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Pesachim Daf 105

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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

Rav Chananya bar Shelemya and the disciples of Rav were sitting at a meal, and Rav Hamnuna Saba was waiting on them. Said they to him, ‘Go and see if the day has become holy,<sup>1</sup> in which case we will interrupt [the meal] and appoint it for the Shabbos.’<sup>2</sup> ‘You do not need it,’ he replied; ‘the Shabbos itself makes it an appointed [meal].’<sup>3</sup> For Rav said: Just as the Shabbos makes [it an] appointed [meal] in respect of ma’aser,<sup>4</sup> so does the Shabbos make [it an] appointed [meal] in respect of kiddush.<sup>5</sup> Now they understood from him: just as it makes [it an] appointed [meal] in respect of kiddush, so does it make [it an] appointed [meal] in respect of havdalah.<sup>6</sup> Said Rav Amram to them, thus did Rav say: It makes [it an] appointed [meal] in respect of kiddush, but it does not make [it an] appointed [meal] in respect of havdalah.<sup>7</sup> But that is only in respect of interrupting [the meal], viz., that we do not interrupt [it]; we may not however commence [one].<sup>8</sup> And even about interrupting we said this with respect to eating only, but not with respect to drinking.<sup>9</sup> And with respect

to drinking too we said this only of wine and beer: but as for water, it does not matter.<sup>10</sup>

Now he differs from Rav Huna. For Rav Huna saw a certain man drinking water before havdalah, [whereupon] he observed to him: Are you not afraid of choking? For it was taught in Rabbi Akiva's name: He who tastes anything before reciting havdalah shall die through choking. The Rabbis of Rav Ashi's academy were not particular about water. (105a1 – 105a2)

Ravina asked Rav Nachman bar Yitzchak: He who did not recite kiddush on the eve of the Shabbos,<sup>11</sup> can he proceed to recite kiddush at any time of the day? — Said he to him: Since the sons of Rabbi Chiya said, he who did not recite havdalah at the termination of the Shabbos can proceed to recite havdalah the whole week, [it follows that] there too, he who did not recite kiddush on the eve of the Shabbos can proceed to recite kiddush at any time of the day. He raised an objection to him: On the nights of the

<sup>1</sup> I.e., if the Shabbos has commenced.

<sup>2</sup> By removing the table and then bringing it back the meal would be specially appointed as being one account of the Shabbos. (Three meals must be eaten on the Shabbos, and probably they wished to signify that this, though started before, should count as one.)

<sup>3</sup> Since you must pause to recite kiddush, that itself gives it the character of an appointed meal for the Shabbos.

<sup>4</sup> A man may make a light meal, but not a full (‘appointed’) meal of untithed produce before it is completely ready and subject to tithe. (Produce is not subject to tithe until it has been harvested, threshed and carried in through the front of the house.) But the Shabbos, confers upon every meal, even if light, the character of a full, appointed meal, so that untithed produce is then forbidden.

<sup>5</sup> Nothing whatsoever may be eaten before kiddush; thus we see that the Shabbos automatically makes it a Shabbos meal.

<sup>6</sup> One must not eat at the conclusion of the Shabbos before havdalah. They understood that if a man commences during the day, the conclusion of the Shabbos automatically renders what follows an appointed meal, which is forbidden before havdalah, hence havdalah must be recited in the middle of the meal.

<sup>7</sup> For having commenced the meal on the Shabbos, he honors the Shabbos by concluding it without interruption, even if it continues beyond nightfall.

<sup>8</sup> Even a light meal before havdalah.

<sup>9</sup> Drinking must be interrupted for havdalah.

<sup>10</sup> Drinking water is of such slight consequence that it is permitted before havdalah. Drinking wine and beer however, occupies an intermediate position: it is sufficiently unimportant to be interrupted for havdalah, but too important to start after nightfall before havdalah.

<sup>11</sup> On Friday night.

Shabbos and on the nights of a Festival there is sanctification [kiddush] over the cup [of wine] and a reference [to the Shabbos or Festival] in the Bircas Hamazon. On the Shabbos and a Festival there is no sanctification over a cup [of wine], but there is a reference in the Bircas Hamazon. Now if you should think that he who did not recite kiddush on the eve of the Shabbos can proceed to recite kiddush the whole day, then on the Shabbos and Festival [during the day] too there may be sanctification over the cup, or if he did not recite kiddush in the evening, he recites kiddush on the following day? - Said he to him: He [the Tanna] does not teach a case of 'if'. (105a2 – 105a3)

He raised an objection to him: [If a man must choose between] the honor of the day and the honor of the night,<sup>12</sup> the honor of the day takes precedence; and if he has only one cup [of wine], he recites the kiddush of the day over it,<sup>13</sup> because the kiddush of the day takes precedence over the honor of the day. Now if this is correct, let him leave it until the following day and do both with it?<sup>14</sup> - A mitzvah is [more] precious [when performed] at the proper time.

