



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

### Pesachim Daf Kuf Yud Zayin

#### LEFIKACH ANACHNU CHAYAVIN

- **R' Chisda said in the name of R' Yochanan**, the words "halleluhka", "keiskah" (written in the pasuk as "keis kah"), and "Yedidyah" are each one word (not considered 2 separate words). **Rav** said, "keiskah", and "merchavkah" are each one word. **Rabbah** said, only "merchavkah" is one word.
  - **Q:** What would **R' Chisda** hold regarding the word "merchavkah"? **A: TEIKU.**
  - **Q:** What would **Rav** hold regarding the word "Yedidya"? **A:** We find that **Rav** says it is 2 separate words.
  - **Q:** What would **Rav** hold regarding "hallelukah"? **A: Rav** once said that he saw a Tehilim in **R' Chiya's** house that had the word "hallelu" on the bottom of one column and "kah" on top of the next. We see that he held it is 2 words.
    - This argues on **R' Yehoshua ben Levi** who says it is one word, which means to praise Hashem with many praises.
      - However, **R' Yehoshua ben Levi** says elsewhere that hallelukah is 2 words.
- **R' Yehuda in the name of Shmuel** said, "Az Yashir" was said by Moshe and the Yidden when they came out of the Yam Suf. Hallel was composed by the prophets, who then instituted that it be said on Yomim Tovim and in celebration for having been saved from troubles.
  - A Braisa says, **R' Meir** would say, the entire Tehillim was composed by Dovid Hamelech. **R' Yose in the name of his son Elazar** says that Hallel was composed by Moshe and the Yidden as they came out of the Yam Suf. **R' Yose** says that others argue and say Hallel was composed by Dovid, however, **R' Yose** says that **Elazar** must be right, because it can't be that no Hallel was said during all the Yomim Tovim before Dovid came along. Also, it can't be that Hallel (which curses idol worshippers) was composed by Dovid, who lived in a time when many Yidden worshipped idols.
- A Braisa says, **R' Eliezer** says, Dovid composed all of Tehillim which were written to discuss his own trials and tribulations. **R' Yehoshua** says they were written regarding the trials and tribulations of the tzibbur. The **Chachomim** say, the perakim written in singular form were written for his personal circumstances, and those written in plural form were written for the circumstances of the tzibbur.
  - A perek that begins with "nitzuach" or "nigun" refers to the times of Moshiach. "Maskil" was said through a spokesperson. "L'Dovid mizmor" means that the Shechina rested on Dovid and through that he then composed the song. "Mizmor l'Dovid" means that he began to sing, and through that brought the Shechina to rest on him. This teaches that the Shechina does not rest on one who is lazy, depressed, in midst of laughter, or lighthearted, or having meaningless conversation. It only rests on one who is experiencing the joy of a mitzvah.
    - **R' Yehuda in the name of Rav** said, joy is essential when teaching halacha as well, and for having good dreams as well.
      - **Q: R' Gidal in the name of Rav** said that one must sit in fear and trepidation when learning from his rebbi!? **A:** The rebbi must have feelings of joy. The talmid must sit in fear. **A2:** Both refer to the rebbi. Before beginning he must be joyous. Once he has begun, he must be in fear and trepidation.

- A Braisa says, **R' Eliezer** says, Hallel was composed by Moshe and the Yidden as they came out of the Yam Suf. **R' Yehuda** says it was composed by Yehoshua and the Yidden when the Cannanite kings came to fight them. **R' Elazar Hamodai** says, Devorah and Barak composed it when Sisra came to fight them. **R' Elazar ben Azarya** says, Chizkiyahu and his people composed it when Sancheirev came to fight them. **R' Akiva** says, Chananya, Mishael, and Azarya composed it when Nevuchadnetzar came against them. **R' Yose Haglili** says, Mordechai and Esther composed it when Haman came against them. The **Chachomim** say, the prophets of Klal Yisrael composed it and instituted that it be said on Yomim Tovim and to celebrate being saved from tzaros.
- **R' Chisda** said, the word hallelukah is used at the end of a perek. **Rabbah bar R' Huna** said, it is used at the beginning of a perek. **R' Chisda** saw a Tehillim of **R' Chanin bar Rav**, where the word was left in between 2 perakim. He was obviously unsure of its proper placement.
  - **R' Chanin bar Rava** said, all agree that the word hallelukah after perek 145, is the beginning of 146, after perek 112, is the beginning of 113, and after (although in our Tehillims today it is in the middle of 135) 134 is the beginning of 135. **Others** add, that the hallelukah at the end of 110 is the beginning of 111, and the one at the end of 111 is the beginning of 112.
  - **Q:** Maybe this is a machlokes among the Tannaim. Our Mishna says that **B" S** holds hallel is said until "Eim habanim simeicha" (which is followed by the word hallelukah). A Braisa says, **B" S** holds it is said until "B'tzeis Yisrael" (the immediately following perek). The Mishna and Braisa seemingly say the same thing. Maybe the machlokes is whether the word hallelukah belongs with the first perek or the second perek!? **A: R' Chisda** would say that all agree that hallelukah is the end of the first perek, and our Mishna means that he says until "eim habanim simeichah" and the word hallelukah as well. Although this answer is somewhat problematic, because the Mishna could have said "until hallelukah of eim habanim simeicha", to avoid all confusion. **Rabbah bar R' Huna** would say, the Braisa means until "b'tzeis Yisrael", and the preceding word of hallelukah is left out as well. Although this answer is somewhat problematic, because the Braisa could have said "until hallelukah of b'tzeis Yisrael", to avoid all confusion.

