

OVERVIEW of the Daf

1) Clarifying the Mishnah (cont.)

The Gemara rejects Mar Zutra's defense of R' Pappa and concludes that R' Huna's explanation is clearer.

R' Huna's interpretation is unsuccessfully challenged.

2) Interrupting a meal at nightfall

A Baraisa introduces the dispute between R' Yehudah and R' Yosi regarding interrupting a meal when Shabbos arrives. The Baraisa concludes with a story which indicates that the halachah was established like R' Yosi's opinion—that one may continue the meal without interruption.

R' Yehudah in the name of Shmuel ruled neither like R' Yehudah nor R' Yosi, rather when Shabbos arrives one should spread a cloth over the food and recite Kiddush.

The fact that this is Shmuel's opinion is unsuccessfully challenged.

An incident and a Baraisa are cited that support the practice of spreading a cloth over the food and reciting Kiddush.

The Gemara resolves an apparent contradiction between two Baraisos regarding the dispute between R' Yehudah and R' Yosi.

3) Kiddush recited in shul

According to Rav those who make Kiddush in shul fulfill their obligation whereas according to Shmuel they do not fulfill their obligation. ■

REVIEW and Remember

1. How did Mereimar prove that the Baraisa is reliable?

2. Why was there an issue for R' Shimon ben Gamliel to show concern for R' Yehudah's opinion?

3. When does R' Yosi agree that one may not begin a meal?

4. What is Rav's position regarding a person who made Kiddush in shul?

Distinctive INSIGHT

Interrupting a meal for Kiddush, but not for other mitzvos

אמר ר' יהודה אמר שמואל אין הלכה לא כר' יהודה ולא כר' יוסי אלא פורס מפה ומקדש

Rashbam (ד"ה ולא כר' יוסי) writes that in essence Shmuel agrees in concept with R' Yosi that there is no need for the meal to be interrupted at all once it was started at a proper hour. However, Shmuel ruled that it is still better to be more strict, and to pause the meal by spreading a cloth over the table and to recite Kiddush. Tosafos (ד"ה אלא), however, understands that Shmuel actually holds like Chachamim, as the ruling to pause and say Kiddush is precisely their opinion.

The ר"ן (Shabbos 4a, and Sukkah 19a) notes that whenever a meal is started at a proper hour, and the time to perform a mitzvah arrives, we do not generally interrupt the meal to do the mitzvah. In fact, only regarding Kiddush do we find this need to pause the meal and have Kiddush recited at that moment. What is it about Kiddush that is unique?

ר"ן explains this based upon the rule that Kiddush must be recited where one dines **אין קידוש אלא במקום** (אין קידוש אלא במקום. Kiddush is what begins the meal, and it is the initiation of the meal itself. This is why it is necessary to interrupt one's meal, even where it was started at a proper hour, and to have the Kiddush recited at that point, in order to be **מתקן** the remaining portion of the meal (מחצית השקל 271:106). This is in contrast to other mitzvos, i.e. reading Shema or taking of the Lulav, which have no direct relevance to the meal. In these other cases, the meal which was begun properly may be continued and finished, with the mitzvah opportunity to be done only afterwards.

Rabbi Akiva Eiger, zt"l, explains (271:4) that continuing to eat without having said Kiddush is different than proceeding with the meal without having performed some other mitzvah. In the case of all other mitzvos, the reason a person should not eat first is lest he forget to do the mitzvah. In fact, having just a bite to eat, as opposed to a meal, is even allowed. This is why a meal which was started properly may be continued. However, before Kiddush, all eating is disallowed, not as a precaution lest he forget to say Kiddush, but it is eating itself which is prohibited. In fact, it is for this reason that even a snack is prohibited before Kiddush. ■

HALACHAH Highlight

Is it permitted to eat kugel at a Shabbos morning Kiddush?

הוא"ר ירמיה וכו' הלכה כר' יוסי בערב שבת. [שאוכל והולך עד שתחשך ולא חושש שעי"ז יהיה שבע ולא יאכל את סעודת שבת לתיאבון

R. Yirmiya said...the halachah follows R. Yosi on erev Shabbos. (That one can eat until nightfall without worrying that he will enter the Shabbos already satiated and will not have an appetite for the Shabbos meal.)

