

שְׁלֵא לְבִיּוֹשׁ אֶת מִי שְׁאִין לוֹ

In order not to embarrass one who has none.

The meat left over after the eve of Pesach must be burned. However, you may not bring your own wood to the Bais HaMikdash to do so. Why?

- If you don't use all the wood, you may wish to take the left over wood home. It might look to others, that you are taking wood that belongs to the Bais HaMikdash.
- People would only be certain that you did not take the wood that belongs to the Bais HaMikdash, if you bring the type of wood that is never used in the Bais HaMikdash.
- This is not good enough, some may still be misled.
- One must use the Bais HaMikdash wood, so as not to embarrass the poor people, who do not have any other wood to bring and must use Bais HaMikdash wood.
- Everyone should use Bais HaMikdash wood.
- This is the same concept as on the 15<sup>th</sup> of Av, when every maiden must wear a borrowed dress, so as not to embarrass the poor.

## כְּדֵי לְבַיֵּשׁן

In order to embarrass them (because they were not careful about becoming tamei)

Is it ever permissible to embarrass someone?

1. The one in charge may embarrass those under him due to their carelessness.
2. A Rebbe has permission to display anger and to shame his student, if the student is not diligent in his studies.
3. Beis Din may punish a person as they see fit.
4. The average person may not shame another individual.
5. If one performs a sin in public, one can censure the perpetrator in public, so that God's name will not be profaned.

## עצמות קדשים ששימשו נותר מטמאין את הידים

Bones of any sacred offering that served Nosar, contaminate the hands, like Nosar itself.

Nosar is meat from a korban, whose time to be eaten, has expired. This intimates that the bones are like the meat itself.

What is the rule if forbidden meat falls into a pot of permitted meat and is less than 1/60<sup>th</sup> of the volume (batul beshishim)? The pot of food could be eaten.

However, if the forbidden meat is more than 1/60<sup>th</sup> of the volume, it cannot be eaten.

How do we calculate the volume? Do the “not permitted bones” add to the volume of the permitted meat or to the forbidden meat?

Shulchan Aruch – Bones add to the permitted volume. Sephardim agree.

Ashkenazim are more strict. The bones combine with the permitted food only in the case of a financial loss, otherwise, they are forbidden. If they are cooked, they are forbidden to be eaten.

4-Pesachim 82a2 line 20 A10  
Daf Digest

וְעֵצֵם לֹא תִשְׁבְּרוּ-בֹי”

The bones of the Korban Pesach must not be broken. (Ex 12:46)

They represent the unity of the Jewish people serving the one complete and perfect God. Certainly broken bones would not be appropriate for this symbolic example.

Note: Since the bones may not be broken and the marrow inside cannot be eaten and therefore, lingers past the time allowed to eat the Korban Pesach; the bones, always become Nosar, they are not permitted to be eaten, because the time to eat has expired.

”לְבַדוֹ”

It alone.

This teaches us that one may perform a Bris Milah (on Shabbos and Yom Tov) only in its designated time.

We can only supersede Shabbos, by performing a bris on Shabbos, if it is clear that the baby was born at a time when it was definitely Shabbos. If it is not certain that it was Shabbos, i.e., twilight (bein hashemashos) on Friday as Shabbos enters, or on Saturday evening, as Shabbos leaves; then such an encroachment on Shabbos rules is not permitted.

Criteria::

- Three small stars clustered together.
- No red color left in the horizon of the setting sun.

What is the opinion if there is a cloudy sky?

R Moshe Feinstein – Perform the bris on Sunday, unless the baby is born 25 minutes (Rabbeinu Tam) or 35 minutes (Chazon Ish) after sundown Friday (ask a competent halachic authority).

## גידין שסופן להקשות

Sinews that will ultimately harden.

Sinews can be counted as meat for the purposes of fulfilling the obligation to eat the Korban Pesach.

What is the opinion regarding those sinews that harden and become inedible at a later time?

R. Yochanan says-They can be counted.

Resh Lakish says-“No, we follow its “later” state, i.e., hardened and inedible.”

(See 84a2 line 21 – A20)

As proof, Resh Lakish asks, “Can an esrog, that is just large enough to be kosher at the onset of Pesach, but will inevitably shrink and not be of sufficient size by the end of Pesach, be used while it is of an acceptable size?”

The answer is that since the esrog will not be of adequate size for the full holiday, it is too small to qualify as a kosher esrog.

Therefore, sinews that will harden and become inedible at a later time, are not to be counted initially, as appropriate meat to fulfill the obligation of Korban Pesach.

## שֵׁיִן עָלְיוֹ כְּזֵית בְּשָׂר

A limb that does not have an olive's volume of meat.

A limb that does not have an olive's volume of meat, is not included in the prohibition of 'breaking a bone'.

Bones are parts of the body that only have value when muscles and vessels use them as attachments by which to move or help the body function.. They have no intrinsic purpose otherwise. Therefore, after the animal dies, they have no value. They become worthless.

In that case, they might not count to add volume to either the forbidden meat that fell or the permitted meat, in calculating the volume to reach 1/60<sup>th</sup>.

אֲפִילוּ מְחִיצָה שֶׁל בְּרֹזֶל אֵינָה מַפְסֶקֶת בֵּין יִשְׂרָאֵל לְאֲבֹתָהֶם שֶׁבַשְׁמַיִם

Even an iron wall cannot separate the Tefillos of the children of Israel and their Father in Heaven.

Does someone who hears the prayers of a minyon through a door or from a window, have to respond to Kaddish, Kedusha and/or Borocho?

Rashi - Yes.

Tosophos - No.

Tur - Not obligated, but could answer, if he wishes.

Chazon Ish and Aruch Hashulchan - You are required to answer.

Can they be counted in a minyon if they are standing outside a door way?

-Tosfos says he cannot be counted for a minyan.

-Beur Halachah states that he can be counted if they can see each other.

-R Yehoshua ben Levi-He can be counted for a minyan.



4-Pesachim 86b2 line 23 A28  
Daf Digest

כָּל מֵה שֵׁיאֵמַר לְךָ בֵּעַל הַבַּיִת יַעֲשֶׂה (חוּץ מִצֵּאת)

Whatever the master of the house says, do, except if he tells you to leave.

Leave - Means to go out of the house.

For example, to shop for him. It is not wise for a guest to shop in strange markets.

כָּל מֵה שֵׁיאָמַר לְךָ בַּעַל הַבַּיִת יַעֲשֶׂה (חוּץ מִצֵּאת)

Whatever the master of the house says, do, except if he tells you to leave.

While you are a guest, do everything your host tells you and do nothing without his permission – except when it comes time to leave. When it is time to leave, you should leave, even over his objections. You may show him your reluctance to leave his pleasant company. He may urge you to stay longer. The above dictum tells you to not listen to him on that subject.

If he tells you to sit in a more honorable seat, even though you wish to be humble and inconspicuous, listen to what your host tells you.

