

# daf yomi summary

## parashat Va'eira 5781

פסחים נד - ט

EDITION: 52

### MAKING THE WORLD A BETTER PLACE

THANKS RABBI YONI ISAACSON

In memory of the Av Beis Din of Cape-Town, Rabbi Desmond Maisels of blessed memory who held the fort of halachik honesty for so many decades in that beautiful city.

One of the great achievements of the past few decades in the Jewish world has been the return to observance by so many people, spear-headed by the "Baal Teshuva" movement.

Whereas 60 years ago Orthodox Judaism was considered almost dead and buried, the most vibrant and growing Jewish communities of today are found mainly in the Torah-observant world. This trend is highly noticeable in the plethora of kosher supermarkets, Pesach products, eruvin, mikvaos, and Torah day schools that form the heart of any Jewish neighborhood.

Although many members of these communities are also involved in a large selection of outreach and charitable organizations, there seem to be many who still do not put the same focus on the area of ethical behaviour and inter-human relations as they do in the realm of ritual. People very often get swept up in the "frumkeit" (ritualistic piety) without even realizing how it sometimes comes at the expense of other things that the Torah values even more dearly.

We have mentioned elsewhere that the Gemara (Brachos 17a) cautions against a person learning lots of Torah and acting in a disdainful fashion to his parents and teachers - the stereotype of the yeshiva bachur who will no longer eat in his shul Rabbi's home because "his hechsher" is not good enough for him.

On our daf we are told how the son of בּוֹהֵן used to leave פּאָה (the corner of a field left for the poor) from certain vegetables, even though they are exempt from this requirement. When בּוֹהֵן later saw poor people collecting the האַפּ, he told them to rather take double the amount from other produce of his that had already been tithed.

All though פּאָה is not subject to tithing, פּאָה taken on vegetables is not considered פּאָה and one who eats it without separating tithes is both eating טבּל and stealing from the Levi and Kohen. We see how easy it is to be so stringent in one mitzva that one lands up transgressing another, something that we have referred to elsewhere

as a stringency that leads to a leniency, or a full-blown transgression. We also note that rather than be seen to be strict about ma'aser at the expense of the poor, בּוֹהֵן was prepared to double the portion collected by the poor from his own tithed produce, at great expense to himself!

Our daf carries on painting a disturbing picture of a period when the כּוֹהֵנָה (priesthood) was so corrupt that the stronger kohanim used to forcibly take the portions of the weaker ones. We are taught how initially the skins from the sacrifices were divided amongst the kohanim on shift, but due to the above corruption, they started rather declaring them הַקֹּדֶשׁ (sanctified for the Temple). We see the incredible irony that these thugs were still "frum" enough that they would never think of benefitting from הַקֹּדֶשׁ, but they were happy to steal from their fellow kohanim and intimidate them.

It reminds me of the famous story of the Yeshiva student who used to store his milk in the communal fridge of the yeshiva dormitory. He noticed that certain students had been regularly drinking his milk without permission and responded by putting a sign on the milk container that read: "not chalav yisroel!" - the stealing immediately stopped. My father of blessed memory would often tell how his mentor, Chief Rabbi Louis Rabinowitz zt'l, once intervened in the case of a very observant man who refused to give his wife a גט (bill of divorce).

After various warnings, he took to the pulpit to condemn his hypocrisy, noting that due to his high level of kashrus at home, he was certain that "his pots and pans will go to heaven!" There are people who think that it is possible to serve Hashem by treating Him like a king, while treating other people like slaves. Hashem teaches us that an essential part of His service is doing good for His creations - if our service does not make the world a better place, it is not service, but rather an abomination, a point well illustrated by countless excerpts from our prophets and sages.

There are plenty of "frum" people who try to follow the ethical and interpersonal elements of the Torah as precisely as they follow the rest of the commandments. It is those people, and their leaders, whom we should strive to emulate. Rav Maizels zt'l virtually created halachik observance in Cape Town, bringing standards of public kashrus and religious observance to incredible heights for a small community at the southern tip of Africa.

