

## OVERVIEW of the Daf

### 1) Threesomes and then some (cont.)

The Gemara concludes this discussion with final thoughts of advice from Rabbah bar bar Channa in the name of R' Yochanan in the name of R' Yehudah bar Ilai.

2) **MISHNAH:** The Mishnah presents the dispute between Beis Shamai and Beis Hillel concerning the order of the brachos in Kiddush.

### 3) The dispute between Beis Shamai and Beis Hillel

A Baraisa elaborates on the reasons behind the opinions of Beis Shamai and Beis Hillel.

The reason Beis Hillel presents two reasons is explained.

The necessity for the Baraisa to rule like Beis Hillel is addressed.

4) **MISHNAH:** The Mishnah discusses karpas and the presentation of the seder plate following karpas. A dispute is recorded as to whether charoses is considered a mitzvah.

### 5) Do mitzvos require intent

Reish Lakish thought that it could be inferred from the Mishnah that mitzvos require intent.

The Gemara unsuccessfully challenged Reish Lakish's assertion.

### 6) Two cooked dishes

A number of different explanations are presented to explain the "Two cooked dishes," mentioned in the Mishnah and Baraisa.

### 7) The berachah on Karpas and Maror

The Gemara rules that if other vegetables are available one should make a berachah on the other vegetable for Karpas and the berachah of **מֵרֹר עַל אֲכִילַת מָרֹר** for Maror.

If one only has the maror vegetable R' Huma ruled that one eats some of the maror at Karpas with a berachah of **הָאֲדָמָה** and then eats the maror for Maror with the berachah of **עַל אֲכִילַת מָרֹר**. ■

## Distinctive INSIGHT

*Cut back on food expenses, but add to the housing*

פחות ממיכלך וממשתיך ותוסיף על דירתך

*Diminish the expenses for your food and drink, and use the funds to add to your dwelling.*

The **יעקב עין** understands that this advice is an extension of the counsel which Rabbah bar bar Channa had just cited, "Eat an onion and sit in the shade of your home." Both insights teach that frugal spending habits for one's diet will result in being able to afford the expenses of living in one's own home.

Ben Yehoyada, however, understands this recommendation differently. "Adding to one's dwelling" means that one should try to live in an upper level of a building, for such accommodations have specific advantages. Yet there is a drawback, in that living in an upper level requires that one constantly climb a ladder or stairs to enter his living quarters. This can weaken a person, unless he remains fit and trim. Therefore, the advice to "add to one's apartment" by living in an upper level is coupled with a hint to succeed in remaining healthy by "cutting back on one's overeating." In this way, climbing the stairs will not be harmful.

Alternatively, Ben Yehoyada explains that the abode referred to is one's eternal resting place, in the World-to-Come. One should cut back in his expenses toward physical indulgences in this world, and the money saved can be spent performing mitzvos instead, which will serve him well for the next world.

*(Continued on page 2)*

## REVIEW and Remember

1. Why, according to Beis Hillel, is the berachah on wine made before the berachah on kiddush?  
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2. At what point in the seder was the Korban Pesach brought to the table?  
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3. Why did Rava use beets and rice for the "two cooked dishes"?  
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4. According to R' Yosef, to what do the two cooked dishes correspond?  
\_\_\_\_\_

# HALACHAH Highlight

## Intent on a Mitzvah

אמר ריש לקיש זאת אומרת מצות צריכות כוונה, וכו' ממאי דילמא לעולם מצות אין צריכות כוונה וכו'

Reish Lakish said: From here we learn that mitzvos require intent...perhaps mitzvos do not require intent...

In practice, the Shulchan Aruch rules that mitzvos do require intent in their performance.<sup>1</sup> [The poskim dispute whether a lack of intent that one is performing a mitzvah invalidates a rabbinic mitzvah as it does a Torah command.<sup>2</sup>] R. Shlomo Zalman Aurbach,<sup>3</sup> zt"l, writes accordingly that if someone rents an apartment that already has kosher mezuzos affixed but does not have specific intent to perform the mitzvah of mezuzah<sup>4</sup>, not only does he not fulfill the mitzvah, but some would even consider him to be neglecting a positive command.<sup>5</sup> If this is so, it is frightening to think how many mitzvos are lost and not fulfilled, simply because one lacked the proper intent. According to the Chayei Adam,<sup>6</sup> however, if it is obvious that a person's action is being done for the sake of a mitzvah, then he has fulfilled it even if he does not have explicit intent. Therefore, if one recites kriyas shema in the course of davening, eats matzah (at the appropriate time on Pesach), blows the shofar, takes a lulav and esrog, etc., he has fulfilled his obligation, **בדיעבד**, even if he does not have conscious intent to perform the mitzvah. Nevertheless, the Mishna Berura<sup>7</sup> writes that surely **לכתחילה** one should take care every time he does a mitzvah to have in mind that he intends to fulfill

