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Pesachim Daf 101

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Daf Notes is currently being dedicated to the neshamah of

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

Now Shmuel is consistent with his view, for Shmuel said: Kiddush is [valid] only where the meal is eaten. From this it was understood [by the disciples] that only [to adjourn] from one house to another [is forbidden],¹ but [to adjourn] from one place to another in the same house is not [forbidden]. Said Rav Anan bar Tachlifa to them: On many occasions I was standing before Shmuel, when he descended from the roof to the ground and then recited [again] kiddush.²

Now Rav Huna too holds that kiddush is [valid] only where the meal is eaten. For [on one occasion] Rav Huna recited kiddush and [then] his lamp was upset, whereupon he carried his utensils into the chuppah [marriage chamber] of his son Rabbah, where a lamp was [burning] recited kiddush [again], and then ate something, which proves that he holds: kiddush is [valid] only where the meal is eaten.

Now Rabbah too holds: kiddush is [valid] only where the meal is eaten. For Abaye said: When I was at the Master's [sc. Rabbah's] house,³ and he recited kiddush, he would say to us: 'Eat a little [here], lest by the time you reach

your lodgings your lamps become upset, and you do not recite kiddush in the house where you eat, while you will not have discharged [your duty] with the kiddush of this place, because kiddush is [valid] only where the meal is eaten.

But is that so, for surely Abaye said: In all matters the Master [sc. Rabbah] acted in accordance with Rav, except these three, where he did as Shmuel: [viz.,] one may light from lamp to lamp;⁴ one can detach [the tzitzis] from one garment for [insertion in] another garment; and the halachah is as Rabbi Shimon in respect to dragging. For it was taught, Rabbi Shimon said: A man may drag a bed, seat, or bench,⁵ providing that he does not intend to make a rut!⁶ — He acted upon Rav's stringent rulings,⁷ but he did not act upon Rav's lenient rulings. (101a1 – 101a2)

But Rabbi Yochanan maintained: They have discharged their obligation in respect of wine too.⁸ Now Rabbi Yochanan is consistent with his view, for Rav Chanin bar Abaye said in the name of Rabbi Pedas in Rabbi Yochanan's name: Both for a change of wine and for a change of place, he need not recite the blessing [again].⁹

¹ After kiddush, since the meal must be eaten in the same place.

² Proving that you must not adjourn from one place to another even in the same house.

³ Abaye was an orphan, and brought up in Rabbah's house.

⁴ One may kindle one Chanukkah lamp from another.

⁵ Over an earthen floor on the Shabbos or festival.

⁶ Though the dragging will possibly make one. — Why then does he rule as Shmuel in respect to kiddush?

⁷ That was the general rule stated by Abaye, the three exceptions all being leniencies, where he acted as Shmuel.

⁸ This refers back to 100b bottom. Having heard the blessing for wine in the synagogue, they do not repeat the blessing at home, for in Rabbi Yochanan's view their departure from the synagogue does not break the continuity, as they are regarded as having had their mind set upon the meal and the wine from when they heard kiddush.

⁹ If a man recites a blessing for wine and drinks, and the more wine is brought from a different barrel, even if the second is of a different quality, he does not repeat the blessing; similarly, if he recites a blessing over food or drink and then continues his meal elsewhere. Hence the same applies here. — Where a man need not recite a blessing, he may

An objection is raised: [For] a change of place, he must recite the blessing [again]; for a change of wine, he need not recite the blessing [again]? This refutation of Rabbi Yochanan is [indeed] a refutation. (101a2 – 101b1)

Rav Idi bar Avin sat before Rav Chisda, while Rav Chisda sat and said in Rav Huna's name: As to what you said, [for] a change of place he must recite the blessing [again], they taught this only [of a change] from one house to another, but not from one place to another place.¹⁰ Said Rav Idi bar Avin to him: We have learnt it thus in the Baraisa of the School of Rav Henak — others state, in the School of Bar Henak — in accordance with your ruling. Does then Rav Huna teach us a Baraisa? — Rav Huna had not heard the Baraisa.

And then, Rav Chisda sat and said in his own name: As to what you said: For a change of place he must recite the blessing [again], we said this only of things which do not require a blessing after them in the same place;¹¹ but for the things which demand a blessing after them in the same place, he need not recite the blessing [again]. What is the reason? He [mentally] returns to the original setting.¹² But Rav Sheishes maintained: Both for the one and the other he must recite the blessing [again].

