

זה המכיר מקום חבירו בישיבה. איכא דאמרי, אמר רבי אלעזר: זה המקבל פני חבירו בישיבה.

מאי "למכסה עתיק" – זה המכסה דברים שכיפה עתיק יומין. ומאי ננהו – סתרי תורה. ואיכא דאמרי: זה המגלה דברים שכיפה עתיק יומין. מאי ננהו? טעמי תורה.

אמר רב פהנא משום רבי ישמעאל ברבי יוסי: מאי דכתיב: "למנצח מזמור לדוד"? זמרו למי שנוצחין אותו ושמח.

בא וראה שלא כבודת הקדוש ברוך הוא מדת בשר ודם. בשר ודם מנצחין אותו – ועצב. אבל הקדוש ברוך הוא נוצחין אותו ושמח, שנאמר: "ויאמר להשמים לולי משה בחירו עמד בפרץ לפניו".

אמר רב פהנא משום רבי ישמעאל ברבי יוסי: אמר רבי שמעון בן לקיש משום רבי יהודה נשיאה, מאי דכתיב: "וידי אדם מתחת כנפיהם" – "ידו" כתיב, זה ידו של הקדוש ברוך הוא שפרוסה תחת כנפי החיות כדי לקבל בעלי תשובה מיד מדת הדין.

אמר רב יהודה אמר שמואל: כל כסף וזהב שבעולם יוסף לקטו והביאו למצרים, שנאמר: "ולקט יוסף את כל הכסף הנמצא". אין לי אלא שבארץ מצרים ושבארץ כנען, בשאר ארצות מנין – תלמוד לומר: "וכל הארץ באו מצרימה".

וכשעלו ישראל ממצרים העלוהו עמהו, שנאמר: "וינצלו את מצרים". רב אסי אמר: עשאוהו כמצודה זו שאין בה דגן. רבי שמעון אמר: כמצולה שאין בה דגים.

This is one who recognizes his colleague's place in the yeshiva, as he is there often enough to know where everyone sits. Some say that Rabbi Elazar said a different explanation: This is one who greets his colleague in the yeshiva,<sup>n</sup> as he is always there to meet him.

The Gemara asks: What is the meaning of the continuation of this verse: "For stately clothing [*limekhasheh atik*]" This is one who conceals [*mekhasheh*] matters that the Ancient of Days [*atik yomin*], i.e., God, concealed. And what are these? These are the secrets of the Torah, the esoteric Act of Creation and the Act of the Divine Chariot, which should remain hidden. And some say: This verse is referring to one who reveals matters that the Ancient of Days concealed. And what are these? These are the reasons for different mitzvot in the Torah, which should be kept secret.

The Gemara cites another statement attributed to Rabbi Yishmael, son of Rabbi Yosei. Rav Kahana said, citing Rabbi Yishmael, son of Rabbi Yosei: What is the meaning of that which is written: "*Lamenatzeah* a psalm of David" (e.g., Psalms 13:1)? It means: Sing to the One who rejoices when conquered [*shenotzlin oto*].

Come and see how the characteristics of the Holy One, Blessed be He, are unlike the characteristics of flesh and blood: When a flesh and blood person is conquered, he is sad; however, when the Holy One, Blessed be He, is conquered, He rejoices, as it is stated: "Therefore He said that He would destroy them, had not Moses His chosen stood before Him in the breach, to turn back His wrath lest He should destroy them" (Psalms 106:23). In this verse Moses is called "His chosen," although he defeated God, as it were, by preventing Him from destroying the Jewish people.

Furthermore, Rav Kahana said, citing Rabbi Yishmael, son of Rabbi Yosei, who said that Rabbi Shimon ben Lakish said, citing Rabbi Yehuda Nesia: What is the meaning of that which is written in the description of the sacred *hayyot*, the angels that carried the Divine chariot: "And they had the hands of a man under their wings" (Ezekiel 1:8)? Although the word is read hands in the plural, actually "his hand" is written in the singular. This is the hand of the Holy One, Blessed be He, that is spread under the wings of the *hayyot* to accept penitents from the claims of the attribute of justice. God accepts sincere penitents, despite the fact that in accordance with the strict attribute of justice they should not be given the opportunity to repent.