#### V'CHOSEIM B'GEULAH

- **Rava** said, the bracha after Shema, and the bracha after the hagadah are said as "gu'al Yisrael" (past tense). The bracha in shmoneh esrei is said as "goel Yisrael" (present tense), because in shmoneh esrei we are asking for further redemption.
- **R' Zeira** said, in Kiddush we say "asher kidishanu bimitzvosecha" (past tense). In shmoneh esrei we say "kadsheinu b'mitzvosecha" (future tense), because we are asking Hashem to continue to make us holy.
- **R' Acha bar Yaakov** said, one must mention yetzias Mitzrayim by the daytime Kiddush, because it says "l'man tizkor es yom" regarding yetzias Mitzrayim, and says "zachor es yom" regarding Shabbos.
- **Rabbah bar Shilah** said, the bracha regarding the malchus beis Dovid in shmoneh esrei ends with "matzmiach keren yeshuah". The bracha regarding the same thing said after the haftorah reading, ends with "magein Dovid".
  - **R' Yosef** taught, the pasuk tells us that Hashem told Dovid that he will make his name great, like the name of the "great ones". This refers to the avos, and Dovid's name was made great by also having a bracha that ends with magein Dovid.
  - **Reish Lakish** said, Hashem told Avrohom "v'e'escha l'goy gadol" – this teaches us to say "Elokay Avrohom" in shmoneh esrei; "Va'avarechicha" – teaches us to say "Elokay Yitzchak"; "Va'agadlah shimecha" – teaches us to say "Elokay Yaakov". One would think that the bracha should end with mention of all the avos. The pasuk therefore says "V'heyay bracha" – the ending should only mention Avrohom.
- **Rava** said, the Elders of Pumbedisa said that Kiddush and shmoneh esrei of Shabbos end off with "mikadesh HaShabbos", and Kiddush and shmoneh esrei of Yom Tov end off with "Mikadesh Yisrael v'hazmanim". **Rava** said, this is incorrect. Shmoneh esrei of both should end off with "Mikadesh Yisrael", the Kiddush of Shabbos should end with "mikadesh HaShabbos", and the Kiddush of Yom Tov should end with "mikadesh Yisrael v'hazmanim". **Rava** explained, they hold

that since Shabbos comes every 7<sup>th</sup> day no matter what, there need not be any mention of Yisrael. Yom Tov, which is dependent on Klal Yisrael's establishing the calendar, must always mention Yisrael. **Rava** said, that is true for Kiddush, which is made in private. However, shmoneh esrei, which is said in public, should always mention Yisrael.

- The Gemara says that **Rava** is incorrect, because shmoneh esrei is at times said in private and Kiddush is at times made in public. **Rava**, however, says to follow the normal saying of shmoneh esrei (public) and Kiddush (private).
  - **Ulla bar Rav** was the chazzan in front of **Rava**, and said the davening like the Elders of Pumbedisa. **Rava** didn't protest. We see that **Rava** must have retracted his ruling.
  - We find that **R' Pappa** and **Mareimar** also followed the shita of the Elders of Pumbedisa.

#### MISHNA

- They then pour the 3<sup>rd</sup> cup and birchas hamazon is said. They then pour the 4<sup>th</sup> cup, and Hallel along with "birchas hashir" is said.
- One may drink as much wine as he wants between the 2<sup>nd</sup> and 3<sup>rd</sup> cups, but no wine may be drank between the 3<sup>rd</sup> and 4<sup>th</sup> cups.

#### GEMARA

- **R' Chanan** said to **Rava**, from here is a proof that birchas hamazon should be said on a cup of wine. **Rava** said, the **Rabanan** instituted 4 cups of wine and we therefore try and associate each one with a mitzvah (e.g. birchas hamazon). However, this does not mean that birchas hamazon on its own requires a cup of wine.