



Daf In Review – Weekly Chazarah

Maseches Pesachim, Daf פא – Daf קד

Daf In Review is being sent I'zecher nishmas R' Avrohom Abba ben R' Dov HaKohen, A"H
vI'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

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MISHNA

- If one designates a female animal for a Pesach, or a male that is more than one year old, the animal must be left to graze until it gets a mum, sold, and the proceeds then used to buy a Shelamim.
- If one designates a Pesach and the owner then dies, his son should not bring the animal as a Pesach, but should rather bring it as a Shelamim.

GEMARA

- **R' Huna the son of R' Yehoshua** said, based on the fact that the Mishna says that these animals must be sold and the money used for a Shelamim, we can learn 3 things: 1) living things may become permanently rejected from the Mizbe'ach; 2) a rejection at the initial time of making it kadosh is considered a rejection; and 3) even things which only have monetary kedusha (like these animals which don't get physical kedusha because they are unfit to be a Korbon Pesach) can become rejected.

HAMAFRISH PISCHO...

- A Braisa says, if one designates a Pesach and then dies, if his son was an owner of the Pesach with him, the son can still bring the animal as a Pesach. If he was not, he should bring it as a Shelamim on the 16th of Nisson (not on the 15th of Nisson, because the Tanna of this Braisa holds that one may not bring voluntary korbonos on Yom Tov).
 - **Q:** When did the father die? If he died before chatzos, that would mean that the son was an onein, in which case the Mishna earlier said that a Pesach may not be brought for him alone (and the Braisa seems to say that it can be brought by the son alone)!? If he died after chatzos, then this animal should not be allowed to be offered, but rather must be left to graze until it gets a mum, sold, and the money used for a Shelamim! **A:** **Rava** said, the Braisa is discussing where he died before chatzos, and the Braisa means that the son can use the animal for Pesach Sheini. **A2:** **Abaye** said, the Braisa is discussing 2 separate case: 1) if the father died after chatzos and the son was an owner of the Pesach as well, then the son can bring the Pesach (because he did not become an onein until after chatzos); 2) if he died before chatzos and the son was not an owner of the Pesach, the animal may be brought as a Shelamim. **A3:** **R' Shrivya** said, the Braisa is discussing where the father died after chatzos, but was a "goses" (at death's door) at chatzos. Therefore, if the son was an owner, since he did not become an onein until after chatzos, the Pesach may be brought. If he was not an owner, since the father was a goeses at chatzos, the animal is not considered as being able to be shechted as a Pesach at chatzos, and therefore may be brought as a Shelamim. **A4:** **R' Ashi** said, the father died after chatzos, but the Braisa follows **R' Shimon** who holds that live animals do not become permanently rejected. Therefore, the animal can still be brought as a Shelamim. **A5:** **Ravina** said, the case is where the animal was designated as a Pesach after chatzos and the father died after chatzos. Therefore, if the son is an owner, he may bring it (because he was not an onein at chatzos). If he is not an owner, the animal may be brought as a Shelamim, because the animal was not designated at chatzos, and therefore did not become rejected.

MISHNA

- If a Pesach gets mixed up with other korbonos (e.g. an olah and an asham), all the animals must be let to graze, get a mum, and are then sold. Proceeds equal to the highest selling animal must be used to buy each of the korbanos (Pesach, olah, and asham), with any money shortfall coming from the owner's own money.

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- If a Pesach gets mixed up with a Bechor, **R' Shimon** says, if the owners of the Pesach are Kohanim, they may offer all the animals on the Mizbe'ach on Erev Pesach and they are then eaten by the Kohanim on the night of Pesach.

GEMARA

- **Q:** How can we have him eat the Bechor with the stringent time limit of a Pesach? He is increasing the chance that a korbon will be left over as passul!? **A: R' Shimon** says in a Mishna that doing so is not problematic.
- **Q:** What is done in the case of this mix-up according to the **Rabanan** who argue on **R' Shimon**? **A: Rava** said, both animals are let to graze and get a mum. The owner then takes an animal worth at least as much as the more expensive of the 2 mixed-up animals, and says, wherever the kedushas Pesach is, it should be redeemed onto this new animal. That animal is then brought as a Shelamim, and the original 2 animals are to be eaten with the restrictions of a Bechor that has developed a mum.

