

OVERVIEW of the Daf

1) Eating before kiddush or havdalah (cont.)

Rava rules: If one eats before kiddush or havdalah, the kiddush or havdalah may still be recited. Someone who did not recite kiddush on Friday night may recite kiddush any time until Motzo'ei Shabbos. Someone who did not recite havdalah on Motzo'ei Shabbos may recite havdalah until sunset on Tuesday.

A second version of Rava's ruling is cited in which Rava rules that havdalah may only be recited through Sunday afternoon.

2) Havdalah on beer

The sons of R' Chisda related an incident involving Ameimar and his attitude towards making havdalah on beer.

The Gemara deduces three halachos from the incident.

R' Huna asked R' Chisda if it is permitted to recite kiddush on beer. R' Chisda responded that it is prohibited. He continued to rule that beer may also not be used for havdalah.

The Gemara relates a number of incidents and statements that reflect a negative attitude towards beer.

3) Kos shel berachah

A Baraisa teaches that kiddush and birkas hamazon may only be recited with a cup of wine.

A Baraisa teaches that there is dispute whether kiddush may be recited over a cup of beer. There is also a dispute whether it is sufficient for a person merely to taste the wine or if he must drink a cheekful.

R' Huna in the name of Rav ruled that one who makes kiddush must drink a cheekful to fulfill his obligation.

4) Defining מנחה למנחה

The Gemara inquires whether the Mishnah's reference to מנחה קטנה referred to מנחה גדולה or to מנחה קטנה.

Ravina demonstrates that the Mishnah must be referring to מנחה קטנה.

5) Eating snacks on Erev Pesach

R' Assi permitted the eating of snacks on Erev Pesach and R' Yitzchok would dip and eat vegetables.

A Baraisa is cited that supports this practice.

Rava drank wine on Erev Pesach to stimulate his appetite. ■

Distinctive INSIGHT

Which beverages qualify as חמר מדינה?

אייתינא שיכרא אמר אי הכי חמר מדינה הוא

The Gemara discusses using חמר מדינה for havdalah. The idea is that wine was the standard beverage drunk during a meal. In the absence of wine, sometimes a replacement beverage was introduced to be consumed during the meal, and this was the "wine-substitute" of that locale. If wine was available, but it was not being used, no other beverage would be elevated to the status of חמר מדינה, because wine itself remained the standard. Our Gemara teaches that this wine-replacement could be used for kiddush or havdalah. The Rishonim present differing opinions regarding the condition of wine not being available.

Rashbam writes that this refers to where there is no wine in the city. Tur cites other opinions that explain that it means there are no vineyards where grapes are grown and wine is produced in the vicinity of the city. According to these opinions, even if the stores are stocked with plenty of wine, if it is not grown locally and the main beverage consumed are therefore types other than wine, these other beverages can already be considered as חמר מדינה.

ה"ה holds that if wine is available at all, even if it is expensive, no other beverage can be used as חמר מדינה. Rema (O. C. 182:2) rules leniently in regards to the cup

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REVIEW and Remember

1. What were the names of R' Chisda's sons?
2. How much wine must one drink to fulfill the mitzvah of making a berachah on a cup of wine?
3. What beverage must be used for the cup of birkas hamazon?
4. According to the Gemara's conclusion, when is it prohibited to begin a meal on Erev Pesach?

Today's Daf Digest is dedicated
In memory of
ר' בערל בן ר' יחיאל

HALACHAH Highlight

Saying havdalah on beer, milk, or tea

אמר אי הכי חמר מדינה הוא וכו' ופירש הרשב"ם: אבל מים לא איקרו מחר מדינה ואין מבדילין על המים אפילו היכא דליכא שכר ויין.

He said, "if so it is *חמר מדינה*." Rashbam explains, "water, however, is not considered *חמר מדינה* and one can not say havdalah over water even if there is no beer or wine available."

