



# OVERVIEW of the Daf

## 1. Cooked vegetables (cont.)

The Gemara continues its discussion of the correct bracha on cooked vegetables unsuccessfully trying to demonstrate that it is a disagreement between Tannaim.

## 2. The correct bracha on different foods

Cut turnip heads .....ha'adamah (regardless of how small the pieces were cut)

Cooked beets with flour .....ha'adamah (regardless of the amount of flour added)

Vegetable soup including dill .....ha'adamah (like the vegetable itself)

## 3. The bracha on dry bread in a bowl

There is a disagreement (according to Tosafos) whether one may make hamotzi on pieces of dry bread that is dearer to him or perhaps priority should be given the bread that is whole.

Rava and R' Chiya disagree whether one should break the bread at the conclusion of the bracha or after the bracha was completed and the Gemara rules like Rava that one should finish the bracha and then break the bread.

## 4. The preference between a small loaf and large pieces

R' Huna and R' Yochanan differ whether one should make hamotzi on the bread which is larger regardless of whether it is whole or perhaps the bracha should be recited on the bread which is whole even though it is smaller.

Mar bar Ravina would hold the pieces under the whole loaf when faced with this situation to accommodate both opinions.

R' Papa rules that at the seder everyone agrees that the pieces of matzoh should be held under the whole matzoh to fulfill the requirement of לחם עוני.

## 5. Hamotzi on Shabbos

On Shabbos we make hamotzi on two loaves, although only one loaf is cut, since the Torah mentions a double portion of bread.

R' Zeira would cut off a piece large enough for the whole meal.

R' Ami and R' Assi would make hamotzi on the loaf used for the eruv reasoning that since one mitzvah was done with the loaf it is appropriate to use that loaf for an additional mitzvah. ■

# REVIEW and Remember

1. What is the halachic significance of the aguri olive?  
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2. Does cutting a vegetable into very fine pieces change the bracha?  
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3. Is it better to make hamotzi on a piece of wheat bread or a complete barley loaf?  
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4. Why is it acceptable to pull of a large piece of bread from the loaf on Shabbos without fear that one will appear ravenous?  
\_\_\_\_\_

# Distinctive INSIGHT

## Vegetable Soup

מיא דסלקא כסלקא

The Gemara reports that the bracha for the broth or soup of beets is the same as the bracha for the beets themselves. The Mahara"m from Rotenburg (#153) points out that according to this, we would expect beer to have the bracha of the barley from which it is produced, this being מזונות. Nevertheless, as Tosafos rules (38a), beer is not the soup of barley, but it is only a liquid that has the taste of barley, and the bracha is therefore שהכל. The Mahara"m himself understands that the ruling of the Gemara of beet soup is only when the soup contains actual pieces of beets. According to him, the only vegetable soup whose bracha is האדמה is when the vegetable dissolves into the broth, and the pieces are noticeable. This would explain why the bracha on tea and coffee is also שהכל, because these beverages do not have pieces of tea leaves or of the coffee bean in the liquid. They only contain the coloring and the taste of the tea or coffee. Nevertheless, the Mishna Berura does not rule according to the explanation of the Mahara"m. According to the Mishna Berura, the reason for beet soup to be האדמה is that the cooking of that type of soup is in order to eat the vegetable together with the soup. This is why the product is one entity of האדמה. However, in preparing tea or coffee, the objective is clearly only to drink this flavored and colored beverage, and not to consume the tea leaves or the coffee beans or their residue. See Mishna Berura 205, #10. ■

# Gemara GEM

## A Bracha Reflects the Appreciation of the Product

ומר סבר חביב עדיף

The rule in the laws of brachos is that the more we are able to specify in a bracha, the better it is. For example, for bread and for wine, the bracha we pronounce is specific to the type of food being eaten, because we only say המוציא for bread, and we only say הגפן for wine. The next level bracha is מזונות, because it is only said on products of the five grains. The third level bracha is העץ which includes all fruits of the trees. Each of these brachos is considered superior to שהכל, which includes foods of all types.

In his Sefer עלי שור, R' Wolbe notes that we might have thought the opposite to be true. After all, the bracha of שהכל expresses a general and all-encompassing praise of Hashem for everything He has created. Yet, this is not the correct perspective of the Torah. The more insightful a person can be as he notices the wonders of nature all around us, the more we notice the wonderful

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Today's Daf Digest is dedicated  
 By Mr. and Mrs. Ira Arthur Clair and family  
 In loving memory of their father's 12th Yaharzeit  
 Mr. Sholem Clair z'l  
 ר' שלום שכנא בן ר' ברוך ז"ך

# HALACHAH Highlight

## Reemploying an object used for one Mitzvah to do another

רב אמי ורב אסי כי הוה מתרמי להו ריפתא דערובא מברכיך עליה המוציא לחם מן הארץ, אמרי הואיל ואתעביד ביה מצוה חדא נעביד ביה מצוה אחרית

Rav Ami and Rav Asi would make the blessing of *המוציא לחם מן הארץ* the bread of the Eiruv Chatzeiros whenever it would be deposited by them. They explained: since this bread served to effectuate one Mitzvah (i.e.—Eruv Chatzeiros), let it be used to effectuate another Mitzvah as well.

This concept of reenlisting an object of Mitzvah for a second usage has broad application in law as well as in custom. In Beirurei Chaim<sup>1</sup>, Rabbi Chaim Shalom Segal furnishes a list of several of these applications.