At the same time, he always taught by example that it is not a mitzva to be excessively stringent at the expense of others, and that

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ביצה (39)	Sep 2 2021
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growth in one's relationship with Hashem is directly proportional to one's growth in one's relationship with one's fellow human beings. May we all merit to continue his legacy. [www.Yoni isaacson.com](http://www.Yoni isaacson.com)

## BACK TO THE MAKOR..... ANALYSIS OF PASUKIM IN THE DAF

THANKS MEDINAH KORN

The fourth chapter in Masechet Pesachim teaches us about different minhagim relating to Pesach. The final mishna in the chapter, on Daf 55b, focuses our attention on unusual customs known of the residents of Jericho. The Rabbis did not protest three out of six of these practices. They allowed them to graft date trees all day on Erev Pesach, even though work is technically forbidden, as they perhaps believed that the trees might otherwise be ruined. They would also allow them to harvest and pile the wheat prior to bringing the Omer sacrifice, without being concerned the people would consume it as well.

In addition, the people of Jericho were also allowed to “bundle” the Shema - “ כורכין את שמע ”. The gemara gives a few possible explanations of what this means. It seems that during this time period, it was not a universal practice to recite the line **ברוך שם כבוד מלכותו** and the **ואהבת** paragraph. In explaining the custom in Jericho, R. Yehuda claims that after reciting the full verse of (Deut. 6:4) “ שמע ישראל לארשי עמש ”, they would not pause before immediately beginning the next one, “ תבהאו ”. Rava says that they did pause between the words **דחא** and **תבהאו**, but instead would incorrectly punctuate the following verse, (Deut 6:5): **והיו הדברים האלה אשר אנכי מצוך היום על לבבך** pausing before the word **סויה**, today, rather than after. This would imply that these words should be on your heart today but not tomorrow. Two other opinions are brought in a braita suggesting similar ideas to Rava: the people of Jericho did perhaps pause in between the verses, but they didn't recite **ברוך שם כבוד מלכותו**. A discussion ensues about the developing practice of reciting **ברוך שם כבוד מלכותו** silently so as to appease all opinions on whether or not it should be said.

This analysis suits the end of this perek that dealt largely with concepts surrounding peaceful interactions between people who come from different places and have developed different customs. The Rabbis in the mishna may not have agreed with the practices of Jericho, but they chose carefully which ones they spoke out against and which they did not.

We see often at the end of chapters, and especially at the end of a tractate, how themes come together and transition into the next section. The fourth chapter is the end of the section of Pesachim that was classified during the time of the Geonim as “ מסכת פסח ראשון ”, and the fifth chapter begins the section known then as **מסכת פסח שני**, focusing on the **חספ וברק** and laws surrounding it.

It is interesting that in a discussion of customs, that are largely developed gradually over time by individuals or communities, we have an analysis of one of the most central and well known commandments in the Torah and perhaps in all of Judaism: the recitation of Shema. Recited **בשכרך ובקומך**, twice daily, one each in the morning and evening, its designated times are delineated largely at the beginning of Masechet Brachot. We know that one who does not have the proper concentration or intention - **לא כיוון ליבו** - does

not fulfill the obligation. (See Brachot 27a, 13b, and Shulchan Aruch OH 60:4) In the world of Korbanot that we enter at the beginning of the fifth chapter, concentration and intent are key. Without them, as with the Shema, any sacrifice can be disqualified.

As is the case with the Korban Tamid in the opening mishna of the chapter, consistency is the main characteristic. The same sacrifice is offered twice daily, every day.

Scheduling the slaughter of the Paschal lamb requires taking into account the Tamid offering first. The principle of **תדיר קודם ושאינו תדיר** emphasizes the critical importance of favoring what is done more often (the daily sacrifice) over the annual and one of the most special sacrifices, the Korban Pesach.

Shema frames our day just as much as the Korban Tamid. An animal to be used for the Paschal offering must be designated for that purpose, as with all other sacrifices. The priests must have a focused mindfulness on the specific stage of the sacrifice process they are in. Timing matters as well, as the validity of the sacrifice changes if it is or is not offered on the 14th of Nissan. The time of day it is brought is also relevant. A programmed and choreographed routine is essential for the acceptance of the Korban.

Customs, on the other hand, develop often without noticing. They are styles rather than dictums, and after a while they turn into societal norms, into habits that are difficult to break, perhaps even becoming confused with dictated laws. Chazal as always weave between the two worlds balancing our respect for tradition, whether it comes directly from the Torah or from a communal or personal evolution. Either way we are mandated to deal with it peacefully, while respecting each other's customs. Similarly despite the seemingly rigid nature of the Temple timetable, flexibility was initiated to allow everything to fit in.