Rav Yehuda said that Shmuel said: Joseph collected all the silver and gold in the world and brought it to Egypt, as it is stated: "And Joseph collected all the money found in the land of Egypt and in the land of Canaan" (Genesis 47:14). I have derived only that he collected the money that was in the land of Egypt and that was in the Land of Canaan. From where do I derive that he also collected all the money that was in other lands? The verse states "And all the land came to Egypt to buy food from Joseph, because the famine was sore in all the earth" (Genesis 41:57).

And when the Jewish people ascended from Egypt they took this treasure with them, as it is stated: "They despoiled [*vayenatzlu*] Egypt" (Exodus 12:36). The Sages explain this term. Rav Asi said: They made Egypt like this trap [*metzuda*] for birds, where grain is usually placed as bait, in which there is no grain. Rabbi Shimon said: They made Egypt like the depths [*kimetzula*] of the sea in which there are no fish.<sup>n</sup>

NOTES

המקבל פני חבירו בישיבה: Some commentaries explain that one should come to the yeshiva as early as possible, in accordance with the statement: In all my days no one came to the study hall before me (*Sukka* 28a). As the first to arrive, a person will be able to greet his colleagues upon their entry, whereas they will not be in a position to welcome him into the yeshiva (*Maharsha*).

כמצולה שאין – Rashi explains that fish stay near the shore where food is more readily available. Other commentaries point out that the metaphor Rabbi Shimon ben Lakish chose sheds fresh light on the verse, as one who removes fish from the sea takes fish that were there before he arrived on the scene. Similarly, when Israel left Egypt, they took all of the gold and silver that was there previously (Rabbi Elazar Moshe Horowitz).

NOTES

**Hadrimmon** – הַדְרִימוֹן: The name Hadrimmon ben Tabrimmon does not appear in the Bible, but we do find the names: “Ben Hadad ben Tabrimmon” (I Kings 15:18) and “Hadadrimmon in the valley of Megiddon” (Zachariah 12:11), which, according to the Aramaic *Targum*, is referring to the same ben Hadad mentioned in the book of Kings.

**White mules** – פְּרָדוֹת לְבָנוֹת: Some commentaries explain that the Gemara mentions white mules because they are violent and kick dangerously. The Gemara’s intention is that even Korah’s servants and his animals were evil (Rabbi Shem Tov ben Shafut). Others maintain that Korah used white mules so that people would be too frightened of them to attempt to take the keys (Maharsha).

*Dalet, yod, alef, shin, alef, dalet, yod, shin, khaf, shin, dalet, khaf, mem, alef, vav, dalet, khaf* – דיֵאִשׁ אֲדִישׁ כַּשְׁדִּיךְ מֵאוֹדֶיךָ: This is a mnemonic device for the names of the speakers in the next section. They are: David, Yishai, the brothers [ahim], Samuel, the brothers, David, Yishai, Samuel, everyone [kulam], Samuel, David, everyone. The last term signifies that their recitation starts from [me] the word *odekha*, meaning: I will give thanks to You (HaKotev).

The brothers of David recited... David recited – אֲמַרוּ אֲחָיו... אָמַר דָּוִד: The basis for the exposition is the constant switching back and forth from singular to plural in these verses. “I will give thanks to You” was recited by David in praise of God for choosing him as king. “The stone which the builders rejected,” was stated by David’s father, as David was initially overlooked by Samuel. The brothers spoke in the plural: “It is marvelous in our eyes.” “This is the day” was recited by Samuel the Prophet, who explained that David was God’s choice. “We beseech You, Lord,” was said by the brothers, when they prayed for David. “Make us prosper,” is a prayer on behalf of the entire nation, recited by David himself. Yishai, his father, blessed him, and Samuel also blessed him as a Prophet “out of the house of God.”

LANGUAGE

Keys [aklidei] – אַקְלֵידֵי: From the Greek κλειδα, *kleida*, meaning keys.