- Our Gemara<sup>2</sup>, that Rav Ami and Rav Asi would use the bread of Eruv Chatzeiros for their meal; since it was used for one Mitzvah it should be used for a second as well. This is cited by the Rema<sup>3</sup>.
- The Tur notes that the custom on *מוצאי שבת* is to make the blessing of *בשמים* upon the *hadassim* from Succos. The reason being since they have been used for one Mitzvah, let them be used again for such.
- The Beis Yosef<sup>4</sup> quotes a custom of using the Hoshanos from Succos to produce quills for writing [words of holiness] and as fuel to burn the chometz. Others<sup>5</sup> use the Hoshanos to fuel the fire to bake Matzos for Pesach. Others<sup>6</sup> would use the Lulav to fuel the fire to bake the Matzos. Some<sup>7</sup> would take the whole Lulav bundle (Lulav, Hadasim, and Aravos) and use half to burn the *chometz* and the other half to bake the Matzos.
- Some<sup>8</sup> have the custom of making a jam from the Esrog of Succos to be eaten on the 15th of Shevat.
- The Magen Avraham<sup>9</sup> writes that the detached fringes of Tzitzis should be used as a bookmark. The Taz<sup>10</sup> references a custom that these detached Tzitzis were used to attach colorful fabrics to the chair of the Bris Milah. This is cited by the Mishnah Berura<sup>11</sup>.
- Elsewhere, the Magen Avraham<sup>12</sup> writes that the Chanukah candles should be fashioned from the wax remaining from the candles in the synagogue. This is referenced by the Mishnah Berurah<sup>13</sup> as a

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the *shgaha* פרטית by which Hashem controls the world. This, in turn, gives us more of an opportunity to thank Hashem for each detail of His creation. ■

- superior manner of fulfilling the Mitzvah (מצוה מן המובחר).
- The Taz<sup>14</sup> writes in the name of Rav Shlomo Luria regarding Eruv Tavshilin that Maharam customarily took the loaf of the Eruv along with the *lechem mishna* both on Friday night and Shabbos morning. He would then eat the loaf of the Eruv for the third Shabbos meal. This is mentioned by both the Magen Avraham<sup>15</sup> and the Mishnah Berura<sup>16</sup>.
- The Tashbetz<sup>17</sup> records that the individuals that act as witnesses for the signing of the Kesubah should also act as the witnesses for the marriage ceremony, since they have been “used” to perform one Mitzvah they should be “used” to perform another. However, others<sup>18</sup> state that different individuals should be selected to witness the marriage ceremony, since the increase of witnesses is honorific for the bride and groom. ■

1. בירורי חיים ח"ב (בני ברק תשס"ד, סימן ג' ענף ט', עמי שיא ואילך). רוב הדברים שהובאו כאן ממנו הם, אבל גם הוספנו ושנינו קצת
2. וכן בשבת (קז ע"ב)
3. שו"ט או"ח סי' שצד ס"ב
4. סי' תרסד הוב"ד בכפה"ח שם אות חן
5. רמ"א בהגה בסי' תרסה ס"ט
6. כנה"ג סי' תרסה בשם מהרי"ו סי' קטא קצב
7. יפה ללב ח"ב (סי' תרסה אות טו) הוב"ד בכפה"ח שם אות ס
8. יפה ללב וכפה, ח שם
9. סי' כא ס"ק א בשם מהרי"ו (הלכות לולב סי' קצא)
10. שם ס"ק ב' בשם מנהגי מהרי"ל (הלכות ציצית, עמי תקפח במהד' מכון ירושלים)
11. שם ס"ק ח
12. סי' תרעג ס"ק א'. מקורו במטה משה (סי' תתקצ ובב"ח (סי' תרע"ג ד"ה כתב)
13. שם ס"ק כז
14. סי' תקכו ס"ק יד
15. שם ס"ק טו
16. שם ס"ק מח
17. ח"ב ס"ס ז'. וכן נזכר בעזר מקודש (סי' מב) שכך נהגו
18. מהרי"ל (הלכות נישואין סי' ה'), שו"ת מהר"ם מינץ (סי' קט) ונחלת שבעה (סי' יב) ■

# STORIES off the Daf

## Let another mitzvah be done with it

There has always been a great desire to preserve mitzvah objects, even after they have been used, to then use them for another mitzvah as well. We are accustomed to toss our used lulav and aravos greens on top of the Aron HaKodesh over the winter, and to take them down to use to feed the flames which are used to burn the chametz before Pesach.

There is a well known dispute among

the poskim if actual chametz (e.g. bread) can be sold to a gentile for Pesach.

The was a case where one of the chassidim of R' Yizchok Isaac from Ziditchov had procured one of the rolls his rebbe had on his table for Shabbos. The custom was among some of the chassidim, in such a case, to sell the roll to a gentile for Pesach. Now, in this case, the purpose of selling it was definitely in order to buy it back again after Pesach, but because the objective was not in order to ever eat it, but rather to keep it as a merit and in order to protect the house from any harm, they considered it as if the chametz aspect of the roll was nullified, and it

served as a *segula* for good fortune.

In this case specifically, the Arugas HaBosem prohibits the selling of the “challah of the rebbe” for two reasons. One is that the person wants the roll to be returned after Pesach, so it is questionable if such a sale has any validity. Secondly, such chametz is not considered null at all, because the owner values it and cherishes it because it was once on the table of his rebbe. Rather, it is advisable to use it to burn the rest of the chametz, as our Gemara states, “Once one mitzvah has been done, we should now use this item to do another mitzvah.” ■

