



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Pesachim Daf Kuf Gimmel

- There is a 7-way machlokes regarding the proper order of the brachos to be made over the cup of wine when Yom Tov falls out on a Motzei Shabbos (hagafen, Kiddush, aish, and havdalah).
  - **Shmuel's father** asked **Rebbi** what the proper order is. **Rebbi** said, **R' Yose said in the name of R' Yehoshua ben Chananya**, the proper order is: aish, havdala, hagafen, Kiddush. **R' Chanina** said, this order can be compared to a king who is leaving a place as a high ranking officer is arriving to that place. The people will first escort the king and then welcome in the officer. So too, we first say havdala on Shabbos, and then welcome in the Yom Tov with Kiddush.
  - **Q:** How do we pasken? **A:** **Abaye** says the order is: hagafen, Kiddush, shehechyanu, aish, havdala. **Rava** says the order is: hagafen, Kiddush, aish, havdala, and shehechyanu. **The Gemara paskens like Rava.**
- **Rava** made a bracha first on besamim and then on the fire on a regular Motzei Shabbos. **R' Huna bar Yehuda** asked, **B"S and B"H** both agree that the bracha on fire should be made before the bracha on besamim. They only argue as to the proper placement of the birchas hamazon and havdalah brachos!? **Rava** said, that is the way **R' Meir** learns the machlokes. However, **R' Yehuda** says that **B"S and B"H** agree with regard to the placement of the birchas hamazon and havdalah, and only argue whether the bracha on the besamim comes first (which is **B"H's** view) or the bracha for fire comes first. In fact, **R' Yochanan** says, that the custom is to follow the view of **B"H** according to **R' Yehuda's** understanding of the machlokes.
- **R' Yaakov bar Abba** was by **Rava's** house for Shabbos. **Rava** made a hagafen on the Kiddush wine, and made another hagefen at the end of the meal on the cup of wine used for birchas hamazon. **R' Yaakov** asked why a second hagafen was made. **Rava** said, that is what we did when we ate at the Reish Galusa's house. **R' Yaakov** said, when at the Reish Galusa's house, you are never sure if another cup of wine will be brought for you, so you would have to make another bracha on the next cup. However, in your own house you knew another cup would be coming, so there is no need to make another bracha!? **Rava** said, I hold like the talmidim of **Rav**, who said that **Rav** held, once you have decided to say birchas hamazon, any further drinking will require a new bracha.
  - Once, when eating a meal together, **Ameimar** made a new bracha on each cup of wine that he drank. **Mar Zutra** made a bracha on the first and last (birchas hamazon) cups of wine. **R' Ashi** made a bracha on the first cup only. **R' Acha bar Rava** asked, who should I follow? **Ameimar** said, I did as I did, because after each cup I did not intend to drink anymore (therefore each cup was a new situation). **Mar Zutra** said, I did as I did, because I follow the view of the talmidim of **Rav**. **R' Ashi** said, I did as I did, because I don't follow the view of the talmidim of **Rav**, because we find that **Rav** says that one hagafen is sufficient when one is making Kiddush and havdalah over the same cup of wine.
    - The Gemara says, the case of birchas hamazon is different, because he has uprooted his mind from drinking. Therefore, any further drinking will require a new bracha.
  - Back to the story with **R' Yaakov bar Abba** at **Rava's** house, when **Rava** began to say havdalah on Motzei Shabbos, his attendant lit a torch instead of just bringing a lamp. **R' Yaakov** asked why that was done. **Rava** said, surely you agree that using a torch is the best way to perform this mitzvah!

- **Rava** continued with havdalah and said: “hamavdil bein kodesh l’chol, bein ohr l’choshech, bein Yisrael la’amim, bein yom hashvi’i l’sheishes yimei hama’aseh”. **R’ Yaakov** asked, we have learned that simply saying “hamavdil bein kodesh l’chol was the havdalah that was said by **R’ Yehuda Hanasi**, and is therefore the proper way to say havdalah!? **Rava** said, I hold like **R’ Elazar in the name of R’ Oshaya**, who says that one should say either 3 phrases of “havdalah” or 7 phrases of “havdalah”. **R’ Yaakov** asked, you have said 4 phrases, which does not fit in either of those choices!? **Rava** said, “bein yom hashvi’i l’sheishes yimei hama’aseh” is said not as a “havdalah”, but rather because it is similar to the concluding bracha of havdalah, and we have learned that **Shmuel** said, one should say the concept of the concluding bracha before beginning the concluding bracha.