Based on this lenient ruling, the Poskim argue whether one can eat a kugel or other satisfying foods at Kiddush before the Shabbos morning meal. There are those¹ who hold it is fine, just as our Gemara holds like R. Yosi that one can eat until nightfall without worrying that it will ruin his appetite for the Shabbos meal. Others², however, forbid it, for the Gemara³ only was lenient on erev Shabbos where the obligation to have a meal did not yet arrive, therefore one does not have to worry that later when the time to eat comes he will not be hungry. However, when one eats kugel (and the like) on Shabbos morning, the time for the seudah has already arrived and

it should therefore be forbidden because of the aforementioned concern. In practice, the Beur Halacha⁴ writes that people are generally lenient in this matter. He adds that all opinions would agree that it is proper for one not to stuff himself before his bread meal. There are those⁵ who go even further and only eat their bread meal immediately after saying Kiddush. (In regards to those who eat mezonos after Kiddush and immediately sit down to their bread meals, many times this causes a safek if one has to say the berachah achronah on the mezonos and beverages he consumes. For practical tips how to deal with this situation see the footnote⁶ below). ■

1. הדרכי משה באו"ח רמ"ט ס"ק ד'
2. שם בשם האור זרוע. וכן דעת המגן אברהם שם
3. במ"א הנ"ל
4. הבאה"ל רמ"ט ס"ג בסוד"ה מותר
5. כ"כ הבה"ל בסימן רע"ג ס"ה, שכך נהג הגר"א, ועע"ש בעה"ש דכן טוב לנהוג
6. הבה"ל בסימן קע"ו בכה"ג הסתפק האם יברך ברכה אחרונה על המזונות, ובסימן קע"ד ס"ק ל"ז הסתפק האם יברך ברכה אחרונה על השתיה. ועל כן יעשה הפסק בין המזונות לסעודה [כרבע שעה, כ"כ בפס"ת בקע"ד] ואז יוכל לברך ברכה אחרונה. או שבשעת הברכה ראשונה יכוין להוציא שיאכל עוד ממין זה בתוך הסעודה ואז יפטר מברכה אחרונה, ויוציא בבה"צ את הכל. ואם לא עושה עצות אלו, על לאקשין וכ"ו, הבה"ל כתב שיברך ברכה אחרונה. ועל פת הבא בכסנין הסתפק. ובאור לציון פ"ב ז' כתב כח"א שגם בזה יברך ברכה אחרונה ■

STORIES Off the Daf

"...And walk humbly with God, Your Lord"

"פורס מפה ומקדש..."

As we see in today's daf, instead of interrupting the meal, one spreads a clean cloth and makes Kiddush. HaRav Moshe Mordechai of Lelov, zt"l, taught that this phrase, "one spreads a cloth and sanctifies," can be understood on another level. One must first "spread a cloth"—cover up one's good deeds from the public eye—and only then "sanctify"—only then is one worthy of attaining holiness.

Rebbe Shlomo of Zvil, zt"l, decided to abandon his exalted position and ascend to the Holy Land, taking with

him only his grandson, Reb Mordche'le. The town was aghast when they heard that their leader was leaving them, and accompanied them as far along the way as possible. As soon as the two alighted the ship, the Rebbe turned to his grandson and said, "Now we can toss our tzetele of Rabbanus into the ocean!" He had decided long before that when he arrived in Eretz Yisroel, he would assume the identity of a simple Jew.

For three years, he lived in terrible poverty, and learned with incredible diligence in a small corner of the Chayei Olam Yeshivah. The people of Yerushalayim knew him only as a man from Zvil, quiet and studious, steeped in kedushah.

During that time, Rav Yosef Chaim Zonnenfeld, zt"l, received a sum of

money earmarked for the "Admor of Zvil"; but since no one in Yerushalayim answered to that name, he kept the money in trust.

One day, a tourist from Zvil turned up in the Chayei Olam Yeshivah and noticed the masmid off in the corner. "Who is that man over there?" he asked.

"Oh, just a Jew from Zvil."

"From Zvil, you say?" the visitor wondered. Drawing closer, he saw that the man's face seemed familiar somehow. Wait, he looked just like...the Rebbe of Zvil!

"But this is the Rebbe of Zvil!" he cried. The rest of the yeshiva was shocked to find that the stranger learning quietly among them for three years was the famous Admor himself! ■

