

## OVERVIEW of the Daf

### 1) A change of place requires a new berachah (cont.)

R' Nachman bar Yitzchok responds to the challenge presented to R' Chisda's position.

The Gemara notes that the Baraisa cited to challenge R' Chisda will refute R' Yochanan's position as well.

The Gemara suggests how R' Yochanan would read the Baraisa to avoid its presenting a challenge to his position.

A Baraisa is cited that supports R' Chisda's position that a change of place does not require a new berachah for foods that require a berachah achronah in their place.

### 2) Interrupting the meal upon the arrival of Shabbos

A Baraisa is cited that teaches more about the dispute between R' Yehudah and R' Yosi concerning the issue of interrupting a meal upon the arrival of Shabbos.

The Gemara asks: Why according to R' Yosi does the person use separate cups for Kiddush and birkas hamazone when they could be said with the same cup?

The reason two kedushos cannot be recited over one cup is that it gives the appearance that the mitzvos are a burden.

The Gemara unsuccessfully challenges the principle that one may not recite two kedushos over one cup of wine.

### 3) Yom Tov that falls after Shabbos

The Gemara begins to quote all the different opinions regarding the order of the berachos to be recited when Yom Tov falls after Shabbos. ■

## REVIEW and Remember

1. Is running to daven in shul an interruption to the meal?  
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2. Why, according to R' Yehudah, is it necessary to make Kiddush before birkas hamazone?  
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3. Explain the principle of אין עושין מצוות חבילות חבילות.  
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4. Why are Kiddush and havdalah recited on the same cup of wine?  
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## Distinctive INSIGHT

*We may not do mitzvos "as bundles"*

לפי שאין עושין מצוות חבילות חבילות

Rashbam explains the reason why we do not do mitzvos "as bundles" is that by combining the performance of several mitzvos together, it appears that the person considers the mitzvos as a burden, and he wishes to dismiss himself of the inconvenience as quickly as possible. Tosafos in Moed Kattan (8b, פי"ה ל"ה) explains that the reason is that a person's heart and mind should be focused upon a mitzvah opportunity that comes his way, and when a person attends to two mitzvos at once, he cannot focus upon either one adequately. It is important to note that the case featured in Moed Kattan is that it is prohibited to get married on Chol HaMoed. The Gemara says this is prohibited is based upon the verse "ושמחת בחגך"—You shall rejoice in the festival," and not to be distracted with celebrating with your new wife. We invoke the rule "אין מערבין שמחה בשמחה—we may not mix one celebration with another".

Tosafos (Sota 8a והא ד"ה) writes that the reason we may not do mitzvos "in bundles" is only due to a rabbinic restriction. Mitzpeh Eisan (ibid.) explains that we look upon this rule as being only rabbinic if the reason is as Rashbam explains, in order to avoid the appearance of the mitzvos being as a burden. But, according to the reason given by Tosafos, that we want each mitzvah to have one's full and complete attention, we should realize that this is based upon the verse to rejoice properly on the festival, as mentioned in the discussion in Moed Kattan. Therefore, we would say that the consideration to not perform more than one mitzvah at a time is a Torah mandated rule.

Sefer בית האוצר (#84) mentions that the reason not to do mitzvos "as bundles" is due to the rule עוסק במצוה פטור ממצוה. As long as a person is involved in one mitzvah, he is technically exempt from subsequent mitzvah obligations. If he does more, nonetheless, the second mitzvah is performed with his being an מצוה. This would mean that he either will have no credit for it, or at best, a low-level fulfillment as an מצוה. The דבר שמואל notes that this explanation does not fit into our sugya, where the mitzvos of birkas hamazone and Kiddush are not done simultaneously, yet the rule of חבילות is invoked. ■

*Today's Daf Digest is dedicated in memory of  
Davood Sasoon ben Itzhak  
and in memory of Rabbi Itzhak Kirzner  
on their yahrzeit, which is 26th of Tishrei*

# HALACHAH Highlight

*If one left the place where he ate will he need a new berachah in the place where he went?*

דעת רבנן כרב חסדא שהאוכל דברים הטעונים ברכה לאחריהם במקומו ועקר ממקומו למקום אחר א"צ שוב לברך ורב ששת סובר כר' יהודה שאפילו דברים הטעונים ברכה לאחריהם במקומו, כשעוקר ממקומו למקום אחר צריך לברך שם שוב, אלא א"כ הניח במקומו הראשון מקצת חבריו

The Rabanan hold like R. Chisda that one who eats foods which require a berachah achronah to be said in the place they were eaten and left before saying the berachah, does not have to say a bracha. R. Sheishes holds like R. Yehuda who says that even in regards to foods which need a berachah achronah to be said in thier place, if one leaves to go somewhere else, he would have to say a new berachah in his new spot, unless he left his friends in the first place.