MISHNA

- An ownership group lost the animal they had designated as a Pesach and said to one member of the group, "Go find the animal and shecht it as a Pesach for us". He went, found the Pesach and shechted it for them. In the meantime, they went, designated a new Pesach, and shechted it for themselves as well. The halacha is as follows: if the original animal was shechted first, all eat from the original Pesach. If the new animal was shechted first, they eat from the new one (their new designation acts as a removal from the original Pesach), but he eats from the original one (he never removed himself from it). If it is not known which was shechted first, or if they were shechted at the same time, he eats from the original animal, they can eat from neither animal, and the new animal must be burned. However, they need not bring another Pesach on Pesach Sheini.
 - If he told them, "If I delay in coming back, have me in mind when you shecht the new animal, but they did not tell him to shecht the original animal for them, and he went, found the animal and shechted it, and they went and shechted the new animal, the halacha would be the reverse of the last case.
 - If he told them to include him and they told him to include them, they all eat from the first one to be shechted. If it is not known which was shechted first, neither may be eaten and both animals must be burned.
 - If neither told the other to shecht for them, then he eats from the original animal and they eat from the new animal, irrespective of which was brought first, and even if they don't know which was brought first.
- If the animals of 2 groups got mixed up before the shechita, each group takes one of the animals, one member of each group goes to join the other group, and the groups tell the newcomers to the group, "If we took our original animal, you are now withdrawn from your original group and join our group with our Pesach. If we took your animal, then we are withdrawing from our original animal and now join you with your Pesach."
 - This process is followed even if there are 5 groups with 5 members to each group, or 10 groups with 10 members to each group. They each take an animal and a member of each group joins every other group which is part of the mix-up. They then go through the conversation mentioned above.
 - If 2 individuals had their Pesach animals get mixed up, they each take one of the animals, they then each find a new person to join them in their original Pesach animal, they then trade partners and continue with the conversation mentioned above.

GEMARA

- A Braisa says, when the groups tells the individual to find the lost Pesach and have them in mind when he shechts it, and he tells them that if he is delayed in returning, they should have him in mind when they shecht a replacement, all eat from the first to be shechted and the second to be shechted is burned. On the other hand, if he says nothing to them, and they say nothing to him, both korbanos are kosher and are eaten. We see from here that silence is preferred for the wise, and how much more so for the fools.

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SHENAYIM SHENISARVU PISCHEIHEM...

- **Q:** Our Mishna seems not to follow **R' Yehuda**, because he says that owners may withdraw from and join a Pesach as long as there is always a member from the original group present. In this last case of the Mishna, it is possible that there is no original owner present!? **A:** **R' Yochanan** said, since **R' Yehuda** said earlier that a Pesach may not be shechted for an individual, when this new person joins the Pesach, he is still considered to be one of the original owners.
 - **R' Ashi** said, the Mishna must be following **R' Yehuda**, because the Mishna ends off, that if there are 5 groups of 5, the same process is followed. It seems that if there were 4 groups of 5 and one group of 4, it would not be allowed. This follows **R' Yehuda**, and the reason it is not allowed is because one group may be left without an original owner.

HADRAN ALACH PEREK MI SHEHAYA TAMEI!!!

PEREK ARVEI PESACHIM -- PEREK ASIRI

MISHNA

- From a little before the time of mincha on Erev Pesach, one should not eat until it becomes dark (so that he should eat the matzah with an appetite).
- Even a poor Yid should not eat on Pesach night unless he is leaning. Those in charge of the tzedakah funds must also give the poor person enough so that he has 4 cups of wine for the Pesach seder. Even the poorest of people must have 4 cups of wine by the seder.

