

Seder Moed | Masechet Pesachim 50-56 | Shabbat Parashat VaEra | 26 Tevet – 3 Shvat (Jan. 10–16)

Daf 50: מנהגי ישראל – CUSTOMS OF ISRAEL



In addition to the *takanot* (ordinances) and *g'zeirot* (decrees) of the *chachamim*, there are also "*minhagim*" (customs). People living in particular locations have taken certain "*minhagim*" upon themselves to strengthen their observance of *mitzvot*. The Mishnah relates that there were places where the prohibition against performing *melachah* (work) was enforced the entire day of erev Pesach. This was done to remind people to destroy their *chametz*, bake *matzot*, and perform *shechitah* on the animal designated as *korban Pesach* (the Pascal offering).

The Talmud adds that when people who live in a particular location accept a virtuous *minhag* upon themselves, the obligation to continue that practice remains in effect for their children. As King Solomon stated in *Mishlei* (Proverbs 1:8): "My child, hear your father's rebuke and do not abandon your mother's teaching."

Daf 51: אסור לעורר מחלוקת – THE PROHIBITION AGAINST AROUSING DISPUTE

We learned about the *minhag* (custom) in certain places to refrain from the performance of *melachot* on erev Pesach for the entire day, from the morning onward. Suppose a person lives in a city where that *minhag* is not practiced. What should be done when visiting a place that does practice it?



The traveler could say: "Indeed, I never accepted that *minhag* upon myself." But, is it appropriate to behave differently from everyone else? The Mishnah asserts that the traveler is obligated to act in the same manner as the city's residents to refrain from arousing a *machloket* (dispute).

Daf 52: פירות שמיטה – SABBATICAL YEAR PRODUCE

It is prohibited to work fields in *Eretz Yisrael* during the *shmittah* (sabbatical) year. However, if, without human intervention, produce nonetheless grew on those fields, it is permissible to eat that produce, albeit with special halachic stipulations.

For instance, a person is permitted to go to an apple orchard and fill a large box with fruit. How long is a person permitted to hold a sizeable quantity of *shmittah* apples? Owning *shmittah* apples is only permissible over the course of time that apples remain present in the orchard. However, once there aren't any apples in the orchard, it is prohibited to keep many apples. Instead, only a small quantity may be retained. [Cont'd on page 2]

FROM THE TALMUD
SEDER MOED
MASECHET PESACHIM
DAF 54

מן התלמוד:

סדר מועד, מסכת פסחים דף נ"ד:
"עשרה דברים נבראו בערב שבת
בין השמשות ... רבי יאשיה אומר
משום אביו: אף האיל והשמיה."

Translation

Ben ha'Shmashot ... Twilight, dusk
Omer mee'shum ... Says in the
name of
Ahf ... Even

Explanation

The Talmud lists the items created on erev Shabbat at dusk. Rabbi Yoshiya adds to that list the ram Avraham Avinu sacrificed in place of Yitzchak and the *shamir* worm used to shape the stones of the *mizbe'ach* (altar).

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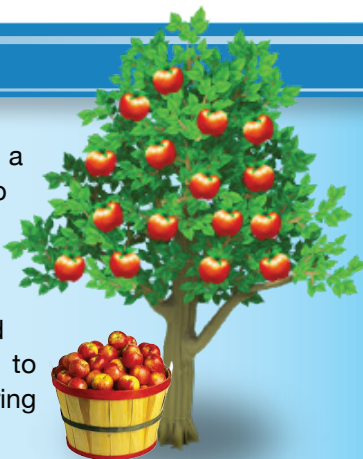
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[Cont'd from page 1] What should a person who possesses a large number of apples do once it is prohibited to keep those apples at home? The apples may be distributed among friends and neighbors, or alternatively, they can be placed outside the home. "My brothers and sisters, anyone who needs these fruits may come and take them" should be announced. If no one comes to collect the apples, then the person is permitted to bring the fruit inside again.



