

“DOUBLE DIPPING: USING MITZVA ITEMS TWICE”

This week, we learned the following gemara: *Rav Ami and Rav Asi would make the blessing of לחם המוציא מן הסהאך the bread of the Eiruv Chatzeros* whenever it would be deposited by them. They explained: since this bread served to effectuate one Mitzvah (i.e. – Eiruv Chatzeros), let it be used to effectuate another Mitzvah as well. This concept of re-enlisting an object of *Mitzvah* for a second usage has broad application in law as well as in custom. In *Beirurei Chaim*, Rabbi Chaim Shalom Segal furnishes a list of several other applications of this halacha.

- The *Tur* (1270-1340) notes that the custom Motzei Shabbos is to make the blessing of בשמים upon the myrtle twigs (Hadasim from the Four Species of Succos). The reason being since they have been used for one Mitzvah, let them be used again for such.
- The *Beis Yosef* (1488-1574) quotes a custom of using the *Hoshanos* from *Succos* to produce quills for writing [words of holiness] and as fuel to burn the leaven before *Pesach*. Others use the *Hoshanos* to fuel the fire to bake the *Matzos* for *Pesach*. Yet others would use the *Lulav* to fuel the fire to bake the *Matzos*. Some would take the whole *Lulav* bundle (*Lulav, Hadasim, and Aravos*) and use half to burn the leaven and the other half to fuel the fire for baking the *Matzos*.
- Some have the custom of making a jam from the esrog of *Succos* to be eaten on the 15th of *Shevat*.
- The *Magen Avraham* (1633-1683) writes that the detached fringes of *tzitzis* should be used as a bookmark. The *Taz* (1586-1667) 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*
- Elsewhere, the *Magen Avraham* 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* as a superior manner of fulfilling the *Mitzvah*
- The *Taz* writes in the name of Rav Shlomo Luria (1510-1573) regarding *eiruv tavshilin* that the *Maharam* (1558-1616) customarily took the loaf of the *eiruv* along with the twin loaves (both on Friday night and Shabbos morning). He would then eat the loaf of the *eiruv* for the third Shabbos meal. This is mentioned by both the *Magen Avraham* and the *Mishnah Berura*.
- Rav Shimon Duran (1361-1444) in his responsa *Tashbetz*, 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 state that different individuals should be selected to witness the marriage ceremony, since the increase of witnesses is honorific for the bride and groom. (*Adapted from Daf Digest by Rabbi Yaakov Berkowitz*)