GEMARA

- **Q:** **R' Yehuda** says in a Braisa that one should not eat from the time of mincha on every Erev Shabbos or Erev Yom Tov. Why does our Mishna single out Pesach!? **A:** **R' Huna** said, our Mishna is saying, that even **R' Yose**, who says that one need not hold back from eating on Erev Shabbos and Erev Yom Tov, would agree that one may not eat on Erev Pesach from the time of Mincha so that he should eat the matzah (which is a D'Oraisa) with an appetite. **A2:** **R' Pappa** said, our Mishna may even follow **R' Yehuda**. Our Mishna singles out Erev Pesach, because only then must one stop eating somewhat *before* mincha. On Erev Shabbos and other Erev Yom Tov, one need only stop at mincha.
 - **Q:** A Braisa says that **R' Yehuda** says it is assur to eat before mincha even on Erev Shabbos and Yom Tov!? If so, how could **R' Pappa** say that our Mishna can follow **R' Yehuda**!? **A:** We must follow the answer of **R' Huna**.
 - **Q:** We find that **R' Yirmiya in the name of R' Yochanan** said that the halacha follows **R' Yehuda** on Erev Pesach and follows **R' Yose** on Erev Shabbos and Erev Yom Tov. This means that **R' Yose** argues with regard to Erev Pesach as well!? **A:** The halacha was stated with regard to their machlokes whether one who started a meal at a time when it was allowed must stop eating at nightfall. **R' Yehuda** says that one must stop and **R' Yose** says that one may continue. It is regarding that machlokes that **R' Yochanan** said that we pasken like **R' Yehuda** on Erev Pesach and like **R' Yose** on Erev Shabbos and Erev Yom Tov.

-----Daf 100-----

- A Braisa brings a story that illustrates the machlokes between **R' Yehuda** and **R' Yose** regarding whether one must stop a meal at nightfall on Friday or Erev Yom Tov, when the meal began at a time when it was allowed. **R' Yehuda** says one must stop the meal (and bentch) at nightfall. **R' Yose** says one need not stop and may continue to eat. It once happened that **R' Shimon ben Gamliel, R' Yehuda, and R' Yose** were eating in Akko on Friday and night came upon them. **R' Shimon ben Gamliel** asked **R' Yose** whether they should stop eating like **R' Yehuda** says. **R' Yose** said, you always pasken like me, so why would you now pasken like **R' Yehuda** in front of

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me!? **R' Shimon ben Gamliel** said, if so, we will pasken like you now as well so that the talmidim should not set the halacha as following **R' Yehuda**.

- **R' Yehuda in the name of Shmuel** said, we don't pasken like **R' Yehuda** or like **R' Yose**. Rather, if one is in middle of a meal when night arrives, he should cover the food with a cloth, make Kiddush, and may then continue eating.
 - **Q: R' Tachlifa bar Avdimi in the name of Shmuel** said, that just as we “must stop” for Kiddush, we “must stop” for havdalah. Presumably that means that we must stop and remove the tables (and bentsh)!? **A:** It means that we “must stop” and cover the food with a cloth, not that we must remove the tables and bentsh.
 - **Rabbah bar R' Huna** once went to the Reish Galusa's house to eat on Friday night. Even before making Kiddush, they brought him his table full of food. Rather than have it removed, he covered the food with a cloth and made Kiddush. A Braisa says that this is the proper procedure to be followed in this situation.
- **Q:** One Braisa says that **R' Yehuda and R' Yose** agree that one may not begin a meal. Another Braisa says that they agree that one may begin a meal. The Braisa that says they agree that a meal may not be started can be referring to Erev Pesach, in which case **R' Yose** agrees that a meal may not be started close to mincha. However, when do they agree that a meal *may* be started!? **A:** The Braisa is discussing beginning a meal before the ninth hour of the day on Erev Shabbos or Erev Yom Tov, which is not considered to be “close to mincha”, and **R' Yehuda** therefore agrees that one may begin a meal at that time, and may continue until nightfall.
- **Rav** says, the people who make (or listen to) Kiddush in shul on Friday night must make another “hagafen” when they get home if they will be drinking wine, but they need not make Kiddush again. **Shmuel** says, they need to make another hagafen and need to make Kiddush again at home.
 - **Q:** According to **Rav**, why do we make Kiddush again when we get home? **A:** We do it so that the women and children who did not come to shul can be yotzeh the Kiddush obligation.
 - **Q:** According to **Shmuel**, why do we make Kiddush in shul? **A:** For the benefit of the travelers who eat, drink and sleep in the shul. This is done, because **Shmuel** holds that Kiddush must be made in the place where one eats his meal.

