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Pesachim Daf 119

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Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

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

Rav Kahana said on the authority of Rabbi Yishmael ben Rabbi Yosi: What is meant by, ‘For the leader [lamenatzeach]: a Psalm of David? Sing praises to Him who rejoices when they conquer Him.¹ Come and see how the character of the Holy One, Blessed be He, is not like that of mortal man. The character of mortal man is such that when he is conquered he is unhappy, but when the Holy One is conquered He rejoices, for it is said, Therefore He said that He would destroy them, had not Moshe His chosen stood before Him in the breach, [to turn back His wrath].

Rav Kahana said on the authority of Rabbi Yishmael son of Rabbi Yosi, and our Rabbis said in the name of Rabbi Yehudah Nisi’ah: What is implied by the verse, And they had the hands of a man under their wings? Yado [his hand] is written: this refers to the Hand of the Holy One, Blessed be He, which is spread out under the wings of the Chayos,² in order to accept penitents [and shield them] from the Attribute of Justice. (119a1)

Rav Yehudah said in Shmuel’s name: All the gold and silver in the world Yosef gathered in and brought to Egypt, for it is said, And Yosef gathered up all the money that was found [in the land of Egypt, and in the land of Canaan]. Now I know it only about that of Egypt and Canaan; from where do we know it about that of other

countries? Because it is stated, And all the countries came unto Egypt [to Yosef to buy grain]. And when the Israelites migrated from Egypt they carried it away with them, for it is said, and they despoiled the Egyptians. Rav Assi said: They made it like a trap in which there is no grain;³ Rabbi Shimon ben Lakish said: Like a pond without fish. Thus it [the treasure] lay until Rechovoam, when Shishak king of Egypt came and seized it from Rechovoam, for it is said, And it came to pass in the fifth year of king Rechovoam, that Shishak king of Egypt came up against Jerusalem; and he took away the treasures of the house of Hashem, and the treasures of the king’s house. Then Zerach, king of Cush, came and seized it from Shishak; then Assa came and seized it from Zerach king of Cush and sent it to Hadrimon the son of Tavrion. The Ammonites came and seized it from Hadrimon the son of Tavrion. Yehoshaphat came and seized it from the Ammonites, and it remained so until Achaz, when Sennacheriv came and took it from Achaz. Then Chizkiyah came and took it from Sennacheriv, and it remained thus until Tzidkiyah, when the Babylonians [Chaldeans] came and seized it from Tzidkiyah. The Persians came and took it from the Chaldeans; the Greeks came and took it from the Persians; the Romans came and took it from the Greeks, and it is still lying in Rome.

¹ I.e., prevail upon Him to rescind intended punishment. Lamenatzeach is now understood in a causative sense: to Him who makes men victorious.

² Lit., ‘living creatures’ — the angels that bore the Divine Chariot, as described in Yechezkel.

³ To attract the birds. Bird-traps were set with grain.

Rabbi Chama bar Chanina said: Three treasures did Yosef hide in Egypt: one was revealed to Korach; one to Antoninus the son of Severus; and the third is stored up for the righteous for the future time. 'Riches kept by the owner to his misfortune': Rabbi Shimon ben Lakish said: This refers to Korach's wealth. 'And all the wealth that was at their feet.' Rabbi Elozar said: This refers to a man's wealth, which puts him on his feet. Rabbi Levi said: The keys of Korach's treasure-house were a load for three hundred white mules, though all the keys and locks were of leather. (119a1 – 119a3)

(Mnemonic: Diyash, ADYish, Kashdek, me-Odeka)⁴
 Rabbi Shmuel bar Nachmani said in Rabbi Yonasan's name: I will give thanks unto You, for You have answered me was said by David; The stone which the builders rejected is become the chief corner-stone; by Yishai; This is Hashem's doing, by his brothers; This is the day which Hashem has made by Shmuel. We beseech You, Hashem, save now! was said by his brothers: We beseech You, Hashem, make us now to prosper! by David; Blessed be he that comes in the name of Hashem, by Yishai; We bless you out of the house of Hashem, by Shmuel; Hashem is God, and has given us light, by all of them; Bind the festival procession with cords, by Shmuel; You are my God, and I will give thanks unto You, by David; You are my God, I will exalt You, by all of them. (119a3)

We learned elsewhere: Where it is the practice to repeat,⁵ he must repeat; to recite it once only, he must recite them once only; to pronounce a blessing after it [sc. the Hallel], he must pronounce a blessing upon it: it all depends on local custom.

