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Pesachim Daf 100

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Daf Notes is currently being dedicated to the neshamah of

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Erev Pesach vs. Erev Shabbos

The Gemora challenges Rav Huna’s statement that Rabbi Yossi agrees that one may not eat close to the start of Pesach from the fact that Rabbi Yirmiyah in the name of Rabbi Yochanan (or Rabbi Avahu in the name of Rabbi Yossi bar Rabbi Chanina) said that we rule like Rabbi Yehudah on Erev Pesach and like Rabbi Yosi on Erev Shabbos, implying that Rabbi Yosi does not agree on Erev Pesach. The Gemora rejects this, explaining that this ruling was on their dispute about interrupting a meal that was already started. To explain this, the Gemora cites a braisa in which Rabbi Yehudah says that one must interrupt a meal when Shabbos begins, while Rabbi Yosi says that one need not. The braisa says that once Rabban Shimon ben Gamliel, Rabbi Yehudah and Rabbi Yosi were eating a meal in Ako when Shabbos arrived. Rabban Shimon ben Gamliel asked Rabbi Yosi if he would like them to interrupt the meal, to account for Rabbi Yehudah’s position. Rabbi Yosi protested that Rabban Shimon ben Gamliel always would favor his position over Rabbi Yehudah’s, but now he was favoring Rabbi Yehudah’s position over his, thereby encroaching on Rabbi Yosi’s position. Once he protested, Rabban Shimon ben Gamliel said that they should not interrupt, lest the students conclude that we rule like Rabbi Yehudah. The braisa concludes that they didn’t leave until they established the halachah like Rabbi Yosi. (100a1 – 100a2)

Spreading a Cloth

Rav Yehudah cites Shmuel saying that we don’t rule like Rabbi Yehudah or Rabbi Yosi, but rather one spreads a cloth on the table, makes Kiddush, and then continues the meal. The Gemora challenges this from Rav Tachlifa bar Avdimi

who cites Shmuel saying that we interrupt for Havdalah, just as we interrupt for Kiddush, implying that we fully interrupt for Kiddush, by finishing the meal. The Gemora deflects this by saying that this only refers to interrupting by spreading a cloth.

Rabbah bar Rav Huna went to the Exilarch’s house on a Shabbos. They brought the table in front of him, and he spread a cloth on it, and then made Kiddush. The Gemora supports this from a braisa which says that one should not bring the table before Kiddush, but if it was brought, one should spread a cloth and then say Kiddush. (100a2 – 100b1)

When can one begin?

The Gemora cites two conflicting braisos. One says that Rabbi Yosi and Rabbi Yehudah agree that one may not begin (a meal), and the other says that they agree that that one may not begin. The Gemora says that the braisa which says they agree that one may not begin refers to Erev Pesach, but asks what the other one refers to, as they *do* dispute whether one may start on Erev Shabbos. The Gemora answers that the braisa refers to a meal which one began before 9 hours in the day, as all agree that one may continue such a meal even when 9 hours arrive. (100b1)

Kiddush in Shul

The Gemora discusses people who make Kiddush in shul Friday night. Rav says that they fulfill their obligation for Kiddush, but not from making a new brachah on wine at home. Shmuel says they haven’t even fulfilled their obligation for Kiddush. According to Rav, one makes Kiddush at home only to exempt those in his house who were not in

shul, as he already fulfilled his obligation. According to Shmuel, Kiddush is made in shul to exempt those who sleep in the shul, as they will eat there as well. The Gemora explains that Shmuel's position is based on his statement that Kiddush must be made in the place where one eats his meal, and therefore one who is not eating in shul does not fulfill his obligation. (100b2 – 101a1)

INSIGHTS TO THE DAF

Kiddush in Shul

The Gemora cites a dispute between Rav and Shmuel about whether one can fulfill his obligation of Kiddush with the Kiddush said in shul on Friday night. We rule like Shmuel, who says that one cannot, since Kiddush must be in the place of a meal. The Gemora explains that the reason for Kiddush in shul is for the guests who eat in the shul. The Rishonim debate what we should do nowadays, when there are no guests who eat in the shul.

The Rosh (5) says that nowadays one need not, and should not, say Kiddush in shul, since we rule like Shmuel, and we have no guests. The Rosh also says that if Kiddush is made in shul, an adult may not drink it, as they don't fulfill their obligation of Kiddush. Rather, the wine should be given to a child, to avoid the issue of saying *hagefen* in vain. The Bach (269) says that it should be given to a child below the age of *chinuch* – training, as one that is older *also* may not eat before Kiddush. The Magen Avraham (269:1) disputes this, as giving it to a child below this age doesn't address the issue of the *bracha* in vain, as this child has no obligation to make a *bracha*. He therefore says that it should be given to a child above the age of *chinuch*, and explains why there is no issue with the child drinking at that time.

Rabbeinu Yonah suggests that we still should make Kiddush, as the requirement of a meal is only Rabbinic. Since there are some people who will not make Kiddush at all at home, we make Kiddush in shul to enable them to at least fulfill the Torah obligation. The Ran (20a in the Rif) and the Rashba in

his response (1:37) also dispute the Rosh, and say that we still make Kiddush in shul. Although Shmuel says that it is made for guests, this means that the Sages *instituted* it because of guests. However, once it was instituted, we must do it, even if the original reason doesn't apply. This is similar to the institution of *ma'ain sheva* on Friday night, which was instituted to avoid individuals remaining in the dangerous area of the shul, and the repetition of *Shmoneh Esrai*, which was instituted to exempt those who don't know how to daven. In those cases, we continue performing what the Sages instituted, even in situations where the reason does not apply at all.

The Shulchan Aruch (269:1) cites both positions, and prefers the Rosh's. Nonetheless, many later *poskim* ruled that one should make Kiddush in shul Friday night. The Mishna Berura (269:5) and Aruch Hashulchan (269:4) state that the prevalent custom is to make Kiddush, and this is proper. See Shalmai Chova (OH 37) and Yabia Omer (1:15) for further explanations of why one should make Kiddush in shul, even for Sefardim, who generally follow the Shulchan Aruch's rulings.

Where does spreading a cloth come from?

Rav Yehudah cites Shmuel saying that instead of ruling like Rabbi Yosi or Rabbi Yehudah, we rule that one may temporarily suspend a meal by spreading a cloth and making Kiddush, and then continuing. The Rashbam says that this is actually ruling like Rabbi Yosi, that one need not interrupt the meal, but accounting for Rabbi Yehudah's position by making Kiddush before proceeding. The Rashbam proves this from the fact that there are only two positions stated in the Gemora, so Shmuel must be ruling like one of them. Tosfos (100a Ela) cites the Yerushalmi's version of Shmuel's statement, in which he says that the ruling of spreading a cloth is like the Sages, which is a third position, in addition to Rabbi Yehudah and Rabbi Yosi.