



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

Pesachim Daf Kuf Zayin

- **Mar Yenuka and Mar Keshisha**, the sons of **R' Chisda**, said to **R' Ashi**, that **Ameimar** was once by them for Shabbos and there was no wine for him to make havdalah on. He was offered date beer to make havdalah on, but refused it. He did not eat anything until the next morning when he was finally brought wine to make havdalah on. The next year the same scenario took place, but this time **Ameimar** accepted the beer and said, since this is obviously "chamar medinah" here, it may be used for havdalah.
 - We learn 3 things from this story: 1) one must make havdalah on wine although he already made havdalah in shmoneh esrei, 2) one may not eat before making havdalah, and 3) one who did not make havdalah on Motzei Shabbos may still do so into the next week.
- **Q: R' Huna** asked **R' Chisda**, may one make Kiddush on beer? **A:** He said, **Rav** did not even permit me to make Kiddush on beer made from barley, figs or berries, so clearly he would not permit Kiddush on date beer.
 - The Talmidim thought that only making Kiddush on the date beer would be problematic, but havdalah would be ok. However, **R' Chisda** told them, **Rav** said that it may not be used for Kiddush or havdalah. **Shmuel** was said to have held that way as well.
- **Levi** sent to **Rebbi** beer that was made using 13 batches of dates. It was so tasty that **Rebbi** said, such beer may be used for Kiddush. That night he had terrible stomach issues from the beer. He said, how can we take something that causes so much pain and use it for Kiddush!?
 - **R' Yosef** said, I will swear in public that I will not drink beer (because of the digestive problems the date beer would cause).
 - **Rava** said, I would rather drink water that had flax soaking in it than drink date beer.
 - **Rava** said, one who uses such beer for Kiddush deserves for it to be his everyday drink.
 - **Rav** saw **R' Huna** making Kiddush on beer. **Rav** said, **R' Huna** must have started making money by selling beer, which is why he holds it in enough prestige to use it for Kiddush.
- A Braisa says, one may only make Kiddush on wine, and one may only have a kos shel bracha of wine for birchas hamazon.
- A Braisa says, one may not make Kiddush on beer. In the name of **R' Elazar the son of R' Shimon** it was said that beer may be used for Kiddush. Also, the smallest amount is enough to be considered "tasting" after having made a bracha. **R' Yosef bar Yehuda** says a cheekful is needed.
 - **R' Huna in the name of Rav** said, if one makes Kiddush and drinks a cheekful, he is yotzeh. If he does not, he is not yotzeh.

SAMUCH L'MINCHA

- **Q:** Does the Mishna refer to "before mincha gedola", which would be around noon (and the reason to prohibit eating then is so that he should not forget to bring the Korbon Pesach), or "before mincha ketanah" which would be around 3:30 (and the reason would be so that he has an appetite to eat the matzah)? **A: Ravina** said, a Braisa says that even King Agripas, who normally ate the first meal of his day in the 9th hour of the day (between 2:00 and 3:00 PM) may not eat Erev Pesach until dark. If the eating prohibition begins at noon, what is the chiddush in saying that Agripas can't eat? Of course he can't, because the prohibition begins at noon! However, if the Mishna means that the prohibition begins at 3:00, the chiddush of the Braisa is that Agripas may not start eating a little before that, because the meal will drag past 3:00, which would be assur.

- **Q:** Even if the Mishna means mincha ketanah, what is the chiddush of prohibiting Agripas from eating? The time of prohibition arrives and he is therefore prohibited to eat like anyone else!? **A:** We would think that Agripas has the ability to eat at 9 hours into the day and still be hungry at night. The Braisa is teaching that he nonetheless may not eat in the afternoon.
- **R' Assi** says, one may eat meats and vegetables in the afternoon of Erev Pesach (just no grains).
- **Rava** would drink a lot of wine on Erev Pesach because doing so makes a person hungry, and he would therefore be hungry for the matzah. **R' Sheishes** would fast on Erev Pesach so that he would be hungry for the matzah.
 - **Q:** Maybe **R' Sheishes** fasted because he held like the shita that a Pesach is valid if brought anytime on Erev Pesach, and he also held that the reason for the eating prohibition is so that one does not eat and forget to bring his Pesach (therefore, since he held that the entire day is the proper time, the eating prohibition was in effect the entire day)!? **A:** He did so because he was the type of person who would not be hungry at night even if he ate something early in the day.