



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

Pesachim Daf Kuf Yud Ches

REVI' I GOMER ALAV ES HAHALLEL V'OMER ALAV BIRCHAS HASHIR

- **Q:** What is “birchas hashir”? **A: R' Yehuda** said it refers to the “yehaleluchah” that we say at the end of Hallel all the time. **R' Yochanan** said it refers to Nishmas.
- A Braisa says, **R' Tarfon** said that on the 4th cup once finishes hallel and also says “hallel hagadol”. **Others** say, he says the perek of “Mizmor l'Dovid, Hashem ro'i lo echsar”.
 - **Q:** What is referred to as “hallel hagadol”? **A: R' Yehuda** says, perek 136 of Tehillim. **R' Yochanan** says, it is perek 134 through 136. **R' Acha bar Yakov** says, perek 135 and 136.
 - **Q:** Why is it called “hallel hagadol”? **A: R' Yochanan** says, because it discusses how Hashem gives food to every creature.
 - **R' Yehoshua ben Levi** said, the 26 pesukim of this perek correspond to the 26 generations before the giving of the Torah, which Hashem sustained with food out of pure kindness (there were no mitzvos).
 - **R' Chisda** said, the praise of “hodu l'Hashem ki tov” refers to the way Hashem punishes a person financially before resorting to punishing his health.
 - **R' Yochanan** said, providing food for a person is twice as “difficult” as the pains of childbirth. He also said, it is “more difficult” than the redemption.
 - **R' Yehoshua ben Levi** said, Adam Harishon cried when Hashem told him that he would have to eat the grass of the ground. Adam felt that he would become equal to a donkey. He calmed down when Hashem told him that he would eat bread.
 - **R' Shizbi in the name of R' Elazar ben Azarya** said, providing a person's food is as “difficult” as the splitting of the Yam Suf.
 - **R' Elazar ben Azarya** said, the ability of one to go to the bathroom is as “difficult” as the day of death and the splitting of the Yam Suf.
 - **R' Sheishes in the name of R' Elazar ben Azarya** said, one who degrades the Yomim Tovim is as if he worshipped idols.
 - He also said, one who speaks or accepts lashon harah, or one who says false testimony about another, is fit to be thrown to the dogs.
 - **Q:** Since we have “hallel hagadol”, why do we ever say regular hallel?! **A:** Regular hallel discusses 5 things that we want to discuss: yitziyas mitzrayim (“b'tzeis Yisrael”), the splitting of the Yam Suf (“hayam ra'ah vayanos”), the giving of the Torah (“heharim rakdu k'eilim”), techiyas hameisim (“es'halech lifnei Hashem”), the “chevlei Moshiach” (“lo lanu Hashem”). **A2: R' Nachman bar Yitzchak** says, because it discusses the saving of the soul of the tzadikim from gehinom (“ana Hashem malta nafshi”). **A3: Chizkiya** says, because it has the pesukim said by Chananya, Mishael, and Azarya when they were put into the fire and when they came out of the fire.
 - When Avrohom Avinu was thrown into the fire, the Malach Gavriel asked Hashem to allow him to save Avrohom. Hashem said, I am One, and Avrohom is now one in his world, so it is befitting that I save him. However, as a reward for wanting to save Avrohom, Hashem promised Gavriel that he would be allowed to save Chananya, Mishael, and Azarya.
 - **R' Shimon Hashiloni** said, when Chananya, Mishael, and Azarya were thrown into the fire, the Malach in charge of hail asked to go save them. Gavriel said, that would not be a great miracle, because water naturally extinguishes fire. Rather, allow me (Gavriel), who is the Malach of fire, to go and cool the fire for them from within, and yet burn the spectators with the same fire on the

outside. Hashem told Gavriel to go, and Gavriel said “V’emes Hashem l’olam”, because His promise to him was kept.

- **R’ Nosson** says, the fish are the ones who said this pasuk, as follows. After the splitting of the Yam Suf, the Yidden were afraid that the Egyptians escaped alive from the other side. Hashem instructed the sea to spit out their bodies, and promised the sea that He would give them an even bigger number of bodies (for the fish to eat) in return for doing so. Hashem kept His word, and Sisra’s whole army was drowned in the sea. At that time, the fish said “V’emes Hashem l’olam”.
- **Reish Lakish** said, the pasuk of “eim habanim simeicha” can be explained as the elders of Klal Yisrael saying to Hashem, Your children have made us like weasels (dwelling in the foundations of houses – “akeres habayis”) because of their sins.
- **Rava** explained “Ahavti ki yishma Hashem” – Klal Yisrael says, we are beloved to You, Hashem, when you listen to our tefillos. “Dalosi v’li yehoshiya” – even though we are poor with mitzvos, we belong to You, so please save us.
- **R’ Yishmael the son of R’ Yose** said in the name of his father, the goyim must praise Hashem because of the wonders that he does for them (“halelu es Hashem kol goyim). How much more so we must praise Hashem, Whose kindness to us knows no bounds (“ki gavar aleinu chasdo”).
 - **R’ Yose** also explained a pasuk in Tehillim as follows: Mitzrayim will want to give Moshiach a present, but he will not accept it. Hashem will tell Moshiach, they hosted the Yidden, so accept the gift. The people of Kush will say, if Mitzraim can give a gift, we, who never enslaved the Yidden, should surely bring a gift. Rome will then say, if they can give a gift, we, who are brothers with the Yidden (they come from Esav), should surely bring a gift. However, Hashem will send Gavriel to prevent Rome from giving a gift. The rest of the pasuk can be understood as referring to the Romans having slaughtered Yidden like calves, taking bribes and never even keeping their word, and being the reason the Yidden were spread throughout the world (the Yidden’s friendship to the Romans caused that).
 - **R’ Yose** also said, there were 365 marketplaces in Rome, each with 365 towers, with each tower having 365 steps, and each step having enough food to sustain the entire world.
 - **Rebbi** explained, this food is given to the talmidei chachomim who learn Torah.