⁴ D == David; Y == Yishay; A == Echav (his brothers); Sh == Shmuel, K == kulan (all of them);
 me-Odeka == on the passage commencing Odeka, 'I will give thanks unto You'.

Abaye observed: This was taught only [about a blessing] after it, but a blessing before it is obligatory, for Rav Yehudah said in Shmuel's name: A blessing must be recited for a mitzvah before [over] they are performed. How is it implied that 'over' connotes priority? — Said Rav Nachman bar Yitzchak: Because it is written, Then Achimaatz ran by the way of the plain, and overran [va-ya'avov, i.e., ran before] the Cushite. Abaye said: [It follows] from this: And he himself passed over [avar] before them. Others quote the following: And their king is passed on [va-ya'avov] before them, and Hashem at the head of them. It was taught: Rebbe repeated [certain] verses of it [sc. Hallel]; Rabbi Elozar ben Perata added passages to it. What did he add? Said Abaye: He added [passages] for repetition from 'I will give thanks to You' and onwards. (119a3 – 119b1)

Rav Avira lectured, sometimes stating it in Rav Ammi's, sometimes in Rav Assi's name: What is meant by: And the child grew, and was weaned [va-yiggamel]? The Holy One, Blessed be He, will make a great banquet for the righteous on the day He manifests [yigmol] His love to the seed of Yitzchak. After they have eaten and drunk, the cup of Bircas Hamazon will be offered to our father Avraham, that he should recite Bircas Hamazon, but he will answer them, 'I cannot say Bircas Hamazon, because Yishmael issued from me. Then Yitzchak will be asked, 'Take it and say Bircas Hamazon.' 'I cannot say Bircas Hamazon,' he will reply, 'because Esav issued from me.' Then Yaakov will be asked: 'Take it and say Bircas Hamazon.' 'I cannot say Bircas Hamazon,' he will reply, 'because I married two sisters during [both] their lifetimes, whereas the Torah was destined to forbid them to me.' Then Moshe will be asked, 'Take it and say

⁵ Certain verses at the end of Hallel. Every verse of the rest of the Psalm is repeated in the text, either actually or by parallelism, and therefore these four verses are repeated when they are recited.

Bircas Hamazon.’ ‘I cannot say Bircas Hamazon, because I was not privileged to enter Eretz Yisrael either in life or in death.’ Then Yehoshua will be asked: ‘Take it and say Bircas Hamazon.’ ‘I cannot say Bircas Hamazon,’ he will reply, ‘because I was not privileged to have a son,’ for it is written, Yehoshua the son of Nun; Nun his son, Yehoshua his son. Then David will be asked: ‘Take it and say Bircas Hamazon.’ ‘I will say Bircas Hamazon, and it is fitting for me to say Bircas Hamazon,’ he will reply, as it is said, I will lift up the cup of salvation, and call upon the name of Hashem. (119b1 – 119b2)

MISHNAH: One may not conclude [the seder meal] after the pesach-offering with afikoman. (119b2)

GEMARA: What does [not concluding with] afikoman mean? Said Rav: That they must not uproot from one company to another. Shmuel said: [deserts] e.g., mushrooms for myself and pigeons for Abba.⁶ Rabbi Chanina bar Shila and Rabbi Yochanan said: E.g., dates, parched ears of grain, and nuts. It was taught as Rabbi Yochanan: You must not conclude after the pesach-offering with e.g., dates, parched ears, and nuts.