BACKGROUND

Keys – אַקְלֵידֵי:



Key from the mishnaic period

וְהָיָה מוֹנַח עַד רְחֻבֵעַם. בָּא שִׁישַׁק מֶלֶךְ מִצְרַיִם וְנָטְלוּ מִרְחֻבֵעַם, שְׁנֵאמַר: וַיְהִי בְּשָׁנָה הַחֲמִישִׁית לְמֶלֶךְ רְחֻבֵעַם עָלָה שִׁישַׁק מֶלֶךְ מִצְרַיִם [עַל יְרוּשָׁלַיִם] וַיִּקַּח אֶת אוֹצְרוֹת בַּיִת ה' וְאֶת אוֹצְרוֹת בַּיִת הַמֶּלֶךְ, בָּא זֶרַח מֶלֶךְ כּוּשׁ וְנָטְלוּ מִשִׁישַׁק.

בָּא אֶסָא וְנָטְלוּהוּ מִזֶּרַח מֶלֶךְ כּוּשׁ, וְשִׁיגְרוּ לְהַדְרִימוֹן בֶּן טַבְרִימוֹן. בָּאוּ בְנֵי עֵמֶון וְנָטְלוּם מִהַדְרִימוֹן בֶּן טַבְרִימוֹן. בָּא יְהוֹשֻׁפָט וְנָטְלוּ מִבְּנֵי עֵמֶון, וְהָיָה מוֹנַח עַד אַחֵז.

בָּא סַנְחֵרִיב וְנָטְלוּ מֵאַחֵז. בָּא חֲזַקְיָה וְנָטְלוּ מִסַּנְחֵרִיב, וְהָיָה מוֹנַח עַד צְדַקְיָה. בָּאוּ כְּשָׁדִיִּים וְנָטְלוּהוּ מִצְדַקְיָה. בָּאוּ פְּרָסִיִּים וְנָטְלוּהוּ מִכְּשָׁדִיִּים. בָּאוּ יוּנָיִם וְנָטְלוּהוּ מִפְּרָסִיִּים. בָּאוּ רוֹמִיִּים וְנָטְלוּהוּ מִיַּד יוּנָיִם, וְעַדְיִין מוֹנַח בְּרוֹמִי.

אָמַר רַבִּי חֲמָא (בְּר) חֲנִינְא: שְׁלֹשׁ מִטְמוּנוֹת הַטְּמִין יוֹסֵף בְּמִצְרַיִם. אַחַת נִתְגַּלָּה לְקֹרַח, וְאַחַת נִתְגַּלָּה לְאַנְטוֹנוֹנוֹס בֶּן אֶסְוִירוֹס, וְאַחַת גְּנוּזָה לְצַדִּיקִים לְעֵתִיד לְבָא.

עוֹשֵׁר שְׁמוֹר לְבַעֲלֵיו לְרַעְתּוֹ” אָמַר רַבִּי שְׁמַעוֹן בֶּן לָקִישׁ: זוֹ עֲשׂוֹר שֶׁל קֹרַח, (שְׁנֵאמַר: ) וְאֵת כָּל הַיְקוּם אֲשֶׁר בְּרַגְלֵיהֶם” – אָמַר רַבִּי אֶלְעָזָר: זֶה מְמוֹנָה שֶׁל אָדָם שֶׁמַּעֲמִידוֹ עַל רַגְלָיו. אָמַר רַבִּי לׁוי: מִשְׁאוֵי שְׁלֹשׁ מֵאוֹת פְּרָדוֹת לְבָנוֹת הָיוּ מִפְּתָחוֹת בַּיִת גְּנוּזֵי שֶׁל קֹרַח, וְכוּלְהוּ אֶקְלֵידֵי וְקִלְיֵי דְגִלְדָּא.