-----Daf נ"א---101-----

- The talmidim understood **Shmuel's** shitah as being that one must make another Kiddush if he changes location from one house to another. However, changing locations within a house would not require that an additional Kiddush be made. **R' Anan bar Tachlifa** said, I was with **Shmuel** when he made Kiddush on the roof, went down to the ground floor and made another Kiddush.
- **R' Huna** also held that Kiddush must be made in the place where one eats, because he once made Kiddush and then his candles went out. He took his things and went to eat in his son's house. When he got there, he again made Kiddush and ate.
- **Rabbah** also held that Kiddush must be made in the place where one eats, because **Abaye** said that **Rabbah** would tell his talmidim to eat after having heard his Kiddush in case the lights at the place they were staying would go out and they would not be able to make Kiddush, because they would not ultimately eat there.
 - **Q: Abaye** said that **Rabbah** always followed **Rav** over **Shmuel** except for three places. If so, how can he have said that **Rabbah** held like **Shmuel** here!? **A: Rabbah** followed **Rav** when **Rav** was more stringent. In this case **Shmuel** is more stringent and **Rabbah** therefore followed him.
- **R' Yochanan** said, one who made or heard Kiddush in shul need not make another Kiddush or even another hagafen when he gets home. We find elsewhere that **R' Yochanan** said that one need not make a new hagafen just because he changes locations.
 - **Q:** A Braisa says that one must make a new hagafen if he changes locations!? **A: TIYUFTA** of **R' Yochanan**.

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- **R' Chisda** said in the name of **R' Huna**, a new hagafen only need be made when changing locations from house to house, but not when changing locations within the same house. **R' Idi bar Avin** said, this was taught by **R' Hinak** in a Braisa as well. (**R' Huna** was not aware of this Braisa, and therefore stated it on his own).
- **R' Chisda** said, the only time a change in location requires a new bracha is when he is eating something that does not require that the bracha achrona be made in the place where he ate (i.e. a borei nefashos). **R' Sheishes** says that whether the bracha achrona needs to be made in the place of eating or not, a change of location requires a new bracha to be made.
 - **Q:** A Braisa says, if a group was sitting and drinking wine, and they then “uprooted themselves” to go out and greet a chosson and kallah, they need not make a bracha achronah before leaving or a new bracha upon their return if someone from the group remained behind and did not leave with them. It seems that if no one had remained, a new bracha would have to be made although the bracha achrona is of the type that must be made in the place that they ate. This is problematic according to **R' Chisda!**? **A:** **R' Nachman bar Yitzchak** said, that Braisa follows the opinion of **R' Yehuda**, who says in another Braisa that someone from the group must remain behind in order for a new bracha not to be required. However, the **Rabanan** argue on **R' Yehuda**, and **R' Chisda** holds like the **Rabanan**.

-----Daf דף---102-----

- **Q:** The Braisa just quoted, said that even the **Rabanan** agree, that if one is eating something that does not require a bracha achrona to be made in the place of eating, that a new bracha must be made if he leaves and returns. This is problematic for **R' Yochanan** who said that a change of location never requires a new bracha!? Although **R' Yochanan** was already proven to be incorrect elsewhere, maybe this Braisa is a proof as well!? **A:** **R' Yochanan** would say, the Braisa really holds that even foods that don't require a bracha achrona in the place of eating do not require a new bracha to be made if one leaves his place of eating. The reason the Braisa discusses foods that require a bracha achrona in the place of eating is to show that even in such a case **R' Yehuda** says a new bracha will have to be made unless someone from the group is left over in the place of eating.
- A Braisa says, if a group of people were having a meal on Friday afternoon (which began at a permitted time) and nighttime arrived, **R' Yehuda** says they are brought a cup of wine and say Kiddush over it, then they are brought a second cup and say birchas hamazon over it. **R' Yose** says they may continue to eat until they are done with their meal, and when they are done, they say birchas hamazon over the first cup of wine and then say Kiddush over a second cup.
 - **Q:** Why can't they say birchas hamazon and Kiddush over the same cup of wine? **A:** **R' Huna in the name of R' Sheishes** said, we don't do 2 separate mitzvos over one cup of wine. **R' Nachman bar Yitzchak** explained, because doing so would make it look like the mitzvos are a burden to him, and he is trying to rid himself of all the mitzvos at one time.
 - **Q:** A Braisa says, that if one only has one cup of wine on Motzei Shabbos, he should save it for after his meal and say birchas hamazon and havdalah over that cup. We see that 2 mitzvos may be done over one cup of wine!? **A:** When one doesn't have a choice (he has limited wine) it is different.
 - **Q:** When Yom Tov falls on a Motzei Shabbos (people generally have plenty of wine when entering Yom Tov), **Rav** says the order of the brachos recited on the cup of wine is: hagafen, Kiddush, aish, and havdalah. We see that 2 mitzvos are done on one cup!? **A:** Since **Rav** did not say that a shehechyanu is made, the Yom Tov being discussed must be the last days of Pesach (a shehechyanu is made on all other Yom Tov nights). It is possible that after the rest of Pesach there are people with limited supplies of wine, and that is the case that **Rav** is discussing.
 - **Q:** We find that **Abaye and Rava** argue even regarding the first days of Yom Tov, as to the order of the brachos to be made when Yom Tov is on Motzei Shabbos, and they both agree that Kiddush and havdalah are made on the same cup of wine!? **A:** Havdala