## מִסְרָבִין לְקָטָן וְאִין מִסְרָבִין לְגָדוֹל

You may decline an offer from one who is inferior to you, but not from one who is superior to you.

Does this suggest you can be “haughty” toward a person inferior to you? (and what does “inferior to you” mean?)

No!

A person at a lower social level than you, in his own estimation, may be interested in currying your favor or to increase his stature because of his association with you . His invitation may, therefore, not be totally sincere. Also, he may feel obligated to invite you, but really does not have the resources to feed you, etc.

A person at a higher social level may be more sincerely interested in your company with no ulterior motives.

## הַשׁוֹתֶהּ פּוֹסֵה בְּבַת הָרִי זֶה גֵרְגֵרָן

One who drinks his cup down in one gulp.

One who drinks his cup down in one gulp:

1. Is a guzzler.
2. Sip in two drafts - is the proper way.
3. Sip in three drafts - is haughty (has affectations).

When is it alright to drink in one gulp?

- a. If the cup is small.
- b. If the wine is sweet.
- c. If your stomach is large.

Is it alright to drink in one gulp?

Only when you fulfill all three criteria.

Magen Avraham - Says fulfilling only one criteria is adequate.

Mishnah Berura - Agrees.

Shulchan Aruch does not ever permit drinking it all in one gulp. One should even leave a little at the bottom of the glass (unless the glass is very small). Drinking 4/5ths of the glass is ideal.

4-Pesachim 87a1 line 5 A11  
Bleich 2:295

תָּוֹם שֶׁשָּׁחֲטוּ עָלָיו אֶפְסָרוּ פְּסִין בְּמָקוֹם שֶׁהוּא רוֹצֶה

An orphan, whose guardians slaughtered more than one Pesach offering, may chose the one he wishes to eat.

Usually, you can only eat from the Pascal lamb that you have signed up for.  
You never have two choices.

Here, the orphan is the ward of multiple guardians and may partake of whichever sacrifice he desires. We learn that the guardians may cause the child to transgress a commandment. Is this permissible?

-To train a minor - It is permitted, so in the future he will be competent.

What is the discussion regarding an incompetent adult?

May we put him in an institution, where, for example, kosher food is not available?

- Yes.

רְבוֹנוֹ שֶׁל עוֹלָם כָּל הָעוֹלָם שֶׁלְּךָ הוּא בְּאוֹמָה אַחֶרֶת

“Master of the world, the entire world belongs to You, exchange them for a different Nation.” (Hosea 1:2)

This mild statement is considered slander against the people and even though they sinned, it is frowned upon.

However, if one is speaking for constructive purposes, rebuke is permitted.

4-Pesachim 87b3    line 36    A13  
Daf Digest

לֹא הִגְלָה הַקָּדוֹשׁ בְּרוּךְ הוּא

HaShem sent the Israelites into exile in order for converts to join them.

Had the Bnei Yisrael not sinned, people from the world would have come to Israel to join them. Since they sinned and were in a lowly state, people would not come to them. The Bnei Yisroel had to go out to them. That was accomplished by HaShem sending us out into exile.

4-Pesachim 87b3 line 41 B16  
Weiss #944

צַדִּיקָה עָשָׂה הַקָּדוֹשׁ בְּרוּךְ הוּא בְּיִשְׂרָאֵל לְבֵין הָאוֹמוֹת

HaShem showed goodness to the Israelites by dispersing them among the Nations.

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Rashi says this occurred so that the enemies of the Israelites would be unable to annihilate them, because the Israelites are dispersed all over the globe.

During WWII, it was debated in Russia, whether it would be wise to bring all the Torah scrolls in the country, except for perhaps one in every community, to a special site for safe keeping. This principle of dispersal was brought to the Brisker Rav, R Yitzchak Zev Soloveitchik and the idea was not implemented.



4-Pesachim 88a1      line 9      A25  
Weinbach p 130

אֵל-בַּיִת אֱלֹהֵי יַעֲקֹב וְגו'

The house of the God of Jacob.

Why not the house of:

-Avraham – Because he called the Beis HaMikdash, a mountain.  
(Gen 22:14)

- Yitchak- Because he called the Beis HaMikdash, a field.  
(Gen 24:63)

Only Jacob called it a house.      (Gen 28:19)

לֹא־תִהְיוּ בְרָאָה׃ (אלא) לְשֶׁבֶת יִצְרָה׃

He did not create it for waste, but formed it for habitation.

This is used in the discussion regarding homosexuality, which would not repopulate the earth.

Any effort that undermines the primacy of the family is inimical to the interests of religion. There needs to be generation after generation, so we can fulfill the obligation to ‘teach our children’.

## כְּדֵי לְזַרְזֵן בְּמִצְוֹת

The attribute of “zerizus”, energetic and joyous fulfillment of mitzvahs.

A story told about the Brisker Rav who summoned his scribe to draft a letter Friday afternoon, close to Shabbos, to help a talmid chacham in financial trouble.

The scribe asked the Rav why, since this letter can't be sent until after Shabbos, did we rush to squeeze it in, only a few minutes before Shabbos? The Brisker Rav responded, “How do I know I will live until tomorrow? I want to do each Mitzvah immediately, it is forbidden to wait.”

## שׁוֹחֲטִין וְזוֹרְקִין עַל טְבוּל יוֹם

We slaughter the Pesach offering and throw its blood for a person who is a tevel yom.

A ‘tevel yom’ is a person who has tumah because of contamination with a sheretz’ carcass . He has fulfilled all the requirements for becoming clean, except that sunset has not yet occurred. Such a person is permitted to partake of the Korban Pesach.

However, one who still has to immerse himself or sacrifice his doves as the one remaining detail in clearing himself of his tumah , he/she may not eat the Korban Pesach.

Because these require action on the part of the person, which he may decide not to perform or become negligent in performing; we do not permit him to eat the Korban Pesach. Merely waiting for sunset is automatic, it will surely happen, so we allow such an individual to eat.

It fulfils the precept, that as a human you do your part as completely as you can, and HaShem will do the rest.

”וְלֹא-יָבִיאוּ לַעֲשׂוֹת הַפֶּסַח בַּיּוֹם הַהוּא.”

And they were unable to bring the Pesach offering on that day.

They may do so on Pesach Sheni. However, anyone who is fit to bring the Korban Pesach but does not do so, is punished with Kores.

There are 36 times where a punishment of Kores is declared. Only 2 of them are for violating positive commandments; Korban Pesach and Bris Milah.

The Torah says, “that soul will be cut off from the nation.”

Both Korban Pesach and Bris Milah involve the covenant. Bris Milah a personal covenant and Korban Pesach a communal covenant. Kores is not, in these instances, a punishment. It should be viewed as a logical consequence of a person’s failure to act. If he chooses not to do these commandments, it shows that he refuses to adhere to the membership requirements, either personally or communally, of the Jewish people. His Kores is self imposed!!

## וְהִמְפִיקָה אֶת הַגֵּל

A person cleaning a pile of rubble.

