p>	<p>As long as you're <b>thirsty</b></p> <p>or walk</p> <p>ארבע מילין</p>	<p>רשי'</p> <p>אכילה מועטת</p> <p>a small meal</p>
<p>אכילה מועטת</p> <p>a small meal</p>		<p>אכילה מרובה</p> <p>a large meal</p>

15 The Mishnah then said... ועונין אמן אחר ישראל המברך that you can say אמן after a Jew says a ברכה even if you don't hear the whole thing, but when a כותי says a ברכה you have to be sure to hear the whole before answering אמן.

The Gemara explains that this is talking about someone who didn't eat and doesn't need to be יוצא the ברכה. But if you need to be יוצא the ברכה then you always have to hear the whole ברכה.

15

ועונין אמן אחר ישראל המברך

Answer

אמן even if you DON'T hear the **whole** ברכה

כותי makes a ברכה → HEAR the **whole** ברכה

Doesn't need to be יוצא the ברכה

16 The Gemara also spoke about some other aspects of saying אמן. It quotes a מחלוקת about what's better - to say the ברכה or to answer אמן. It also tells us that you don't say אמן after children who are just practicing saying ברכות.

16

Other aspects of saying אמן...

What's better Say the **ברכה** ? or answer אמן

Don't say אמן after children who are just practicing

17 Finally the Gemara says that the bringing of aromatic oils to cleanse one's hands marks the end of the meal, after which you can't eat anything without making a new ברכה.

17



The bringing of **AROMATIC OILS** marks the end of the meal

18 The perek ends with the following statement...  
 אמר רב יהודה אמר רב... תנא  
 והתקדשתם - אלו מים ראשונים - cleaning ones hands is akin to holiness  
 והייתם קדושים אלו מים אחרונים - washing after eating is another act of holiness  
 כי קדוש זה שמן - another level of cleanliness and holines  
 אני ה' אלקיכם זו ברכה - refers to the brocho of bentching.

18

אמר רב יהודה אמר רב...  
 **והתקדשתם**  
 אלו מים ראשונים  
 **והייתם קדושים**  
 אלו מים אחרונים  
 **כי קדוש זה שמן**  
**אני ה' אלקיכם זו ברכה**  
 Refers to the ברכה of bentching