Rava's grammatical explanation teaches us the centrality of consistency that Shema shares with the korban Tamid - **היום**, today, every day. It is in the line of **ברוך שם כבוד מלכותו** that we learn to balance any rigidity that might ensue with flexibility. In the silent recitation that appeases all sides of where that line belongs, we are able to perpetuate God's supremacy above all.

## HOME IS WHERE THE DAF IS.....

THANKS ZOE LANG

### The Daf at Home: What Two Households Teach About Secrecy

Pesachim 56a juxtaposes two household scenes that initially seem unrelated. The first is a bedridden Jacob surrounded by his sons as he is about to bless them for the last time. The second is that of a princess who craves aromatic food that has become stuck to the bottom of a pot. What connects these two situations, according to the Talmud, is that both should be done **בשאי**, in secrecy. How they are connected requires further clarification.

The story of Jacob on his deathbed is brought to explain why the verse ‘Baruch shem kavod malchuto’ ( **ברוך שם כבוד מלכותו לעולם ועד** ) is inserted between the opening statement of the Shema (Deuteronomy 6:4) and the V’Ahavta (Deuteronomy 6:5). Rabbi Shimon ben Lakish states that Jacob was the one who uttered these

words. Surrounded by his sons, he began to worry that not all of them would continue in the ways of his ancestors--because both Abraham and Isaac had wayward children, why should Jacob be spared from the same outcome? His sons, in unison, recited the Shema, then affirmed that they believed in only one God. Relieved, Jacob responded, 'Blessed be the name of His Kingdom forever', the verse interjected between the Shema and the V'Ahavta. During the last moments of Jacob's life, his children reunite, allowing them to transcend the devastating fractures that they had previously experienced as a family. This aggadah explains why this verse comes between the two verses from Deuteronomy in the liturgy. The gemara goes on to say that the rabbis established that because this line was not written in the Torah it should be recited 'in secrecy,' which is understood to be the practice of stating it in an undertone.

To reinforce this idea, Rav Yitzhak brings a parable (משל) from the school of Rav Ami about a princess who smells a spicy dish from the bottom of the pot and craves the food. She experiences a dilemma. If she reveals her craving, she will be disgraced (גנאי). If, however, she does nothing, she will experience suffering (צער). Her servants bring her the food, but they do so 'in secrecy.' The analogy appears to be between the suffering that the princess would endure if she were to remain silent, much as it would be painful to lose the words of Jacob from such an endearing moment. However, she needs to alleviate her suffering in a way that does not cause disgrace, likened here inserting words that did not appear in the Torah during this pivotal moment in the liturgy.

Little is said about the princess's servants, the 'undertone' in this analogy. Their actions are performed 'in secrecy,' overlooked or ignored by others in the household. Unlike the princess, there is no concern that they will experience disgrace when they retrieve the spicy food from the pot. And yet, they are integral to furnishing her with what she needs. Without the servants providing a conduit between the food in the pot and the princess, she would continue to suffer. Perhaps the verse of 'Baruch shem' can also be seen as a conduit across time, one that joins Jacob and his sons together with the words of Torah recited during the Shema.

Through the commitment made at their father's bedside, they ensured that the nation of Israel would endure. A model for us to imitate for generations to come.

THURSDAY 14 JANUARY

פסחים נד

THANKS HADRAN - MINDY FELDMAN HECHT

The דף begins with a discussion about רבי יוחנן's opinion that we say a blessing on fire at the conclusion of both Shabbat and Yom Kippur, as it is the custom of the people. However, there is a ברייתא that contradicts רבי יוחנן's opinion and states that we only say a blessing over a fire after Shabbat because that is the precise time that fire was created.

The contradiction is resolved by explaining that רבי יוחנן defined fire as a "new" fire after Shabbat on which one makes a blessing, while after Yom Kippur one must use an "old" fire that was kindled before the start of Yom Kippur to make a blessing.

The Gemara proceeds to question whether the creation of fire was really Saturday night. A ברייתא is quoted which relates ten miraculous items that were created on ערב שבת at twilight, בין השמשות,

including Miriam's well and the מן.

A few rabbis add other phenomena that were created in this liminal time before Shabbat, including fire. The contradiction is resolved by noting that the ברייתא describing the phenomena created before Shabbat is the fire of גהנם, while the other ברייתא describes the fire created at the conclusion of Shabbat as the fire used by man.

