

OVERVIEW of the Daf

1) Kiddush recited in shul (cont.)

The Gemara clarifies why according to Rav it is necessary to recite Kiddush at home and why according to Shmuel it is necessary to recite Kiddush in shul.

2) Reciting Kiddush in the place where the meal is eaten

It is clarified that according to Shmuel one fulfills the obligation of making Kiddush in the place where the meal is eaten even if one was to make Kiddush in one room and eat in another room.

The Gemara demonstrates that R' Huna and Rabbah are also of the opinion that one must recite Kiddush in the place where the meal is eaten.

R' Yochanan maintains that not only do people fulfill their obligation to recite Kiddush when it is recited in shul but they also do not have to recite the berachah on wine when they return home.

The Gemara refutes R' Yochanan's position from a Baraisa.

It is quoted in the name of R' Huna, the Baraisa's ruling that if a person changes his place he must recite a new berachah applies only if he moves to another house.

This qualification is supported by a Baraisa.

3) A change of place requires a new berachah

R' Chisda and R' Sheishes disagree regarding the

(Continued on page 2)

REVIEW and Remember

1. According to Shmuel, why is kiddush made in shul?

2. Why did Rabbah recommend to his students that they eat something before they leave to return home?

3. Why did R' Huna teach a halacha that is recorded in a Baraisa?

4. Is running out to attend a wedding an interruption to a meal?

Distinctive INSIGHT

Kiddush said where a meal is eaten

ואזדא שמואל לטעמיה דאמר שמואל אין קידוש אלא במקום סעודה

Many Rishonim explain that the reason for this halacha is based upon the verse (Yeshayahu 58:13): "And you shall proclaim the Shabbos 'a delight'." The indication is that wherever a person chooses to "declare Shabbos", meaning to recite the Kiddush, that is where the meal should take place. Rashbam adds that once the sages determined that Kiddush must be recited while holding a cup of wine, it is most reasonable that the wine being used be the same wine which is used for the meal itself. The Tosafos of Chachmei Anglia explain that Rashbam chose to offer a second approach to the understanding of this halachah because the first reason was based upon a verse from Navi, which is דברי קבלה. According to those who say that the need for Kiddush to be said with a cup of wine is a Torah concept, the second reason of Rashbam adds a Torah-level dimension to this rule.

Pri Megadim (273:M.Z. #1) notes that there is a practical difference between these two explanations, and that would be where a person says Kiddush over bread, instead of wine. According to the reason that we want to have the Kiddush at the place where we enjoy the physical delights of Shabbos, this would apply to where one says Kiddush over bread, as well. However, according to the second reason of Rashbam, the added significance of wine is only because it is eaten during the meal as well, there would be no special reason to require that the Kiddush be at the place of the meal when the Kiddush is said over bread.

Ta"z (269:#1) cites another reason, in the name of הגאון. We know that Kiddush has a healing effect, in that it restores the loss of eyesight which one suffers by rushing about all week long (Berachos 43b). It is most reasonable to say that this healing power is not merely due to Kiddush, but due to the combined effect of Kiddush and the meal which follows. Therefore, it is necessary to recite Kiddush at the same place where one will have his meal. ■

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Mr. and Mrs. Avi Goldfeder
In loving memory of their father
ר' ירוחם פישל בן ר' משה אברהם הכהן, ז"ל

HALACHAH Highlight

Leaving from the room where one said Kiddush before eating there

דאמר שמואל אין קידוש אלא במקום סעודה. ופרש"י וז"ל ואם קידש ולא סעד לא יצא ידי קידוש.

For Shmuel said, "Kiddush must be recited in the place where the meal will be." Rashi says, "if one said Kiddush and did not have his meal there he has not fulfilled his obligation in Kiddush."

The Maharil¹ adds even if one only ended up eating in the spot where he said Kiddush, but when reciting Kiddush had no intent to eat there right away (and indeed he didn't eat there right away²) it is considered as if he did not have his meal there. The Rema decides in accordance with this Maharil.