In practice, the Shulchan Aruch<sup>1</sup> rules according to R' Sheishes. The Rema<sup>2</sup> holds like R' Chisda, that if one were to leave his place, **בדיעבד**, he would not be required to say a new berachah. However, ideally<sup>3</sup> one should not leave his place. The Mishna Berura<sup>4</sup> and the other Poskim decide in favor of this Rema. The Ben Ish Chai<sup>5</sup> and the Kaf HaChaim say that the Sefardim should also conduct themselves in accordance with this Rema (safek brachos l'hakel). See the footnotes below<sup>6</sup> which deal with the Rishonim who argue about what foods are "required to say the berachah achronah in their place." In practice, the Achronim write that ideally one should be stringent to make sure to say a berachah in the place where he ate even for the 7 species, however, **בדיעבד**, if one left without a berachah, the Mishna Berura writes in the name of the Gra<sup>7</sup> that with the 7 species one should say a new berachah rishona on what he will eat in the second spot. However if he eats foods of the 5 grains, he would not need a new berachah in the second spot. ■

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1. באור"ח קע"ח ס"א וב'
2. הרמ"א שם סוף ס"ב
3. ועי"ש דטעמו הוא שאינו אלא מחשש שישכח לאכול ולברך. ולכן התיר לעקור לצורך מצוה, ועה"ש (אות ח') וקיצור שו"ע (מ"ב כ"א) כתבו שאין להקל כן אלא למצוה עוברת. ועע"ש במ"ב ס"ק ל"ג שהקיל כשדעתו בשעת המוציא לעקור ולאכול במקום שני דשרי. וכן עע"ש ס"ק כ"ה ומ' ושעה"צ ס"ק ט'
4. המ"ב בסוף הקדמתו לסימן הנ"ל. וכ"כ ב"ח וט"ז וח"א (נ"ט ט"ו) ועוד
5. בכה"ח שם ס"ק י"ד ובשם הבא"ח (בהעלותך ב') ועוד
6. במ"ב שם ס"ק מ"ה בשם האחרונים
7. הנה אע"פ שבמ"ב שם הביא שכ"ד הגר"א אבל לא הכריע. אמנם שם בס"ק כ"ו וכן בסימן קפ"ד ס"ק י"ב, ובקפ"ג (ס"ק ל"ה) ובשעה"צ שם ס"ק ל"ט, סתם לדינא כגר"א. וכן עי' בשעה"צ סימן קע"ה ס"ק ב' שסתם שעל יין (שהוא משבעת המינים) שינוי מקום מחייבו שוב בברכה. ודלא כרשב"ם בסוגיין שכבת בד"ה ה"ג, וז"ל שינוי מקום בשבעת המינים שטעונים ברכה לאחריהן במקומו מעין שלש. עכ"ל. ודע שדעת הרמב"ם (בפ"ד ה"א), כרשב"ם. משא"כ לתוד"ה אלא, ורא"ש (סימן ו') דוקא פת ומיני דגן וכ"ה ברי"ף. ולדעת הרשב"א בברכות נ"ג ב' ופשטות הגהות מיימוניות דדוקא בפת. והובאו בב"י קע"ח, ובד"מ שם ס"ק ב', ע"ש ■

# STORIES Off the Daf

## Body and soul

אין עושין מצות חבילות חבילות

Mitzvos are not to be piled one upon the other; each one deserves individual focus. The Ohr HaChayim HaKadosh, zt"l, taught in the name of the Ariza"l that performing a mitzvah without proper intent and focus is of little worth—it's like a body without a soul. Clearly then, two mitzvos cannot be performed at the same time because it isn't possible to concentrate on two different matters at once! Each mitzvah has infinite

depths to it, but the most elemental intention in the performance of any one of them is that it is the fulfillment of Hashem's Will. When we act sincerely, for Hashem's sake, it is considered as though we had actually grasped much higher levels within the mitzvah. This can sometimes be difficult, but every effort can reap very great rewards!

The Chofetz Chaim, zt"l, would similarly try to encourage people who had trouble focusing on their prayers, to keep them from falling into despair.

"Even if you see that you have a hard time concentrating, don't give up! Hold strong and keep on going,

focusing on the little bit that you can, so as not to lose everything."

He would offer a parable to illustrate his point. "A little girl was standing in the market selling apples at her mother's stall, when suddenly a gentile came and began grabbing her wares and stuffing them into his pockets! The girl was shocked and terrified, and just stood there crying, completely at a loss as to how to stop him. A clever man passed by and offered her some advice: Why are you standing there bawling? You still have some more apples left. Hurry and gather them up, and run for it! If you don't, he'll take whatever you have left, as well!" ■