Yet do we say: A mitzvah is [more] precious [when performed] at the proper time?<sup>15</sup> Surely it was taught: He who enters his house on the termination of the Shabbos recites blessings over the while, the light and the spices,

<sup>12</sup> The Shabbos is honored by indulging in more drink and special dainties; here he lacks sufficient for additions at all meals, and must choose between them.

<sup>13</sup> I.e., kiddush on Friday evenings, which marks the sanctification of the whole day. But he must not leave it for drinking during the meal.

<sup>14</sup> Kiddush, and pay honor to the day by drinking some of it during a meal.

<sup>15</sup> Even in such a case, where by postponing it an additional purpose is served.

<sup>16</sup> I have not said this on my own authority.

<sup>17</sup> In the presence of my teachers.

<sup>18</sup> Hence kiddush is said as early as possible, and it may not be deferred for the following day. But we willingly delay the havdalah.

<sup>19</sup> A havdalah formula is inserted in the fourth blessing of Shemoneh Esrei.

and then he recites havdalah over the cup [of wine]. But if he has one cup only, he leaves it until after the meal and recites then all together after it. Thus we do not say: A mitzvah is [more] precious at the proper time? — Said he to him, 'I am neither a wise man<sup>16</sup> nor a visionary [i.e., story-teller] nor unique [in this ruling], but I am one who has learned [this in the academy] and I am one who reviews constantly<sup>17</sup> of traditions, and they rule thus in the Beis Hamidrash as I do; we draw a distinction between ushering the day in and ushering the day out: as for ushering the day in, the more we advance it the better, as we thereby show our love for it; but as for ushering the day out, we delay it, so that it may not be [appear] a burden upon us.<sup>18</sup> (105a3 – 105b2)

You may infer eight things from this Baraisa: [i] He who recites havdalah during the prayer<sup>19</sup> must [also] recite havdalah over the cup [of wine];<sup>20</sup> [ii] Bircas Hamazon requires a cup [of wine]; [iii] the cup [of wine] for Bircas Hamazon demands a [minimum] standard;<sup>21</sup> [iv] he who says a blessing [over anything] must partake of it;<sup>22</sup> [v] if he tastes it he renders it defective;<sup>23</sup> [vi] even when one has tasted [food] he recites havdalah;<sup>24</sup> [vii] you may recite two sanctities over the same cup;<sup>25</sup> and [viii] this is [the

<sup>20</sup> For 'he who enters his house' implies that he has seen away from home, presumably at the synagogue, where he would already have recited havdalah in the Amidah of the evening service.

<sup>21</sup> Viz., a quarter of log (revi'is). Otherwise, he could use half for havdalah and half for Bircas Hamazon.

<sup>22</sup> Either he or one of the listeners. For otherwise he could recite havdalah over the cup of wine and leave it untouched for Bircas Hamazon.

<sup>23</sup> It is now assumed that he had more than one revi'is, but not two. Hence he could perform havdalah, drink the excess, and leave a revi'is for Bircas Hamazon. Since this is not done, it follows that merely by drinking a little of the whole cup it becomes unfit for Bircas Hamazon.

<sup>24</sup> There is a contrary view cited below. Here we see that when there is insufficient wine, he has his meal and then recites havdalah.

<sup>25</sup> Havdalah and Bircas Hamazon are two separate mitzvos.



ruling of] Beis Shammai as interpreted by Rabbi Yehudah.<sup>26</sup>

Rav Ashi said: [The deductions that] if he tastes it he renders it defective, and that the cup of Bircas Hamazon requires a [minimum] standard, are the same thing,<sup>27</sup> and this is what he says: What is the reason that once he tastes of it he renders it defective? Because the cup of Bircas Hamazon requires a [minimum] standard.

Rabbi Yaakov bar Idi was particular regarding a defective pitcher. Rav Idi bar Shisha was particular regarding a defective cup. Mar bar Rav Ashi was particular even to a defective barrel. (105b2 – 106a1)

#### INSIGHTS TO THE DAF

The Gemora states that although one should honor Shabbos day more than Shabbos night, if one only has one cup of wine he should use it for kiddush Friday night. This is because a mitzvah is more beloved when done in its proper time. What are the practical applications of honoring Shabbos day more than Shabbos night? Does this mean that one must save any special Shabbos item for Shabbos day?

The Yam Shel Shlomo (quoted by the Sha'arei Teshuva in Orach Chaim 271:1) was very disturbed by the fact that people seem to reserve their "Shabbos treats" for Friday night. He stated that he himself made a point to have his most important Shabbos dish (which was fish) on Shabbos day, in order to show that Shabbos day is more important. In this way, he explained, even if he would have other nice things on Shabbos night, the most "honorable" added dish was the fish that indicated that the more important meal was the day meal. This Yam Shel Shlomo implies that one

<sup>26</sup> That the blessing for light precedes that of spices, for Beis Hillel reverse it. It cannot be the ruling of Beis Hillel as interpreted by Rabbi Meir, for on that view the blessing for light precedes Bircas Hamazon,

may have "Shabbos treats" on Friday night, providing that the Shabbos day meal is overall more important.

