

OVERVIEW of the Daf

1) Eating snacks on Erev Pesach (cont.)

Rava proves that drinking wine stimulates a person's appetite.

R' Sheishes would fast the entire day of Erev Pesach. The Gemara explains that this practice was due to the practical consideration that had he eaten on Erev Pesach he would not be able to eat at night.

2) Reclining

Matzoh is eaten while reclining, maror is eaten without reclining, and concerning wine there are two reports in the name of R' Nachman whether reclining is necessary.

The Gemara resolves the contradiction by distinguishing between the first two cups and the last two cups. Since the Gemara is uncertain which set requires reclining the conclusion is to recline for all four cups.

The method of reclining is explained.

Women do not recline in front of their husbands, unless the women are prominent. A son does not recline before his father.

The Gemara inquires whether a student should recline before his rebbi. The conclusion of the Gemara seems to be that a student is not obligated to recline.

The Gemara inquires whether a waiter is obligated to recline. The conclusion is that he is obligated to recline.

3) Four cups of wine

R' Yehoshua ben Levi rules that women are obligated to drink four cups of wine at the seder since they were also part of the miracle.

R' Yehudah in the name of Shmuel presents four rulings related to the four cups of wine. The Gemara elaborates on three of the rulings.

The Gemara unsuccessfully challenges Shmuel's first ruling from a Baraisa.

Rava presents a source for R' Yehudah's ruling in the Baraisa that the wine must have the flavor and appearance of wine.

A Baraisa is cited that discusses who is obligated to drink the four cups of wine. ■

Distinctive INSIGHT

Women are obligated in the four cups

אף הן היו באותו הנס

Women are obligated to partake in the four cups of wine at the seder, for "even they were included in that miracle." Rashbam explains that, in fact, women were the main players in bringing about the miracle. They brought about the miracle of Yetzias Mitzrayim by supporting and encouraging their husbands to persevere the hardships of the slavery. This is also why women are obligated in hearing Megillah on Purim, as Esther was a main character in the salvation of the Jews from the hands of Haman. And this is also why women are required to participate in lighting of Chanukah candles, as Yehudis was significantly instrumental in defeating the general of the Assyrian Greek army.

Tosafos argues that the expression "even women were included..." suggests that the role of women was secondary to that of men, not primary, as Rashbam suggests. Rather, Tosafos explains that women were included in the threat of death and annihilation in the time of Haman, and they also suffered in Egypt and under the decrees of the Greeks.

To clarify the situation in Egypt, Mordechai (Megillah 780) points out that although the women were not enslaved, they could not survive without the men, and as the men suffered, the trauma effected the women directly. Furthermore, Rabeinu Manoach (Chometz U'matzah 7:7) notes that the Gemara (Sota 11b) suggests that the women were involved in forced labor in Egypt.

Several approaches are used to respond to the problem which Tosafos notes, in order to explain the expression of "אף—even" used in reference to women, even according to Rashbam who says that the role of women in these miracles was primary. One explanation is that the merit of the miracle was certainly due not only to the women, but it was based upon the accumulated merit of the patriarchs, Moshe, and of Aharon also. Yet, it was even these prominent women who capped off this illustrious chain of merit in each case, in order to enable the exodus of our people from Egypt, the salvation of Purim and the miracle of Chanukah. ■

HALACHAH Highlight

How much of the cup must one drink to be yotzei the 4 cups?

אר"נ בר יצחק והוא דאשתי רובא דכסא.

R. Nachman bar Yitzchak said, "provided he drank most of the cup."

The Poskim argue about the intent of our sugya. Some say¹ that it is a Mitzvah to drink the entire cup even if it holds many revi'is and בדיעבד as long as one drank most of the cup he would fulfill his obligation. If he were to only drink half the cup (even if that half held a number of revi'is) he would not fulfill his obligation. Others argue² and say that even l'chatchila one only needs to drink the majority of the revi'is even when the cup holds many amounts of revi'is. In practice, the Mishna Berura³ and other Poskim say that the second opinion is the main opinion to follow, but a person should try to fulfill the first opinion as well. Therefore, when one has no intention of drinking a lot, he should not take a large cup. Rather, he should take a cup which holds a revi'is and drink the entire amount l'chatchila. (Note: This all applies to the first three cups⁴ but regarding the last cup he needs to drink an entire revi'is in order to be able to say a berachah achronah on the wine.) In regards to children, they do not have to drink the majority of a revi'is but according to the Mishna Berura⁵ the child does

REVIEW and Remember

1. Why did R' Sheishes fast on Erev Pesach?
2. Why do we recline for all four cups of wine?
3. What is the source that obligates women to drink the four cups of wine at the seder?
4. How much of the cup must a person drink to fulfill the mitzvah?

need to drink the size of his own cheekful. And according to the Aruch HaShulchan,⁶ a child only has to drink a little bit. ■

1. הרמב"ן ומרדכי, עי' ב"י וד"מ בסימן תע"ב ס"ט
2. כן לשון הגר"ז שם אות י"ט כשמביא את הדעה השניה, וע"ע בטור ומ"א, ובב"י בשם אורחות חיים וכל בו. ולתוס' ורא"ש בעינן כולו לכתחלה
3. המ"ב שם ס"ק ל"ג. וכן עי"ש בב"ח מ"א וגר"ז. ומאידך העה"ש אות י"ג ועוד, כתבו שהעיקר כרמב"ן מדינא
4. במ"ב שם ס"ק ל', וכ"ה בח"י וגר"ז
5. במ"ב שם ס"ק מ"ז
6. בעה"ש שם ס"ט. וע"ש שיחנך גם את הבנות לשתיית ד' כוסות

STORIES Off the Daf

Between this world and the next

בן אצל אביו בעי הסיבה, איבעיא להו תלמיד אצל רבו מאי? ...לא צריכתו מורא רבך כמורא שמים

This world is our arena—only here do we have the time and opportunity to do mitzvos and good deeds, because the next world is only for receiving reward. Rav Tzaddok HaKohen, ז"ל, explained today's daf in the light of Chazal's statement that in the ultimate future the righteous will sit with their crowns on

their heads, and enjoy the light of Hashem's Presence. The fact that a son must recline before his father, but a talmid does not recline before his Rebbe, symbolizes the nature of the next world, where the righteous can only sit with the crown of Torah upon their heads. They do not lie in absolute repose because they will be actively engaged in receiving their reward. But they can no longer "walk" and move forward to accumulate more merit; they sit, but do not recline.

As the Vilna Gaon, ז"ל, lay on his deathbed, he began to cry. His students, each a Torah giant in his own right, were astounded that their

holy master appeared anxious after a life full to the brim of Torah and kedushah. What could he possibly fear?

They gently asked the Gaon why he was crying.

The Gaon of Vilna took hold of his tzitzis and held them lovingly by his heart.

"In this world, I paid just a few kopecks for these tzitzis, and every moment I wear them I am able to serve my Creator with my own free will. In heaven, no money in the world will buy me the chance to willingly do Hashem's command! My opportunity is slipping away—is that not a reason to weep?" ■