An objection is raised: If the members of a company were reclining to drink, and they [precipitately] arose to go out to welcome a bridegroom or a bride, when they go out, they do not need [to recite] a blessing beforehand;¹³ when they return, they do not need [to recite] a blessing at the beginning.¹⁴ When is that? If they left an old man or an invalid there;¹⁵ but if they did not leave an old man or an

not recite, as a blessing must not be recited where there is no obligation.

¹⁰ In the same house, e.g., from one room to another.

¹¹ Where they are eaten, Rashbam: sc. water or fruit. After everything else, however, (i.e., wine, the seven species enumerated in Sefer Devarim, bread, and the five species of grain enumerated in a Mishnah) a blessing in the nature of grace must be recited where it is consumed.

¹² Since these things must be followed by a blessing in the place where they are consumed, even when he changes his place he keeps the first

invalid there, when they go out they need [to recite] a blessing beforehand, [and] when they return they need a blessing at the beginning. Now since he teaches, 'they [precipitately] arose,' it follows that we are referring to things which require a blessing after them in the same place,¹⁶ and it is only because they left an old man or an invalid there that when they go out they do not need a blessing beforehand, and when they return they do not need a blessing at the beginning. But if they did not leave an old man or an invalid there, when they go out they need a blessing beforehand and when they return they need a blessing at the beginning; this is a difficulty according to Rav Chisda? - Said Rav Nachman bar Yitzchak: Which Tanna [rules thus on precipitate] rising? Rabbi Yehudah. For it was taught: If companions were reclining, and they [precipitately] arose to go to the synagogue or to the Beis Hamidrash, when they go out they do not need a blessing beforehand, and when they return they do not need a blessing at the beginning. Said Rabbi Yehudah: When is that said? When they left some of their companions behind. But if they did not leave some of their companions behind, when they go out they need a blessing beforehand, and when they return they need a blessing at the beginning. (101b1 – 102a1)

INSIGHTS TO THE DAF

It is well known that some yeshivos make *kiddush* on Rosh Hashanah after the reading of the Torah. Being that they daven for a very long time, they make *kiddush* and eat a little in order to have strength for the rest of the davening. However, many Rabbanaim were not happy with this

in mind, so that his eating in both places should be as one act of eating, the subsequent blessing being for what he ate in both. Consequently, he does not recite a blessing before eating in the second place either.

¹³ I.e., the blessing after wine, since it is their intention to return.

¹⁴ When they drink afresh.

¹⁵ Which assures that their departure is only an interruption.

¹⁶ 'They detached their feet' implies that they hurried, on account of the bridegroom or bride, but otherwise they would have remained there, in order to recite the blessing before leaving.



practice, as the law is that one should not eat in a permanent fashion before fulfilling time sensitive mitzvos. Hearing the shofar would seem to fall in this category.

What if someone would want to only have a drink of tea, and not to eat, before hearing the Tekios? Should he hear *kiddush* first and eat, as *kiddush* requires a meal, or can he have the tea without eating?

The Mikra'ai Kodesh (Rosh Hashanah) says that if he needs the tea in order to daven, it is preferable that he have the tea after hearing *kiddush*, but without eating. He understands that most commentaries hold the requirement to have a meal in the place where one makes *kiddush* is Rabbinic. Additionally, the Elyah Rabah quoted by the Sharei Teshuvah (O.C. 286) holds that one can even have fruit before hearing *kiddush* at all, if he is weak. Combining this with the fact that it is preferable to not eat a permanent meal before fulfilling the mitvza of shofar, the Mikra'ai Kodesh says that he should hear *kiddush*, but should not eat a permanent meal. [A person should ask his Rav what to do if this applies to him.]

DAILY MASHAL

Kiddush in the Place Where We Eat

In our Gemara, Rav Anan said that he often saw Shmuel descend from the attic to make Kiddush, in order that his Kiddush would be in the place where he eats. The Tiferes Shlomo explains that during Friday night davening, Shmuel would daven with such depth of kavana that he would ascend to the higher world of the angels. After he finished davening, he would descend from his lofty height in order to make kiddush in the place where he eats. Thereby, he showed the advantage that the Jewish people have over the angels. The angels exist in a realm where everything is pure spirituality. They have no yetzer hora to fight against them. There it is much easier to be holy. The Jewish people descend to this physical world, where we

must eat and perform all our material functions with the same holiness. This is a much greater level than that of the angels (Tiferes Shlomo, Moadim: Shabbos).