Rav Yehudah said: One may not conclude after the [last] matzah [is eaten]⁷ with desert. We learned: One may not conclude [the seder meal] after the pesach-offering with afikoman. Thus it is forbidden only after the pesach-offering, but you may conclude [thus] after the matzah? — He writes it in an “it is unnecessary to state” format. After the matzah it need not be stated, since its

⁶ I.e., Rav. Rav and Shmuel used to eat pigeons and mushrooms respectively after the meal, as desert, and Shmuel says that this must not be done after the pesach-offering is eaten. Thus his interpretation (and Rabbi Yochanan's which follows) is stricter than Rav's. For Rav only forbids further eating elsewhere, whereas Shmuel forbids it in the same place.

⁷ I. e., nowadays at the end of the meal in memory of the pesach-offering.

taste is not substantial;⁸ but [I might think] that there is no objection after the pesach-offering, whose taste is substantial and cannot [easily] be wiped out. Hence he [the Tanna] informs us [otherwise]. Shall we say that this supports him: [As for] sponge matzah, honey matzah and wafer matzah, a man may fill his stomach with them, providing that he eats as much as an olive of matzah at the end. [This implies], only at the end, but not at the beginning!⁹ — [No:] He writes it in an “it is unnecessary to state” format. [If he eats it]¹⁰ at the beginning it goes without saying [that his duty is discharged], since he eats it¹¹ with an appetite; but at the end, [where] he may come to eat it as mere gorging, I might say that he does not [do his duty]. Hence he [the Tanna] informs us [otherwise]. (119b2 – 120a1)

INSIGHT TO THE DAF

Is One Allowed to Drink After Eating the Afikomen?

The Mishna Berura (481:1) quotes three opinions on this matter. Some say that one should not drink wine which will make a person unable to continue fulfill the mitzva of the night, namely talking about Yetzias Mitzrayim. According to this opinion, one may drink other drinks after the afikomen. Others say that drinking other drinks appears as if one is adding another cup to the Four Cups. According to this opinion, only something that can be used for the four cups (known as “chamar medinah”) is prohibited, while other drinks may be drunk after the afikomen.

⁸ He must finish the meal with the taste of the pesach-offering and the matzah predominant in his mouth. Now the taste of the latter is not substantial and enduring, and therefore it is superfluous to teach that nothing may be eaten after it.

⁹ And the presumed reason is because nothing may be eaten after the last matzah.

¹⁰ Invalid matzah.

¹¹ The valid matzah eaten for the mitzvah.



However, a third opinion states that drinks, like food, take the taste of the afikomen away from one's mouth. Accordingly, all drinks besides water or very bland drinks would be prohibited.

The Mishna Berura rules that if one has a great need to do so, he can rely on the lenient opinions on the first night. On the second night, one can certainly rely on the lenient opinions.

DAILY MASHAL

Many commentators explain the Haggadah's answer as meaning that the wise son must be taught all of the many and varied laws of Pesach and the Seder night, up to and including the very last halachah applicable to the evening — the fact that one may not eat after the afikoman consumed at the end of the meal. We thus reward the wise son's enthusiasm in kind, by providing him with more and more Torah to learn. This will in turn stimulate him to wish to learn and understand even more. Sfas Emes, however, suggests that what we wish to teach the chacham is the reasoning behind the law that one must not eat after the afikoman. The afikoman must not be followed with any dessert because we want the taste of the matzah to linger in our mouth. This, explains Sfas Emes, is due to the fact that we do not wish the eating of the afikoman to simply be the unfeeling performance of a mitzvah. It is a delicacy to be savored, not to be quickly forgotten. We must teach the chacham, he says, that all mitzvos must be k'hilchos hapesach — similar to the halachos of Pesach — in this sense. Scholarship is worthy and valuable, but Torah is much more than a collection of facts and laws. One must hunger for the fulfillment that comes with following the path of Hashem, and savor every time one

performs a mitzvah. This approach is the one that will yield true commitment and fear of Heaven.

Soul Talk, sponsored by Art Scroll concludes: In a similar approach, R' Dovid Feinstein suggests that just as the taste of the afikoman must linger in one's mouth, we remind the chacham that the taste of the Seder — the simultaneous occurrences of freedom from Egyptian bondage and indenture as servants of Hashem — must also linger in the mind of every Jew, always. For this reason, we tell the chacham, Hashem awarded us with a multitude of different mitzvos to celebrate in commemoration of the Exodus.