

## OVERVIEW of the Daf

### 1) Blemished wine

R' Ashi notes that two of the halachos previously deduced from the Baraisa are really one. Therefore, it is not possible to derive them as separate lessons.

The Gemara records different degrees of caution that Amoraim practiced concerning blemished wine.

### 2) Kiddush

A Baraisa is cited to serve as the source for the mitzvah to recite kiddush on Shabbos.

Two difficult parts of the Baraisa are clarified. R' Yehudah rules that Kiddush during the daytime requires nothing more than **בורא פרי הגפן**.

The Gemara relates an incident in which R' Ashi was able to derive the correct way to recite **קידושא רבה**.

### 3) Havdalah

The sons of R' Chiya ruled that one who did not make havdalah on Motza'ei Shabbos can make havdalah during the rest of the week.

R' Zeira explained that the last time is Tuesday at sunset.

R' Yaakov bar Idi notes that the berachah on the flame may only be recited on Motza'ei Shabbos.

### 4) Washing before kiddush

R' Bruna in the name of Rav taught that one who washed for bread before kiddush should not recite kiddush but rather listen to another's recitation.

R' Yitzchok bar Shmuel bar Marta claimed that Rav himself would at times wash and make kiddush on bread rather than on wine.

### 5) Eating before kiddush or havdalah

R' Huna in the name of Rav ruled that one who ate before Kiddush may no longer recite Kiddush on Friday night.

R' Chana bar Chinana asked R' Huna: What is the halacha if someone ate before havdalah?

R' Huna informed him that there is a dispute on this matter.

A related incident is recorded.

Two additional opinions on this matter are recorded. R' Yosef in the name of Shmuel rules that one who eats may recite kiddush and havdalah, whereas Rabbah in the name of R' Nachman in the name of Shmuel ruled that one who eats may not recite kiddush or havdalah. ■

## Distinctive INSIGHT

### *The old man and the Kiddush of Rav Ashi*

חזייה ליהווא סבא דגחין ושתי

When Rav Ashi was invited by the people of Mechuza to recite **קידושא רבה**, he was unsure about the precise local practice. He proceeded in a deliberate manner, and after he said the berachah of **בורא פרי הגפן** he quickly looked around the room and noticed a certain old man who leaned over to begin to drink. Rav Ashi was relieved as he realized that he had completed Kiddush.

Tosafos notes that the conduct of the old man must be analyzed. The Gemara (Berachos 47a) rules that those who listen to a blessing are not allowed to partake of the food until the one who recited the berachah first tastes from his food. How, then, could this old man have reached over to drink before Rav Ashi? Tosafos gives two answers. The Gemara in Berachos is dealing with a case where the berachah recited was a berachah over food (**ברכת הנהנין**). Here, the person who recites the berachah must eat first. Our Gemara is speaking about reciting Kiddush, which is actually a **ברכת המצוות**—a blessing for a mitzvah. Although the berachah is over the wine, this is technically a fulfillment of the mitzvah to say Kiddush, and we find that a person who has already fulfilled his obligation may recite such a berachah for another person. Rav Ashi did not even have to partake of the wine at all, and the people there could have used his berachah to fulfill the mitzvah of Kiddush.

Another answer of Tosafos is that there is not necessarily any difference between **ברכת הנהנין** and **ברכת המצוות** in this regard. The difference is, however, that in Mechuza, when Rav Ashi said the berachah, every person in the room had his own cup in front of him. Therefore, as Rosh (#16) explains, the berachah of Rav Ashi immediately counted for each person and his personal cup, and the old man could drink immediately, without worrying whether Rav Ashi had partaken from the wine in the cup which was in his hand.

Tosafos in Berachos explains that the old man did not actually intend to drink before Rav Ashi. He noticed that Rav Ashi had hesitated so slightly and was looking to see whether the Kiddush was over. The old man gestured to him by leaning over to his cup that, indeed, the **בורא פרי הגפן** was adequate, and that the Kiddush was over. ■

Today's Daf Digest is dedicated by Mr. and Mrs. Chaim Fisher  
In memory of their mother  
מרת בת' בת ר' צבי הירש, ע"ה

Today's Daf Digest is dedicated by Rabbi & Mrs. Michael Balinsky  
In memory of their father  
ר' לוי שמחה בן ר' משה, ע"ה

# HALACHAH Highlight

*How can a husband be motzie his wife in Kiddush on Friday night?*

זכור את יום השבת לקדשו זוכרהו על היין בכניסתו וכו'  
 "Remember the Shabbos day to make it holy," remember it with wine when you bring it in...

