

20 Adar 5781
March 4, 2021



Pesachim Daf 103

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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

[To turn to] the [main] text: When a Festival falls after the Shabbos, Rav said: [The order is] Yaknah;¹ Shmuel said: [The order is] Yanhak;² Rabbah said: Yahnak;³ Levi said: Kanyah;⁴ the Rabbis said: Kiynah;⁵ ‘ Mar the son of Ravina said: Nakyah;⁶ Marta said in Rabbi Yehoshua's name: Niyhak.⁷

Shmuel's father sent to Rebbe: Let our Master teach us what is the order of havdalos. He sent [back] to him: Thus did Rabbi Yishmael ben Rabbi Yosi say, speaking in the name of his father who said it on the authority of Rabbi Yehoshua ben Chananiah: [The order is] Nahiyk.⁸ Rabbi Chanina said: Rabbi Yehoshua ben Chananiah's [ruling] may be compared to a king who departs [from a place] and governor who enters:

[first] you escort the king [out], and then you go forth to greet the governor.⁹

What is our decision regarding this? — Abaye said: [The order is] Yakaznah;¹⁰ while Rava maintained: Yaknehaz.¹¹ And the law is as Rava. (102b2 – 103a2)

Rav Huna bar Yehudah visited Rava's home. Light and spices were brought before them, [whereupon] Rava recited a blessing over the spices first and then one over the light. Said he to him: But both Beis Shammai and Beis Hillel [agree that] light comes first and then spices? And to what is this [allusion]? For we learned: Beis Shammai maintain. Light and

¹ Wine is first, in accordance with Beis Hillel's view in Brachos 51b that since wine is more constant it takes precedence. Kiddush precedes havdalah because it is regarded as more important; also, if he recited havdalah first, it might appear that the Shabbos were a burden to him, which he desired to end at the earliest possible moment. After kiddush the order is NH ('light' and havdalah), this being the usual order at the conclusion of the Shabbos.

² Shmuel gives precedence to havdalah over kiddush; the reason is stated below.

³ He agrees with Rav that Ner (light) interposes between kiddush and havdalah, because it is illogical to recite them consecutively, since they are mutually contradictory, as it were, kiddush declaring that the day is sacred, whereas havdalah declares that it is not as sacred as the Shabbos. He also agrees with Shmuel that havdalah comes before kiddush, and he places wine (Yayin) at the head of all, for it is recited more frequently than the other blessings.

⁴ He too puts kiddush before havdalah, but holds that if wine is put at the beginning, the interval between it and havdalah will be so great that it may appear that the havdalah is not being recited over wine, which is essential. But kiddush need not be in immediate proximity to the wine, since it may be recited over bread too. For that reason too Ner (light) precedes the wine, so that the latter may be nearer to havdalah than to kiddush.

⁵ They too place kiddush before havdalah. Hence we commence with kiddush, and then recite havdalah in its usual order, which is yayin (wine), Ner (light) and havdalah.

⁶ He too places kiddush before havdalah, and also holds that wine must come near havdalah. But just as Ner generally precedes havdalah, because he enjoys the light first, so must it precede kiddush. Again, it cannot be recited between wine and havdalah, so that the wine should precede it, in accordance with the usual practice, because that would cause an interruption between the wine and the havdalah.

⁷ He places havdalah before kiddush for the reason stated anon. He then puts wine before havdalah, for since that is immediately followed by kiddush, the wine is accounted for both, which is as it should be. For both kiddush and havdalah should be recited over wine in the first place, though the former is permitted over bread where wine is not available. Again, he puts wine before havdalah and kiddush instead of between them, since wine generally precedes. Furthermore, since Ner generally precedes havdalah, for the reason stated in the last note, it must now come at the very beginning.

⁸ The same as the previous opinion, except he, however, places wine between havdalah and kiddush, so that it should really be near to both.

⁹ The Shabbos, whose sanctity is greater, is the king; the Festival is the governor. Hence we first bid farewell to the Shabbos with havdalah and then welcome the Festival with kiddush.

¹⁰ Yayin (wine), Kiddush, Zeman (season), Ner (light) and Havdalah.

¹¹ Yayin, Kiddush, Ner, Havdalah, and Zeman.