The defined space and timing for the creation of fire and גהנם are questioned. Many differing sources are presented as solutions. In one ברייתא, we learn that after Shabbat ה' gave אדם knowledge similar to divine knowledge. אדם knowingly then rubbed together two rocks and created fire.

The listing of miraculous items that were created "בין השמשות", right before Shabbat begins, made me think about the idea of liminality. בין השמשות is defined as a time that neither belongs to this day nor the next. It is a time of day when the increasing darkness blurs boundaries that were clear in daylight. Hashem empowered us by giving us דעת/knowledge with the ability to create fire and thereby discern between light and dark, good and evil.

Time is consecrated either through the divine order of a week or through the people in their declaration of the new moon. Many of the wonders introduced on the daf are supernatural and beyond human comprehension, in addition to the seven items that are explicitly listed as hidden from understanding.

Perhaps the inclusion of both experiences of limited human comprehension and marvels created by man highlights the unique duality of humankind. Reb Simcha Bunin of Peshischa taught that at all times mankind must hold two contradictory ideas in their pockets: "בשבילי נברא העולם" and "אנכי עפר ואפר".

Despite being challenging and counter intuitive, it is achievable to hold both opposing ideas at once. As the liminal time of twilight reminds us daily about the blurring between dark and light, we as humans need both humility and creative energy to fulfill our role and potential before הקב"ה.

FRIDAY 15 JANUARY

THANKS BEN GROSS

פסחים נה

This daf starts with the conclusion of the discussion of the difference between Tisha B'Av and other fasts. We end with a fascinating discussion of how far we should go to avoid showing we are presumptuous or haughty in the eyes of others.

There are four Mishnayot on the daf that relate to practices on the eve of Pesach. The first relates to the differences in Judea and the Galilee, where the former would perform labour until midday and the latter would refrain from doing so. We are told there is a disagreement between Beit Shamai and Beit Hillel about whether performing labour is permitted not just on the eve of Pesach but even the day before, the former being the stricter.

The second Mishna discusses from what point labour is prohibited. Three (or four according to Rabbi Yosei bar Yehuda) types of labour are permitted on the eve of Pesach, all of which are linked to labour that would be required for the purpose of the festival. The Gemara develops this discussion on the parameters of what labour can be performed for the purpose of the festival.

Mishna 3 of the daf discusses placing eggs under a brooding hen and other actions performed relating to eggs and hens. The Gemara clarifies that this discussion distinguishes which actions are permitted on the eve of a festival but are forbidden on Chol Hamo'ed.

The last Mishna of the daf which continues onto the next talks about six actions that the residents of Jericho were accustomed to perform on the eve of Pesach. Three of these actions caused the Sages to reprimand them and three did not require reprimand.

SHABBAT 16 JANUARY

THANKS TO RAV JONNY SOLOMON -  
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פסחים ב

In today's daf (Pesachim 56a) we encounter the interpretation of Rabbi Yehuda on the Mishna (Pesachim 4:8) who explains that residents of Yericho did not say the words **ועד ברוך שם כבוד מלכותו לעולם ועד** to separate between the proclamation **שמע ישראל ה' אלוהינו ה'** (Devarim 6:4) and **ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך** (Devarim 6:5).

In addressing this point, the Gemara then teaches us about the origin of this practice which, according to Rabbi Shimon Ben Lakish, is based on an exchange between Yaakov and his sons when Yaakov was on his deathbed, at which time he was concerned that at least some of his children may not be faithful to the laws of G-d. In response, his sons said to him **שמע ישראל ה' אלוהינו ה'** - through which they communicated to Yaakov (who was also named **ישראל**) that they were all believers in G-d. In response, he said the words **ברוך שם כבוד מלכותו לעולם ועד** - as if to both validate and celebrate this fact.

Yet, notwithstanding this story, the Gemara is still curious as to why we include the words **ברוך שם כבוד מלכותו לעולם ועד** in our Shema, especially since **לא אמרו משה רבינו**, meaning that Moshe himself did not say these words in the actual text of the Shema in Devarim. In light of this, the Gemara explains that our Sages enacted that we recite these words quietly.

Still, this answer remains difficult. The so-called solution of its quiet recital does not address the fact that it is still said, or the fact that Moshe didn't say it, or the point (which the Gemara does not address) that we recite these words out loud on Yom Kippur. Given all this, I would like to interpret this Gemara according to the brilliant explanation of Rabbi Yaakov Lorberbaum (1760-1832) in his 'Emet L'Yaakov' - and add a further insight of my own.

