

4.10.6

106b (שמע מינה) → 108a (אמר רב הונא)

(1)	כי כה אמר ה' לאיש יהודה ולירושלם נירו לכם ניר ואל תזרעו אל קוצים: ירמיהו ד, ג
(2)	והיה לכם למשמרת עד ארבעה עשר יום לחדש הזה ושתטו אתו כל קהל עדת ישראל בין הערבים: שמות יב, ו

I. Impact of eating before והבדלה קידוש

- a. **דב**: if he inadvertently ate before קידוש, no קידוש
 - i. הבדלה **ד' הונא**: same applies to הבדלה
 - ii. טעם, מבדיל – הבדלה **ד' אסי** is different
 - iii. *Story*: ר' ירמיה forgot to make הבדלה and ate – and made הבדלה afterward (like הונא ר', his teacher)
- b. **שמואל**: 2 versions of his ruling
 - i. **דב יוסף**: in both cases, קידוש/הבדלה is not said
 - ii. **ד' נחמן**: in both cases, קידוש/הבדלה is said
- c. **סוגיא's rulings**: in our סוגיא
 - i. *If he ate*: טעם מקדש, טעם מבדיל
 - ii. קידוש קידוש may be said throughout שבת if forgotten on Friday night
 - iii. **הבדלה**: may be said throughout the week if forgotten on Saturday night
 1. **אמימר**: **הבדלה** may be said for the rest of Sunday only
 2. *Story*: **אמימר** visited **חסדא** **ר'**s family
 - a) *1st year*: they brought him mead, he refused to drink it and slept “fasting” until morning
 - i. *Then*: they brought him wine
 - b) *Next year*: they offered him mead again
 - i. *Then*: he understood that mead was a “popular drink” (חמר מדינה) and used it
 - ii. *Implications*: **הבדלה** is said in both תפילה and on כוס; may not eat before הכוס **הבדלה** על הכוס
 1. *And*: **הבדלה** may be said later in the week (e.g. the next day)

II. Tangential discussion: Alternative drinks to wine

- a. **ד' הונא** asked **ר' חסדא** about using regular beer
 - i. *Answer*: question was asked (**רבי** → **ר' חסדא** → **ר' חסדא**) re: fancy beer and **רבי** didn't know – ק"ו this is unusable
 - ii. **ד' הונא** thought that it was usable for הבדלה
 - iii. **ד' חסדא** negated the use for both קידוש והבדלה (similarly, **שמואל**)
- b. *Story*: **רבי** sent well-strained beer to **רבי**
 - i. *Originally*: he enjoyed it and declared it fit for use for “all praises”
 1. *Then*: at night, it caused him pain and he recanted (it can't be used for praise)
 2. *Tangent*: statements of **ורב יוסף** degrading beer
 3. *Story*: **רב** found his student **הונא ר'** making קידוש over beer – chastised him
 - a) *Reason*: since he traded in beer, it has become dear to him
- c. **ברייתות**: allow only wine for ברהמ"ז and קידוש and explicitly forbid beer for קידוש (רבי ראי"ש permits)
 - i. *Amount*: necessary to taste
 1. **ד' ק**: any amount
 2. **ד' יוסי בר יהודה**: a mouth full (מלא לוגמיו)
 - a) *Reports*: **ר' גידל** and **רב** – supporting יהודה

III. Analysis of clause in our משנה prohibiting eating “just before the time of מנחה”

- a. *Possibility1*: referent is מנחה גדולה (midday) – not to get caught up in a meal and forget to bring פסח
- b. *Possibility2*: referent is מנחה גדולה (mid-afternoon) – not to eat מצה (at night) on a full stomach
 - i. *Proof (for מנחה קטנה)*: from report of **אגריפס** – who usually ate at mid-afternoon – refraining from eating on ע"פ
 1. *Rejection*: this is an unusual ruling since we may equate his mid-afternoon meal with mid-morning for others
- c. *Prohibited foods*: only meals; vegetables acceptable
 - i. *Server*: who is preparing food may eat some of the food being prepared
 1. *Allusion*: from v1 – be engaged in something which has benefit, unlike the thorns

- d. **דבא** drank lots of wine on ע"פ to increase appetite
- i. *Proof*: **משנה** allows drinking between cups 1 & 2, even though that's before the **מצה**
- e. **ששת** 'ד' fasted all day
- i. *Perhaps*: he holds prohibition in our **משנה** due to forgetting **פסח** קרבן (midday)
1. *And*: (per **בתירה** ק"פ - **פ** is valid if brought in the morning
- a) *Reason*: he interprets **בין הערבים** (v2) as "between yesterday evening and this evening
- i. *Therefore*: all day is the "time of **פסח**" → he won't eat all day
- ii. *Rejection*: he had a light appetite and if he ate in the morning, he couldn't eat at night
- IV. Analysis of clause in our **משנה** requiring **הסיבה**
- a. *Foods/drinks*: that do or do not require **הסיבה**
- i. **מצה**: requires **הסיבה**
- ii. **מרור**: doesn't require **הסיבה**
- iii. *Wine*: two versions of ר"נ's ruling – whether or not requires **הסיבה**
1. *Resolution*: first 2 cups vs. last 2 cups
- a) *Approach1*: 1st 2 cups require, telling story of nobility; cups 3-4 don't require, as story is over
- b) *Approach2*: 1st 2 cups don't require – saying **עבדים** היינו; cups 3-4 require, now we are nobility
2. *Final resolution*: since we can't determine which approach is correct, all 4 require **הסיבה**
- b. *Improper הסיבה* leaning on back or leaning to right
- i. *In addition*: esophagus may "precede" trachea and he'll choke
- c. *Those obligated*: to lean
- i. *Woman*: at her husband's table does not require it;
1. *But*: if she is an "important woman" – obligated
- ii. *Son*: at his father's table requires **הסיבה**
- iii. *student*: question asked if a student reclines at his master's table
1. **אבי** used to recline at **רבה**'s table; when he came to **יסף**, the latter exempted him
- a) *Challenge*: "a person reclines in anyone's presence, even his teacher"
- b) *Answer*: that is a vocational teacher, not a Torah master
- iv. *Servant*: reclines (otherwise he does not fulfill the **מצוה**)