

Seder Moed | Masechet Pesachim 43-49 | Shabbat Parashat Shemot | 19-25 Shevat (Jan. 3-9)

**Daf 43: "מצוות עשה שהזמן גרמא" – POSITIVE TIME-BOUND MITZVOT**

Women are generally exempt from *Mitzvot Aseh She'ha'zman Gerama* — i.e., positive commandments which must be fulfilled during a fixed time. For example, the *mitzvah* of *tefillin* is a daytime commandment only and is inapplicable at night. Therefore, women are exempt from performing that *mitzvah*. Likewise, women are exempt from the *mitzvah* of shofar, as that *mitzvah* only applies to *Rosh HaShanah* and not during the rest of the year.



If so, why are women obligated to eat matzah on seder night? The *mitzvah* is to eat matzah on a specific night and not during the rest of the year. Perhaps women should be exempt from this *mitzvah*? The Talmud raises this question and explains why the general halachic principle is not applied in this case. The *chachamim* derived from a Torah verse that anyone prohibited from eating *chametz* during Pesach — is *chayav* (obligated) to eat matzah on seder night. Since everyone is prohibited from eating *chametz*, both men and women, therefore, everyone is obligated to eat matzah, including women.



**Daf 44: טעם בשר לא כשר בתוך המרק – FLAVOR OF NON-KOSHER MEAT IN SOUP**

An important *halachah* appears in *Masechet Pesachim* on *Daf 44*: Suppose a person placed a portion of non-kosher meat into soup. There was no intention to eat that meat, but rather to allow the meat to flavor the soup. In such an instance, not just the non-kosher meat is prohibited, but its flavoring as well. Accordingly, the entire soup is rendered non-kosher. This principle is known as *Ta'am K'Ikkar*, the taste of the food is like its substance.



**Daf 45: ספסל של בצק – DOUGH BENCH**

Dough that is not baked will dry and, after some time, become very hard. Many years ago, it was customary to cover the surface of large chunks of dough with mortar to create seats. Theoretically, we would think that since the dough from which these seats were made is indeed *chametz*, it would therefore be obligatory to burn those chairs before Pesach, together with the rest of the *chametz*. However, the Talmud states that it is not the case. When not edible, *chametz* is not subject to the legal restrictions that apply to "*chametz*" on Pesach. Since this dough is covered by mortar, and it no longer serves as an edible item, but rather as a chair or bench, it is permissible to retain such an item in a home during Pesach.



FROM THE TALMUD  
SEDER MOED  
MASECHET PESACHIM  
DAF 48

מן התלמוד:  
סדר מועד, מסכת פסחים דף מ"ח:  
"אלא אפיק הבערה ועייל עצי הקדש,  
ואזהרה מהכא: ואשריהם תשרפון  
באש לא תעשון כן לה' אלוקיכם."

**Translation**

סדר מועד... Afik ... Took out, removed  
ואשריהם... Ayal ... include, add in

**Explanation**

The Gemara teaches that it is prohibited to burn *hekdesh* wood (consecrated to the *Beit HaMikdash*). This is derived from *Sefer Devarim* 12:3-4, which mandates the burning of *asheira* trees used by idol worshippers. The subsequent directive is that the same may not be done to *devarim she'b'kedusha* (sacred items).

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**Daf 46: "בִּצֵק חֵרֵשׁ" – "DEAF" DOUGH**



What is *batzek ha'cheresh* (literally "deaf dough")? If dough is kneaded and placed aside before baking, the dough begins to leaven and becomes "*chametz*." If dough is not baked immediately upon kneading, there is ambiguity as to whether it has become *chametz*. That dough is called "*batzek ha'cheresh*."

When speaking to someone who has a hearing disability, it could be challenging to know if that person understands. Concerning the dough, which obviously cannot clarify its status, the ambiguity remains.\*

What is the *halachah* regarding "*batzek ha'cheresh*"? According to the Talmud, if less than 18 minutes passed since the time the dough was kneaded, there is no fear that the dough transformed into *chametz*.

\* In the Talmudic period, there was uncertainty about the cognitive level of the typical deaf-mute person. Now we know that such people are intellectually on par with others, and by learned techniques, can communicate quite clearly.

