

OVERVIEW of the Daf

1) Afikomen (cont.)

The Gemara rejects the proof to Shmuel's ruling that it is prohibited to eat dessert after matzah at the seder.

Mar Zutra presents an alternative version of Shmuel's teaching. According to this second version, Shmuel rules that it is permitted to eat dessert after matzah at the seder.

A suggested proof and challenge prove to be unsuccessful.

2) Matzah and maror

Rava teaches that matzah nowadays is a Torah mitzvah whereas maror is only Rabbinic.

R' Acha bar Yaakov disagrees and maintains that both matzah and maror are Rabbinic.

The Gemara records the exchange between Rava and R' Acha concerning their respective proofs.

A Baraisa supports Rava's position.

3) MISHNAH: The Mishnah discusses the consequences of some or all of the members of the group falling asleep while eating the Korban Pesach. After midnight the korban makes a person's hands tamei as do piggul and nossar.

4) Dozing

R' Ashi defines dozing.

An incident involving Abaye and Rabbah is recorded.

5) The status of the Korban Pesach after midnight

R' Yosef notes that the Mishnah's ruling, declaring the korban nossar after midnight, is consistent with R' Elazar ben Azarya rather than R' Akiva.

The Gemara records the exchange between R' Elazar ben Azarya and R' Akiva concerning their respective proofs.

Rava rules that according to R' Elazar ben Azarya if one was to eat matzah after midnight the mitzvah would not be fulfilled.

6) Piggul and nossar

R' Huna and R' Chisda explain the rationale behind the ruling of the Mishnah that piggul and nossar make the kohen's hands t'mei'im. According to one opinion it is out of suspicion that the kohanim might intentionally cause an offering to be piggul, and according to the other opinion it is to deter the kohanim from behaving lazily.

R' Huna and R' Chisda disagree whether it is an olive size or egg size piece of the korban that will make the person's hands t'mei'im. ■

Distinctive INSIGHT

Sleeping or drowsing during the seder

אביי הוה יתיב קמיה דרבה חזה דקא נמנם, אמר ליה מינם קא מר,
אמר ליה מינומי קא מנמנם ותנן נתנמנמו יאכלו לא יאכלו

The Mishnah teaches the rule regarding individuals or a group, whether they are allowed to continue and eat from the Pesach if some or all the members of the group had fallen asleep or if they had become drowsy. The Gemara relates a story of Abaye who witnessed Rabba napping. The Gemara does not clearly establish a time reference for this story. Rashbam explains that this incident did, in fact, take place at a Pesach seder. Rabba began to fall asleep after having eaten part of his matzah at the end of the meal, and Abaye alerted him to wake up. The lesson of this story is that the rule of the Mishnah applies in our days as well. Whether one may continue to eat after having slept is an issue not only when eating from the Pesach offering itself, but it also affects a person who eats the afikomen. The reason would be that we anxiously await the immediate rebuilding of the Beis HaMikdash, and we must avoid someone thinking that just like last year he was allowed to eat at the seder after having slept, so too he might conduct himself accordingly when eating the Pesach offering the next year as well. In order to avoid this problem, we prohibit eating for someone who sleeps or drowns in the middle of eating the afikomen.

Tosafos (119b, ד"ה אמר) argues with Rashbam. They explain that the episode with Abaye and Rabba took place on the eve of a fast day. If Rabba had fallen asleep, he would not be allowed to eat upon waking, as the fast would be assumed to begin for him (see Ta'anis 12a). If Rabba had simply drowsed off, this halachah would not apply. Rabba was alerted by Abaye, and Rabba brought a proof from our Mishnah in Pesachim to prove that napping is not the same as having fallen into a full sleep. According to Tosafos, there is no proof from this story whether the rule of sleeping applies in our day by eating the afikomen.

Ba'al HaMaor says that this story simply took place in the beis midrash one day as they were learning. Because of the incident, Rabba took the opportunity to define the term "sleep" and "nap" as found in the Mishnah.

Ra'avad explains that the story took place during a meal, and the issue was whether Rabba would have to rewash his hands before continuing his meal. ■

HALACHAH Highlight

Midnight Matzah

אמר רבא אכל מצה בזמן הזה אחר חצות לר"א בן עזריה לא יצא ידי חובתו

Rava said: Nowadays if one eats matzah after [halachic] midnight, according to R' Elazar ben Azarya he has not fulfilled his obligation.