(דיֵאִשׁ אֲדִישׁ כַּשְׁדִּיךְ מֵאוֹדֶיךָ סִימָן.) אָמַר רַבִּי שְׁמוּאֵל בְּרַחֲמֵי אָמַר רַבִּי יוֹנָתָן: “אוֹדֶיךָ כִּי עֲנִיתָנִי” – אָמַר דָּוִד; “אֲבָן מֵאֶסוֹ הַבּוֹנִים הִיטָה לְרֹאשׁ פְּנֵה” – אָמַר יִשָׁי; “מֵאֵת ה' הִיטָה זֹאת” – אָמַר אֲחָיו; “זֶה הַיּוֹם עָשָׂה ה'” – אָמַר שְׁמוּאֵל

“אֲנָא ה' הוֹשִׁיעָה נָא” אָמַרו אֲחָיו; “אֲנָא ה' הַצְּלִיחָה נָא” – אָמַר דָּוִד; “בְּרוּךְ הַבָּא בְּשֵׁם ה'” – אָמַר יִשָׁי; “בְּרַכּוֹנֶכֶם מִבֵּית ה'” – אָמַר שְׁמוּאֵל; “אֵל ה' וַיָּאָר לָנוּ” – אָמַרו כּוֹלֵן. “אֶסְרוּ חַג בַּעֲבוֹתֵיכֶם” – אָמַר שְׁמוּאֵל; “אֵלֵי אָתָּה וְאוֹדֶיךָ” – אָמַר דָּוִד; “אֵלֵהִי אֲרוֹמְמֶךָ” – אָמַרו כּוֹלֵן.

And this treasure remained in Eretz Yisrael until the time of Rehoboam, at which point Shishak, king of Egypt, came and took it from Rehoboam, as it is stated: “And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem. And he took the treasures of the house of the Lord, and the treasures of the king’s house; and he took away all” (I Kings 14:25–26). Zerah, king of Kush, who ruled over Egypt, later came and took it from Shishak.

Asa came and took it from Zerah, king of Kush, when he defeated him in battle (II Chronicles 14) and sent it to Hadrimmon<sup>N</sup> ben Tabrimmon, king of Aram (see I Kings 15). The children of Ammon came and took it from Hadrimmon ben Tabrimmon, as learned by tradition. Jehosaphat came and took it from the children of Ammon (see II Chronicles 20), and it remained in Eretz Yisrael until the reign of Ahaz.

Sennacherib came and took it from Ahaz. Hezekiah came and took it from Sennacherib, and it remained in Jerusalem until the reign of Zedekiah. The Chaldeans came and took it from Zedekiah. The Persians came and took it from the Chaldeans. The Greeks came and took it from the Persians. The Romans came and took it from the Greeks, and this treasure of silver and gold still remains in Rome.

With regard to this matter, Rabbi Hama bar Hanina said: Joseph hid three treasures in Egypt. One of them was revealed to Korah, one was revealed to Antoninos ben Asveiros, king of Rome, and one is hidden for the righteous in the future.

With regard to Korah’s wealth, the Gemara cites the verse: “Riches kept by his owner to his hurt” (Ecclesiastes 5:12). Rabbi Shimon ben Lakish said: This is the wealth of Korah, which caused him to grow arrogant and lead to his destruction. As it is stated: “And what He did to Dathan and Abiram, the sons of Eliab, son of Reuben; how the earth opened her mouth and swallowed them up, and their households, and their tents, and all the sustenance that was at their feet” (Deuteronomy 11:6). Rabbi Elazar said: This is referring to a person’s money that stands him upon his own two feet. Rabbi Levi said: The keys to Korah’s treasuries were a load of three hundred strong white mules,<sup>N</sup> and they were all keys [aklidei]<sup>LB</sup> and locks made of leather.

*Dalet, yod, alef, shin, alef, dalet, yod, shin, khaf, shin, dalet, khaf, mem, alef, vav, dalet, khaf*<sup>N</sup> is a mnemonic device for the following passage. Returning to the issue of *hallel*, the Gemara states that these psalms include choruses in which each section is sung by a different person. Rabbi Shmuel bar Nahmani said that Rabbi Yonatan said that David recited: “I will give thanks to You, for You have answered me” (Psalms 118:21), with regard to the success of his reign. Yishai recited: “The stone which the builders rejected has become the chief keystone” (Psalms 118:22). The brothers of David recited: “This is the Lord’s doing; it is marvelous in our eyes” (Psalms 118:23). Samuel the Prophet recited: “This is the day which the Lord has made; we will rejoice and be glad in it” (Psalms 118:24).

