

23 Adar 5781
March 7, 2021



Pesachim Daf 106

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

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

Our Rabbis taught: Remember the Shabbos day, to keep it holy: remember it over wine.¹ I know it only of the day; from where do we know it of the night?² Because it is stated, ‘remember the Shabbos day, to keep; it holy.’ [You ask], ‘From where do we know it of the night?’ — on the contrary, the principal kiddush is recited at night, for when he sanctifies, he must sanctify [from] the beginning of the day. Moreover, [you say,] ‘from where do we know it of the night? Because it is stated, “remember the Shabbos day to keep it holy”- the Tanna seeks [proof] for the night, while he adduces a verse relating to the day[time]? — This is what he means: ‘Remember the Shabbos, day, to keep it holy’: remember it over the wine at its commencement.³ I know it only of the night: from where do we know it of the day? Because it is said, ‘Remember the Shabbos day, to keep it holy. (106a1 – 106a2)

What blessing does he recite by day? - Said Rav Yehudah: ...who creates the fruit of the vine.⁴ Rav Ashi visited Machuza. They [the Machuzaeans] said to him, let the master recite “the Great kiddush” for us. They gave him [the cup of wine]. Now he pondered, What is “the Great kiddush”? Let us see, he reasoned, for all blessings [of kiddush] we first say

¹ Kiddush, whereby the Shabbos is remembered, must be recited over wine.

² That kiddush must be recited Friday evening over wine.

³ ‘To keep it holy’ implies that it is to be ‘remembered,’ i.e., sanctified, by kiddush, when the holiness of the day commences, which is in the evening.

⁴ I.e., no special blessing apart from the usual one recited over wine.

⁵ Hence it would be fitting for that to be called the Great kiddush, since it is recited on every occasion.

⁶ Exclusive. From the fourth day onward the days are counted with the following Shabbos, and it would be inappropriate to recite havdalah then for the preceding Shabbos.

‘... who creates the fruit of the vine’⁵ [So] he recited’...who creates the fruit of the vine,’ and tarried over it, [and then] he saw an old man bend [his head] and drink. Thereupon he applied to himself [the verse], The wise man, his eyes are in his head. (106a2)

The sons of Rabbi Chiya said: He who did not recite havdalah at the termination of the Shabbos proceeds to recite havdalah anytime during the week. And, until when? - Said Rabbi Zeira: Until the fourth day of the week.⁶ Even as Rabbi Zeira sat before Rav Assi — others state, Rav Assi sat before Rabbi Yochanan — and he sat and stated: In respect to divorces the first day of the week, the second, and the third [are defined as] after the Shabbos; the fourth, the fifth, and the eve of the [Shabbos] day [rank as] before the Shabbos.⁷ Rav Yaakov bar Idi said: But [he does] not [recite a blessing] over the light.⁸ (106a2 – 106a3)

Rav Beruna said in Rav's name: He who washes his hands [before eating]⁹ must not recite kiddush.¹⁰ Said Rav Yitzchak bar Shmuel bar Marta to them: Rav has not yet died and we have [already] forgotten his ruling! I stood many times before Rav: sometimes he preferred bread [and] recited kiddush

⁷ E.g., if a man divorces his wife on condition that she performs a certain action after a particular Shabbos, it must be done not later than the third day following; if he stipulates, before the Shabbos, Wednesday, Thursday, or Friday are meant.

⁸ When he recites havdalah later in the week. Rashbam: the reason is presumably because the blessing for light can be recited only at the termination of the Shabbos, since it was then created for the first time.

⁹ The hands must be washed before partaking of a meal at which bread is eaten, and there must be no interruption between the washing and the eating of some bread.

¹⁰ Before breaking bread; kiddush, of course, comes first — , as it constitutes an interruption, and he discharges his own duty thereby. If he does recite kiddush, he must wash again before eating.

over bread; at others he preferred wine [and] recited kiddush over wine.¹¹ (106a3 – 106b1)

Rav Huna said in Rav's name: Once he has tasted [food] he must not recite kiddush.¹² Rav Chana bar Chinena asked Rav Huna: May he who has tasted [food] recite havdalah?¹³ I maintain, replied he, [that] he who has tasted [food] recites havdalah. But Rav Assi said: He who has tasted [food] may not recite havdalah. Rav Yirmiyah bar Abba visited Rav Assi. He forgot himself and ate something. [Then] they gave him a cup [of wine] and he recited havdalah. Said his [Rav Assi's] wife to him [Rav Assi]: But you do not act thus? Leave him, replied he; he holds as his teacher.

Rav Yosef said in Shmuel's name: He who has tasted [food] may not recite kiddush; he who has tasted [food] may not recite havdalah. But Rabbah said in Rav Nachman's name in Shmuel's name: He who has tasted [food] does recite kiddush; and he who has tasted [food] does recite havdalah.

Rava said: The law is: He who has tasted [food] recites kiddush, and he who has tasted [food] recites havdalah again, he who does not recite kiddush on the eve of the Shabbos proceeds to recite kiddush any time during the Shabbos, until the termination of the Shabbos. He who did not recite havdalah at the termination of the Shabbos proceeds to recite havdalah and time during the week. Ameimar commenced this ruling of a Rava in the following version: The law is: He who has tasted [food] recites kiddush, he who has tasted [food] recites havdalah; he who did not recite kiddush on the eve of the Shabbos proceeds to recite kiddush at any time of the day. He who did not recite havdalah proceeds to recite havdalah the whole day.¹⁴ (106a3 – 107a1)

¹¹ If he was very hungry he would wash and recite kiddush over the bread and immediately eat it. This proves that the reciting of kiddush is not an interruption and does not necessitate washing again.

¹² In the evening, but just wait for the following day.

INSIGHTS TO THE DAF

There are various customs as to how to recite kiddush during the day. While our Gemora says one must merely recite a blessing on the wine, many people start by saying verses from the Torah regarding Shabbos. Some recite the paragraphs of “v’Shamru,” or “Zachor,” or both. There is another prevalent custom where people merely recite the verse, “Al Kein Beirach Hashem Es Yom Ha’Shabbos Va’Yikadesheiha” -- “Therefore Hashem blessed the Shabbos day and made it holy.”

The Mishnah Berurah (289:2) says that it is forbidden to start kiddush in this fashion. This is because we have a rule that we do not recite half of a Torah verse. Being that this is only half a verse, one should not recite kiddush in this fashion. However, the Aruch Hashulchan (289:3) justifies the practice by stating that the prohibition does not apply when one merely wants to mention a topic, such as Shabbos, and is not in fact learning the verse.

DAILY MASHAL

Askinu Seudasa - By: Rabbi Ben Adler

Composed by the Arizal, Rabbi Yitzchak Luria Viiturin shavin lah umalka dileila diyisatar kola bikadish kadishin, and the seventy crowns of its wine and Kiddush. Then the King above is completely encrowned with holy sanctification. This passage alludes to the thirty-five words that are recited in the vayeichulu portion of Kiddush and to the additional thirty-five words in the Kiddush blessing that follows the blessing over the wine. Furthermore, the word yayin, wine, equals in gematria 70. This is a significant idea, as when we recite Kiddush, we are entering into the secrets of the universe, as the word sod, secret, is also in gematria 70. It is incumbent on one reciting Kiddush on Shabbos to concentrate on the meaning of the words as the words contain many hidden secrets.

¹³ That evening — sc. at the termination of the Shabbos — , or must he to wait for the following day.

¹⁴ On Sunday only, but not the rest of the week.