Rabbeinu Dovid¹ explains that even if one were to (halachically) set himself to drink water, it would still remain (halachically) insignificant. Based on this there are those who say that only water has this halachically insignificant quality, but milk or tea would be viable options. This is also the opinion of the Maharsham² that in a locale where it is normal for the inhabitants to drink milk, it is possible that it is conferred the status of *חמר מדינה*. Other Poskim³ argue and say that a drink does not earn the status of *חמר מדינה* unless it is of the quality that people honor one another with serving it even when the other party is not thirsty, but simply for honor's sake. Therefore they maintain that drinks such as seltzer⁴, lemonade, and "light drinks"⁵ (e.g. juices made of artificial flavoring) which are almost completely water and are only drunk to quench one's thirst would not even be permitted as *חמר מדינה* in a

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used for birkas hamazon, and he holds that even if wine is readily available throughout the city, but if it is expensive, it is considered relatively "unavailable", and other beverages can then be used for birkas hamazon.

Meiri writes that in order to qualify as *חמר מדינה*, it is adequate that most people of that area who do not have wine would then switch to drink that other beverage. ■

pressing situation⁶. Milk and tea⁷ should not be used in a country where wine is commonly found (accessible). ■

1. בחדושי רבינו דוד בסוגיין
2. בדע"ת למהרש"ם באו"ח סימן רצ"ו ס"ב
3. בשע"ת בסימן רצ"ו בשם הברכ"י [וכדביארו בו המשנה ברורה בסימן ער"ב בס"ק כ"ה ובעה"ש שם סי"ד] וכ"כ להדיא באג"מ או"ח ח"ב סימן ע"ה
4. כ"כ העה"ש רצ"ו סי"ג (מי שעלצין, שם פירושו סודה) וכ"כ בשו"ת אג"מ הנ"ל להדיא. ולימאנאד"א הוא דוגמת העה"ש, ועע"ש שה"ה במים שנותנים בו דבש למתיקה
5. כ"כ להדיא בשו"ת אור לציון ח"ב פכ"ב ב'. וכן מתבהר מהעה"ש הנ"ל, וכ"ה לפי גדר האג"מ ומ"ב הנ"ל
6. כ"כ באג"מ הנ"ל
7. באג"מ הנ"ל. וכן מבואר מהעה"ש הנ"ל, ובמ"ב (בסימן ער"ב ס"ק כ"ה) סתם שחלב אינו חמר מדינה. ואג"מ דייק ממקור המ"ב שה"ה בטיי. ומבואר באג"מ שם שאין להקל כלל אא"כ במדינה שמכבדים שלתות חלב וטיי גם שלא לצנאון. ומרן הגראש"א זצ"ל אמר לי ג"כ שאין ליקח חמר מדינה במדינותינו שיהיו מצוי ■

STORIES Off the Daf

First work, then eat!

אפילו אגריפס המלך שהוא רגיל לאכול בתשע שעות

Rav Tzaddok HaKohen, zt"l, taught that the usual times for eating the first meal of the day indicate something far greater than appetite. Eating has the power to fill a person with arrogance; it actually increases the substance of the person, and if one eats before prayer he could make the mistake of thinking that he is the source of his own vitality. This is why it is so important to pray first, in order to demonstrate that one recognizes the true source of his sustenance and life-

force. Only then does eating fill one with humility rather than conceit. The usual meal-time for average person was four hours into the day, or six for scholars. Agripas ate at the ninth hour—for it was only then that he had finished all the spiritual work he needed to do before the meal.

As a young man, the Imrei Emes, zt"l, traveled by train to Biala to visit his father-in-law. During the entire journey, Rav Avrohom Mordechai studied his Gemara without pause. He happened to share his carriage with another young Jew. The fellow glanced repeatedly at the masmid with unconcealed admiration, marveling at his diligence. "I've never seen such intense hasmadah in my life!" he remarked to himself.

Just before midnight, Rav Avrohom Mordechai seemed to remember something, took a look at his pocket watch, and exclaimed, "It's nearly chatzos!" He laid aside his precious sefer, took out a sandwich, and polished it off quickly.

The stranger took this in with surprise: How could a talmid chochom unceremoniously drop his studies and eat so ravenously?

Rav Avrohom Mordechai seemed to read the young man's mind. "The truth is that I am not at all hungry. My mother gave me this sandwich with instructions to eat it for supper today. As soon as I saw the time, I rushed to finish it quickly—for how could I disobey my mother?! ■