

OVERVIEW of the Daf

1) Yom Tov that falls after Shabbos (cont.)

The Gemara concludes its presentation of all the different opinions regarding the order of the berachos to be recited when Yom Tov falls after Shabbos.

Upon request from Shmuel, Rebbi reported in the name of R' Yehoshua ben Chananyah that the proper order of the brachos is ner, havdalah, wine and kiddush.

R' Chanina explained the rationale for this approach as follows: It is proper etiquette to first accompany the king that is departing before greeting the duke that is arriving.

Abaye and Rava disagree regarding the final ruling on this issue and the Gemara concludes, in accordance with Rava's opinion, that the correct order is יקנה.

2) The order of havdalah

When reciting havdalah Rava recited the berachah on besamim before he recited the berachah on the flame.

R' Huna bar Yehudah challenged Rava from the Mishnah that indicates that both Beis Shammai and Beis Hillel agree that the berachah on the flame should be recited first.

Rava responded: That Mishnah reflects R' Meir's understanding but according to R' Yehudah there is a dispute on the matter and R' Yochanan reports that people follow R' Yehudah's understanding of the dispute.

3) Making a second berachah on the cup of wine used for birkas hamazone

R' Yaakov bar Abba noticed that Rava made one berachah on a cup of wine when he recited kiddush and a second berachah on the cup he used for birkas hamazone.

When challenged about this practice Rava explained that birkas hamazone constitutes an interruption that necessitates a new berachah.

The Gemara tells of an incident that relates to this issue and it emerges from the incident that Mar Zutra and R' Ashi disagree whether halachah follows the opinion of those who maintain that birkas hamazone constitutes an interruption that necessitates a new bracha.

4) Using a torch for havdalah

R' Yaakov bar Abba noticed that Rava's attendant went out of his way to light a torch for havdalah. When pressed about the matter Rava responded that use of a torch is the ideal way to perform the mitzvah.

5) The language of the berachah for havdalah

R' Yaakov bar Abba noticed that Rava declared four separations in his berachah for havdalah and questioned why he recited such a long text.

Rava begins to explain why he used such a long text when he made havdalah. ■

Distinctive INSIGHT

No blessing for spices after Yom Tov

גופא יום טוב שחל להיות אחר השבת... ורבה אמר יהנ"ק ולוי אמר קני"ה ורבנן אמרי קני"ה

We find here a myriad of opinions of the Amoraim and their suggested arrangement for the berachos for when Yom Tov falls out on Motzo'ei Shabbos. Yet, all agree that the berachah for spices is not to be said. Rashbam explains that the reason we normally recite a berachah on smelling of spices on Motzo'ei Shabbos is in order to restore our soul which is distressed due to the loss of the neshama yeseira which we enjoyed over Shabbos, and which is now being taken from us as Shabbos leaves. However, explains Rashbam, when Yom Tov begins as Shabbos begins, the soul remains sustained with a neshama yeseira of the Yom Tov, and the soul does not require the aromatic fragrance of the spices to remain vitalized.

Tosafos points out a problem with the words of Rashbam. If it is true that we possess a neshama yeseira on Yom Tov, then we should expect that smelling of spices would be a feature of the havdalah whenever Yom Tov ends. Yet this is not the case. There is no berachah for spices at the conclusion of Yom Tov.

Ramban (Emuna u'Bitachon Ch. 21) writes that although the neshama yeseira of Shabbos departs with the conclusion of Shabbos each week, this is not true with this added element to our soul which is added for Yom Tov. This neshama yeseira does not leave when Yom Tov ends. The Kedushas Levi (Drush l'Pesach) explains that the kedusha of Yom Tov is designated by the Jews themselves as they determine the date of Rosh Chodesh each month. The neshama yeseira of Yom Tov is developed through the service of man, by means of the davening and the festive meals in which we partake. Because the essence of the spirit of the day is fashioned by man, the spiritual charge which the soul enjoys does not dissipate once Yom Tov ends. This is in contrast to the neshama yeseira of Shabbos which is given totally as a gift, and which is therefore easily lost once Shabbos ends.

Others explain that Rashbam means that there is a neshama yeseira for Yom Tov, but when it leaves, it does not cause a shock to the soul. This neshama yeseira is much milder than that of Shabbos, and with its departure there is no need to arrange to have spices to revive the soul. ■

HALACHAH Highlight

Can one continue to eat after deciding his meal is over?

הכי אמר רב כיון דאמריתו הב לן וניברך איתסרא לכו למישתי טעמא דאסחיתו דעתיכו

This is what Rav said, "Once you say 'give us (the cup) and let us bentch" you are no longer allowed to continue drinking for you have diverted your mind from drinking.

There are those who hold¹ that the halachic end of a meal also applies to one who was eating and said, "give us and let us bentch" (i.e. he would no longer be allowed to continue eating). Others hold² this law only applies to continuing to drink during the meal but if he were eating in a halachically "set fashion"³, an overall diversion of the mind would not interrupt his meal. To interrupt such a meal would require something like washing מים or actually taking the cup for birkas hamazone⁵. There is no clear decision on which opinion we follow⁶. The Mishna Berura⁷ therefore says that ideally one should be careful not to eat after saying, "come let us say a berachah achronah," however, בדעיבד⁸ one would not say another berachah rishonah.

