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Pesachim Daf 107

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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

Rulings about Kiddush and havdalah

Rava rules:

1. If one ate, he may still make Kiddush
2. If one ate, he may still make havdalah
3. If one didn't make Kiddush Friday night, he may make it anytime throughout Shabbos
4. If one didn't make havdalah at the end of Shabbos, he may make it during the following week.

Amaimar would open up his lesson on this topic by citing the rulings of Rava:¹

1. If one ate, he may still make Kiddush
2. If one ate, he may still make havdalah
3. If one didn't make Kiddush Friday night, he may make it anytime throughout Shabbos
4. If one didn't make havdalah at the end of Shabbos, he may make it during the entire day.² (107a1)

Wine of the region

Rav Chisda's sons, Mar Yenuka and Mar Keshisha, told Rav Ashi that one time Amaimar came to their area, and there was no wine for havdalah. They brought him beer, but he didn't use it, and instead went to sleep without eating. The next day, they exerted themselves and found him wine for havdalah. He made havdalah and then ate. The next year he returned, and again they had no wine, so they brought him beer. He concluded that in this area, wine wasn't

common, and beer therefore was considered the *chamar medinah* – the wine of this region. He made havdalah on the beer, and then ate.

The Gemora says we learn three things from this story:

1. Even if one said havdalah in shemoneh esrai, he still must say it on a cup of wine (which we see this from the fact that Amaimar insisted on making havdalah on wine).
2. One may not eat before making havdalah (which we see from the fact that Amaimar went to bed the first time without eating).
3. If one didn't make havdalah, he may make it up the next day (which we see from the fact that Amaimar made havdalah the next day). (107a1)

Date beer

Rav Huna asked Rav Chisda whether one can make Kiddush on beer (from dates). He told that one may not, as even making Kiddush on superior beer from barley, figs, and berries was an unresolved question, which Rav Huna asked to Rav, who asked Rabbi Chiya, who asked Rebbe. The students thought that one may not Kiddush on it, but one may make havdalah on it, but Rav Chisda told them that Rav said that just as one may not make Kiddush on it, so one may not make havdalah on it. The Gemora cites Rav Tachlifi bar Avimi saying [the same thing] in Shmuel's name: just as one may not make Kiddush on it, so one may not make havdalah on it. (107a2)

¹ But his version was that one may make havdalah only for the next day.

² Only until, but not including, Sunday night.



Levi sent Rebbe date beer, which was made by soaking the dates 13 times. Rebbe tasted it, and it was delicious. He said that on beer like this it is appropriate to make Kiddush and say any praises to Hashem on such beer. That night, he suffered diarrhea from the beer. He then asked how one could praise Hashem with something that causes so much pain.

Rav Yosef said that he will make a public vow not to drink beer. Rava said that he would prefer to drink the water flax was soaked in rather than beer. Rava said that one who makes Kiddush on beer will only be able to afford to drink beer. Rav saw that Rav Huna made Kiddush on beer, and he told him that since he started making money from beer, he considered it valuable, and therefore used it for Kiddush. (107a2 – 107a3)

The braisa says that one may only make Kiddush on wine and say a brachah on wine. The Gemora challenges the second statement, as one makes a shehakol on other drinks, like wine and beer, and therefore Abaye amends the braisa to say that one may only use a cup of wine for birkas hamazon.

The braisa says that one may not make Kiddush on beer, but they cited Rabbi Elazar beRabbi Shimon saying that one may make it on beer. The braisa continues, saying that one must drink some of the cup, but Rabbi Yossi bar Yehuda says that one must drink a cheekful. Rav Huna cited Rav saying, and Rav Gidal from Narash also taught, that one fulfills his obligation only if he makes Kiddush and drinks a cheekful. Rav Nachman bar Yitzchak says that he learned this braisa in the name of Rav Gidal, but he didn't learn it in the name of a specific Rav Gidal (the son of Menashia or Manyomi). What difference does this make? This prevents us from contradicting the braisa from another one of Rav Gidal, since we don't know which one taught it. (107a3)

When, and why, may one not eat?

The Mishna said that one may not eat close to the Mincha time. The Gemora asks whether the Mishna is referring to the earlier Mincha Gedola (6.5 hours) or the later Mincha Ketana (9.5 hours). Are we concerned that his meal will extend and prevent him from offering the Pesach, prohibiting eating from the earlier time, which is around the start time for the Pesach sacrifice, or are we concerned that it will ruin his appetite for matzah, prohibiting it only from the later time? Ravina tries to resolve this from the braisa which says even King Agripas, who would normally eat breakfast at the 9th hour in the day, may not eat until nighttime. If the prohibition is from 9 hours, the braisa is teaching that even Agripas, may not start eating, as this meal will extend into the prohibited time. However, if it is from 6 hours, Agripas's situation is like anyone else, since his meal started after the prohibited time, and the braisa shouldn't say "even Agripas". The Gemora asks that even if it is 9 hours, there still doesn't seem to be anything different about Agripas, as it is obvious that he may not eat, as his meal will extend into the prohibited time. The Gemora answers that since Agripas woke up late, we would have thought that the 9th hour for him is like the 4th hour for us. The braisa therefore teaches that he still may not eat. (107a3 – 107b2)

What may one eat?

