

4.7.13

86a (משנה יב) → 86b (סוף הפרק)

Note: the *תורה* is generally written without vowels (matres lectiones); hence many words could be read in multiple ways were it not for the tradition of how they should be read. Reading the word according to the received tradition is referred to as *למסורת יש אם*; reading the word in any alternate fashion, following the consonants, is called *יש אם למקרא*. This is a tool, used occasionally by the *חכמי המדרש*, to expand the meaning and application of a given word.

(1)	וְלָקְחוּ מִן הַדָּם וְנָתְנוּ עַל שְׂתֵי הַמְּזֻזוֹת וְעַל הַמִּשְׁקוֹף עַל הַתְּבֵתִים אֲשֶׁר יֹאכְלוּ אֹתוֹ בָּהֶם: שְׁמוֹת יב, ז
(2)	בֵּית אֶחָד יֹאכֵל לֹא תוֹצִיא מִן הַבַּיִת מִן הַבָּשָׂר חוּצָה וְעַצֵּם לֹא תִשְׁבְּרוּ בּוֹ: שְׁמוֹת יב, מו

I. *חבורות*: autonomy of *משנה יב*

- חבורות in one house*: each eats on one side, backs to the other, with the roasting pit in the middle
- שמש*: the servant closes his mouth while serving the other group until he returns to his *חבורה*
- כלה*: a bride may turn her back on her own *חבורה* (due to modesty/shame)

II. authorship of the *משנה*: *יהודה* ר', per *ברייתא*

- dispute שמעון *יהודה* ר' about eating a *פסח* in 2 *חבורות*
  - inferred from v. 1 (*בתים*) that the *פסח* may be eaten by 2 *חבורות*
    - v.2: individual must remain in 1 place → the servant who inadvertently eats at the oven must remain there
    - Note: if he is sharp, he continues eating there until full; if his fellows are nice, they move there to join him
  - inferred from v. 1 (*בתים*) that an individual may eat in 2 places
    - v.2: teaches that the *פסח* must be eaten by 1 *חבורה*
- bone of contention*: whether *למסורת יש אם* or *למקרא יש אם* (see note)
  - (*בבית אחד יאכל*) *יש אם למסורת ד' יהודה* – v. 2 refers to “eaters”
  - (*בבית אחד יאכל*) – *יש אם למקרא ד' ש* – v. 2 refers to *קרבן*
- Practical difference*: if they were eating together and a divider split the group:
  - they may continue eating *לר' יהודה*
  - may no longer eat *לר' שמעון*
- Practical difference*: if they were eating as separate groups and the divider fell away:
  - they must stop eating (it's now a new place) *לר' יהודה*
  - they may continue eating *לר' ש*
- Note: *אשי ר' אשי* wondered whether a divider creates (or its disappearance deconstructs) a new place – *תיקו*

III. Story with *הונא* ר', from which we learn several rules of etiquette

- sat down immediately*: lesson: *חויץ מצא!* – *עשה* – *כך* *אשר יאמר לך בעה"ב עשה*
- Accepted a cup immediately (without hesitation)*: lesson: we do not (politely) refuse a *דול*
- Finished his cup in 2 swallows*: lesson: 1 is impolite; 3 is haughty
  - Exception*: if wine is sweet; person is hungry OR cup is small – 1 swallow may be acceptable
- Face host*: he didn't turn away while drinking: only a *כלה* behaves thus (our *משנה*)

IV. etiquette of the *חבורה* towards the *שמש*

- entry*: enter in group of 3 or more (then the *שמש* begins serving)
- exit*: may leave once he's finished, even if others are still eating
  - last one left should add to *שמש*'s fee (rejected) *דבינא*