The brothers of David recited: “We beseech You, Lord, save now” (Psalms 118:25). David recited: “We beseech You, Lord, make us prosper now” (Psalms 118:25). Yishai recited: “Blessed be he who comes in the name of the Lord” (Psalms 118:26). Samuel recited: “We bless you out of the house of the Lord” (Psalms 118:26). They all recited: “The Lord is God, and has given us light” (Psalms 118:27). Samuel recited: “Order the Festival procession with boughs, even to the horns of the altar” (Psalms 118:27). David recited:<sup>N</sup> “You are my God, and I will give thanks to You” (Psalms 118:28). They all recited: “You are my God, I will exalt You” (Psalms 118:28).

Perek X  
Daf 119 Amud b

לְכַפּוֹל – יְכַפּוֹל; לְפָשׁוּט – יִפְשׁוּט; לְבָרַךְ אַחֲרָיו – יְבָרַךְ, הַכֵּל כַּמְנַהֵג הַמְדִינָה. אָמַר אַבְיִי: לֹא שָׁנוּ אֶלָּא לְאַחֲרָיו, אֲבָל לְפָנָיו – [מִצְוָה] לְבָרַךְ. דָּאִמְרוּ רַב יְהוּדָה אָמַר שְׁמוּאֵל: כָּל הַמִּצְוֹת מְבָרַךְ עֲלֵיהֶן עוֹבֵר לְעִשְׂיָתָן.

מאי משמע דהאי "עובר" לישנא דאקדומי הוא? אמר רבי נחמן בר יצחק, דכתיב: "וירץ אחימעץ דרך הכפר ויעבור את הכנעני". אביי אמר, מהכא: "והוא עבר לפניהם". איכא דאמרי, מהכא: "ויעבור מלפם לפניהם" וה' בראשם.

תנא: רבי פופל בה דברים; רבי אלעזר בן פרטא מוסיף בה דברים. מאי מוסיף? אמר אביי: מוסיף לכפול מ"אודך" למטה.

דרש רב עירא, וימנין אמר ליה משמיה דרב אמר, וימנין אמר ליה משמיה דרב אסי, מאי דכתיב: "ויגדל הילד ויגמל" עתיד הקדוש ברוך הוא לעשות סעודה לצדיקים ביום שיגמל חסדו לזרעו של יצחק. לאחר שאוכלין ושותין נותנין לו לאברהם אבינו כוס של ברכה לברך.

ואומר להן: איני מברך, שיצא ממני ישמעאל. אומר לו יצחק: טול וברך! אומר להן: איני מברך, שיצא ממני עשו. אומר לו יעקב: טול וברך! אומר להם: איני מברך, שנשאתי שתי אחיות בחייך, שעתידה תורה לאוסרן עלי.

אומר לו למשה: טול וברך. אומר להם: איני מברך, שלא זכיתי ליבנס לארץ ישראל לא בחיי ולא במותי. אומר לו ליהושע: טול וברך! אומר להן: איני מברך, שלא זכיתי לבן, דכתיב: "יהושע בן נון" – נון בנן, יהושע בנן.

to double<sup>H</sup> certain verses in *hallel*, one doubles them and reads them twice. In a place where the custom is to recite them simply, i.e., only once, one recites them simply. In a place where it is customary to recite a blessing after *hallel*, one should recite a blessing. Everything is in accordance with the regional custom. Abaye said: They taught that it depends on the local custom only with regard to the blessing after *hallel*; however, in all places it is a mitzva to recite a blessing before *hallel*. As Rav Yehuda said that Shmuel said: With regard to all the mitzvot, one recites a blessing over them prior to their performance.