Bircas Hamazon,¹² spices and havdalah;¹³ while Beis Hillel rule: Light and spices, Bircas Hamazon and havdalah! Rava responded after him and said: These are the words of Rabbi Meir; but Rabbi Yehudah said: Beis Shammai and Beis Hillel did not differ about Bircas Hamazon, [agreeing] that it comes at the beginning and about havdalah, that it comes at the end. About what do they differ? About light and spices. Beis Shammai maintain: Light [first] and then spices; while Beis Hillel rule: Spices [first] and then light; and Rabbi Yochanan said: The people act in accordance with Beis Hillel as interpreted by Rabbi Yehudah. (103a2)

Rav Yaakov bar Abba visited Rava's home. He saw him recite the blessings 'Who creates the fruit of the vine' [Borei peri hagafen] over the first cup, and then he recited a blessing over the cup of Bircas Hamazon¹⁴ and drank it. Said he to him: 'Why do you need all this? Surely, sir, you have [already] recited a blessing for us once?' 'When we were at the Resh Galusa's¹⁵ we did thus,' replied he. 'It is well that we did this at the Resh Galusa's,' said he, 'because there was a doubt whether they would bring us [more wine] or they would not bring us [more].¹⁶ But here, surely the [second] cup stands before us and we have it in mind?' 'I acted in accordance with Rav's disciples' he replied. For Rav Beruna and Rav Chananel, disciples of Rav, were sitting at a meal, [and] Rav Yeiva Sava waited on them. Said they to him, 'Give us [wine] and we will say Bircas Hamazon.' Subsequently¹⁷ they said, 'Give us [wine] and we will drink.'¹⁸ Said he to them, 'Thus did Rav

say: Once you have said, "Give us [wine] and we will say Bircas Hamazon, it is forbidden to you to drink. What is the reason? Because you let it pass out of your minds."¹⁹ (103a2 – 103b1)

Ameimar and Mar Zutra and Rav Ashi were sitting at a meal and Rav Acha the son of Rava waited on them. Ameimar recited a separate blessing for each cup; Mar Zutra recited a blessing over the first cup and over the last cup;²⁰ [but] Rav Ashi recited a blessing over the first cup and no more. Said Rav Acha bar Rava to them: in accordance with whom are we to act? - Ameimar replied: I made a [fresh] decision [each time].²¹ Mar Zutra replied: I acted in accordance with Rav's disciples. But Rav Ashi maintained: The law is not as Rav's disciples for surely when a Festival falls after the Shabbos, Rav ruled: [The order is] Yaknah.²² But that is not so: there²³ he had detached his mind from drinking;²⁴ [whereas] here he had not detached his mind from drinking. (103b1)

When he came to perform havdalah,²⁵ his attendant arose and kindled a torch at a lamp.²⁶ Said he to him, 'Why take all this trouble? Surely the lamp is standing before us!²⁷ 'My servant has acted of his own accord,' replied he. 'Had he not heard it thus from you,' he retorted, 'he would not have done it.' Said he to him: 'Do you then not hold: [to employ] a torch for havdalah is the best way of performing the mitzvah?' Then he commenced [havdalah] and recited: 'He who makes a distinction between holy and non-holy, between light and

¹² Grace [after meals].

¹³ This order is followed at the conclusion of the Shabbos if there is sufficient for one cup only.

¹⁴ He recited Bircas Hamazon over a second cup, and after Bircas Hamazon he recited the blessing for wine over it. — This is the present practice.

¹⁵ The Exilarch.

¹⁶ Hence when we recited a blessing over the first cup we did not think of a second, which therefore constituted a fresh act of drinking, and so the blessing had to be repeated.

¹⁷ Before reciting Bircas Hamazon.

¹⁸ They changed their mind and did not wish to recite Bircas Hamazon yet.

¹⁹ This proves that Bircas Hamazon constitutes an interruption, and so the blessing over the wine must be repeated after Bircas Hamazon; and Rava acted in accordance with this ruling.

²⁰ I.e., after Bircas Hamazon, as Rava did.

²¹ After each cup I intended drinking, no more. Hence when I did drink another it was a new act of drinking, and so I repeated the blessing each time. Consequently, my action does not involve a general ruling.

