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Pesachim Daf 102

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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

The Gemara asks: Then [make an opposite deduction]: it is only because they are things which need a blessing in the same place 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 for things which do not need a blessing in the same place, even on the view of the Rabbis, when they go out they need a blessing beforehand and when they return they need a blessing at the beginning; shall we say that this is a refutation of Rabbi Yochanan[’s ruling]?¹ — But have we not [already] refuted him once? Shall we [then] say that from this too there is a refutation?-[No:] Rabbi Yochanan can answer you: The same law holds good that even for things which do not require a blessing after them in the same place it is unnecessary to recite a blessing [afresh], but as to why he teaches, ‘They [precipitately] arose,’ that is to inform you the strength of Rabbi Yehudah[’s view], [viz.,] that even for things which require a blessing after them in the same place, it is only because they left some companions behind [that these additional blessings are not recited]; but if they did not leave some companions behind, when they go out they need a blessing beforehand, and when they return they need a blessing at the beginning.

It was taught in accordance with Rav Chisda: If companions were reclining to drink wine and they arose [departed] and returned, they need not recite a blessing [anew]. (102a1 – 102a2)

Our Rabbis taught: If members of a company were reclining when the day became holy upon them,² a cup of wine is brought to one of them and he recites over it the sanctity of the day [i.e., kiddush], and a second [cup is brought] over which he recites Bircas Hamazon;³ these are the words of Rabbi Yehudah. Rabbi Yosi said: he goes on eating until nightfall.⁴ When they finish [their meal], he recites the Bircas Hamazon over the first cup and the sanctity of the day over the second. Yet why so: let us recite both over one cup?⁵ — Said Rav Huna in Rav Sheishes’ name: One may not recite two sanctities over the same cup.⁶ What is the reason? Said Rav Nachman bar Yitzchak: Because you may not perform mitzvos in wholesale fashion.⁷

Yet [may you] not? Surely it was taught: He who enters his house at the termination of the Shabbos, recites blessings over the wine, the light and the spices,⁸ and then recites havdalah over the cup [of wine].⁹ But if he has one cup only,

¹ That for a change of place no fresh blessing is required under any circumstances.

² I.e., the sun set ushering in the Shabbos or Festival.

³ Grace after Meals; immediately, without waiting to finish the meal. Nevertheless, since the Shabbos has commenced, he must first recite the kiddush and then Bircas Hamazon. Hence if he wishes to eat more after Bircas Hamazon, he must begin a new meal.

⁴ He need not interrupt his meal but may continue until the end.

⁵ The difficulty is on Rabbi Yosi’s view only. But on Rabbi Yehudah’s, since the meal must be interrupted and the table removed, it is natural that two separate cups should be required for kiddush and Bircas Hamazon.

⁶ Bircas Hamazon is here designated a ‘sanctity’: i.e., Bircas Hamazon and kiddush are two distinct mitzvos, and therefore they require separate cups.

⁷ Lit., ‘bundles’. I.e., each requires separate attention.

⁸ As is done at the termination of the Shabbos. Kiddush and havdalah are both recited over wine; a blessing is pronounced over light because it is then that light was created; spices are inhaled on the termination of the Shabbos to compensate for the loss of the superior (‘additional’) soul with which man is endowed on the Shabbos.

⁹ Havdalah, being longer, is left to the last.



he leaves it until after the meal and he recites them all together after it?¹⁰ — Where he does not have [enough,¹¹] it is different. But on the Festival which falls after the Shabbos, though he has [wine],¹² yet Rav said: [The order is] Yaknah.¹³ — I will tell you: Since he [Rav] did not include ‘the season’ [zeman],¹⁴ it follows that we are discussing the seventh day of Pesach,¹⁵ by which time he has consumed all that he had and has one more. But on the first day of the Festival he has [wine], yet Abaye said: [The order is] Yakzanah; while Rava said: [The order is] Yaknehaz?¹⁶ — But havdalah and kiddush constitute one observance,¹⁷ [whereas] the Bircas Hamazon after meals and kiddush are two [distinct observances]. (102a2 – 102b2)

INSIGHTS TO THE DAF

Our Gemora, says the Ritva in the name of Tosfos, explains why we use two different cups of wine after a sheva berachos. One is used for bentching and another separate cup is used to recite the sheva berachos over because of the rule “Ain osin mitzvos chavilos chavilos.”

What about at the wedding itself? May one use the same cup of wine for the blessing of eirusin (betrothal, said by the mesader kiddushin) and the sheva berachos of nisuin (marriage)?

The Ritva quotes Rabeinu Meshulam who indeed used to use one cup. [Our Tosfos quotes Rabienu Meshulam as having used one cup for bentching and sheva berachos as well.] However, Rabeinu Tama did not. He explained that often times the blessings of eirusin were said long before the

blessings of nisuin. They therefore should be considered two separate blessings. Additionally, the kesuvah is often read between the berachos. Therefore two cups should be used. [The custom is to use two cups for both.]

DAILY MASHAL

Separating Between Holy and Mundane

In the beracha of havdala, we mention four different distinctions: between holy and mundane, between light and darkness, between Yisrael and the nations, and between Shabbos and the six days of the week. In each case, Hashem pours His blessing into creation by means of the sanctified, and through the sanctified the mundane is also blessed. In order for the sanctified aspects of creations to act as a conduit of blessing, they must remain distinct and separate from the mundane. Only then can the mundane be blessed through them. Light and darkness – when Hashem first made the world, light and darkness functioned together chaotically. Only after Hashem separated them, was the light able to function properly, illuminating the darkness (see Rashi, Bereishis 1:4). Yisrael and the nations – the Jewish people must maintain our distinct identity as Hashem’s chosen nation. Only when we distinguish ourselves from the nations through our actions, dress and lifestyle, can we bring Hashem’s blessing to all the nations. Shabbos and the six days – by sanctifying Shabbos through kiddush, havdala and properly observing the halachos, Shabbos casts its blessing into the entire week (Shem M’Shmuel, parshas Teruma).

¹⁰ Lit., ‘he chains them together after it’. Thus two mitzvos are combined.

¹¹ I.e., he does not have two cups of wine.

¹² This is assumed to refer to the first evening of Pesach, when, as stated above, even the poorest man was provided with four cups of wine.

¹³ This is a mnemonic: Y == Yayin (wine); K == Kiddush; N == Ner (light, i.e., a blessing over light); and H == Havdalah thus kiddush and havdalah are both recited over the same cup.

¹⁴ The blessing of Shehechyanu - ‘who has kept us alive and preserved us and enabled us to reach this season’. This is recited on the

first night (in the Diaspora on the first two nights) of every Festival, as well as in certain other occasions.

¹⁵ Kiddush must be recited then too, as it follows the Intermediate Days, which are only semi-sacred; again, if it follows the Shabbos, Havdalah also is recited.

¹⁶ Z == zeman (‘season’) – shehechyanu.

¹⁷ Both being recited on account of the sanctity of the Festival, to which reference is made even in the Havdalah.