The Gemara asks: From where may it be inferred that the word *over* is a formulation that means before an action is performed? Rav Nahman bar Yitzhak said that this is as it is written: "And Ahimaaz ran by way of the square and he passed [*vaya'avor*] the Kushite" (II Samuel 18:23), i.e., Ahimaaz overtook the Kushite. Abaye said that it is derived from here: "And he passed [*avar*] before them" (Genesis 33:3). Some say that the proof is from here: "And their king shall pass on [*vaya'avor*] before them, and God at their head" (Micah 2:13).

It was taught in a *baraita*: Rabbi Yehuda HaNasi doubles certain matters in *hallel*. Rabbi Elazar ben Perata added matters to *hallel*. The Gemara asks: What did he add? Certainly this cannot mean that Rabbi Elazar ben Perata added statements of his own to *hallel*. Abaye said: He added repetitions, i.e., he repeated other verses, from "I will give thanks to You"<sup>N</sup> and onward. From that point on, he repeated each verse.

In connection to its discussion of *hallel*, the Gemara cites a statement that Rav Avira taught. Sometimes he said this exposition citing Rav Ami, and sometimes he said it citing Rav Asi: What is the meaning of that which is written: "And the child grew and was weaned [*vayiggamal*],"<sup>N</sup> and Abraham made a great feast on the day that Isaac was weaned" (Genesis 21:8)? In the future, the Holy One, Blessed be He, will prepare a feast for the righteous on the day that He extends [*sheyigmol*] His mercy to the descendants of Isaac. After they eat and drink, the celebrants will give Abraham our father a cup of blessing to recite the blessing, as he is the first of our forefathers.

And Abraham will say to them: I will not recite the blessing, as I am blemished, for the wicked Ishmael came from me. Abraham will say to Isaac: Take the cup and recite the blessing. Isaac will say to them: I will not recite the blessing, as the wicked Esau came from me. Isaac will say to Jacob: Take the cup and recite the blessing. Jacob will say to them: I will not recite the blessing, as I married two sisters, Rachel and Leah, in their lifetimes, and in the future the Torah forbade them to me. Although at the time it was not prohibited to wed two sisters, this practice would eventually be considered a serious transgression.

Jacob will say to Moses: Take the cup and recite the blessing. Moses will say to them: I will not recite the blessing, as I did not merit to enter Eretz Yisrael, neither in my life nor in my death. Moses will say to Joshua: Take the cup and recite the blessing. Joshua will say to them: I will not recite the blessing, as I did not merit to have a son. The proof for this is that it is written: "Joshua the son of Nun" (Numbers 14:6), and in the genealogical list of Ephraim it states: "Nun his son, Joshua his son" (I Chronicles 7:27). Since the verse does not mention any children of Joshua, evidently he had no sons.

## HALAKHA

In a place where they were accustomed to double – מקום שנהגו לכפול: Each community should observe its local customs with regard to the repetition of verses in *hallel* and with regard to which verses the prayer leader recites out loud, followed by the congregation. In general, the practice is to repeat the verses from "I will give thanks to you" until the conclusion of *hallel*. The prayer leader recites "So let Israel now say," and the congregation answers, "Give thanks to the Lord," and likewise with the phrase: "So let the house of Aaron now say." In certain communities, the custom is for the congregation to recite these verses quietly, even though the prayer leader recites them on their behalf (*Magen Avraham; Shulhan Arukh, Oraḥ Hayyim* 422:3).

## NOTES

He added repetitions from "I will give thanks to You" – מוסיף לכפול מ"אודך": *Tosefot Rid* cites Rashi's interpretation that one should repeat the last four verses of Psalm 118 to continue the format of the previous verses, which contain repetitions and parallel structures.

ויגדל הילד ויגמל – ויגדל הילד ויגמל: The double mention of Isaac's weaning is apparently superfluous: "And the child grew and was weaned and Abraham made a great feast on the day that Isaac was weaned" (Genesis 21:8). Therefore, the Gemara explains that the repetition is referring to the future (*Maharsha; Rav Yoshiya Pinto*). One interpretation is that the phrase: "Abraham made a great feast on the day that Isaac was weaned," is referring to the feast Abraham will prepare for David, about whom the verse uses the verb make: "And I will make you a great name, like the names of the great ones in the earth" (II Samuel 7:9; see Rabbi Elazar Moshe Horowitz).