**Daf 47: "שְׁתֵי הַלֶּחֶם" – "TWO-LOAF" OFFERING**

A *korban "musaf"* (additional offering) was sacrificed in the *Beit HaMikdash*, on Shabbat, *Rosh Chodesh*, and *chagim*. The *korban "musaf"* was a supplementary sacrifice offered in addition to the daily Tamid brought in the *Beit HaMikdash*.



On *Shavuot*, a special communal sacrifice, the "*shtei halechem*" (two-loaves) was offered. The *kohanim* would lift and wave the two bread loaves together with two sheep. On this *daf*, we learn that these two loaves were not baked on *Shavuot* day, but rather on *erev Shavuot*. Why were the two loaves not baked on *Shavuot* itself? Isn't it permissible to cook food on Yom Tov to be eaten that very day? The Talmud responds that

it is permissible to cook what is necessary for human consumption on Yom Tov, but not what is needed for "the One above" (i.e., for the *Beit HaMikdash* service; for Hashem).



**Dvar Torah  
SHEMOT**

“ בְּלֶבֶת  
אֵשׁ ”

The first time God revealed Himself to Moshe was at the burning bush. What does this phenomenal spectacle symbolize, and what does it seek to express?

The bush was a dry plant that grew in the desert. When you look at the bush from the outside, it possesses neither uniqueness nor beauty; it is very thorny and not useful for almost anything. And nevertheless, it is precisely within and through the bush that God is revealed. It is precisely there, inside the bush, that the fire burns – “a blazing fire”.

Even when the situation is difficult and bad outside, even when it is very dry or thorny, there is anguish and other distasteful things — inside, there is a perpetually burning Divine fire that sustains and watches over everything. Therefore, the bush is the first sight through which God is revealed to Moshe, and it teaches him that even within Egyptian bondage — God is hidden there, as well.



**Daf 48: לִישֵׁת הַבֵּצֶק – WHY A LARGE QUANTITY OF MATZAH DOUGH SHOULD NOT BE KNEADED AT ONE TIME**



When baking matzah, the dough is not put down for even a minute. Dough for matzah must be continually kneaded and manipulated. People who work in a matzah factory are greatly concerned that the dough should not become *chametz*. Therefore, they do not allow the dough to rest — even for a moment — because dough that is kneaded continuously cannot become leavened.

The Talmud also teaches that a large amount of matzah dough should not be made at once. It is difficult to knead a large amount of dough thoroughly. When dealing with a large amount of dough, while one side is being kneaded, the other side could begin to leaven! Therefore to prevent the possibility of dough becoming *chametz*, only small amounts are prepared at a time.

**Daf 49: בִּיעוּר חֲמֵץ בְּשַׁבָּת – ELIMINATION OF CHAMETZ ON SHABBAT**

*Chametz* is gathered together and burned on erev Pesach. What is should be done when Seder night falls on *motzei Shabbat*? Clearly, it is prohibited to burn anything, let alone *chametz*, on Shabbat morning.

Rabbi Meir said that all the *chametz* needs to be burned on Friday, and one should only leave over the quantity of *chametz* it is required to eat during the *Shabbat seudah*.