A wall fell and a person was known to be buried beneath it. It is not known until he is uncovered, whether he is alive or dead. When he is found to be dead, we realize that he was dead the entire time. Why do we assume that he died the moment before we found him? Practical considerations dictate that we make this assumption.

If you are in the vicinity of a dead person, you become tamei. A tamei person cannot bring a Korban Pesach. If you searched the pile and did not find the body is (but a few days later others do find it) are you tamei. However, you weren't tamei at the time that you brought the Korban Pesach, since it was not known until later, that you were in the vicinity of a dead body.

Another example: If the body was not found for 30 days and is now found. If you consider that he just died, his relatives must mourn a full mourning observance. If you assume he died 30 days earlier, only one moment of mourning is necessary.

## אֵין עוֹשֵׂיין חֲבוּרָה שְׁבוּלָה גְרִים

We do not form a group (for the slaughter of the Pesach) composed solely of converts.

Converts added greatly to the people of Israel.

Yisro was a convert. His parsha is the one in which the 10 commandments is given. Rabbi Akiva was a descendant of converts. Therefore, the written and the oral law is built on a foundation of converts. The convert is special. He has freely chosen to abandon his carefree life to devote himself to the demands of Judaic law.

A group must be formed, called a chavurah, to partake in the Pascal lamb. However, a group made up solely of converts may not form such a group. A converts meticulous adherence to observance, often even more so than those born into the religion, might lead them to disqualify the Korban unnecessarily.

הָרִאשׁוֹן טָעוֹן הַלֵּל בְּאֲבִילָתוֹ וְהַשֵּׁנִי אֵינוֹ טָעוֹן הַלֵּל בְּאֲבִילָתוֹ

On Pesach Sheni:

-Hallel is not recited.

-Reading the Haggadah is not recited either.

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Why?

Rambam - (Shemos 13:3) Says, “remember this day on which you departed from Egypt,” and since it is Pesach Sheni, not the anniversary of “that day”, you are exempt.

The Maharal says , “No, you are obligated.” The mitzvah of telling the story of going out of Egypt derives from Devarim 6:20: “In the future your child may ask, “What are the rituals, laws and rules that HaShem has commanded you?” Therefore, it is always appropriate to speak about going out of Egypt and especially on Pesach Sheni.



## חֲבוּרָה שֶׁאֵבַד פֶּסַחָהּ

A chavurah that lost its Pesach.

The term chavurah alludes to our joining with others in meritorious and communal activities.

The story is told about Rav Yitzchak of Vorki, who noticed his chassidim crowding each other in order to be close to him. He admonished them, “Think of yourselves as though you were holy books. You would not place one upon the other? Certainly you would never place a lesser book upon a greater book. Who among you think you are greater, to push another of my chassidim? Love unity, see the holiness in each other. Don’t focus only on yourself.”

4-Pesachim 99a1 line 2 A2  
Weinbach p 133

יָפָה שְׁתִּיקָה לַחֲכָמִים

Silence is fitting for the wise.

(Also see Avos 1:17)

Silence is golden.

Avoid superfluous words that can only create problems. For example, “I believe my animal became mixed with yours and I don’t know which is which.” This doubt creates a major problem, whereas, if nothing is said, each korban is acceptable.

However, silence is not good in Torah studies. If you study silently, you face the danger of quickly forgetting what you have learned. (BT Eruvin 54a)

וְלֹא יִפְתְּחוּ לוֹ מֵאַרְבַּע כּוֹסוֹת שֶׁל יַיִן

And they must give him than 4 cups of wine and no less.

It goes without saying that the community must see to it that the poor have food and matzah also, even if he is supported by charity.

Who are those who are permitted to take food from the charity platter?

Those who lack food for even 2 meals, the tamchei tzibur, the poorest of the community.

## וְלֹא יִפְתְּחוּ לוֹ מֵאַרְבַּע בּוֹסוֹת שֶׁל יַיִן

The community pantry is to give a poor person enough wine for 4 cups of wine for the Seder.

Is this volume to be given to each person in the family or can the father have 4 cups of wine and the family would fulfill their obligation by listening to his Kiddush (as is permitted all year long)?

Can the head of the family be yotzeh (fulfill the obligation) for everyone?

Tosophos – This entire family will be yotzeh with one person making Kiddush and drinks for all.

Maharal – Each one must have and drink his own set of 4 cups. The Kiddush on Shabbos is not mainly for drinking, it is to announce that Shabbos is holy. The cups of wine for Pesach need to be imbibed for the mitzvah to be fulfilled, just like matzoh and maror. The 4 cups signify the 4 stages of redemption and each person must drink his own 4 cups.

לְמַפָּה

Spread a cloth.

If a person was in the middle of his meal Friday afternoon and night fell, so that Shabbos began, he is to stop his meal, cover the table with a cloth, say Kiddush and then continue the meal. Why? Out of respect that the food should not see that we have diverted our attention from the meal.

If a person makes Kiddush in his synagogue [100b1 line 13] they have fulfilled the community obligation, i.e., they have heard Kiddush, however, his family has not. He should repeat the Kiddush at home.

The Kiddush must be said where his meal will be served and/or eaten. However, he should eat something in the synagogue [line 101a2 line 18]. This is because when he arrives at his home, he may find that the lamp in his lodgings might have become extinguished. Without the light of the lamp, he won't be able to see in order to make Kiddush and eat at home. So, it is recommended to eat (at least a little) while he is in the synagogue.

אֵין קִידוּשׁ אֶלָּא בְּמִקוּם סְעוּדָה

There is no kiddush except where a meal is eaten.

This is derived from the verse, “*Proclaim* the Sabbath a delight.” (Isaiah 58:13)

The ‘delight’ is the meal and the ‘proclaim’ is the Kiddush.

This means that a person should not recite the Kiddush in one house and eat in another.

Why then, is Kiddush recited in the synagogue? It is for the benefit of transients (who eat and drink in the synagogue).

## אין קידוש אלא במקום סעודה

There is no kiddush except where a meal is eaten.

This halacha is based on the verse in Isaiah 58:13, “and you shall proclaim the Shabbos a delight”. This is interpreted to that mean wherever a person makes Kiddush, should be where his meal takes place.

Taz – Says that Kiddush has a healing effect on ones eyesight, which is strained during the week, when one rushes around. Kiddush and the meal has a combined effect on this healing power.

## שינוי מקום צריך לברך

A change in place requires a second bracha.

If one leaves a place where he consumed a meal, he will need to make a new bracha in the new place to which he went.

R. Sheishes and Rav Yehuda – If he ate food that requires a bracha acharona, that bracha must be said where he ate the meal. If he goes elsewhere before reciting the bracha, he must make a new bracha.

R. Chisda – Says that reciting a new bracha (a bracha rishona), in order to be able to eat in the new place, is not necessary.

However, ideally, one should not leave his place. Foods that require a bracha acharona are the 7 species. However, the 5 grains do not require a bracha acharona.