NOTES

It is fitting for me to recite the blessing – לִי נֶאֱדָר לְבָרֵךְ: This passage underscores the greatness of King David, the ancestor of the Messiah. All of the personalities in this story were found wanting except for David, as he was forgiven for the incident involving Bathsheba, the wife of Uriah (Rabbi Shem Tov ben Shafut). Some commentaries note that Grace after Meals mentions circumcision, Torah, Eretz Yisrael, and the kingship of David. Only King David can mention all of these concepts (Maharsha). Furthermore, as a king, David is not permitted to refuse the honor that was offered him. Indeed, it is appropriate for a king to bless the King of Kings (Yefe Toar).

One does not conclude after the Paschal lamb with an afikoman – אֵין מְפַטְרִין אַחַר הַפֶּסַח אֶפִיקוֹמָן: When the Temple was standing, the reason for this prohibition was to avoid leaving any meat from the Paschal lamb. Other commentaries suggest that if one eats dessert, he thereby demonstrates that the Paschal lamb was not filling (Me'iri). Nowadays, it is prohibited eat after the so-called matza of the afikoman, to illustrate that one drank the four cups of wine specifically in fulfillment of the mitzva (Rav Ya'akov Emden). Alternatively, if one eats after the matza of the afikoman, he might neglect to finish the seder.

Conclude [maftirin] – מְפַטְרִין: There are several different explanations of this term. Some commentaries state that it means to open or begin. If so, the phrase indicates that one should not begin eating anything after finishing the Paschal lamb (Rabbi Ovadya Bartenura). Others explain that the word means to conclude (see Rashi and Rashbam).

Afikoman – אֶפִיקוֹמָן: The amora'im explain this word is explained in various ways. According to Rav, it is an amalgamation of the Aramaic phrase afiku mani, take out the vessels. According to Shmuel, it is derived from a different Aramaic phrase, afiku mini, take out different kinds (Mikhtam; Rav Yehuda ben Rav Binyamin HaRofeh; Rabbeinu Yehonatan). One opinion, cited in the Jerusalem Talmud, is that the term means: Kinds of song. In accordance with that interpretation, Rav Natan recommends avoiding all mundane talk after the seder.

LANGUAGE

Afikoman – אֶפִיקוֹמָן: Some say that this is from the Greek ἐπίκωμος, epikomom, meaning food that is part of a festive meal. This statement is in keeping with Rav's explanation and the opinion in the Jerusalem Talmud that the word means songs. Others state that even in Greek, the word has a broader meaning, as it refers to food eaten or activities performed after a meal.

Mushrooms [urdila'ei] – אֹרְדִילַאי: Apparently from the Arabic عَرْد, 'arad, meaning mushrooms.

BACKGROUND

Mushrooms – אֹרְדִילַאי: Truffles, from the Tubercaceae family, are a unique type of mushroom that grow entirely underground. The fruit itself is shaped as a round bulb. Truffles can be black, brown or off-white. The diameter of a truffle is normally 3.5 cm, but it can grow up to 10 cm, with larger truffles weighing as much as 1 kg.

These mushrooms can be located by examining the shape of the ground above them or by using animals trained to find them. Most young truffles are edible and are considered a delicacy.

אומר לו לְדוֹד: טוֹל וּבֵרֵךְ! אומר לְהוֹ: אֲנִי אֶבְרֵךְ, וְלִי נֶאֱדָר לְבָרֵךְ. שְׁנַאָמֵר: "כּוֹס יְשׁוּעוֹת אֲשָׂא וּבִשְׁם ה' אֶקְרָא."

מתני' אין מפטירין אחר הפסח אפיקומן.

גמ' מאי אפיקומן? אמר רב: שלא יעקרו מחבורה לחבורה.

ושמואל אמר: בגון אורדילאי לי וגוזלייא לאבא. ורב חנינא בר שילא ורבי יוחנן (אמר): בגון תמרים קליות ואגוזים. תניא כוותיה דרבי יוחנן: אין מפטירין אחר הפסח. בגון תמרים קליות ואגוזים.

