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פסחים ק״ה
The Chicago Center
TORAH • CHESED • REFUAH

OVERVIEW of the Daf

1) Concluding Havdalah (cont.)

The Gemara answers that Ulla did not conclude havdalah with a a paragraph beginning and ending "Baruch Atah..." because he sees havdalah as containing one theme and therefore it does not warrant a concluding "Baruch Atah..."

2) Interrupting a meal for Kiddush and havdalah

The Gemara relates an incident involving R' Chananya bar Shlamya and the students of Rav eating a meal Friday afternoon with R' Hamnuna the elder attending. Those eating the meal assumed that they would have to formally interrupt the meal when Shabbos arrived until R' Hamnuna the elder informed them that it is not necessary to interrupt the meal.

R' Amram pointed out that Kiddush requires a pause in the meal for its recitation but havdalah does not require a pause and one may recite havdalah whenever the meal is concluded.

3) Havdalah halachos

The Gemara notes that one may not begin a meal once the time for havdalah arrives nor may one continue drinking if it is not part of a meal except for water, which may be consumed before reciting havdalah.

There is, however, a disagreement as to whether it is

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REVIEW and Remember

1. Explain: שבת קבעה נפשה.

2. Is it permitted to drink water before havdalah?

3. Which of the first two Shabbos meals should be more elaborate?

4. Why doesn't the principle of חביבה מצוה בשעתה apply to havdalah?

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by the Karp family, Far Rockaway, NY

Distinctive INSIGHT

Holding a cup of wine while reciting Birkas Hamazon
ושמע מינה ברכה טעונה כוס

The Gemara mentions that the blessings of birkas hamazon are to be said while holding a cup of wine. The fact that this rule is stated without reservation leads some of the Rishonim (Rashbam, Rabeinu Yona, Tur) to say that even an individual who recites the birkas hamazon should do so while holding a cup of wine, while others (see Beis Yosef 182) say that a cup of wine is necessary only when a zimmun is convened.

The debate hinges upon the interpretation of the wording of the Baraisa in our Gemara which features holding a cup of wine while bentching. "One who enters into his house on Motzo'ei Shabbos..." This seems to suggest that this halachah applies even where an individual is involved. Rosh (here, #17, and Berachos Ch. 8, #2) dismisses this proof, as it could simply refer to the head of the household who is entering his house to join the zimmun among his family. Others want to say that this Baraisa is dealing with a case of a person who is continuing a meal he began on Shabbos. Accordingly, Mordechai rules that although the Baraisa mentions only "one" who enters, there could certainly be others as well, but only the head of the family is highlighted.

Rabeinu Yechiel notes that the Baraisa allows eating before havdalah in order to preserve the cup of wine to follow after bentching. Now, he explains, if an individual who bentches does not need a cup at all, we would expect the havdalah to be recited immediately with the cup, and for the individuals to break up for bentching, thus not needing a cup any longer. The fact that the cup is indispensable, and is still needed for bentching, proves that even an individual who recites birkas hamazon also needs to use a cup of wine.

This analysis of Rabeinu Yechiel is only valid according to his understanding that the case is dealing with a person who arrives home after he has already davened, and he is allowed to eat before havdalah in order to preserve his one cup of wine for after birkas hamazon. However, according to Rabeinu Nisim, the case is where a group began to eat on Shabbos, not expecting to have their meal extend into the evening. This group does not have the option of breaking up to each recite the bentching separately, because they had already started together. ■

HALACHAH Highlight

How much must one drink from a כוס של ברכה?

ושמע מינה כוס של ברכה צריך שיעור וש"מ המברך צריך שיטעום

We learn from here that the cup of wine of berachah requires the proper amount and we learn from here that the one who says the berachah must taste from the cup of wine.

The Rashba[1] writes, "and in regards to what you asked about how much one must drink from the cup when you say Kiddush—you need a מלא לוגמיו (a cheekful) but in regards to other brachos you do not need a מלא לוגמיו." He means that[2] in regards to a cup for something like a bris mila (where one holds a cup of wine) one only has to drink a minute amount for it is not a cup of berachah sourced in the Gemara. The reason we have a cup at the bris is because one must make the berachah of "who sanctified the ידיד from the womb[3]" which is a berachah of praise and thanks to Hashem and we only say such praises (shira) over a cup. In such an instance there is no official requirement to drink a shiur from the cup.