## לְפִי שְׂאִין עוֹשִׂין מִצְוֹת חֲבִילוֹת חֲבִילוֹת

We may not do mitzvahs “as bundles”.

By combining the performance of several mitzvahs together, it appears that the person considers the mitzvahs a burden and he wishes to get them over with as quickly as possible.

Tosophos Moed Katan 8b- Explains that a person’s heart and mind should be focused on each mitzvah with high concentration.

It is forbidden to marry on Chol Hamoed. Why? Because you are required to “rejoice on your festival” and rejoicing with your new wife would distract you from that.

We may not mix one mitzvah celebration with another, as it is written, ‘ain marbin simcha b’simcha’.

As long as a person is occupied with one mitzvah, he is exempt from others, ‘asuk b’mitzvah patur memitzvah’. So he may get no credit for a second mitzvah done at the same time.

## הַנִּכְנֵס לְבֵיתוֹ בְּמוֹצָאֵי שַׁבָּת

One who enters his house after Shabbos.

This is regarding a discussion of Havdalah.

The Gemara, in Berachos 33a, discusses the Havdalah service.

1. Wine- must be used and the blessing on wine is said first because of a principle: Tadir v'shein tadir - 'When that which is frequent converges with that which is not frequent, the frequent takes precedent (Rashbam).'  
Since wine is commonly used, it comes first.
2. The flame - is to remind us of the creation of fire which took place on the first motzei Shabbos.
3. The spices- to assuage oneself for the departing additional Shabbos soul, the 'neshama yeseireh'.

Then the Havdalah long blessing is said.

## וְהָא יוֹם טוֹב שְׁחָל לְהִיּוֹת אַחַר הַשַּׁבָּת

(Havdalah with a Difference.)

When a Yom Tov begins right after Shabbos.

When a Yom Tov begins right after Shabbos, Havdalah undergoes an addition and a subtraction.

The addition is the Kiddush for Yom Tov, which is recited before Havdalah, because the Kiddush declares the holiness of the Yom Tov. If Havdalah was recited first, it might look as though we were eager to be free of the burdens of Shabbos as soon as possible.

The subtraction is the loss of the bracha over spices, used after Shabbos, to provide comfort for the loss of the neshama yeseireh. Since Yom Tov also has a neshama yeseireh, we don't need spices (besamin) at this time because the spirit is comforted by the food and drink of Yom Tov.

-After Shabbos: Wine, Flame, Spices, Havdalah= YFSH

-After Shabbos and before Yom Tov: Kiddush, Flame, Havdalah= YFH

Does Yom Tov really have a neshama yeseireh? If it did, wouldn't we need spices in the Havdalah after Yom Tov? However, we do not.

The neshama yeseireh of Shabbos is a gift, it requires no action by man. When it leaves, it creates a shock on the soul that is ameliorated by spices.

The neshama yeseireh of the Yom Tov is created by man using the food, the prayers and the spirit of the holiday. When it leaves, it is not such a shock to the soul and therefore, spices are not required.

Give us a cup of wine and we will recite Bircas HaMazon.

At what point is the meal over and if you wish to eat more, you need to say a new Bracha Rishona?

If you proceed to:

1. Wash mayim acharonim.
2. Take the cup for Bircas HaMazon.
3. Say, ‘Rabbosai Nevoreich’.

The definition is “diverting one’s mind.”

If the husband decides to stop eating, but his wife brings out more food, it is not considered the end of the meal. So, it also depends on the person bringing the food, not merely the person who eats it.

## בְּנֵי שָׁל קְדוֹשִׁים אֹמֵר אַחַח

Holy individuals need only one. The general population need three.

Holy people have a special insight.

They tell the story of Rav Chaim of Valozhin. A person came to Rav Chaim's house to collect tzedakah and Rav Chaim turned him away without giving him a penny. The other townspeople had all contributed to him. Later, it was learned that the person collecting the tzedakah was a fraud and had absconded with their funds. Rav Chaim was asked how he knew that the person was a fraud. Rav Chaim answered, "I didn't know anything, only that I wanted to give him the money and I sensed no internal resistance to my doing so. I realized that without some effort, there is no mitzvah and that is why my yetzer hara did not put up a fight – no fight – no mitzvah – so I gave him no money."

דְּלֵא אִיסְתַּפֵּל בְּצוּרְתָא דְזוּזָא

Because he never stared at the image on a coin.

Gemara Shabbos 14a –states that it is forbidden to stare at an image of a human because the Pasuk states, “Do not turn to foreign gods.”

Tosophos says in Avodah Zarah 50a -in regards to the images on a coin which one is accustomed to see, the question of “turning to foreign gods” would not apply. An image which you are not accustomed to see, could be a problem, so do not stare or intently concentrate on it. This also relates to looking at dolls. However, people are usually lenient about these matters.

אָנָא לֹא אָזְלִי אָנָא שְׂדֵרִיתִיָּה לְאֲבִי

I did not go, but I sent Abaye.

A Rabbi asked his son to deliver a gift basket to a great Torah sage at Havdalah, in order for the son to experience how the great Torah sage performs Havdalah. The boy sent his friend to deliver the gift basket. Did he violate the mitzvah of honoring his parent?

There was a misunderstanding. The son only understood that the basket needed to be delivered and he arranged for that to be successfully accomplished. He did not realize that his father wanted him to see the countenance, the style, and the spirit of the great man.

Only a mitzvah that directly benefits the parent cannot be delegated, i.e., ‘Please bring me a glass of water.’ A child should not pass that request on to another person, but should do it himself.

זָכוֹר אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ׃׃ זוֹכְרֶהוּ עַל הַיַּיִן׃׃

Remember the Sabbath day to keep it holy, remember it with wine when you bring it in.

The mitzvah of Kiddush, making the Sabbath holy, is commanded in the Torah. However, reciting the Kiddush over a cup of wine, is cited by the Rabbis.

When he says the bracha during davening in the synagogue Friday night, ‘Baruch Atah HaShem....Mekadesh HaShabbos’, he has fulfilled the Biblical Kiddush.

When he comes home and says this bracha over a cup of wine, he is fulfilling the Rabbinic Kiddush. How can his Rabbinic level Kiddush fulfill his wife’s obligation for a Biblical Kiddush?

During his davening when he comes to that sentence, he could have in mind not to use it to fulfill his Biblical obligation and reserve that for when he is home with his wife. Then, she will also be included and both will fulfill their Biblical obligation.



לִיקְדִישׁ לְאֵן מֵר קִידוּשָׁא רַבָּה

Rav Ashi was asked to say, “Kiddusha Rabba”, for the community on Saturday morning, before the congregation.

Kiddusha Rabba consists of only one bracha, ‘Borei Pri Hagefen’. Passages from Torah and Prophets are often recited before the blessing, but they are not an essential part of the Kiddush.

Why is it called Kiddusha Rabba, if it is so short?

The Shabbos meal eaten during the day gives more honor to Shabbos than the meal eaten on Friday night. Therefore, the Kiddush is given an important name.