The Poskim argue³ what the law would be if one left the area where he said Kiddush and immediately⁴ returned. The Mishna Berura⁵ says that ideally one should be very careful not to do this, but if one did leave, especially if he needed to use the washroom, he would not have to repeat Kiddush. However, he does make note, that if one must use the washroom⁶, he should ideally do so before Kiddush. One can infer from here that ideally⁷, one should not put his hat and jacket in a different room

(Overview...Continued from page 1)

application of the rule that a change of place requires a new berachah. According to R' Chisda the rule applies only for foods that do not require a berachah achronah to be recited in the place where the foods were eaten, whereas according to R' Sheishes the rule applies for all foods.

The Gemara challenges R' Chisda's position. ■

between Kiddush and hamotzi. (There are other details in regards to these laws which can be found in Orach Chaim 273⁸). ■

1. בשו"ת מהרי"ל החדשות סימן ל"ב. והובא בד"מ אור"ח רע"ג ס"ק א'
2. כ"כ הב"י בסוף הסימן שם, וכ"כ שם הרמ"א בס"ג להלכה, וז"ל ואם היה בדעתו שלא לאכול שם מיד ונמלך ואכל יצא עכ"ל
3. והובאו במ"ב רע"ג ס"ק י"ב ובבה"ל שם בד"ה לאלתר
4. דעי"ש בבאה"ל שאם גם השתהה וגם יצא, לדעת כמה פוסקים יחזור ויקדש שנית. ועי"ש בספר פס"ת שליטת כמה דעות בשיעור זמן לאלתר
5. שם
6. ואע"פ שבזממה"ז הבית הכסא הוא חדר בתוך הבית, מ"מ הרי מבואר בסוגיין דאפילו ממקום למקום בחד ביתא וע' תוס' ור"ן, וכן במ"ב שם ס"ק ד'. ועי' בסוף ס"ק י"ג בדיני "בדיעבד" בזה. (וע"ע בד"ה הפסק בהליכה לבית הכסא בסימן קע"ח ס"ק כ"ו, ובבה"ל שם ממש בסוף הסימן, וגר"צ ועה"ש שם, ובאג"מ ח"ה ט"ז י', וע"ש דיש עוד טעם, שלצורך הסעודה הואץ וגם בלי סוגיא זו נכון לעשות צרכיו לפני שאומר דברי קדושה, עי' בסימן צ"ב ס"א
7. ועי"ש בד"ה אם היה דעתו לזה מתחלה ואם רואה מקומו הראשון ואכמ"ל
8. וע"ע בסימן קע"ח ■

STORIES Off the Daf

"Sanctify yourself through that which is permitted to you"

אין קידוש אלא במקום סעודה

The literal meaning of the phrase is that Kiddush can only be made where the meal is to be eaten. However, it can be understood on another level as well. The Pachad Yitzchok of Boyan, zt"l, once said: "Kiddush must be made where the meal is to take place—a person only attains holiness when he knows how to sanctify himself at the table." He must treat his table like an altar, and his food should be eaten like a sacrifice—not

for earthly desire, but as Divine service. The Pele Yo'etz, zt"l, explains that overeating is not only a waste of the food, and a health hazard, but it is also a monumental waste of time: eating it, eliminating it, and feeling sick from it, God forbid!

It was well known that the Baba Sali, zt"l, would rush so as not to spend too much time in the bathroom. Someone once had the nerve to ask why he was especially hurried, and received an unexpected answer. "Wouldn't it be a shame to be caught in the bathroom when Moshiach arrives?"

The Pele Yo'etz also brings in the name of the Raa'vad that one who refrains from eating a food he enjoys

for the sake of atoning for his sins is considered as if he had fasted and brought an offering in the Beis HaMikdash! Whenever there is some doubt about the freshness of a food and whether or not it should be thrown in the garbage, people often shout: **בל תשחית!** You can't throw that out!" But they ought to think again. Someone once approached the Chazon Ish, zt"l, about this very issue, expecting that he would be "stringent," but he reacted in a surprising way.

"Eating something like that is also called throwing it into the garbage!" ■