As Rabbi Lorberbaum explains, our biblical patriarchs and matriarchs lived prior to the giving of the Torah, which means that their primary spiritual achievement was their recognition and proclamation of One G-d through which G-d's glory was celebrated and sanctified. It was in this spirit that when Yaakov was soon to die, his primary concern was whether his sons believed in G-d, and by responding with the words **שמע ישראל ה' אלוהינו ה'**, they affirmed that this was so, to which Yaakov replied **ברוך שם כבוד מלכותו לעולם ועד** - meaning that this belief alone is what leads to G-d's glory being celebrated and sanctified.

However, continues Rabbi Lorberbaum, once the Torah was given, belief alone - without the performance of mitzvot - became an incomplete expression of the will of G-d, with this being the point raised in the Gemara by the fact that **וניבר השם ורמא אל** - meaning

that Moshe, having received and taught the Torah, did not say these words.

Nevertheless, Rabbi Lorberbaum suggests that we say **ועד ברוך שם כבוד מלכותו לעולם ועד** because many of us feel that we are lacking in Torah and mitzvot, and also because these words reflect our desire that whatever we do shall lead to G-d's glory being celebrated and sanctified.

In fact, it is precisely because we are confident of G-d's forgiveness on Yom Kippur - which itself is a powerful expression of our faith in, and the celebration and sanctification of, G-d's glory - that we recite these words out loud on Yom Kippur.

Taking note of this interpretation and the idea that there were those whose primary spiritual achievement was their recognition and proclamation of One G-d, and since the receiving of the Torah we are expected to do more in terms of fulfilling the will of G-d, I would like to offer a slightly different explanation. As we know, there are some Jews who are **שמע ישראל** and **שמע ישראל** - meaning that they believe in G-d and are keen in celebrating and sanctifying G-d in what they do - though not necessarily through the formal expressions of Torah and mitzvot.

And then there are **שמע ישראל** and **שמע ישראל** - who not only believe in G-d, and not only wish to celebrate and sanctify G-d's glory, but choose to do so through their observance of Torah and mitzvot. Throughout the year, we recite **ברוך שם** quietly to convey to ourselves that, having received the Torah, we are expected to perform the mitzvot.

However, we still recite these words to remind ourselves of our bonds of brotherhood and sisterhood to all those Jews whose Judaism does not extend so much beyond belief. In this spirit, we say the next word **ואהבת** "and you shall love" - to ourselves, in order to remind ourselves that we have a duty to love all Jews of all different types and of all different practices.

And this is why, on Yom Kippur, when many disconnected Jews find their way back to shul, we proclaim the words **ברוך שם כבוד מלכותו לעולם ועד** out loud, as if to say that we stand together, as equals, before G-d on this solemn day. Unfortunately, the residents of Yericho did not say the words **ברוך שם כבוד מלכותו לעולם ועד**, and the reason why they were not formally reproved for not doing so is because, at least on a technical level, they were correct in asserting that these words do not appear in the Torah.

However, I believe that what we are being taught in today's daf is that even if something could be technically justified, it doesn't make it right, and it runs counter to who we are as a people. Today, there are many Jews who are just **שמע ישראל** and **שמע ישראל** Jews, and also many Jews who aren't even in that category. Our task is to think of them, connect with them, and love them, which we should remember to do at least twice daily - when we recite the Shema.

SUNDAY 17 JANUARY

THANKS BENNY LAST

פסחים ב

Daf 57 concludes the discussion regarding minhagim. The Mishna on Daf 56a mentioned the six minhagim of the people of Jericho, three of which were either approved of or allowed by the rabbis,

while three were met with their disapproval.

Our daf begins with the last of the six, that the people in Jericho would leave Pe'ah from their vegetables. Pe'ah is one of the ways the Torah proscribes for giving charity - leaving the produce of a corner of one's field for the poor people of the town.

We learnt in a Mishna in Pe'ah 1:4, that this rule does not apply to vegetables. One might think that leaving Pe'ah even when one doesn't have to is being extra generous and would be praiseworthy, but from the Gemara we see that is not the case, because in leaving vegetables as Pe'ah, one might unwittingly cause the poor people who collect the Pe'ah to eat it, not realizing that Trumot and Ma'asrot needed to be separated first.

