



## OVERVIEW of the Daf

### 1) Teachings of R' Yishmael the son of R' Yosi

The Gemara concludes explaining the pasuk in Yishaya related to the previous discussion.

Two more teachings from R' Yishmael the son of R' Yosi are recorded.

### 2) The wealth of Egypt

R' Yehudah in the name of Rav teaches that Yosef brought all the wealth of the world to Egypt.

The Gemara traces the path of that wealth and concludes that it is presently in the hands of Rome.

R' Chama bar Chanina taught that Yosef hid three treasures in Egypt and explains what happened to each treasure.

### 3) The authorship of Tehillim 118:21-28

R' Shmuel bar Nachmani in the name of R' Yonasan identifies the author of different phrases of the pesukim in Tehillim 118:21-28.

### 4) The recitation of Hallel

The Mishnah in Sukkah is cited that teaches that discusses different customs related to reciting Hallel.

Abaye explains that only the berachah after Hallel is subject to custom but one must recite the berachah before Hallel.

The Gemara demonstrates that the word עובר means "preceding."

### 5) Birkas HaMazon in the future

R' Avira describes the scene and difficulty Hashem will have with the tzadikim in the future in finding one to lead birkas hamazon that will take place following the meal.

**6) MISHNAH:** The Mishnah teaches that one may not conclude the seder meal following the korban with afikoman.

### 7) Afikoman

Rav, Shmuel and R' Yochanan suggest different definitions for the word "afikoman."

A Baraisa supports R' Yochanan's definition.

R' Yehudah in the name of Shmuel ruled that one may not eat dessert after eating matzah at the seder.

This ruling is unsuccessfully challenged.

A proof for this ruling is offered. ■

## Distinctive INSIGHT

### Eating after the Afikoman

אין מפטירין אחר הפסח אפיקומן

The last food we eat at the seder is a portion of meat from the Korban Pesach. Shmuel says the reason we do not eat after partaking of the Korban Pesach is in order for the taste of the Korban Pesach to remain and linger in our mouths. It is our way of expressing our desire that the lessons we learned at the seder not be washed away. In our days, when we do not have the Korban Pesach, we eat a portion of matzah at the end of the meal, which we call the afikoman, symbolically representing the Korban Pesach. We do not eat after partaking of this piece of matzah (Shulchan Aruch O.C. 478:1), just as they did not eat after the Korban Pesach was consumed. We try to preserve the taste of the matzah as long as possible, and even after the seder is over, we do not want to rinse away its taste by eating anything (other than water, if one is thirsty).

We might ask, though, how this is to be understood on a practical basis. After all, there are two cups of wine which are scheduled to be drunk after the afikoman is eaten. Everyone must drink the cup of birkas hamazon, and another cup following Hallel. Why would the halachah now demand that no more food be consumed in order not to lose the taste of the matzah? Is there any taste of matzah left to protect?

Rashbam says that the matzah taste does linger, and the wine does not remove it. This taste still remains, although it might be diminished by the two cups of wine, and this after-taste is what we wish to protect and keep.

Perhaps we can also say that it is by design that the wine is to be consumed after the afikoman. The cup of wine for

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## REVIEW and Remember

1. Why is Hashem's had spread under the wings of the Chayos?  
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2. What happened to the three treasures hidden by Yosef?  
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3. What will be celebrated at the meal hosted by Hashem in the future?  
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4. Explain the dispute between Rav and Shmuel concerning the afikoman.  
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# HALACHAH Highlight

## Afikoman aftertaste

א"ר יהודה אמר שמואל אין מפטירין אחר מצה אפיקומן  
*R' Yehuda said in the name of Shmuel: one may not have anything after the matzah of afikoman.*

**R**ashbam<sup>1</sup> explains that one is prohibited from eating any food after the afikoman in order that the taste of the matzah should remain in his mouth. However, the Gemara does not discuss the permissibility of drinking after the afikoman. Some<sup>2</sup> opine that even the taste of drinks affects the lingering taste of the afikoman. This view requires explanation, for if this is true, then in any case the taste of the matzah is washed away by drinking the third and fourth cups of wine at the end of the seder<sup>3</sup>. Others hold<sup>4</sup> that drinking does not affect the taste of food, and it would therefore be permissible to have drinks after eating the afikoman. Nevertheless<sup>5</sup>, one should not drink wine in excess of the four prescribed cups, so as not to<sup>6</sup> appear to be adding to the enactment of the Rabbis, and for fear that one may become drowsy as a result and fail to elaborate as he should in relating the story of the exodus from Egypt<sup>7</sup>.