#### An Expression Never Used in Shas

In our sugya we find that when R' Nachman bar Yitzchak wished to support a halachic ruling he had made, he said: "I am neither a wise man, a seer, nor an independent authority. Rather, I am a receiver and compiler of tradition. The accepted ruling in the Beis Midrash is according to my opinion." R' Meir Simcha of Dvinsk (Or Samei'ach, Hilchos Shabbos 29:12) comments that this is an unusual expression, used nowhere else in Shas.

**Who compiled the Talmud Bavli?** Some understood from this expression that R' Nachman bar Yitzchak assisted in compiling the information, from which Ravina and Rav Ashi would later compose the Shas. R' Nachman bar Yitzchak was *niftar* exactly eleven-hundred years ago. He was a student of Rava (not to be confused with R' Nachman bar Yaakov, Rava's rebbe – see Tosefos on Gittin 31b, s.v. *Ana lo*). He was also one of the principal figures in organizing the correct traditions of sayings from previous generations, which were passed down by word of mouth and often misquoted. After he began determining the most accurate versions of these traditions, his work was continued in the subsequent generations until finally Rav Ashi composed the Talmud Bavli we now have. This is the meaning of R' Nachman bar Yitzchak's expression, "I am a receiver and compiler of tradition."

In many places in Shas, we find R' Nachman bar Yitzchak determining the correct wording of phrases (Bava Kama 60a, Beitza 35a), or presenting mnemonic devices to help remember the correct tradition (Erchin 11b, Nida 45b,

whereas this Baraisa states that the blessings are recited after Bircas Hamazon.

<sup>27</sup> I.e., tasting it renders it unfit only when less than the minimum quantity is thereby left; otherwise it would remain fit.

Shabbos 66b. See Doros Rishonim II, 60). This demonstrates his role in determining and preserving the authentic tradition of Oral Law.

**Neither a wise man, a seer, nor an independent authority:**

The above explanation helps us understand the second half of R' Nachman bar Yitzchak's statement, "I am a receiver and compiler." What is the meaning of the first half, "I am neither a wise man, a seer, nor an independent authority?" In order to understand this, we must first examine the halachic ruling in reference to which it was said. R' Nachman bar Yitzchak ruled that if a person has only one cup of wine for Shabbos, he should use it for kiddush on Friday night. Even though the day meal is more important, it is still better to make kiddush over wine at the first possible opportunity. We thereby show our love for the mitzva. An objection was raised from a halacha which states that if a person wishes to eat a meal on motza'ei Shabbos and he has only one cup of wine, he should not make havdala first. Rather he should wait until after the meal and use the cup for both birkas hamazon and havdala (this is according to the opinion that birkas hamazon must be recited over wine). This seems to contradict R' Nachman bar Yitzchak's ruling. Is it not better to make havdala at the first possible opportunity? Why should the mitzva of havdala be pushed off? R' Nachman bar Yitzchak answered that we begin Shabbos with kiddush and conclude it with havdala. By making kiddush at the first possible opportunity we show our love for Shabbos. The opposite is true with havdala; we postpone havdala to show that we are reluctant to part with Shabbos.

Why did R' Nachman bar Yitzchak add his puzzling comment to support this argument? This week in Daf Yomi, we also find a discussion of Yom Tov that occurs on motza'ei Shabbos. Should kiddush for Yom Tov be recited first, or havdala for Shabbos? The Amoraim offer many opinions on the matter. According to R' Yehoshua ben Chananya, Shmuel, Rabba and R' Yehoshua, havdala

should be recited first. According to Rav, Levi, Rabanan, and Mar brei D'Ravina, kiddush should be recited first. When we examine which Sages were involved in this debate, we find that many of them had earned prestigious titles.

**R' Yehoshua ben Chananya** was introduced to the scholars of Athens as the "wise man of the Jews" (Bechoros 8b).

**Shmuel** was known for his prowess in astrology (Berachos 58b), and could be considered a seer of stars.

**Rabba** said of himself that he was uniquely knowledgeable in the ritual impurity associated with *tzaraas* and *ohalos* (the spread of impurity throughout a roofed structure, Bava Metiza 86a). In this regard, he was an independent authority.

**Rav** was Rosh Yeshiva in Bavel. The Gemara refers to this title as the "*Reish Sidra*," which literally means the head of the compilation (Chullin 137b).

**Levi** was called a "student before the wise," since he studied under Rebbe and received his wisdom (Sanhedrin 17b).

DAILY MASHAL

R' Nachman bar Yitzchak said of himself that he did not agree with the wise man (R' Yehoshua ben Chananya), the seer (Shmuel) or the independent authority (Rabba), who held that havdala should be recited first. He agreed with the receiver (Levi) and compiler (Rav), who held that kiddush should be recited first. By pushing off havdala for later, we show our love for Shabbos and our reluctance to part with it. Just as havdalah should be postponed until after kiddush for Yom Tov, so too should it be postponed until after birkas hamazon when necessary (Or Samei'ach, *ibid*).