

26 Adar 5781
March 10, 2021



Pesachim Daf 109

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Daf Notes is currently being dedicated to the neshamah of

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

Our Rabbis taught: A man is in duty bound to make his children and his household rejoice on a Festival, for it is said: And you shall rejoice it, your feast, [you and your son, and your daughter, etc.]. How does he make them rejoice? With wine. Rabbi Yehudah said: Men with what is suitable for them, and women with, what is suitable for them. 'Men with what is suitable for them': with wine. And women with what? Rav Yosef recited: in Babylonia, with colored garments; in Eretz Yisrael, with ironed lined garments.

It was taught, Rabbi Yehudah ben Beseirah said: When the Temple was in existence there could be no rejoicing save with meat, as it is said: And you shall sacrifice shelamim-offerings, and shall eat there; and you shall rejoice before Hashem your God. But now that the Temple is no longer in existence, there is no rejoicing save with wine, as it is said, and wine that makes glad the heart of man. (109a1)

Rabbi Yitzchak said: The kasta¹ for fish fats in Tzipori was about equal to the Temple log, and thereby we gauge the revi'is of [wine for] Pesach.² Rabbi Yochanan said: The

ancient tamnaysa³ which was in Tiberias exceeded this by a quarter, and thereby we gauge the revi'is of [wine for] Pesach. Rav Chisda said: The revi'is of the Torah⁴ is [the cubic content of a vessel] two fingerbreadths square by two and seven-tenths fingerbreadths in depth.⁵ As it was taught: Then he shall bathe all his flesh in water: [this intimates] that nothing must interpose between his flesh and the water; 'in water' [means] in the water of a mikvah; 'all his flesh' [implies sufficient] water for his whole body to be covered in it. And how much is that? A square cubit by three cubits' depth, and the Sages estimated the standard of the water of a mikvah at forty se'ahs.⁶

Rav Ashi said: Ravin bar Chinena told me: The Shulchan (Table) in the Sanctuary was jointed.⁷ For if you should think that it was [permanently] fastened, how could one immerse a cubit in a cubit?⁸ What difficulty is this! Perhaps it was immersed in the sea which [King] Solomon made. For Rabbi Chiya taught: The sea which Solomon made held one hundred and fifty mikvaos of purity. (109a1 – 109b2)

¹ A measure kept as a standard; it was somewhat less than a pint.

² Required for the four cups.

³ An old measure of volume.

⁴ In respect to several Biblical laws a revi'is is specified by the Rabbis.

⁵ Hence the volume of a revi'is is $2 \times 2 \times 27 = 108$ cubic fingerbreadths.

⁶ 1 se'ah == 6 kavs; 1 kav == 4 logs; 1 log == 4 revi'is; 1 cubit == 6 handbreadths; 1 handbreadth = 4 fingerbreadths. On this basis Rav Chisda arrives at his estimate. Thus: 1 Se'ah == 96 revi'is; 40

se'as == $96 \times 40 = 3840$ revi'is. Hence cubic capacity of mikvah is $3840 \times 108 = 41472$ fingerbreadths which is the equivalent of cubic capacity of 3 cubic cubits, 1 cubic cubit being equal to 243 (= 13824 fingerbreadths), and 3 cubic cubits being equal to $3 \times 13824 = 41472$.

⁷ And the joints could be taken apart.

⁸ The Shulchan was a cubit square, while a mikvah, as stated here, was likewise a cubit square; hence it would be impossible to immerse the Shulchan in the mikvah if it became tamei and needed a mikvah.



And they should give him not less than four [cups]. How could our Rabbis enact something whereby one is led into danger: Surely it was taught: A man must not eat in pairs, nor drink in pairs,⁹ nor wipe [himself] twice nor perform his requirements twice?¹⁰ — Said Rav Nachman: Scripture said, [it is] a night of guarding [to Hashem]: [i.e.,] it is a night that is guarded for all time from harmful spirits. Rava said: The cup of blessing [after Bircas hamazon] combines [with the others] for good, but does not combine for evil.¹¹ Ravina said: Our Rabbis instituted four cups as symbolizing liberty: each one is a separate obligation.¹² (108b2 – 109a1)

INSIGHT TO THE DAF

As we stated above, a person is obligated to make sure his household is “happy” on Yom Tov. The Gemora quotes Rabbi Yehuda as stating that for a man, this means he should have wine, as wine makes one happy. Women are made happy by buying them clothes (or jewelry and the like).

However, the Rambam (Hilchos Yom Tov 6:18) adds that giving children treats, as stated above in 1., is also fulfilling a mitzvah of ensuring one’s household is happy on Yom Tov. The Beis Yosef (Orach Chaim 529) asks that he does not know the Rambam’s source for such a statement. Our Gemora does not discuss giving children nuts etc. for making them happy. It only states this regarding keeping them up for the seder!

However, the Perisha (ibid.) says that this is not difficult. It is obvious that this keeps them up on the seder night because this is what they like. Accordingly, one fulfills this mitzvah by giving them these nuts etc.

⁹ I.e., he must not eat or drink two or a multiple of two of anything, a malignant potency being ascribed to twos.

¹⁰ A euphemism for intimacy.

¹¹ The third cup, which is drunk in collection with Bircas hamazon, combines with others to break the spell of evil which,

DAILY MASHAL

The Beis Ha'levi suggests a reason to open the door towards the end of the Seder based on the following logic. The Rema (OC 480) writes that one opens the door to show that he is not afraid of any damaging agents on this night, for it is "Leil Shimurim," the night when everyone receives special Divine protection. Why, though, is it appropriate to show this near the end of the Seder, as opposed to earlier in the night?

The answer is that at this point in the night, one is about to end the Seder with two cups of wine. One opens the door to show that he is not afraid of the potentially harmful effects of Zugos, for this night is "Leil Shimurim."

might be caused by drinking the first two, but is not counted in the four for harm.

¹² And therefore, they do not combine.