Perhaps it is significant that we conclude this subject with an example that highlights the complexity of minhagim. Daf 57b only contains eight lines of text, but is still a most unusual page. Normally, when a perek ends the next perek begins immediately below it. The only time we leave the balance of a page empty is when we conclude a Masechta.

The Me'iri, amongst other Rishonim, states that at the time of the Ge'onim, Pesachim was indeed split into two separate Masechtot. Half of Pesachim (chapters 1, 2, 3, 4, and 10) deals with the laws of Pesach that are relevant even when the Beit ha'Mikdash is not standing (such as the removal of chametz from one's home, the mitzvah of Matzah, the laws of Erev Pesach, and the Pesach Seder).

The other half (chapters 5 to 9) discusses the laws of the Korban Pesach, including the manner in which it is offered and eaten. They were known as Pesach Rishon and Pesach Sheni. At a later time, halachic summaries were added and filled the page, and that is what we have in our Gemara today.

These halachic summaries are based mainly on the Rambam's rulings, with some rulings taken from other Rishonim. It is unclear who put together these halachic summaries, but the highly respected author of a 19th century work of 16 volumes named Dikdukei Sofrim, Rav Raphael Natan Rabinovitch, suggests that these halachic summaries were compiled by Rav Yosef Shmuel of Krakow, who was appointed the Rav of Frankfurt in 1689, and is the author of the Mesorat haShas, which appears on the side of every daf in our Gemara.

MONDAY 18 JANUARY

פסחים נח

THANKS HADRAN - ELISA MINSK HARTSTEIN

Daf 58 offers insight into practical logistics in the Beit Hamikdash, with discussions about scheduling and timing. Every Jew was required to bring Korban Pesach to the Bet Hamikdash on 14th Nissan, to be offered after the afternoon Tamid.

The sheer number of Korbanot on Erev Pesach made maximizing time essential, so it was important to determine how early this process could start. The Mishna presents three scenarios for when to bring the afternoon Tamid: On a regular weekday, Tamid is brought 8.5 hours into the day.

On Erev Pesach it's moved up one hour to 7.5 hours into the day. On Erev Pesach that falls on Friday, it's moved up two hours to 6.5 hours into the day. What is the source for when to bring the

afternoon Tamid? Rabbi Yehoshua ben Levi cites biblical verse Bamidbar 28:4, that the Tamid should be brought "ben haabayim," and extrapolates that this means the middle of the second half of the day, precisely 8.5 hours into the day.

Rava challenges with our Mishna: If the biblical ruling was in fact 8.5 hours into the day, we could not perform the Tamid earlier on Erev Pesach as our Mishna states. Rava interprets the phrase "ben haabayim" as a wider timeframe for the Tamid to be brought, which is "from when the afternoon shadows become noticeable," essentially, from 6.5 hours into the day.

Rava reasons that during the year, when people bring offerings before the afternoon Tamid, the Tamid is pushed off until 8.5 hours into the day, allowing time for voluntary sacrifices.

On Erev Pesach, when all Korban Pesachs must be offered after the afternoon Tamid, that timeframe must be maximized. The Tamid is moved back to 7.5 hours into the day, or if Erev Pesach falls on Erev Shabbat, to the earliest time of 6.5 hours into the day. The extra hour allows time to roast the Korban completely before Shabbat. A lengthy discussion from a Baraita follows about when to bring the Tamid when Erev Pesach falls on Shabbat, according to Rabbi Akiva and Rabbi Yishmael.

Practical concerns are raised: If the Korban Pesach is offered too early on Shabbat, might the meat spoil, since it cannot be roasted until Motzei Shabbat? Were the spoons of frankincense put out before or after the Shabbat Musaf offering? Should the time of the Tamid remain the same on Shabbat and weekdays for consistency and clarity? The Daf concludes by citing the source for the premise that the Korban Pesach, an exception to other korbanot, must be brought after the afternoon Tamid.

Daf 58 helps us appreciate the scheduling logistics of Erev Pesach in the Bet Hamikdash. The Kohanim created a system that maximized efficiency, taking practical situations into account. Today, most of us find that Pesach requires a unique level of preparation - ridding our homes of chometz, turning over our kitchens, preparing for Seder. Thinking about the throngs of people, Korbanot, and activity in the Beit Hamikdash on Erev Pesach puts our modern day preparations in perspective.