אָמַר אֵי הַכִּי חֶמֶר מְדִינָה הוּא

If so, this date wine is “chomer medina”, the “wine” of the province.

Some communities had no wine, so they used a substitute liquid. Which liquids could qualify to replace wine for havdalah?

Only liquids that are used to honor another person and are drunk, even if you are not thirsty, rise to the level of ‘chomer medina’, and are worthy of being used for havdalah. See the following list:

|               |   |         |
|---------------|---|---------|
| Water         | - | no      |
| Beer          | - | yes     |
| Whisky        | - | yes     |
| Wine          | - | yes     |
| Fruit juices- |   | no      |
| Seltzer       | - | no      |
| Lemonade-     |   | no      |
| Milk          | - | perhaps |
| Tea           | - | perhaps |

4-Pesachim 107a1 line 18 B21

Shottenstein Note 13

שָׁמַע מִיָּנָה הַמְּבָדִיל בְּתַפְלָה צָרִיךְ שִׁבְדִּיל עַל הַכּוֹס

From this story we learn that one who recites havdalah in the evening prayer Motzei Shabbos, must still recite havdalah over a cup of wine.

-That it is forbidden to eat before reciting Havdalah.

-That you may even recite Havdalah until the end of Tuesday.

וְאִפְּלוּ עָנִי שְׂבִי שְׂרָאֵל לֹא יֵאָכֵל עַד שְׂיָסֹב

Even the poorest Israelite may not eat until he reclines.

When must we recline?

- When eating- matzah - Yes
- bitter herbs -No, because they commemorate our slavery.
- cups of wine - (Yes and No) - Reclining is required for only the first two, since that is when our freedom began.
- Some say reclining is required only for the last two, since that is when our freedom was a reality.

- Recline on our backs? - No
  - Right side - No
  - Left side - Yes
- } Perhaps the windpipe will precede the esophagus and cause danger, when you swallow.

שֵׁאֵף הֵן הָיוּ בְּאוֹתוֹ הַנִּס

Even women are obligated, because they too, were included in the miracle.

- Women must:
1. Drink the four cups of wine on Pesach.
  2. Hear the Megillah on Purim.
  3. Participate in lighting of the candles on Chanukah.

Rashbam explains:

- Women supported their husbands through the years of slavery.
- Esther was the main salvation of the people from Haman.
- Yehudis defeated the Assyrian Greek general.

But why use the word “even”?

- Rashbam’s opinion is that the women’s role was primary. They were the catalyst of these miracles.
- Others say the contributions of the women were essential in that they capped off the chain of merit in each case. Without their addition the threshold would not have been met.

Another translation of ‘af’ is “they too”, they too were saved by the miracle.

וְהוּא דְאִשְׁתֵּי רֹבֵא דְכֶסֶא

Provided he drank most of the cup, he fulfilled his obligation.

1. It is a mitzvah to drink the entire cup no matter how much it holds (at least a revii's).
2. He would fulfill his obligation by drinking most of the cup.
3. Half a cup is not sufficient, even if it held a number of revii's.
4. Only a majority of a revii's, no matter how much the cup holds.

This applies to the first three cups; the fourth you must drink completely.

Kasta.



A revii's of wine: How do we measure it?

We are all obligated to drink four cups of wine of the volume of a revii's.

How do we measure the volume of a revii's?

A revii's is  $\frac{1}{4}$  of a log.

The log was the volume held by the “kasta”, a device used in measuring fish fats.

The standard kasta was kept in the temple. (See note 14 109a1)

A kasta contains four revii's.

A nazir is forbidden to drink a revii's of wine. (Numbers 6:3)

A revii's of blood from a corpse transmits tumas ohel. (Numbers 19:4)

A revii's of oil is required to clear a nazir, (rekikei nazir). (Numbers 6:15)

A revii's is a liquid whose measure is 2 FB long, 2 x 2 x 2.7 fingerbreadths (FB)

(using the thumb as the finger) four of which = a tefach.

# אָמָה עַל אָמָה בְּרוּם שְׁלֹשׁ אָמוֹת

The volume of an amah by an amah by a height of three amos.

An amah is 6 tefachim.

A tefach is 4 fingerbreadths (FB).

A seah is 6 kabim.

A kav is 4 lugin.

One log is 4 reviiios.

Therefore, a seah is 6 reviiios.

In 1 x 1 x 3 amos = 40 seah This can be rewritten as follows:

$$\begin{aligned} 24 \times 24 \times 72 \text{ FB} &= 3,840 \text{ reviiios} & 3 &= 10.8 \text{ fb}^3 \\ = 41,472 \text{ FB} &= 3,840 \text{ reviiios} & \frac{41,472}{3,840} &= 10.8 \end{aligned}$$

So, 1 revii's = 10.8 cubic fingerbreadths.

Also a revii's contains the volume of 1 ½ eggs.

1 log = 4 reviiios = 6 eggs.

A person has the volume of 1 by 1 by 3 amos, i.e., 3 cu amos.



חַיִּיב אָדָם לְשִׂמְחָה בְּנֵיו וּבְנֵי בֵיתוֹ בְּרֵגֶל

It is incumbent on a person to be happy and make his family member happy on Yom Tov.

Happiness means:

Men - Eating meat in the time of the Bais HaMikdash, i.e., partaking of the meat of the sacrifice.

Women - Clothing and jewelry and new shoes.

Children - Distribute fruits and sweets to children.

Rambam - If sacrificed meat is not available, regular meat is mandatory and it is the meat of animals, not fowl, that is required.

Schottenstein

Bleich 3:309

לֹא יֵאָכֵל אֶדְמַם תְּרֵי

A person should not eat pairs (even numbers of food).

Opens a discussion regarding duality, which Jews reject.

There is only 1 God. Any duality is bad and evil and is associated with demons, evil spirits and sorcery.

Rambam - These concepts are a slippery slope to paganism.

Ramban - Sorcery spoken of by the Torah is a reality. Forces can be marshalled to do a person's impure will.

Witchcraft and supernatural forces are simply the counterbalance to good actions. Both are necessary if man has free choice and free will.

לַיֵּל שְׁמֵרִים

A watched night.

-HaShem watched and waited for the time to redeem the people.

-The people were watched and protected by HaShem.

HaShem watched over the Jewish homes and their firstborn.

The first night of Pesach is to be like a watched night “throughout their generations.”

## עַד שִׁיתֶסֶר הָיָה צַיִל וְאִיזְדָּהָר בְּנַפְשִׁיהָ

Until 16 cups, he was clear of mind and careful with himself.

A person who drinks more than 16 cups of wine, is considered as though he was dead, called ‘gavrah katillah’.

This is discussed in the context of end stage medical care, i.e., euthanasia. If you kill a person who has an incurable disease as diagnosed by doctors or condemned to death by a court, you are exempt from human punishment although, still subject to Divine penalties.

Categories:

Gosess - Flickering flame-A person with an irreversible terminal illness, is considered a living person in every respect. Killing a gosess warrants the death penalty.