The Mishna Berura<sup>8</sup> rules that ideally it is proper to be stringent in this matter and refrain from drinking any flavorful beverage, such as natural apple juice<sup>9</sup>; only water<sup>10</sup>, tea, and seltzer should be consumed after the afikoman. In a case of a great need<sup>11</sup> one may rely on those who permit all non-alcoholic drinks, especially on the second night<sup>12</sup> of Pesach when there is certainly room to be lenient. ■

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birkas hamazon is raised as we declare our full appreciation and gratitude for the sustenance which Hashem provides. This is an essential component of freedom. Furthermore, the wine we drink for Hallel is, once again, an enhancement of the seder lesson, which the matzah itself represents. Accordingly, we can simply say that the taste of the matzah, blended and combined with the final two cups of wine, all form a composite taste which we cherish and treasure. We aim to blend the taste of the matzah, which represents our redemption, together with the taste of hakoras hatov and the spontaneous exhilaration of Hallel. This is the lingering flavor which we savor, and which we do not want to lose. ■

1. רשב"ם קכ"ד הוי, וכן כאן בד"ה כגון
2. דרכי משה תפ"א ס"ק ב' בשם מהר"י וויל. וכן משמע לכאן מסתימת הרמב"ם בהלכות חמץ ומצה פ"ח ה"ט. [וע"ש בשינויי נוסחאות שברמב"ם פרנקל די"ג ברמב"ם שאין אסור אלא מאכל]
3. כן הקשה הגרי"י פישר זצ"ל אב"ד ירושלים בהערותיו לסימן תע"ח ס"ק ב'. וכבר קדמו החק יעקב בסימן תפ"א ס"ק א'
4. רשב"ם ס"ק כ. ד"ה הוי, וע"ע תוס' קי"ז ב' ד"ה רביעי
5. כן מבואר מהטור סימן תפ"א ס"א בדעת הרשב"ם וע"ש בב"י שכ"ד עוד ראשונים
6. טעם זה ברמב"ן ור"ן
7. טעם זה ברא"ש ובטור, [וכן הוכיח בש"ל ס"ז] שחייב לספר ביצי"מ עד שתחטפנו שנה כמש"כ בטור בשם התוספתא, וכ"ה בשו"ע תפ"א ס"ב, ובמ"ב תע"ו ס"ק ז'
8. סימן תפ"א ס"ק א'. [ובסימן תע"ח ס"ק ה']
9. מ"ב שם. וע"ע במגן אברהם ריש סימן תפ"א דדוקא בכה"ג, שיש למיץ טעם גדול, משא"כ מים שבישלו עם תפוחים טעמו קלוש ומותר
10. כ"כ במ"ב הנ"ל
11. כ"כ שם בעה"ש ס"ג, [הוא סעלצ'ין] וע"ש דה"ה בלימענאד"א במ"ב שם
12. שם ■

# STORIES Off the Daf

## I will raise the cup of salvation...

אומר לו לדוד טול וברך אומר להן אני אברך  
 ולי נאה לברך

**R**av Shlomo Zalman Auerbach, zt"l, explained why only Dovid HaMelech will gladly consent to lead the benching in the ultimate future. Blessing must flow from the wellspring of joy, and Dovid HaMelech's joy was of the highest level. His way was to, "...sing to You through kindness and through judgment." (Tehillim 101:1) He sang to Hashem through the worse times of his life! This is why only he can say: "It befits me to bless."

Once, a wedding party passed the

home of Rav Zushia of Anapoli, zt"l, and he immediately ran outside to dance in the street before the bride and groom. Afterward, his family disapproved, claiming that it did not befit him to caper in the streets.

He answered, "When I was a young disciple of the Zlotchover Maggid, he once insulted me. Afterward, he apologized and begged forgiveness, which I gave right away. Before I went to bed that night, he came and begged forgiveness again, and I forgave him.

"As soon as I fell asleep, my Rebbe's holy father, Rav Yitzchok Terhovitzer, came to me and said: I left only one son in this world, and you want to destroy him just because he insulted you! "

"I insisted that I had forgiven him,

but he said, 'Come with me, and I will teach you what forgiveness is.'

"I followed him to the mikveh, where he told me to immerse three times, and to say that I forgive his son before each immersion."

"As soon as I got out, I saw that his face was shining with an almost unbearable light. When I asked him about it, he said that this is the reward he received for never taking honor at another's expense, never going to bed angry at a friend, and not standing on his rights about money."

The Terhovitzer then added: "But you can attain this reward through joy alone."

Reb Zushia then smiled. "Do you see now why I danced in the streets?" ■