TUESDAY 19 JANUARY

THANKS TO DAVID GROSS

פסחים נט

The mishna at the end of the daf affords us a view into the fascinating world of *כוונה* and *לשמה*.

The mishna informs us that when one or more of the actions that form the *עבודה* of a *קרבן* are performed with deficient intent this causes the offering to be disqualified.

The beginning of Masechet Zevachim discusses how much intent a person has to have and display within the performance of a mitzva. Such examples include the writing of a get, the writing of a Sefer Torah, and the purpose of a sacrifice. Our mishna holds that a Pesach offering that had deficient intent is disqualified from being brought and, as such, does not fulfil one's obligation.

Much of the sugya centres around a number of questions, chief among them, what constitutes deficient intent? Does it only apply to

a Pesach offering? Upon what is the disqualification based?

According to the Tanna Kama, this applies only to Pesach and chatat offerings. We are further informed in a parallel sugya in Zevachim 13a that criteria contributing to deficient intent are conceiving of breaching the laws of time and place with respect to the offering. This position is further endorsed by the Rambam (פסולי המוקדשין טו:א).

The Maharsha explains that the reason why the **לא לשמו** דין only relates to Pesach and chatat offerings is because it derives from the obligation to verbalise the three main components of the seder: **פסח, מצה ומרור**. The Jewish People were almost entirely sunk into the morass of Egyptian corruption, and in order to divest themselves from it they had to consciously and specifically intend to leave Egypt. In a similar vein, any sinner who wants to fulfil the requirements of genuine and sincere teshuva can only do so with a concerted and specific effort.

In order to understand the essence and nature of intent in general, we turn to Rav Chaim Soloveitchik who, in the context of prayer, explains that there are two layers of intent. At a basic level, there is a simple awareness that one is in the midst of performing a mitzva, while in order to fulfil one's obligation at the beginning of the Amida, one has to have a far more elevated and concentrated level of intent.

So too in our case, when we examine the notion of partial disqualifying intent, we can conceive of it in one of two ways. In the first instance, we can say partial disqualifying intent generates an inherent disqualification in the offering, with no way to rectify it. This opinion is held by the Brisker Rav.

Alternatively, if the conditions for perfect intent were not present in the initial phase, but were only made in the course of events, than that should suffice as an acceptable offering. This opinion is advanced by Rav Yosef Engel in the Gvurot Shmonim.

WEDNESDAY 20 JANUARY

פסחים ס

THANKS TO DR YARDAENA OSBAND - TALKING TALMUD PODCAST

The fifth perek of Pesachim discusses in detail many of the halachot of the Korban Pesach. On this daf the Gemara discusses what happens if, during one of the avodot of the korban (Shechita, Kabbalah, Halacha, or Zerika), the Kohen executing the avoda has intention for the wrong korban. In the midst of its discussion the Gemara discusses the following scenario:

פסח ששחטו בשאר ימות השנה לשמו ושלא לשמו מהו מי אתי שלא לשמו ומפיק ליה מידי לשמו ומכשיר ליה או לא?

A Paschal lamb that one slaughtered on the rest of the days of the year other than the eve of Passover for its own purpose and for a different purpose, what is its status?"

The Gemara clarifies the two sides of the issue: Does the intent to offer the sacrifice for a different purpose nullify the intent to offer the sacrifice for its own purpose and thereby make it invalid, or not? If a Korban Pesach is slaughtered anytime other than Erev Pesach, the 14th of Nissan, it cannot be a valid Korban.

But the question here is what happens if at one point the Kohen has the intention that this Korban Pesach brought at the wrong time is Shelamim - can that validate this Korban? For other korbanot, if

the kohen has the intention during one of the avodot of the wrong Korban the owner of the korban does not fulfill his/her obligation, but the meat can still be eaten and the Amorim (sacrificial parts) can still be burned on the Mizbe'ach.

The Gemara ultimately concludes that a Korban Pesach slaughtered in its wrong time can never be valid even if there is intention for a qualifying Korban. The discussion on this daf reflects a methodology often used in the Gemara where, in order to learn a specific halacha, it is done by discussing a case that is likely never to have happened but explores the boundaries of halacha. It is hard to imagine how a Korban Pesach could be slaughtered on any day other than the 14th of Nissan.

But this case is explored to teach that the Korban Pesach is different from other Korbanot, and when it is slaughtered not in its right time it cannot be validated.