Terefah - A person with an irreversible terminal disease who it is estimated will die within twelve months. The killer of a terefah is exempt from the death penalty. A terefah is considered an already dead person, a “gavrah katillah”.

This is used in the discussion of withdrawing life support in certain circumstances.

4-Pesachim 112a3 line 33  
Weiss #65

A12

וְאַל תִּכְנֹס לְבֵיתְךָ פְּתָאֻם

Do not enter your house suddenly.

Knock before you enter a house or even a room. Don't disturb the privacy of those inside.

Even HaShem announced His presence when He stopped at the entrance to the Garden of Eden and called to Adam. (Gen 3:9)

בְּנֵי יוֹתֵר מִמָּה שֶׁהֵעֵגֵל רוֹצֵה לִּינוֹק

More than the calf who wishes to suck, the cow desires to suckle.

More than the pupil wishes to learn, the teacher wishes to teach.

More than we wish to follow God's ordinances, does He wish us success in doing so.

More than we look forward to worshipping Him, does He look forward to our doing so.

It is a formula for success.

שְׁבַע דְּבָרִים צָוָה רַבִּי עֲקִיבָא אֶת רַבִּי יְהוֹשֻׁעַ בֶּן

R Akiva gave 7 instructions to his son Yehoshua.

1. Do not sit at the high point of the city and study.
2. Do not live in a city where the leaders are Torah Scholars.
3. Do not enter your house suddenly or your friend's house suddenly.
4. Wear shoes.
5. Eat early in the day in the summer because of heat; in winter because of cold.
6. Treat the Sabbath as a weekday rather than be dependent on other people.
7. Engage in business with one who is enjoying good fortune – be his partner.

Reasons:

1. People come there and will disturb your studies.
2. They are occupied with Torah and won't run the city well.
3. They may be doing things that require privacy. The Kohen Gadol had bells on his vestments so his coming could be heard.
4. It is degrading to walk barefoot in public, especially for a Torah Scholar.
5. Gives you strength to fight off illnesses.
6. Don't borrow or beg – be self sufficient.
7. He is enjoying good fortune and you can benefit by that arrangement.

אִם בְּקִשְׁתָּ לִיְחֻנֵּךְ הִיתָ לָהּ בְּאֵילָן גָּדוֹל

R Akiva, when asked by R Shimon ben Yochai to teach him, gave him the advice, “to hang from a tall tree.”

When you give advice, use the name of a great teacher.

Does R Akiva suggest that R Shimon ben Yochai say something of his own, in the name of someone else? Of course not. R Akiva means, that you should attach yourself to a great teacher so you will learn the proper answer when the question arises.

Follow the tall tree: Follow the path already laid down by a great person. It is easier to follow a path already established. Since you know where it will lead you, you will go farther, even beyond the known, if you quickly learn what is already known and build upon that.



אַל תֵּצֵא יְחִידִי בַּלַּיְלָה

Do not to go out alone at night.

Here we are commanded not to go out alone at night.

Why? Because we are not permitted to endanger ourselves.

Why? Because we belong to God.

We are mandated to take care of ourselves so we can perform mitzvahs and serve God. We should not smoke, use drugs, or live in communities that have no doctor, etc.

פְּשׁוּט נְבִילָתָא בְּשׁוּקָא וְשָׂקִיל אַגְרָא  
וְלֹא תִימָא פְּהֵנָא אַנָּא וְגַבְרָא רַבָּא וְסַנְיָא בִּי מְלָתָא

Skin a carcass in the market place and earn wages and do not say “I am Kahana and I am a great man, and it is beneath my dignity.”

If you need to make a living, even in an embarrassing manner, it is better than to be dependent on others for support. Be self sufficient. A dependent person is an incomplete person.

Never refuse to earn an honest living. Don't consider yourself too important and noble to do degrading work.

## וְהַמְבָדִיל עַל הַיַּיִן בְּמוֹצְאֵי שַׁבָּתוֹת

One who recites Havdalah over wine at the termination of Shabbos.

One who recites Havdalah over wine at the termination of Shabbos is assured a portion of the world to come.

Kiddush introduces Shabbos every week. It represents a period of spiritual exhaltation and holiness in our lives. Havdalah takes us back to the ordinary routine and mundane normality of our lives. It is advisable to save some of those Kiddush moments and incorporate them into our lives. Symbolize this by saving some of the Kiddush wine and use it also, to usher in the week with some of the same elevated spirit.

It also indicates that from the beginning to the end, Shabbos was sanctified.

”לֹא-יָקוּם עַד אֶחָד בְּאִישׁ”

A single witness shall not testify against any man.

A person sinned and another testified against him in court. The court punished the one who testified because the court said he “slandered the defendant” since he was only a single witness.

If a person witnesses, as a single witness, spousal or child abuse and tells the authorities, is this also considered slander? [R90 p795 W73]

No, because it may lead to stop the continuation of the abuse.

A single witness to a past event, that is over and not likely to be repeated, should not testify if no good will come of it.

Is it considered slander if the event might be repeated? No.

A witness to a future event is obligated to reveal it and thereby, protect the intended victim.

שׁוֹנֵא יִשְׂרָאֵל

## Hating another Jew.

Is it ever permissible to hate a fellow Jew? We are enjoined “not to hate your brother” (Leviticus 19:17).

If a person acts in an sinful manner: The transgressor is no longer to be considered “your brother” and you may hate him, especially if he knowingly and repeatedly transgresses.

Those who sin out of temptation: We should have mercy upon them and still do charitable acts for their benefit. However, if the transgressor does not stop after a warning, it is a mitzvah to hate him.

פְּחוֹת מִמֵּיכֶלֶךְ וּמִמְשֶׁתֶּיךָ וְתוֹסִיף עַל דִּירְתְּךָ

Diminish the expenses for your food and drink and that will increase the funds available for your dwelling place.

Eat frugally and you will be able to afford your home.

Reduce physical indulgencies here (in this world) and increase your eternal home in Olam Habbah.

One's 'home' can also refer to one's wife. Reduce your personal expenses and have more funds to satisfy your wife.

פְּחוּת מִמִּיכֶלְךָ וּמִמְשֶׁתֶּיךָ וְתוֹסִיף עַל דִּירְתְּךָ

Diminish the expenses for your food and drink and that will increase the funds available for your dwelling place.

‘Residence’ refers to one’s eternal resting place in Olam Habbah.

Cut back on expenses toward physical indulgences in this world, and the money saved can be spent performing mitzvahs, which will serve you well in the next world.

Cut back on spending for your own needs and spend more for your family. Just as your family is dependent on you, you are dependent on HaShem. Just as you do more for your family so HaShem, in turn, may do more for you.

## מִצְוֹת צְרִיכוֹת כְּוֹנָה

Mitzvahs require intention.

Rambam asks, “If you are forced fed matzah by gentiles or robbers on the first day of Pesach, have you fulfilled your requirement to eat matzoh?”

The answer is, yes.