The Gemara presents both this opinion of R' Elazar ben Azarya as well as that of R' Akiva, who says that one can fulfill his obligation until daybreak, but does not assert whose ruling is accepted in practice. There are differing opinions on this matter among the early commentators¹. The poskim² further discuss whether R' Elazar ben Azarya maintains that only the first k'zayis of matzah must be consumed before midnight, or if he also includes the afikomen in this time restriction³. Some reason that since the afikomen is eaten to commemorate the Pascal sacrifice, it must be completed within the prescribed time in which the burnt offering could be consumed. The Avnei Nezer⁴ therefore suggests that if one finds himself still in the midst of his feast as midnight approaches, he should eat a k'zayis of matzah conditionally, intending that if the law in fact follows the opinion of R' Elazar ben Azarya then this matzah shall be considered his afikomen. He should then wait until midnight passes, after which time he may resume his festive meal. There is no prohibition of eating other foods then, for if the afikomen must be consumed before midnight he has sufficiently fulfilled his obligation, and once the time for the mitzvah has passed he is no longer required to preserve the taste of the matzah in his mouth. Upon completing his meal he should eat another k'zayis of matzah as his afikomen, so that he will have fulfilled his obligation according to all opinions. Some⁵ say that it is best not to

REVIEW and Remember

1. What drasha indicates that there is a Biblical obligation to eat matzah nowadays?
2. Is it permitted for the members of the group to continue eating the korban if they all fell asleep?
3. How does the Gemara define dozing?
4. Why are we careful to eat the afikomen before chatzos?

rely on this condition, for even R' Akiva holds that ideally one should finish the afikomen before midnight lest he end up not eating it at all⁶. In any case, all agree that one should make an effort to eat the afikomen before midnight, as stated in the Shulchan Aruch⁷. ■

1. ע"י ב"י תע"ז ס"א ובה"ל שם
2. כ"כ בשו"ת מנחת יצחק ח"ט סימן מ"ח סוד"ה והעולה
3. כן מבואר מהאבני נזר דלהלן. [שכתב שהרואה באמצע סעודתו (דהיינו לאחר שאכל כזית מצה) שיעבור חצות לפני שיאכל אפיקומן, יעשה תנאי וכדלהלן מפני שלדעת רב"ע לאחר חצות כבר אינו זמן אפיקומן וכבר א"צ טעם מצה בפיו ומותר לאכול דברים אחרים) ואת"ל שבדיעבד יצא י"ח אחר חצות הרי הוא עדיין זמן אפיקומן ולא יועיל התנאי ודו"ק. ומשמע שם כבה"ל ה"ל שחושש מדינא לפוסקים כראב"ע. ודו"ק. וכן משמעות המשנה ברורה שם ס"ק ו', שהאפיקומן נאכל רק עד חצות כקרבן פסח ע"ש. וע"ע בערוה"ש שם ס"ב שחשש לדעת רש"י, רשב"ם ורמב"ם שצ"ק קיום מצות מצה הוא באפיקומן ולא בכזית ראשון
4. שו"ת אבנ"י או"ח סוף סימן שפ"א
5. מנח"י שם ד"ה ולפענ"ד
6. ע"ש בב"י ונמנח", והוא מעין המשנה בריש מסכת ברכות
7. תע"ז ס"א ■

STORIES Off the Daf

Tonight, we eat only Matzah...

אמר רבא מצה בזמן הזה דאורייתא

The Teshuvah HaShanah brings down that avoiding chometz and eating only matzah during Pesach represents the cleansing of the mind and heart from all forms of philosophical doubts and hesitations that block our avodas Hashem. Just as chometz becomes leaven through the act of waiting, so too does the mind get filled with negative thoughts through brooding and hesitating over negative ideas. This is why it is important not to let one's mind

"become chometz"—instead, it should be kept in the clear, pristine, and pure state symbolized by the simplicity of matzah. This is especially relevant to the avodah of prayer, because wherever our minds are, that is where we are.

One day in the beis midrash, as the prayers were drawing to a close, Rav Levi Yitzchak of Berditchev, zt"l, seemed to be observing a group of his Chasidim. While everyone was busy wrapping up their talleisim and tefillin, he made his way over to them. To their surprise, he approached them with a hearty greeting. "Shalom aleichem!" he thundered.

They looked somewhat puzzled to hear their Rebbe offer the greeting tradi-

tionally given only after returning from a journey of at least three day's duration. "But Rebbe," they protested, "we haven't been anywhere! We've been here in Berditchev all along!"

Rav Levi Yitzchak continued to make the rounds, shaking their hands vigorously, as if they were newly-arrived travelers, all smiles.

Suddenly, he turned serious and said, "From the way you were praying, it was clear that your minds were elsewhere! So, welcome back from Odessa, welcome home from the market in Lodz! Since none of you were actually here while you davened, I was glad to welcome you back once you returned!" ■