(Insight...Continued from page 1)

Finally, "one's home" can refer to one's wife, as described in the Gemara in the beginning of Yoma. A person should cut back on expenses for his own needs, and he should direct his funds toward maintaining the needs of his wife, as we find in the Gemara in Chullin, "support your wife at a standard higher than your abilities." In general, a wife is financially dependent upon her husband, but the husband himself is dependent upon Hashem. If he takes care of his wife, Hashem, in turn, will take care of him. ■

his obligation. ■

1. באור"ח סימן ס' ס"ד
2. במ"ב שם ס"ק י' דלשו"ע וגר"א ה"ה בדרבנן מצות צריכות כוונה. משא"כ למ"א בשם הרדב"ז. [וכן דעת הח"א כלל ס"ח אות ט'] וע"ע בבה"ל בסימן תע"ה ס"ד דמשמע שוודאי חושש לשר"ע וגר"א. וקצ"ע מהמ"ב בסימן מ"ו ס"ק ל"א. ובכה"ח סימן ס' ס"ק י' כתב שהוא פלוגתא ובאריז"ל שם משמע כשו"ע
3. בשו"ת במנחת שלמה ח"א סימן א' אות א' ועע"ש
4. ועי' עה"ש סימן ס' אות ח' וז"ל וא"צ לכיון לשם מצוה זו אלא סתם לשם מצוה. עכ"ל. ועע"ש דדי בלב וא"צ בפה
5. הבה"ל סימן ס' ס"ד בסוד"ה וי"א. שחשש שהלבוש טלית לעלות לתורה ולא כיוון למצוה שמא הוא כמבטל מ"ע דציצית
6. הח"א הובא במ"ב שם ס"ק י'. ובבה"ל הנ"ל לא משמע כן ודו"ק. וכן במ"ב בסימן כ"ה סוף ס"ק ט"ו, ובסימן ח' ס"ק י"ט ובסימן תרכ"ה סוף ס"ק א' מבואר שכונה לקיים מצוה מעכב גם בתפילין ציצית וסוכה וזה לכאור' דלא כח"א. וצ"ע. וכ"כ הח"ח זצ"ל בספרו שם עולם בשער ההתחזקות (בפ"ז) שלכיון למצוה במצות בהמ"ז נאמר בו הסוגיא דמצות צריכות כונה. וצ"ע. וכן מבואר בעה"ש תקפ"ט סי"ד שפירש בירושלמי (שהביא הבה"ל סוף סימן ס' כראיה לח"א) להפך מפירושו שלפי דעת הח"א. וכן מדויק בעה"ש סימן ס' ס"ח לשיטתו. וע"ע רש"י ותוס' בזבחים ב' ע"ב. ורש"י ושטמ"ק בברכות י"ג ע"א ואכמ"ל. ומ"מ דע ששע"ת סימן ח' ס"ק ט"ו כתב שהרגיל לכיון ופ"א לא כיון, יצא, שעשה אדעתא דתמיד
7. במ"ב שם סוף ס"ק י' ■

# STORIES Off the Daf

## The sweetness in the bitterness

עד שמגיע לפרפרת הפת

Rav Tzaddok HaKohen, zt"l, explains that maror is called "parperes ha'pas" because it draws one to eat bread, just like any other bitter, spicy, sour, or salty food. This is likewise true of the bitterness that crops up in life. Just as maror arouses an appetite for the bread that is the staff of life, so too does suffering awaken inside a person a yearning to connect with the Well-spring of all spiritual vitality. We see

this from the story of the Exodus itself; the more the Egyptians oppressed us, the more did we multiply—increasing our collective life force—and the more we were aroused to cry out to Hashem in prayer. The power of pain is that it inspires a person to seek true life!

The Chofetz Chaim zt"l once entered the yeshivah, and found two young men learning together—one came from a wealthy and prominent family, and had never lacked for a thing in his life. The other boy was completely destitute, well-versed in the trials and tribulations of a life of poverty.

The Chofetz Chaim approached them. "How many daf did you manage

to learn today?" he asked.

They answered in unison, "One page."

The Chofetz Chaim turned to the wealthy boy. "You have indeed learned a single page today, but your friend here has learned one hundred!"

The young man spluttered, "How could that be, Rebbi?! We studied side by side the entire day—never budging an inch from one another!"

The gadol explained. "The Sages taught that a mitzvah fulfilled while suffering is one hundred times more valuable than one that was performed in ease. If so, the one page learned by your friend is worth one hundred daf of yours!" ■