²² Thus the blessing for wine is not recited twice, one on account of kiddush and again on account of havdalah. Hence the same applies to two cups in general.

²³ Where Rav ruled that once they had declared their intention of saying Bircas Hamazon they might not drink again without blessing.

²⁴ His decision to say Bircas Hamazon proved that.

²⁵ This is a continuation of the passage narrating Rav Yaakov bar Acha's visit to Rava, which had been parenthetically interrupted by the somewhat similar story about Ameimar and his companions. The meal in question took place toward the end of the Shabbos, and at the termination of the Shabbos Rava performed havdalah.

²⁶ For the blessing over light.

²⁷ Then let the blessing for light be said over the lamp itself.



darkness, between Israel and the nations, between the seventh day and the six working days.' Said he to him: 'Why do you need all this? Surely Rav Yehudah said in Rav's name: "He who makes a distinction between holy and non-holy," was the formula of havdalah as recited by Rabbi Yehudah ha-Nasi?' 'I hold with the following,' answered he. 'For Rabbi Elozar said in Rabbi Oshaya's name: He who would recite but few [distinctions] must recite not less than three; while he who would add, must not add beyond seven.'²⁸ Said he to him: 'But you said neither three nor seven?'²⁹ 'It is true,' answered he, "'between the seventh day and the six working days" is of the nature of the conclusion,³⁰ and Rav Yehudah said Shmuel's name: He who recites havdalah must say [something] in the nature of the conclusion near to its conclusion. While the Pumbediseans maintain: [He must say something] in the nature of the commencement just before its conclusion. Wherein do they differ? — They differ in respect of a Festival which falls after the Shabbos [i.e., Sunday], when we conclude with '[Who makes a distinction] between holy and holy.' On the view that something in the nature of the commencement [must be repeated] immediately before the conclusion, it will be unnecessary to say, 'You did make a distinction between the sanctity of the Shabbos and the sanctity of the Festival'; but on the view that [a formula] in the nature of the conclusion [must be said] immediately before the conclusion, it is necessary to say, 'You did make a distinction between the sanctity of the Shabbos and the sanctity of the Festival.' (103b2 – 104a1)

INSIGHTS TO THE DAF

The Gemora teaches us that as long as one has in mind to keep drinking, his blessing remains intact. The problem is when one takes his mind away from the blessing. He can then lose the blessing, as in the case where he says he wants to bentch.

²⁸ I.e., not less than three points of distinction and not more than seven must be recited in the havdalah.

²⁹ But four!

³⁰ Havdalah ends with, 'Blessed are You, O Lord, who makes a division between holy and non-holy'. This phrase, 'between the seventh day'

Tosfos (DH "Rav Ashi") asks that there seems to be a time when we do not follow this rule. At the seder on pesach night, we say a blessing on the second cup of wine. Why do we say a blessing on the second cup, if we had in mind that we were going to have a second cup when we had the first cup?

Tosfos answers that saying the hagadah and hallel is an interruption that warrants another blessing. This is indeed the custom of ashkenazim, as cited by the Rema (Orach Chaim 474:1). However, the Shulchan Aruch (ibid.) does not see this as an interruption regarding the blessing, and therefore rules that one does not make a separate blessing on the second cup of wine. This is the custom of sefardim.

DAILY MASHAL

Havdalah

The reason why 'Atah chonein' - the fourth blessing in the Shemoneh Esrei was chosen as the one to contain the Havdalah text, says Ateres Zekeinim (Orach Chaim 115), is because differentiation between similar things is a human trait, characteristic of mankind's wisdom. The word 'binah' - insight, alludes to Havdalah's recitation here, since its four letters begin the words for the four components of Havdalah: 'Beis' – besamim, 'Yud' – yayin, 'Nun' – ner, 'Hey' – havdalah; spices, wine, flame, and distinction (the actual Havdalah blessing).

etc. is similar in meaning, and forms a natural bridge to the conclusion, as it were; hence it is not counted. — All blessings commence with the formula, 'Blessed are You, O Lord, our God, King of the universe'; if lengthy, they conclude with the formula, 'Blessed are You, O Lord, who 'etc. It is this latter formula which is referred to as the conclusion.