



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Pesachim Daf Kuf Ches

V'AFILU AHNI SHEBIYISRAEL LO YOCHAL AHD SHEYASEV

- It was taught, that matzah must be eaten when reclining, and marror does not need reclining. Regarding the requirement while drinking wine, it was taught that **R' Nachman** said reclining is required and it was taught that he said it is not required. The statements are not contradictory, because one refers to the first two cups of wine, and the other refers to the last two cups.
 - This can be understood as requiring reclining for the first two cups or the last two. If it is only required during the first two, the reason for that would be, because that is the time we are discussing the story of our freedom from Mitzrayim and need to act as free people. Once we are done retelling the story there is no longer a need to recline. If only the last 2 cups need reclining, it is because it is at that point that we have finished retelling the story and are therefore entirely free people (and must demonstrate that by reclining). Before that we are not yet free, and therefore don't need to recline.
 - The Gemara says, because we are unsure, we require leaning during all four cups of wine.
 - Lying on one's back is not the proper way to recline. Lying on one's right side is not the proper way to recline, and is dangerous because it can force the food down one's windpipe instead of his esophagus.
 - A wife need not recline in the presence of her husband, unless she is considered a prominent woman. A son does need to recline even if he is in the presence of his father.
 - **Q:** Does a talmid recline in the presence of his rebbi? **A: Abaye** once said, when he was by **Rabbah** the talmidim would recline onto each other's laps, but when he was in the presence of **R' Yosef**, **R' Yosef** said that was unnecessary, because one must fear his rebbi as he fears Heaven, and therefore should not lean in the presence of his rebbi.
 - **Q:** A Braisa says that a talmid does recline in his rebbi's presence!? **A:** That Braisa is discussing a student in the presence of his teacher of a trade (e.g. an apprentice by a carpenter).
 - **Q:** Does a waiter need to recline? **A: R' Yehoshua ben Levi** said that a waiter who eats a kezayis matzah when reclining is yotzeh. This suggests that he is yotzeh only if he reclines.
- **R' Yehoshua ben Levi** said, women are obligated in the four cups of wine, because they too were part of the miracle.
- **R' Yehuda in the name of Shmuel** said, the four cups of wine need to have as much raw wine (before diluting with water) as is needed for the cup of wine used for birchas hamazon. If one drank the wine without first diluting it, he is yotzeh. If one drank all 4 together, he is yotzeh. If one gave his family to drink from each cup (so he did not drink each cup completely) he is yotzeh.
 - **Rava** said, one who drinks the cups of raw wine is yotzeh with regard to drinking the wine, but not for having it drunk in "cheirus" (as free people, so the mitzvah is not considered as done in its ideal way).
 - **Rav** said, one who drinks all 4 cups together (i.e. one after another without the order of the Seder) is yotzeh the mitzvah of drinking wine on Yom Tov, but is not yotzeh the mitzvah of the 4 cups.

- **R' Nachman bar Yitzchak** said, one is yotzeh even if he gives his family to drink from the cups, only if he himself drinks the majority of each cup.
- **Q:** A Braisa says, the 4 cups need to have a revi'is of wine, whether it is undiluted or diluted, old or new. **R' Yehuda** says it has to have the taste of wine and must look like wine. We see that the amount needed is a revi'is, not "the amount needed for the cup of birchas hamazon" (which is only $\frac{1}{4}$ of a revi'is before it is diluted) like **Shmuel** said!?
- A:** They are both the same amount. Each cup needs to have a revi'is after dilution (which means there must be a full revi'is of undiluted wine divided among the 4 cups).
 - **R' Yehuda** learns his view from a pasuk that refers to wine as being "red". We see that the appearance and taste are important aspects of the wine.
- A Braisa says, all are chayuv in the 4 cups: men, women and children. **R' Yehuda** said, children are patur from mitzvos and are therefore not chayuv to drink 4 cups of wine. Rather, we give them sweets by the Seder so that they don't fall asleep and are awake to ask questions. **R' Akiva** would do that as well.
- A Braisa says, **R' Eliezer** says, we limit the amount of the eating at the Seder (Rashbam's preferred understanding) so that the children do not fall asleep.
 - A Braisa says that **R' Akiva** would never say it was time to leave the Beis Medrash except on Erev Pesach (so that all could go home and make sure the children nap so that they stay awake at the Seder) and Erev Yom Kippur (so that they make sure the children are eating).