There are those who are in amazement[4] why the groom does not drink a מלא לוגמיו from the official marriage cup of wine under the canopy (for the source[5] of this cup is from a Yerushalmi). The answer given is[6] that the groom is generally embarrassed to drink so much and just takes a sip but the right thing to do would at least be to give it to a child to drink the requisite amount. However, the Maharsham[7]justifies this practice for if the groom would drink a revi'is he may end up getting drunk and the whole reason why the groom fasts on the day of his wedding is so that he doesn't get drunk. ■

(Overview...Continued from page 1)

permitted to drink water before reciting havdalah and the conclusion seems to permit the practice.

4) Friday night Kiddush

Ravina asked R' Nachman bar Yitzchok: Is it possible to make up the Friday night Kiddush if it was not recited?

R' Nachman bar Yitzchok responded that it should be permitted.

Ravina unsuccessfully challenges R' Nachman bar Yitzchok's response.

As a tangent to their debate Ravina and R' Nachman bar Yitzchok also dispute whether there is a principle, "Cherished is a mitzvah in its time."

A Baraisa was cited in the discussion of the principle, "Cherished is a mitzvah in its time," and the Gemara deduces eight halachos from the Baraisa. ■

1. תשובת הרשב"א זו הובאה בב"י ביור"ד סימן רס"ה. [ומש"כ שכוס של ברכה שיעורו מלא לוגמיו, כ"ה בגמ' להלן ק"ז ע"א.] ועע"ש בהגהות והערות שבמרדכי משמע שמ"מ צריך לשתות כשיעור
2. כן ביאר הט"ז שם בס"ק י' בכוונת הרשב"א הנ"ל
3. כן ביאר העה"ש שם סט"ז בכוונת הט"ז
4. דהנה בבאר היטב באבן העזר סימן ל"ד ס"ק ו' ז"ל בספר באר שבע כתב שיזהר החתן לשתות רביעית לברך ברכה אחרונה, וכה"ג כתב עליו ולא ראיתי בזמנינו זה נזהרין בכך אלא כל שטעמין טעימה א' די. עכ"ל. והתמיה שכתבנו בפנים הוא העזר מקודש שמודפס שם
5. וראיתי מי שתמה על העזר מקודש הנ"ל שעפ"י הרשב"א הנ"ל א"צ אלא כ"ש. שכוס זה אין לו מקור מגמ'. עכ"ד. ואין דבריו נכונים שמקור כוס זה הוא בירושלמי בסוטה פ"ח הלכה ה'. וכמש"כ האחרונים. ודו"ק
6. בעזר מקודש הנ"ל
7. בש"ת המהרש"ם ח"ה סימן ח'. [ואע"פ ששייך שישתה רביעית מיץ ענבים, י"ל שמ"מ לא נראה שתיקנו רביעית בזה וכטעם המהרש"ם. (ויש עוד טעם להתענות דלכפרה. ■

STORIES Off the Daf

Night and day

כבוד יום עדיף

Rav Tzaddok HaKohen, zt"l, explains a difference between Shabbos night and the following morning. Although the main preparation that we do to receive the holiness of Shabbos is when it enters at night, we still must accord special honor to the daytime. Daytime is when the sanctity of the day that comes from Above descends in its fullness, so it is fitting that if we have a special food item that suffices for only one meal, it should be reserved for the morning meal. The Ariza"l taught that the kedushah elyonah, the highest holiness, comes during the daytime—but the only way we can internalize it is by making our efforts to sanctify ourselves when Shabbos is ushered in the evening before.

Two brothers stood humbly before the great Maggid of Mezritch, zt"l: the tzaddikim who were later to be known as Rebbe Shmelke of Nikolsburg, and Rebbe Pinchas of Frankfort. They begged the Maggid to teach them the path of serving Hashem.

The Maggid responded by asking the brothers a question.

"When a man puts the tefillin on his arm, he makes the blessing: Who sanctified us with His mitzvos...But the man's heart is completely blocked-up, and he doesn't feel any sanctity or any elevation, when he does the mitzvah at all! How can he have the nerve to continue and put the tefillin on his head right away, even though he doesn't feel any holiness?"

The brothers stood wondering, waiting for the answer.

"Come with me, and I will teach you how to feel the kedushah, and how to bring it into the depths of your hearts..."■

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