

דאכלו ושתו וגנו בבי כנישתא –

That they eat and drink and sleep in the shul

Overview

The גמרא explained that the reason they make קידוש in shul according to שמואל (who maintains אין קידוש אלא במקום סעודה) is for the benefit of the people who eat, drink and sleep in the shul. תוספות explains how they are permitted to eat in shul.

asks תוספות:

ואם תאמר והא אמרינן בפרק בני העיר (מגילה דף כח, א) -

And if you will say; but the ברייתא states in פרק בני העיר -

בתי כנסיות אין אוכלין בהן ואין שותין בהן -

We do not eat in synagogues, nor do we drink in them, so how are these people permitted to eat and drink in the shul –

qualifies this statement תוספות:

אף על גב דאכילה ושתיה של מצוה מותר¹ -

Even though eating and drinking of a מצוה meal is permitted -

כדאמרינן בירושלמי² שהיו אוכלים שם בקידוש החדש -

As it states in תלמוד ירושלמי that they would eat there by קידוש החדש -

וגם עכשיו נוהגין לשתות כוס הבדלה וברית מילה -

And also, nowadays it is customary to drink the cup of הבדלה and of a מילה ברית in shul -

מכל מקום שאינה של מצוה ושינה אסור ואפילו בשל בבל³ אין אוכלין בהן –

Nevertheless, eating which is not a מצוה, and sleeping are forbidden in a shul, and we may not eat even in the shuls of בבל -

דקאמר התם⁴ רבינא ורב אדא בר אהבה שלא היו רוצים ליכנס בבית הכנסת מפני הגשמים -

As the גמרא there relates regarding רבינא ורבא"א, that they did not want to enter a shul to protect themselves from the rain. They would not have entered at all –

אי לאו משום דשמעתא בעיא צלותא -

¹ See 'Thinking it over'.

² ר' ירמיה בעי בתי כנסיות ובתי מדרשות מהו שיהו צריכין בדיקה מה צריכא ליה שכן מכניסין לשם. פסחים פ"א ה"א. It states there; בשבתות ובראשי חודשים. The ב"ד would make a feast for the עדים who came to testify about the new moon.

³ See shortly in this תוספות (by) footnote # 5.

⁴ כח, ב. The story there is that they were asking רבא שאלה a torrent of rain fell, so they entered the shul, and they said, 'we are not entering the shul in order to be protected from the rain, but rather because this הלכה discussion requires a clearness of the mind without outside disturbances'. We see that one cannot use the shul (in בבל, where they were) as a protection from the rain; it follows therefore that one may not eat in the shul, even in בבל.

If not for the fact that learning requires a clearness of mind –

anticipates a difficulty: תוספות

והא דקאמר התם⁵ בתי כנסיות של בבל על תנאי עשויין -

And regarding this which רב אסי stated there, 'the synagogues of בבל were made with a stipulation –

replies; the stipulation was - תוספות

היינו לאחר שיחרבו שאין נוהגין בהן קדושה -

That after they are destroyed that we do not convey to them holiness (but not when they function). The question remains how were they permitted to eat in the shul!

answers: תוספות

ויש לומר דלאו דוקא בבי כנישתא אלא חדריה שהיו סמוכין לבית הכנסת קרי בי כנישתא -

And one can say that the גמרא did not mean that they were actually eating, etc. in the shul, but rather the גמרא refers to the rooms which were next to the shul, as the shul, and that is where they ate, etc. -

ומשם⁶ היו שומעים הקידוש -

And they would hear the קידוש (which was made in the shul) from those rooms -

ולפי מה שפירשתי⁷ דממקום למקום בחד בית כשדעתו לאכול במקום אחר יש קידוש כולי -

And according to what I explained that it is considered סעודה במקום קידוש if one has intent to eat in another place as long as he moves only from place to place in one house -

אתי⁸ שפיר:

It works out well.

Summary

One may not eat in a shul, however here they ate in the rooms adjacent to the shul, and either heard the קידוש there, or (even) in the shul.

Thinking it over

⁵ כה, ב. One may have interpreted this statement of רב אסי to mean that the stipulation was that one may eat and drink there, if necessary. See ד"ה על תנאי רש"י that it means there is permission to use them.

⁶ If they would hear the קידוש in shul and then go to their rooms; the קידוש would be במקום סעודה and invalid. However now that the יוצאים are במקום סעודה, it does not matter that the מקדש is not במקום סעודה. See footnote # 7.

⁷ ק, ב. ד"ה ידי קידוש.

⁸ We can say that they heard the קידוש in shul but they intended to eat in the rooms and since it is all in the same house it is considered במקום סעודה.

Can we answer תוספות question by saying that eating the סעודת שבת is a מצוה?⁹

⁹ See footnote # 1.