Daf 53: תודוס איש רומי – THEODOSIUS [TODOS] OF ROME



There was a man named "Todos," who lived in Rome, and who told the following story: When King Nebuchadnezzar ordered Hananiah, Mishael, and Azariah to bow down to idols, they gave over their souls for the sanctification of God's name and jumped into a fiery furnace so they would be spared from bowing down to an idol.

Hananiah, Mishael, and Azariah said the following: During the plague of frogs, God instructed the frogs to enter into the Egyptians' burning ovens and the frogs did just that. Since frogs, which are not obligated to fulfill *mitzvot*, jumped into the fiery furnaces for the sanctification of God's name, all the more so, we, Hananiah, Mishael, and Azariah (who are commanded to sanctify God's name) will jump in the fiery furnace for that purpose and exhibit *mesirut nefesh* (total devotion, self-sacrifice).

Daf 54: "בֹּרֵא מְאוֹרֵי הָאֵשׁ" – CREATOR OF THE LIGHTS OF THE FIRE



In the "Havdalah" blessings recited on *motzei Shabbat*, a multi-wick *havdalah* candle is lit, and the *Boreh me'orei ha'esh* (Who creates the lights of the fire) blessing is recited.

Precisely why do we recite a blessing over fire on *motzei Shabbat*? Because fire was created at the conclusion of Shabbat. The first human was created on Friday, and on *motzei Shabbat*, God granted him the wisdom to understand that it was possible to kindle a fire by rubbing two flintstones against each other. The first man took two flintstones, rubbed them together, and behold, a fire ignited. Therefore, on *motzei Shabbat* we thank God: "*Baruch Atah HaShem, Elokeinu Melech HaOlam, Boreh me'orei ha'esh* (...Who creates the lights of the fire)"

Likewise, after *Yom Kippur* we recite "*Boreh me'orei ha'esh*," to demonstrate that *Yom Kippur* is a unique Jewish holiday. On all other holidays, it is permissible to utilize fire, while on *Yom Kippur*, the use of fire is prohibited.

Dvar Torah VAERA

“אֶצְבָּא אֱלֹקִים
הִיא

During the third plague, the plague of "kinim" (lice), the *chartumim* (Egyptian wizards) said "Etzba Elokim Hee" (it is the finder of God), as they finally comprehended that Moshe was the messenger of the God of heaven and earth. Why did this plague cause the *chartumim* to understand the plagues were a result of "the finger of God?"

Rashi explains that *kinim* are very small creatures, and the *chartumim* were no longer unable to create and control such minuscule creatures with their magic. This example comes to emphasize that unlike the God of the Egyptians, who reveals himself and appears precisely in cases of large things that stand out — like pyramids, giant statues, and the like, indeed, the God of Israel descends and reveals Himself in the little details; in lice. Whereas the *chartumim* could not control such small creatures, the greatness of the God of Israel is that He oversees and takes the lead even over the smallest things. It is precisely for that reason that during the *kinim* plague, the *chartumim* said — "Etzba Elokim Hee."



Daf 55: חול המועד – THE INTERMEDIATE DAYS OF CERTAIN JEWISH FESTIVALS



It is prohibited to perform “*m’lechet uman*” (artisanal or professional labor) on *chol ha’moed* (intermediate days of *Sukkot* and *Pesach*). What constitutes “*m’lechet uman*”? For example, a tailor is prohibited from sewing a suit because the tailor is an “artisan,” or expert. However, a person

who is not an expert is permitted to sew a suit for himself to enhance the holiday. The *chachamim* prohibited haircuts and doing laundry on *chol ha’moed*, assuming that everyone would do so prior to the holiday and thereby enter into the holiday with coiffed hair and wearing laundered clothes appropriate for the occasion.

Whoever was unable to get a haircut or wash their clothes on *erev chag*, before the holiday begins, is permitted to have their hair cut and launder their clothes during *chol ha’moed*.

If person was incarcerated or in captivity and could not get a haircut before the onset of the festival and was released during *chol ha’moed*, is permitted to do so in honor of the holiday.