The definition of "diverting your mind" is a clear decision to stop eating. Therefore⁹, in our days where it is quite normal for one to think that he will stop eating, but then continue to eat, there is generally not an official decision to stop eating. There are those who say¹⁰ further that if the husband decides to stop eating and his wife brings out more food it is not considered a diversion because one's decision is based on the person bringing the food and not on the husband (the consumer). ■

1. כ"כ הרא"ש בברכות בפרק כיצד מברכין סימן ל"א, והובא בב"י באו"ח קע"ט ס"א. ובבאה"ל שם בד"ה אין, הביא כמה ראשונים כדעתו
2. כ"כ רבינו יונה שם והר"ן בחולין (בדפי הרי"ף כ"ט ריש ע"א) והובאו שם בב"י

REVIEW and Remember

1. What is the logic of Rava's position regarding יקנה?
2. Why did Rava make a berachah on two cups of wine in the "same meal"?
3. Why does the Gemara reject R' Ashi's explanation for why he made only one berachah for all the cups of wine that he drank?
4. What makes a torch more preferred for havdalah than a candle?

3. כן פירש הב"י בכונת הר"ן. וז"ל ויותר נראה לפרש דברי הר"ן דבקבועים לאכילה קאמר וכו' עכ"ל. וכן עיי"ש בפמ"ג, [וע"ש דמ"מ לא איירי דוקא בפת, וכ"ה בבח"ל שם בד"ה אם]
4. כן פסק שם בשו"ע. ועיי"ש בב"י
5. בשו"ע שם ס"ג. וסילוק שולחן ע"ש במ"ב בס"ק ז', ובה"ל בד"ה ואפילו. וגר"ז שם ס"א סתם שסילוק שולחן לא מחייבו לברך שוב בכ"ד שמחמת הסעודה
6. עיי"ש בשו"ע ובה"ל בד"ה אין, [ובקצ"ג ס"א]
7. שם ס"ק ט'. ובה"ל שם בסוד"ה אין צריך. וכ"כ עה"ש ס"ד
8. בסימן קע"ח ס"ב בבח"ל בד"ה אם הסיח דעתו
9. כ"כ בוזאת הברכה
10. כ"כ בעה"ש שם ס"ו וא"א מבוטשאטש זצ"ל. ומאידך בדע"ת למהרש"ם שם כתב שתלוי בבעה"ב דכל מה שיאמר לך בעה"ב עשה. משא"כ לדעת העה"ש אין תלוי בזה. אלא במציאות, ובמציאות תולה דעתו במה שאשתו תביא. וכן עיי"מ ס"ק י', ובמ"ל ד"ה עד, שאפילו בגדול השולחן כן, ואע"פ שלא שייך בו הטעם דכל מה שיאמר לך בעה"ב עשה, ודלא כמהרש"ם. ושוב ראיתי שבספר וזאת הברכה כתב בשם הגריש"א זצ"ל שבעה"ב ממבטל דעתו לאשתו. ובהיסיח הדעת בטעות עיי"ח"א (נ"ט ח') שיחזור ולברך. ואפשר שאינו סתירה לעה"ש הנ"ל. שבציור של הח"א גמר בדעתו אלא שהיה בטעות, משא"כ טענת העה"ש הנ"ל היא שאינו היסיח הדעת מוחלט שתולה דעתו באשתו ■

STORIES Off the Daf

The fragrance of Shabbos

ב"ש אומרים מאור ואח"כ בשמים, ובית הילל אומרים בשמים ואח"כ מאור. ואמר רבי יוחנן: נהגו העם כבית הילל

On today's daf we find a dispute between Beis Shammai and Beis Hillel regarding which blessing comes first during havdalah: The blessing over the spices, or over the fire? Rabbi Yochanan states that the Jewish people follow the practice of Beis Hillel, to first bless over the spices, and only afterward over the fire. According to the Likutei Halachos, the spices embody the heavenly fragrance of Shabbos itself, the sense of the presence of Hashem in the

world and the ultimate unity that underlies all of creation. Once a person is suffused with that heady fragrance, he can confront the apparent multiplicity of forces in the natural world (symbolized by fire) without losing his faith. He'll be able to see that even the smallest details of this world are orchestrated by Divine Providence.

A chossid once approached the Sefas Emes, zt"l, for advice. A girl from a Gerrer family in Kozhnitz had been recommended for his son, and he wanted to know if he should go ahead with the shidduch.

"Did you look into it?" asked the Rebbe.

"I sent a friend to Kozhnitz to look into the family. He stopped the very first man he met in the town, asked about the family,

and the stranger sang their praises."

The Rebbe nodded and said, "It appears as though Heaven is smiling on the match. Mazel tov..."

The man was surprised by the Rebbe's response—this was not his usual manner. Later, he asked one of the Rebbe's relatives to find out more.

The Rebbe smiled and said, "The father of the girl came to see me a while ago with bitter complaints that everyone in the town is against him, except for one good friend. Should he move so that he'll be able to marry off his daughter? What happened—the friend who went to Kozhnitz to check into the family ran right into their only ally in the whole town! It was clearly from Heaven!" ■