אמר רב יהודה אמר שמואל: אין מפטירין אחר מצה אפיקומן. תנן: אין מפטירין אחר הפסח אפיקומן. אחר הפסח – הוא דלא. אבל לאחר מצה – מפטירין!

לא מבעיא קאמר; לא מבעיא אחר מצה – דלא נפיש טעמיהו, אבל לאחר הפסח דנפיש טעמיהו, ולא מצי עבדיה – לית לן בה, קממשמע לן.

ימא מסייע ליה: הסופגנין והדובשנין והאיסקריטין – אדם ממלא בריסו מהן, ובלבד שיאכל בזית מצה באחרונה. באחרונה – אין,

Joshua will say to David: Take the cup and recite the blessing. David will say to them: I will recite the blessing, and it is fitting for me to recite the blessing,<sup>N</sup> as it is stated: "I will lift up the cup of salvation, and I will call upon the name of the Lord" (Psalms 116:13).

**MISHNA** One does not conclude after the Paschal lamb with an afikoman.<sup>NL</sup>

**GEMARA** The Gemara asks: What is the meaning of afikoman? Rav said: It means that a member of a group that ate the Paschal lamb together should not leave that group to join another group. One who joined one group for the Paschal lamb may not leave and take food with him. According to this interpretation, afikoman is derived from the phrase afiku mani, take out the vessels. The reason for this prohibition is that people might remove the Paschal lamb to another location after they had begun to eat it elsewhere. This is prohibited, as the Paschal lamb must be eaten in a single location by one group.

And Shmuel said: It means that one may not eat dessert after the meal, like mushrooms [urdila'ei]<sup>LB</sup> for me, and chicks for Abba, Rav. It was customary for them to eat delicacies after the meal. And Rav Hanina bar Sheila and Rabbi Yohanan say: Afikoman refers to foods such as dates, roasted grains, and nuts, which are eaten during the meal. It was taught in a baraita in accordance with the opinion of Rabbi Yohanan: One does not conclude by eating after the Paschal lamb foods such as dates, roasted grains, and nuts.

Rav Yehuda said that Shmuel said an additional halakha: Nowadays, when we have no Paschal lamb, one does not conclude after matza with an afikoman.<sup>H</sup> The Gemara asks: We learned in the mishna that one does not conclude<sup>N</sup> after the Paschal lamb with an afikoman.<sup>N</sup> The Gemara infers from the mishna: It is after the Paschal lamb that one may not conclude with an afikoman; however, after matza one may conclude with an afikoman. This statement of the mishna apparently contradicts Shmuel's ruling.

The Gemara rejects this contention: That is an incorrect inference, as the mishna is stated in the style of: Needless to say. The mishna should be understood as follows: Needless to say that one may not conclude with an afikoman after eating matza, as the taste of matza is slight. If one eats anything else afterward, the taste of the matza will dissipate. However, after the Paschal lamb, which has a strong taste that is not easily removed, one might think that we have no problem with it. Therefore, the mishna teaches us that it is prohibited to conclude with an afikoman after the Paschal lamb as well.

The Gemara proposes: Let us say that the Tosefta supports Shmuel's ruling: With regard to unleavened sponge cakes, cakes fried in oil and honey, and honey cakes, a person may fill his stomach with them on Passover night, provided that he eats an olive-bulk of matza after all that food. The Gemara infers from here that if he eats the matza after those cakes, yes, this is acceptable, as the matza is eaten last.

HALAKHA

One does not conclude after matza with an afikoman – (Be'er Heitev). In addition, it is prohibited to drink after the matza of the afikoman (Magen Avraham). However, most authorities concur that only drinking alcoholic beverages is prohibited, while other drinks are permitted (Be'er Heitev). Later authorities write that one should drink nothing apart from water, unless it is absolutely necessary (Shulhan Arukh HaRav; Mishna Berura; Shulhan Arukh, Orah Hayyim 478:1).