Daf 56: בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ “בְּקִרְיַת שִׁמְעַ” – “BLESSED BE THE NAME OF HIS GLORIOUS KINGDOM” IN THE RECITATION OF THE SHEMA



After reciting the verse “*Shema Yisrael, HaShem Elokeinu, HaShem Echad*” (*Devarim* 6:4), we add in a whisper, “*Baruch Shem Kevod Malchuto L’olam Va’ed!*”.

Why did the *chachamim* decree the recitation of this verse? In the final hours before his death, Ya’akov Avinu called for his sons. He feared that like his grandfather Avraham who had an evil son named Yishmael, and his father, who had an evil son named Eisav, perhaps one of his sons was not such a *tzadik* (righteous individual).

However, when they gathered, the sons who stood surrounding Ya’akov Avinu’s bed proclaimed: “*Shema Yisrael*” (referring to Ya’akov Avinu, who was also known as “Yisrael”). “*Shema Yisrael, HaShem Elokeinu, HaShem Echad*” — In other words — Listen our father, we all believe in Hashem.

Ya’akov Avinu was immediately filled with joy, and said “*Baruch Shem Kevod Malchuto L’olam Va’ed*”. For that reason, we also recite “*Baruch Shem Kevod Malchuto L’olam Va’ed*” after we recite “*Shema Yisrael, HaShem Elokeinu, HaShem Echad*.”



QUESTIONS FOR THE WEEK

1. From what verse do we learn about the importance of *minhagim*?
2. What animal teaches us about *mesirut nefesh*?
3. How did Ya’akov differ from both Avraham and Yitzchak?

*NOTE

ALL ANSWERS CAN BE FOUND IN THIS DAF YOMI PUBLICATION

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CENTRAL ISRAEL

מסדה תעופת בן גוריון ליהוד • FROM BEN GURION AIRPORT TO YEHUD



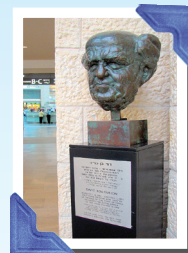
Starting from Latrun, we head westward towards the coast. Our first stop is Ben Gurion Airport, which was initially called Wilhelma Airport and was built by the British government in 1936.



During World War II, it was a major transit airport for the British. In 1946, TransWorld Airlines began transatlantic service from this airport. The IDF captured the airport in July 1948 and renamed it Lod. Civilian service to and from Lod resumed in November 1948. By 1952, 100,000 passengers per month passed through Lod airport.

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By the 1960s, 14 international airlines serviced Lod airport, including El Al, whose headquarters are located at the airport. In 1974, the airport's name was changed to Ben Gurion Airport, after Israel's first Prime Minister, David Ben Gurion.

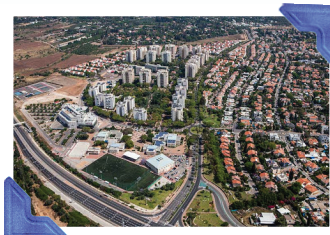


Since 1977, Ben Gurion Airport has been operated and managed by the Israel Airports Authority, which took over from the Civil Aviation Administration. In 2004, Terminal 3 was opened, with 130 check-in counters and 40 gates. There is an additional terminal used for private aircraft.

A rail link now connects Ben Gurion airport to Tel Aviv and Jerusalem, as well as points beyond. In 2019, before the Covid-19 pandemic, Ben Gurion airport had 24,821,767 passengers with 167,886 aircraft movements annually and was serviced by 149 airlines.



Next to the airport are the main factories of Israel Aircraft Industries (IAI), established as an airline maintenance company, and has since transformed into a company that builds missiles and aircraft. IAI also performs conversions of passenger jets to freighter aircraft.



The town of Yehud is also close to the airport. Founded in 1953, Yehud is home to over 25,000 residents today. Many Yehud residents work either at IAI, the airport, or a large industrial park called Airport City.