**QUESTIONS FOR THE WEEK**

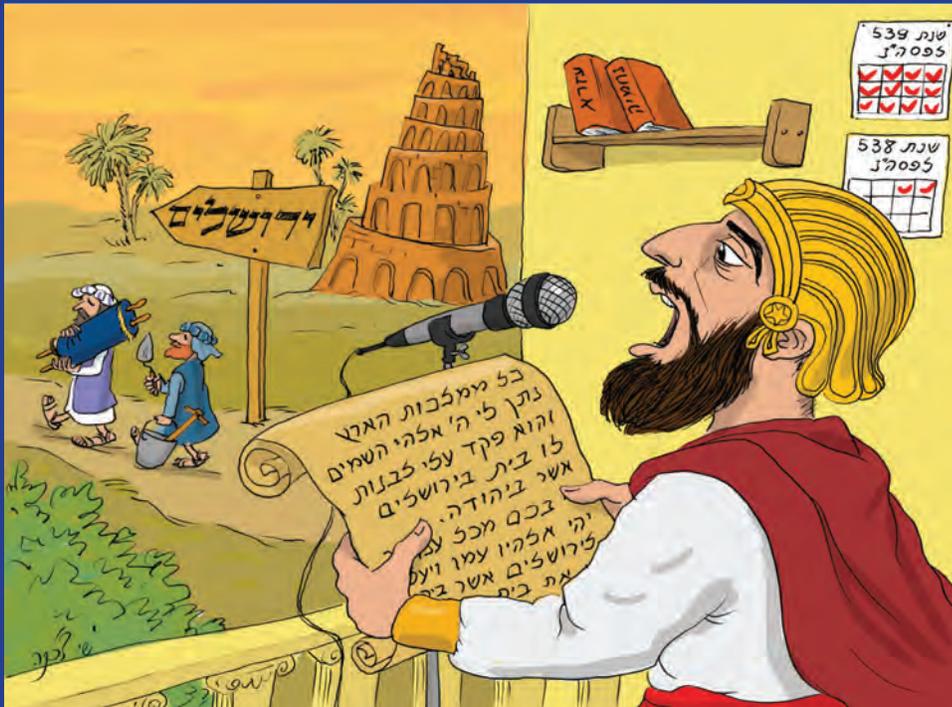
1. Why are women exempt from the mitzvah of *tefillin*?
2. What is permissible to be done on behalf of humans, but not on behalf of God?
3. In which case should *chametz* be burned before *erev Pesach*?

**\*NOTE**

ALL ANSWERS CAN BE FOUND IN THIS DAF YOMI PUBLICATION

Please email answers to questions to: [answers@talmudisraeli.co.il](mailto:answers@talmudisraeli.co.il) for a chance to win a \$50 Amazon Gift Card!

**CAN YOU GUESS WHO?**



Look closely at the illustration and answer the following questions:

1. Who is the man depicted in the illustration, and what does he declare?
2. Who are the two people, and where are they going?
3. In what year does the event take place?
4. What are the two details that don't make sense?

1) Cyrus, declaring the proclamation of Cyrus; 2) Ezra and Nehemiah are walking to Jerusalem; 3) 538 BC; 4) A microphone and Tower of Babel.



# Beautiful Israel

# ארץ ישראל היפה

## CENTRAL ISRAEL

מראש העין ללטרון • FROM ROSH HA'AYIN TO LATRUN



Today, Modi'in has almost 100,000 residents and is one of the fastest-growing cities in Israel.

We next head to Mini Israel, the almost 15-acre site that features models of many of the important sites in Israel. Mini Israel, which is located close to Latrun, is a great place to step back and get an overview of locations all over the country!



Latrun is the name of a strategic location on the road between Tel Aviv and Jerusalem, about 10 miles west of the capital. The history of the area goes back to Biblical times and carries forward to today. Joshua defeated the Amorites in the Valley of Ayalon, alongside today's Latrun, and the Maccabees later set up camp there.



We begin today's trip at Rosh Ha'ayin, which means "Head of the spring." This city is the location of the springs that feed the Yarkon River. Rosh Ha'ayin is at the site of the Biblical town of Afek. Modern-day Rosh Ha'ayin was established in 1949 by Jews from Yemen. Today, over 60,000 people live in the city. We can see the headwaters of the Yarkon River and Tel Afek, where we can explore the ruins of ancient Afek from Yarkon Park, right outside the city.



Latrun was the site of a terrible battle during the War of Independence. Many Jewish lives were lost there. The area had been under Jordanian control until its liberation during the Six-Day War in 1967. A British fort (that was handed over to the Arab Legion by the departing British), one of many built during the British Mandate, still stands at Latrun.

Now, we'll begin to turn on our Southward journey a bit to the West and into the Judean foothills. First, we come to the city of Modi'in. On the left of the road is Horbat Ha-Gardi archaeological site. In ancient times, Modi'in served as a resting point for pilgrims headed to Jerusalem. The modern city of Modi'in was founded in 1993.



Today, the Tegart Fort is part of the official memorial to fallen soldiers of the Israeli Armored Corps (Chayl Shiryon). A museum about the history of the Armored Corps is also on the site. From a distance, one can see a tank perched high on what was once a water tower.



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