This question is occasioned by the eating of lettuce twice at the Seder. The first is to fulfill the obligation of karpas and the second to fulfill the obligation of eating maror. The lettuce is the same, however, each time it is used, it is for a different intention. The first use does not satisfy the second intention. This should prove that intention is required for a mitzvah to be fulfilled.



Bleich 3:130

כֶּרֶן בְּסִיב וּבְלֶעַן אֶף יְדֵי מַצָּה נִמְי לֹא יֵצֵא

If a person swallows matzah and maror wrapped in an inedible material, he has not fulfilled his obligation to eat either matzah or maror.

This line in the Gemara is brought up in the argument regarding artificial feeding on Yom Kippur.

Background; Certainly a patient may be fed on Yom Kippur, so as not to endanger his life. However, instead of feeding him, we could mitigate the infraction of Jewish law, since IV (intravenous) or nasogastric tube (NG tube) feedings could be used. This shinui, (different manner of eating), may be less of a violation. Can we still permit a patient to eat in the normal manner if this shinui is available?

Can one ingest forbidden foods via NG tube. The injunction is stated in the terms “thou shalt not eat”, is receiving food via NG or IV considered ‘eating’?

Debate: Eating is enjoyment by the palate (Rav Yochanan) – or by the intestines (Resh Lakish). Only proper eating is forbidden and if eating is done in a manner ‘shelo kederech achilah’ (not in the normal way of eating), such ingestion would not be forbidden from the Torah. However, it is still forbidden by the Rabbis.

בִּלְע מְרוֹר לֹא יֵצֵא

If you swallow maror in a manner that allows you to avoid tasting it (i.e., mixed with other foods or gulp it down), you have not fulfilled what the Torah demands of us.

However, if you did the same with matzah you have fulfilled your obligation. Why is there this difference?

Maror is to be consumed specifically to remind us of the bitterness of slavery. We need to taste the bitterness of maror to fulfill that requirement.

Matzoh represents the haste with which we fled Egypt, no taste is involved, merely consuming it is sufficient.

Therefore, you can wrap matzah, but should not wrap maror.



לֶחֶם עֲנִי

Bread of the poor.

The Haggadah is recited over the Pesach matzah and maror. Why did Chazal stress the role of matzah alone as the ‘lechem oni’, ‘the bread of the poor’?

Matzah is lacking, it is poor in that it is not complete.

Matzah contains only three of the essential ingredients in the universe:

1. Earth (wheat)
  2. Water
  3. Fire (in the baking)
- Air is missing.

When we raise our voices and recite the Haggadah, we add air into the ingredients of the matzah. That air makes matzah complete.

**בְּכָל דּוֹר וָדוֹר חַיִּיב אָדָם לִרְאוֹת אֶת עַצְמוֹ כְּאִילוֹ הוּא יֹצֵא מִמִּצְרַיִם**

In every generation, a person should see himself as if he left Egypt.

If a person can get himself/herself into the mind set of personal involvement and immediacy, feel a sense of direct danger and threat, the impact of the miraculous salvation is made strongest. We can actually experience it, be able to more authentically teach and transmit it, and become emotionally uplifted. That will enhance our fear and love of Heaven and our appreciation of what God has done and is doing for us.

## סוּמָא פְּטוּר מִלּוֹמַר הַגְּדָה

A blind person is exempt from reciting the Haggadah [N80 780 N79 B23]

How do we know this?

In the law regarding the wayward son (Deut 21:20), a ‘ben sorer umoreh’, the parents must say, ‘Beneinu Zeh’, ‘this our son.’ If they can’t see him because they are blind, they cannot point to him and tell the judge, ‘this is our son.’

A blind parent can’t use this law. The same terminology, ‘baavur zeh’, instructs us to tell the story of going out of Egypt via a gezeirah shavah, (comparable texts ‘zeh’ and ‘zeh’). We can say that this exclusionary term which eliminates blind parents from the rebellious son’s passage, also excludes blind people from the mitzvah of recounting the Exodus.

Blind people were happy about this interpretation, because the reward for doing a mitzvah which you are not obligated to do, may be greater.

Voluntary may be better than obligated.

4-Pesachim 117b2 line 19 A27

Duet 16:3

**וְצֶרֶךְ שִׁזְמִיר יְצִיאת מִצְרַיִם בְּקִידוֹשׁ הַיּוֹם**

When we make Kiddush on Shabbos, we must mention the Exodus for Kiddush to be valid.

Why? Shabbos and Pesach are connected as times of Creation.

In both, we are commanded, “Zachor l’maan tizkor es hayom’.

In order to remember the day and ‘zachor es yom hashabbos’, ‘remember the Sabbath day to make it holy’,(Ex 20’8). These words, ‘zachor’ create a gezeirah shavah.

Shabbos commemorates God’s involvement in the world. Obviously, it is the day He ceased creating the world. Pesach informs us that God remains involved with the world. He is not like an artisan who creates an item but then has no ongoing relationship with it. God did not create the world in the beginning only, He re-creates the world every minute and is intimately involved.

The Sabbath before Pesach is called Hagadol, because God ordered the Bnei Yisroel to purchase animals for the later Pascal sacrifice. The Egyptians could have been expected to annihilate these rebellious people, but they found that they were incapable of causing any harm to the Jews. This miracle taught the whole world that God is involved on an ongoing basis and re-creation is constantly occurring.

וְעָשִׂי לְךָ שֵׁם גָּדוֹל כְּשֵׁם הַגְּדֹלִים  
זֶהוּ שְׂאוֹמְרִים מִגֵּן דָּוִד

And I shall make you a great name equal to the names of the greatest (11 Sam 7:9).  
That is why we say “Magen David”.

The third blessing of the haftorah is concluded with the words “Magen David”,  
popularly known as the Shield of David.

What was the Shield of David? Special armor or shield?

No, it was God himself. He shielded and protected David from every side East,  
West, North, South, up and down; 6 sides. The six pointed symbol of David’s true  
shield represents God. This star shape should be respected because it symbolizes  
the eternal Jewish faith in God, no matter what the adversity or from which  
direction the adversary came. God will protect us.

מְזַגְגוּ לוֹ בּוֹס שְׁלִישִׁי

Pour the 3<sup>rd</sup> cup of wine

This details the post-meal part of the Seder.

1. Pour the 3<sup>rd</sup> cup of wine.
2. Say the Bircas HaMazon.
3. Pour the 4<sup>th</sup> cup of wine.
5. Complete the Hallel over the fourth cup.
6. Say the blessing of the ‘Song.’

The “Song” is either:

- a. Mehulayel batishbachos.
- b. Nishmas kol chai.

Between the first and second cups, he may drink extra wine. It builds up an appetite for the matzah. Once the second cup has been poured, we recite the Haggadah. Extra drinking of wine is forbidden. We also may not drink extra wine between the 3<sup>rd</sup> and 4<sup>th</sup> cups of wine.



שִׁמְעַ מִיְנָה בְּרֵפֶת הַמְּזוֹן טְעוּנָה כּוֹס

We learn from this that Bircas HaMazon requires a cup of wine.

