



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

Pesachim Daf Kuf Yud Tes

- **R' Kahana in the name of R' Yishmael the son of R' Yose** said, "Lamnatzei'ach mizmor l'Dovid" refers to Hashem's joy when someone "wins" Him. Like we find that Hashem was happy when Moshe Rabbeinu "won" Him by "convincing" Him not to destroy the Yidden.
 - He also darshens a pasuk to teach that Hashem places His hand under the wings of the Chayos (Malachim), to accept and protect the people who do teshuva.
- **R' Yehuda said in the name of Shmuel**, Yosef (through his selling food during the years of hunger) collected all the silver and gold in the world into Mitzrayim. When the Yidden left Mitzrayim, they took it all with them. The Yidden kept all this until the times of King Yaravam, at which time Shishak, the king of Mitzrayim came and took it back. Zerach, the king of Kush then took it all from Shishak. Assa, King of Yehuda, then took it from him and sent it all to Hadrimon, king of Aram. The people of Amon took it from him. Yehoshafat took it back from Amon and it stayed by the Yidden until Sancheirev took it all from Achaz. Chizkiyahu took it back from Sancheirev. It remained with the Yidden until the Kasdi'im took it from Tzidkiyahu. The Persians took it from the Kasdi'im, the Greeks took it from the Persians, the Romans took it from the Greeks, and it remains in Rome to this day.
 - **R' Chama bar Chanina** said, Yosef hid 3 treasures in Mitzrayim: one was found by Korach, one by Antuninas, and one will be found by the tzadikim when Moshiach comes.
 - **R' Levi** said, Korach was so wealthy that he needed 300 white mules just to carry the keys (which were made of leather, and therefore lighter) to his treasuries.
- **R' Shmuel bar Nachmeini in the name of R' Yonason** said, when Shmuel Hanavi came to anoint a new king, and it turned out to be Dovid, Dovid said the pasuk "odcha ki anisani" (an expression of thanks). Yishai then said "Ehven mu'asu habonim" (because the "misfit" Dovid was anointed). All Dovid's brothers then said "mei'eis Hashem huysa zos". Shmuel then said "zeh hayom asa Hashem..." Dovid's brothers then said "ana Hashem hoshiya nah", Dovid said "ana Hashem hatzlicha nah", Yishai said "baruch habah b'sheim Hashem", Shmuel said "beirachnuchem mi'beis Hashem". They all then said "Kel Hashem vaya'er lanu". Shmuel said "Isru chag ba'avosim" (prepare a korbon to celebrate). Dovid then said "Keili atah v'odekah" and all responded with "Elokai aromimekah".
- A Mishna says, where the custom is to repeat the psukim of hallel twice, one should do so. Where it is the custom to read them once, he should do so. Where it is the custom to end with a bracha, one should do so.
 - **Abaye** said, that is only in regard to making a bracha after hallel. However, making a bracha before hallel is a mitzvah.
 - A Braisa says, **Rebbi** would repeat some psukim (from "baruch habah" and on). **R' Elazar ben Prata** would add more, which **Abaye** explains to mean, that he would begin repeating the psukim from "odcha ki anisani".
- **R' Avira** darshened in the name of **R' Ami** (and sometimes in the name of **R' Assi**), the pasuk of "Vayigdal hayeled vayigamal" teaches, that when Moshiach comes, Hashem will make a seudah for the tzadikim. He will offer Avrohom to lead the birchas hamazon. Avrohom will refuse, because he had a son like Yishmael. Yitzchak will refuse, because he had a son like Esav. Yaakov will refuse, because he married two sisters (which later became assur at matan Torah). Moshe will refuse, because he was not zocheh to enter Eretz Yisrael (and birchas hamazon has a bracha for Eretz Yisrael). Yehoshua will refuse, because he was not zocheh to a son. It will then be

offered to Dovid, who will accept, because he built Yerushalayim and his son built the Beis Hamikdash.

MISHNA

- One may not finish the Seder with an “afikoman” after having eaten the Pesach.

GEMARA

- **Q:** What is “afikoman”? **A: Rav** says, it means that one may not leave the group and go to another group at that point. **Shmuel, R’ Chanina bar Shila, and R’ Yochanan** say it means that one may not eat dessert after having eaten the Pesach.
- **R’ Yehuda in the name of Shmuel** said, one may not eat dessert after the matzah eaten at the end of the meal (which is the matzah with which we actually are yotzeh our obligation to eat matzah).
 - **Q:** Our Mishna says one may not have dessert after eating the Pesach. It seems to allow dessert after matzah!? **A:** The Mishna is saying, surely one may not have dessert after matzah, because the matzah’s taste is not strong and is easily taken away by eating dessert. However, one would think that dessert is permitted after eating the Pesach, since it has a stronger taste which will not be taken away. The Mishna therefore says that it is assur then as well.
 - A Braisa may be a proof. The Braisa says, one may eat other types of matzah (which are not valid for use for the matzah obligation) as long as he eats regular matzah at the end. It seems from here that the matzah must be at the end, because nothing may be eaten after it!
 - It could be that the Braisa means to say that it surely is okay to eat the valid matzah first and the other matzah later, because the valid matzah would be eaten with an appetite. However, one may think that the other matzah should not be eaten first so that the valid matzah should not end up being eaten when he is already overly full. The Braisa therefore teaches that even this is okay as well.
 - **Mar Zutra** had a version of **Shmuel** in which he said that one *may* have dessert after eating the matzah. According to this version, the question from above is brought as an attempted proof (and then rejected), and the proof from above is brought as a question (and then answered).