The Mitzvah of Kiddush is Biblical in origin. But the Rishonim<sup>1</sup> argue whether Kiddush upon a cup is an official drasha from the Torah or it is only a d'rabanan and the pasuk is an asmachta (lends support to the law). The Achronim point out that according to the opinion that the Mitzvah of Kiddush is Biblical in origin, but the fact that it is done upon the cup is rabbinical (i.e. the opinion of the Rambam), if so once the husband davens at shul and says the berachah of ברוך ה' מקדש השבת he has fulfilled his Biblical obligation in Kiddush, and when he subsequently says Kiddush on a cup, it is only a rabbinical injunction. But his wife (who did not daven maariv) is still Biblically obligated to say Kiddush. If this is so, how can the husband's rabbinical obligation on a cup be motzie the Biblical obligation of his wife? There are a number<sup>2</sup> of answers to this question. HaRav S. Vozner shlit"א<sup>3</sup> writes that it is proper for a husband to have specific intent during his davening to not fulfill his Biblical obligation in Kiddush in order that he will fulfill his Biblical obligation when he says Kiddush on a cup. This is apparently the opinion of the Mishna Berura<sup>4</sup> as well. ■

# REVIEW and Remember

1. How did R' Ashi figure out what constitutes קידושא רבה?
2. What is the proof that havdalah may be recited through Tuesday afternoon?
3. When did Rav make Kiddush on wine and when did he make Kiddush on bread?
4. Why did R' Assi's wife not want to allow R' Yirmiyah bar Abba to make havdalah?

1. דלהרמב"ם [בהלכות שבת פכ"ט ה"א, ובהלכות נזיר פ"ז ה"א] על הכוס מדרבנן. וכ"כ תוס' בנזיר ד' ע"א, וסוכה דף ל"ח. ומאידך רש"י בנזיר ד' ע"א כתב שמדאורייתא. ובה"ל בריש סימן רע"א הוכיח שכן דעת הרשב"א ראש ור"ן. ותוס' כאן, וכן בשבועות כ' ע"ב, הסתפקו, והביאו ב' תירוצים בזה
2. א) דבה"ל הנ"ל כתב סברא שלא כיון בתפלה לקיים מצות קידוש ומכיון שמצוות צריכות כונה לעיכובא, וא"כ הקידוש על הכוס מצוותו מדאורייתא. וכן ע"ש בדע"ת למהרש"ם, וכן ע"י בחדושי חת"ס באו"ח סימן כ"א. ומאידך למ"א בסימן רע"א ס"ק א' כתב שבתפלה יצא י"ח קידוש דאורייתא וכ"כ בתוס' ר"ד כאן והביאו בדע"ת הנ"ל. ב) שי"א שלא יצא י"ח קידוש בתפלה מפני שלא הזכיר בו יציאת מצרים, (ועי' בבה"ל הנ"ל בזה) ובדע"ת שם הביא די"א שא"צ להזכיר יצי"מ אלא בפסח. ושי"א שיצא י"ח יצי"צ בק"ש. ג) בבה"ל (שם ס"ב בסוד"ה דאיתקש), הביא דלגרע"א כשאומרת שבת שלום אפשר שגם האשה קיימה את המ"ע דקידוש, אבל באה"ל שם לא ס"ל כן. ד) ולראשונים שעל הכוס דאורייתא, אין בעיה, אבל הוא מחלוקת וכנ"ל. ה) אם תתפלל המדרת לכו"ע
3. בשו"ת שבט הלוי ח"א סימן נ"ד. ועי"ש שזה דלא כמהר"ם שי"ק
4. במ"ב רע"א ס"ק ב' וז"ל וטוב יותר שיצא אז המ"ע דאורייתא משיצא עתה. עכ"ל ודו"ק ■

# STORIES Off the Daf

*Feeling the Shabbos during the week*  
 מי שלא הבדיל במוצ"ש מבדיל והולך בכל השבת כולו. ועד כמה? א"ר זירא עד רביעי בשבת

The Avnei Nezer of Sochatchov, zt"l, taught that we are permitted to make havdalah up until, but not including, Wednesday because the influence of Shabbos takes some time to subside. On Sunday, the highest neshamah level of the extra soul of Shabbos departs; on Monday, the level of ruach leaves, and it is followed on Tuesday by the lower level

of nefesh. As long as there is still some remnant of the neshamah yeseira, the additional Shabbos soul is still present, one may still make havdalah. But once it is gone completely, the opportunity is lost. Some people, however, are gifted to feel the light of Shabbos through the joy of mitzvos alone.

Once, Rav Chaim of Sanz, zt"l, was invited to a seudas mitzvah, and many other illustrious guests were in attendance. Among them was Rabbi Shimon of Yuroslav, zt"l, one of the great students of the Chozeh of Lublin, zy"a. By that time, Rabbi Shimon of Yuroslav was very aged and could barely see. When he heard that Rav Chaim of Sanz had ar-

rived, he stood up, approached him, and gave him a warm hug. "Shalom aleichem, Chaim—the light of my eyes!"

They spoke a few minutes more, when Rabbi Shimon suddenly interjected: "You must excuse me, my beloved Chaim, for calling you by your first name only, instead of the "Rebbe Chaim" that you deserve. But my own Rebbe, the Chozeh of Lublin, would never use a title with anyone he really loved! I myself haven't reached this level—except that I do attain a taste of it on Shabbas Kodesh. Thank God, today's simchah has lifted me up to the level of Shabbos, so I couldn't help but call you by your first name!" ■