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and Kiddush are the same concept (discussing the kedusha of Yom Tov) and therefore may be said on the same cup of wine. Birchas hamazon and Kiddush are two distinct concepts, and therefore may not be said over the same cup of wine.

-----Daf ל"ג---103-----

- There is a 7-way machlokes regarding the proper order of the brachos to be made over the cup of wine when Yom Tov falls out on a Motzei Shabbos (hagafen, Kiddush, aish, and havdalah).
 - **Shmuel's father** asked **Rebbi** what the proper order is. **Rebbi** said, **R' Yose said in the name of R' Yehoshua ben Chananya**, the proper order is: aish, havdala, hagafen, Kiddush. **R' Chanina** said, this order can be compared to a king who is leaving a place as a high ranking officer is arriving to that place. The people will first escort the king and then welcome in the officer. So too, we first say havdala on Shabbos, and then welcome in the Yom Tov with Kiddush.
 - **Q:** How do we pasken? **A: Abaye** says the order is: hagafen, Kiddush, shehechyanu, aish, havdala. **Rava** says the order is: hagafen, Kiddush, aish, havdala, and shehechyanu. **The Gemara paskens like Rava.**
- **Rava** made a bracha first on besamim and then on the fire on a regular Motzei Shabbos. **R' Huna bar Yehuda** asked, **B"S and B"H** both agree that the bracha on fire should be made before the bracha on besamim. They only argue as to the proper placement of the birchas hamazon and havdalah brachos!? **Rava** said, that is the way **R' Meir** learns the machlokes. However, **R' Yehuda** says that **B"S and B"H** agree with regard to the placement of the birchas hamazon and havdalah, and only argue whether the bracha on the besamim comes first (which is **B"H's** view) or the bracha for fire comes first. In fact, **R' Yochanan** says, that the custom is to follow the view of **B"H** according to **R' Yehuda's** understanding of the machlokes.
- **R' Yaakov bar Abba** was by **Rava's** house for Shabbos. **Rava** made a hagafen on the Kiddush wine, and made another hagefen at the end of the meal on the cup of wine used for birchas hamazon. **R' Yaakov** asked why a second hagafen was made. **Rava** said, that is what we did when we ate at the Reish Galusa's house. **R' Yaakov** said, when at the Reish Galusa's house, you are never sure if another cup of wine will be brought for you, so you would have to make another bracha on the next cup. However, in your own house you knew another cup would be coming, so there is no need to make another bracha!? **Rava** said, I hold like the talmidim of **Rav**, who said that **Rav** held, once you have decided to say birchas hamazon, any further drinking will require a new bracha.
 - Once, when eating a meal together, **Ameimar** made a new bracha on each cup of wine that he drank. **Mar Zutra** made a bracha on the first and last (birchas hamazon) cups of wine. **R' Ashi** made a bracha on the first cup only. **R' Acha bar Rava** asked, who should I follow? **Ameimar** said, I did as I did, because after each cup I did not intend to drink anymore (therefore each cup was a new situation). **Mar Zutra** said, I did as I did, because I follow the view of the talmidim of **Rav**. **R' Ashi** said, I did as I did, because I don't follow the view of the talmidim of **Rav**, because we find that **Rav** says that one hagafen is sufficient when one is making Kiddush and havdalah over the same cup of wine.
 - The Gemara says, the case of birchas hamazon is different, because he has uprooted his mind from drinking. Therefore, any further drinking will require a new bracha.
 - Back to the story with **R' Yaakov bar Abba** at **Rava's** house, when **Rava** began to say havdalah on Motzei Shabbos, his attendant lit a torch instead of just bringing a lamp. **R' Yaakov** asked why that was done. **Rava** said, surely you agree that using a torch is the best way to perform this mitzvah!
 - **Rava** continued with havdalah and said: "hamavdil bein kodesh l'chol, bein ohr l'choshech, bein Yisrael la'amim, bein yom hashvi'i l'sheishes yimei hama'aseh". **R' Yaakov** asked, we have learned that simply saying "hamavdil bein kodesh l'chol was the havdalah that was said by **R' Yehuda Hanasi**, and is therefore the proper way to say havdalah!? **Rava** said, I hold like **R' Elazar in the name of R' Oshaya**, who says that one should say either 3 phrases of "havdalah" or 7 phrases of "havdalah". **R' Yaakov** asked, you have said 4 phrases, which does not fit in either of those choices!? **Rava** said, "bein yom hashvi'i l'sheishes yimei hama'aseh" is said not as a "havdalah", but rather because it is similar to the concluding bracha of havdalah, and we have