Rabbi Assi says that one may eat *targima foods* – *fruits and meat*. Rabbi Yitzchak would eat greens. The Gemora cites a supporting braisa which says that a waiter can eat from the innards of animals slaughtered on Erev Pesach and serve it to the guests, to increase their appetite for the night. The braisa cites a verse which isn't a direct proof to this, but illustrates a similar concept. The verse instructs to plow the field, to avoid growing thorns, describing the preparation (like eating the innards) necessary for the later action (like eating matzah) to be productive. Rava would drink wine on Erev Pesach, to increase his appetite for matzah later. Rava proved that wine did this from the Mishna which states that one may drink more wine

between the first, second, and third cups of wine, one may drink more wine, but between the third and fourth one may not drink. If wine is filling, how can one drink before matzah? This Mishna therefore proves that wine is not filling, but increases appetite. (107b3 – 108a1)

Fasting Erev Pesach

Rav Sheishes would fast the whole Erev Pesach. The Gemora suggests that Rav Sheishes learned that the Mishna was referring to Mincha Gedolah, with the concern being the Pesach sacrifice. He further ruled like Rabbi Oshaya in the name of Rabbi Elozar, who said that Ben Besairah said that a Pesach offered on the morning of Erev Pesach is valid. This is because the time for Pesach is from the morning, as he understands the verse's timeframe of *bain ha'arbayim* – *between the evenings* to refer to the evening before Pesach (i.e., the night of the 14th) and evening after Pesach (i.e., the night of the 15th). Therefore, Rav Sheishes didn't eat the whole day, as it is all the time of the Pesach. The Gemora rejects this, and instead says that Rav Sheshes agreed that the issue of eating on Erev Pesach is keeping an appetite for the matzah. He was very sensitive to food, and if he would eat anything that day, he would have no appetite at night. He therefore didn't eat anything, to keep his appetite intact for the matzah. (108a1 – 108a2)

INSIGHT TO THE DAF

Chamar medina

The Gemora says that Amaimar, on seeing that wine wasn't available, concluded that beer was *chamar medinah* – *the wine of the region*, and therefore made havdalah on it. Rav Huna asked Rav Chisda about making Kiddush on beer, and he answered that one may not, and one may not even make havdalah on it. The Rishonim differ on the details of using *chamar medinah*. The Rashbam rules that if there is no wine in the city, one may make havdalah on *chamar medinah*, but this does not include water. The Rosh (17) says that one may also make

kiddush on *chamar medinah*, as we don't rule like Rav Chisda if there is no wine available. Rav Chisda may be talking about a case where wine is available. Alternatively, if he is talking about a case where wine is available, we see from Amaimar that we don't rule like him regarding havdalah, and we therefore can assume we don't rule like him regarding Kiddush. The Rambam (Shabbos 29:17) rules that one may make havdalah on it, but not Kiddush. The Rosh rules that if one does not have wine at the night meal, it is preferable to make Kiddush on bread, to enhance the honor of the meal. However, at the day meal, if one doesn't have wine, he should make Kiddush on beer. Since Kiddush only consists of the brachah on the item of Kiddush, making it on bread would be no different than any other meal. The Shulchan Aruch (OH 272:9), discussing a place where wine isn't available, cites the Rosh, who allows one to make it on beer and other drinks (except for water), and the Rambam, who does not. He concludes with the Rosh's ruling distinguishing between the night and day meal, and agrees with it. The Shulchan Aruch (OH 296:2) rules that one may not make havdalah on bread, but he may make it on wine and other drinks (except for water), as long as it's *chamar medinah*.

The Poskim discuss what can be considered *chamar medinah*. The Rashbam says water cannot be considered *chamar medinah*, and the Shulchan Aruch rules like this. The Mishna Berura (296:9) says that only something that is drunk throughout the year by most of the residents can be used. Therefore, drinks that are only drunk on Pesach may not be used. He also (10) says that borscht and similar drinks cannot be used, as they are equivalent to water. The poskim debate other drinks. The Chazon Ish is quoted as saying that no drinks but wine can be used, since no drinks are drunk in place of wine nowadays. Rav Elyashiv, however, rules that other drinks can be considered *chamar medinah*, since wine itself is not commonly drunk.

Rav Ovadia Yosef (Yabia Omer 3:19) rules that only alcoholic drinks can be chamar medinah.

Whiskey

The Or Letzion rules that one may not use whiskey, as it is not commonly drunk

Milk

Rav Shlomo Zalman Auerbach says one may not use it, as people drink it only for health reasons.

Water based drinks (punch, lemonade)

Rav Moshe Feinstein rules that they may not be used, as they are drunk only to quench thirst. Rav Shlomo Zalman and Rav Elyashiv agree, saying that they are effectively water.

Fruit drinks (orange, grapefruit)

The Chazon Ish says they may be considered chamar medinah. Rav Elyashiv says they are considered chamar medinah, even if they are slightly diluted.

Tea

Rav Chaim Kanievsky rules that it is not chamar medinah. Rav Moshe Feinstein says that one shouldn't use it, but in extreme circumstances, one may. Rav Elyashiv says it is chamar medinah

Coffee

Rav Shlomo Zalman says that if it is hot, it may be used. Rav Chaim Kanievsky says that it is not.

Beer

Rav Karelitz rules that nowadays it is not chamar medinah, while Rav Shlomo Zalman and the Or Letzion say it is.

Malt beer

The Chazon Ish and Rav Karelitz say it is not chamar medinah. Rav Shlomo Zalman says one should avoid it, but if one made havdalah on it, he need not repeat it. The Or Letzion says it is chamar medinah.

DAILY MASHAL

When the Meir Nesivim, a talmid of the Baal Shem Tov, was Rav in Ostraha, he went one year the day before Erev Pesach, to draw water for the matzos mitzvah. On his way, with pitcher in hand, he met the Maggid Reb Yeivi, who

was riding in a wagon, with a pitcher in his hand as well. Reb Yeive asked him, "You are the Rav of the entire region, why are you walking by foot through the mud instead of riding comfortably in a wagon?" The Gaon replied, "such a great mitzvah that comes but once a year is extremely dear to me; I don't want to give any of it away to the horses." When Rav Yeivi heard this, he immediately jumped off the wagon, and they both walked together to draw the water for the matzos.