This Mishnah is the source from which we learn that Bircas HaMazon requires a cup of wine.

Nowadays, this is limited to Shabbos, Yom Tov and special events when doing the Bircas HaMazon with a Zimun.

קָשִׁין מְזוֹנוֹתָיו שֶׁל אָדָם יוֹתֵר מִן הַגְּאֻלָּה

Providing sustenance for man is more difficult than providing redemption.

Redemption can be done by an angel (Gen 48:16). Jacob says, “The angel who delivered us from all evil.”

Whereas sustenance required God himself, as it says (Gen 48:15), “The God who has fed (shepherded) me.”

An angel is only a spiritual being who has no concept of physical or material needs, and therefore, cannot provide sustenance to humans.

## קָשִׁין מְזוֹנוֹתָיו שֶׁל אָדָם בְּקָרִיעַת יַם סוּף

Providing sustenance for man is more difficult than dividing the Reed Sea.

R M M Schneerson (the Lubavitcher Rebbe) asks “Why was it considered difficult for God to split the Reed Sea?” Because two opposite results were needed from the same act; the saving of the Israelites and the punishment of the Egyptians.

R Y Kamenetsky - The difficulty relates to the nature of water. It is one of the basic building blocks of Creation; heaven, earth and water. Water has its own unique characteristics, which if changed, jeopardizes all of Creation. A special miracle, a difficult miracle, was needed for the task of splitting the sea.

Sotah 2a - It is as difficult to pair man and woman, as it is to divide the Reed Sea.

## קָשִׁין מְזוֹנוֹתָיו שֶׁל אָדָם בְּקָרִיעַת יַם סוּף

Providing sustenance for man is more difficult than dividing the Reed Sea.

Is it reasonable to speak of God having difficulty with anything? God's difficulties arise only when He is asked to perform acts of mercy for people who have no claim on such acts of kindness. If God does good for the bad and the evil people, just as he does for the observant and faithful people, that does not give the impression of being fair. Using the same element, water, to save the Israelites but to punish the Egyptians, that was difficult for God.

Dividing the Reed Sea: Dividing water is considered a very difficult miracle. Water is one of the main items of creation with its own set of natural boundaries. God changed one of the foundations of creation, to divide water.

## קָשִׁין מְזוֹנוֹתָיו שֶׁל אָדָם בְּקָרִיעַת יַם סוּף

Providing sustenance for man is more difficult than dividing the Reed Sea.

The provision of man's sustenance is as difficult as splitting the Reed Sea.  
Providing sustenance is more difficult than providing redemption.

We see that an ordinary angel can cause redemption, but God Himself is needed to provide man's sustenance.

This really means to say that according to the natural order of the world, it is impossible to split the Sea. However, it was faith and trust in HaShem that resulted in its being split. The same is true of sustenance. If a person will only trust completely in HaShem, his needs will certainly be met.

Appreciate the miracles that occur in what you might consider to be the mundane.

4-Pesachim 118a3 line 27

Weiss #742

פֶּל הַמְּסַפֵּר לְשׁוֹן הָרָע

Whoever spreads evil tales.

Whoever spreads evil tales deserves to be cast to the dogs.

Chafetz Chaim - This dictum serves as measure for measure.

Just as a dog uses his voice to bark and snarl at passersby with no discernable justification, so does the gossip monger use his voice to frighten and harm others, with no discernable justification.

אֵין מִפְטִירִין אַחַר הַפֶּסַח אֶפִיקוֹמָן

We may not conclude the Seder meal after eating the Pesach offering (the Afikoman).

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Gemara- Afikoman is a word that is a contraction of ‘afico’ (take out your), ‘manacho’ (eating utensils) from here, and go eat more elsewhere.

The Mishnah teaches us that after members of a group eat their Pesach offering, they are forbidden to leave that group to eat anything else in another place.

## אֵין מִפְטִירִין אַחַר הַפֶּסַח אַפִּיקוֹמָן

We may not conclude the Seder meal after eating the Pesach offering (the Afikoman).

At the Seder, the last food we eat is a portion of the Korban Pesach meat, substituted in the present, by the Afikoman. We want that taste to remain and linger in our mouths. This is a way of expressing our desire that the lessons we learned and the spirit and ‘Ruach’ we experienced, should remain with us and not be washed away or diluted. In our day, the Korban Pesach ‘meat’ is the matzah of the Afikoman. So ideally, not only may we not eat anything after the Afikoman, we also may not drink anything other than water, seltzer, tea (no flavored beverage).

However, we still have two cups of wine to consume.

Yes, but the wine enhances the taste of the Afikoman matzah. It does not diminish it.



## יִשְׁנוּ מִקְצָתוֹן יֹאכְלוּ

If some fell asleep.

If while eating the Korban Pesach some members fall asleep. What is the law?

They may continue to eat from the Korban Pesach when they awaken. However, if all of the members fell asleep, they may not continue to eat the Korban Pesach when they awaken.

(Today: This rule pertains to the Afikoman which commemorates the Korban Pesach.)

This question arises because when one falls asleep it is considered ‘haysach hadaas’, ‘abandonment of intention’. In this case, the ‘intention’ is to continue to eat. Resumption of eating after they awaken would be viewed as the equivalent of eating part of their meal in a ‘second place’. This Mishnah provides a leniency.

Only if all fall asleep, is resumption of eating prohibited. Otherwise, it is not considered ‘abandonment of intention’ because the people sleeping are still considered part of the group, which as a whole, has not ‘abandoned its intention’ to continue eating in that same place.

Other than for the Seder night, if a person falls asleep at a meal, it is not considered ‘abandonment of the intention’ to continue eating. However, if a person does ‘abandon his intention’ to continue to eat, but later changes his mind, he must recite a new blessing over the food.

## רַבִּי שִׁמְלַאי אִיקָלַע לְפִדְיוֹן הַבֵּן

Rabbi Simlai attended the ceremony of a Pidyon Haben (redemption of a first born son).

As a final item the Gemara discusses another situation where two brachot are recited at a Pidyon Haben, where a father redeems his son for 5 coins.

The father makes the first bracha ‘al Pidyon Haben’. Then, does the Kohen make the second Shehechyanu, because he rejoices over receiving the 5 silver dollars or does the father recite the Shehechyanu?

Some say that since the Kohen cannot trace his heritage back to Aaron and may not really be a Kohen, he should give the money back, so as not to give the appearance of stealing.

Others say, the Kohen has a ‘chezkas kashrus’, a presumption of being a Kohen, so he is not required to give the money back. In fact, if the Kohen does give the money back, other people may choose him for Pidyon Haben and other Kohanim will lose income.

No bracha is made on any of the ‘matanos Kohanim’, ‘gifts to the priests’.

It is the father’s mitzvah. When he makes the Shehechyanu, he is discharging his obligation.

Hadran Alach Masechet Pesachim. We shall return to you Tractate Pesachim.