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learned that **Shmuel** said, one should say the concept of the concluding bracha before beginning the concluding bracha.

-----Daf 77---104-----

- **R' Elazar in the name of R' Oshaya** was quoted above as saying that one must either say 3 phrases of “separation” during havdalah, or 7 such phrases.
 - **Q:** A Braisa says, that whenever havdalah is made, one who is capable of saying many phrases of “separation” should do so, and one who is not capable should say one such phrase. We see that even one phrase is enough!? **A:** It is a machlokes among the Tanna'im whether 3 must be said or one is enough.
- **R' Yehoshua ben Levi** said, one who makes havdalah must say phrases of “separation” that are mentioned in the Torah itself.
 - **Q:** A Braisa says, the phrases to be used in havdalah are: hamavdil bein kodesh l'chol (which is stated in a pasuk), bein ohr l'choshech (also in a pasuk), bein Yisrael l'amim (in a pasuk), bein yom hashvi'i l'sheishes yimei hama'aseh (not in a pasuk), bein tamei latahor (in a pasuk), bein yam l'charava (not in a pasuk), bein mayim elyonim l'mayin hatachtonim (in a pasuk), bein Kohanim, l'Leviim v'Yisraelim (in a pasuk). According to **R' Yehoshua ben Levi**, bein yam l'charava, which is not stated in the Torah, should not be part of havdalah!? **A:** That phrase should be taken out of the Braisa as being part of havdalah.
 - **Q:** If that phrase is removed, compounded with the fact that “bein yom hashvi'i l'sheishes yimei hama'aseh” is only said so that the bracha be similar to the ending of the bracha and is therefore not considered one of the phrases of havdalah, there are only 6 phrases stated, and we said that 7 must be said!? **A:** There is a pasuk that talks about the separation between Levi'im and Yisraelim, and another pasuk that discusses the separation of Kohanim from Levi'im. Therefore, they are considered 2 phrases, which brings the total to 7 such phrases.
 - **Rav** said the bracha should end off with “mekadesh Yisrael”. **Shmuel** said it should end off with “hamavdil bein kodesh l'chol”. **Abaye** was strongly against ending the bracha as **Rav** suggested.
 - **R' Yehoshua ben Chananya** said, whoever ends off with a combination of the two, merits long life.
 - The Gemara says that we do not pasken like this.
- **Ulla** went to Pumbedisa. **R' Yehuda** told his son, **R' Yitzchak**, to bring a basket of fruit to **Ulla**, and in that way be able to watch and see how **Ulla** makes havdalah. **R' Yitzchak** sent **Abaye** in his place, who then reported that **Ulla** said the bracha of “hamavdil bein kodesh l'chol”. **R' Yitzchak** then told his father that he sent **Abaye** and received the report. **R' Yehuda** was angry when he heard that **R' Yitzchak** did not go, and said, because of your ego and power, you did not hear this directly from **Ulla** and will never have this teaching repeated in your name.
 - **Q:** A Braisa says that all brachos must begin and end with a “baruch atah...” except for brachos on mitzvos and food (which are very short), a bracha that is included in a series of other brachos, and the brachos after Kriyas Shema. If so, how could **Ulla** not end with a “baruch atah...”!? **A:** **Ulla** would say that havdalah is like a bracha on mitzvos in that it is an expression of thanksgiving. Therefore, it too does not need a second “baruch atah...”