

**Daf 36: - מַצָּה עֲשִׂירָה וּמַצָּה עֲנִיָּה -
RICH MATZAH & POOR MATZAH**



“*Matzah Aniyah*” (Poor [person’s] matzah) is regular matzah, made from flour and water. It does not contain oil or wine, as would be the case with a cake. Like a poor person who has nothing, this matzah is poor, as it has nothing aside from flour and water. Therefore, the Torah calls this matzah “*lechem oni*” (the bread of affliction).



“*Matzah Ashirah*” (Rich [person’s] matzah), is matzah that contains wine or honey; it was therefore called “*matzah ashirah*,” because it is rich in substances.

The Torah in the Book of *Devarim* refers to matzah as “*lechem oni*” (the bread of poor people), from which the *chachamim* learned that on seder night, a person must eat *matzah aniyah* and not *matzah ashirah*.

Daf 37: - לֶחֶם הַפָּנִים - SHOWBREAD

The matzah we eat on Pesach is much thinner than slices of ordinary bread. Matzah dough is rolled out very thin. Why is this done? While making matzah, we are very cautious that the dough does not become *chametz* (leaven). Therefore, the matzah must be very thin because if the dough remains thick, it would require more time in the oven, and it would likely become *chametz*.



The *Gemara* relates that the matzah baked in the *Beit HaMikdash* was the width of one *tefach* (a handbreadth, or approximately four inches). This matzah was made for the *lechem ha'panim* (showbread), which needed to be matzah and was not permitted to be *chametz*. The thick dough was prepared by the *kohanim* in the *Beit HaMikdash*, as they knew how to maintain and preserve the dough’s non-*chametz* status. *Kohanim*

also baked the dough in a unique oven on the best type of wood available, and therefore, they were not concerned the dough might turn into *chametz*.



**FROM THE TALMUD
SEDER MOED
MASECHET PESACHIM
DAF 39**

מן התלמוד:

סדר מועד, מסכת פסחים דף ל"ט:
”ואמר רבי שמואל בר נחמני אמר רבי יונתן: למה נמשלו מצריים כמרור? לומר לך: מה מרור זה שתחילתו רך וסופו קשה, אף מצריים תחילתן רכה וסופן קשה.”

Translation

...נמשלו... *Nimshelu* ... Likened to
...תחילתו רך... *T'cheelato rach* ... Soft at first
...סופו קשה... *Sofa kashheh*... Harsh in the end

Explanation

The Talmud lists those plants which may be used to fulfill the mitzvah of eating *maror* (bitter herb) on Pesach. It then compares the Israelite experience in Egypt to *maror*. They are similar in that both are initially easy and comfortable, but in the end, become harsh.

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Daf 38: "לְשֵׁם מִצְוַת מַצּוֹה" – "FOR THE SAKE OF THE MITZVAH OF MATZAH"

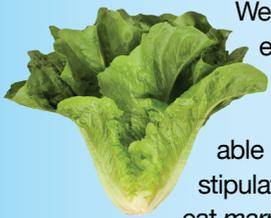


In preparation for Pesach, a sign is posted on the wall in many bakeries that says: "*leshem matzat mitzvah.*"

What is the meaning of the phrase "*leshem matzat mitzvah*"? This matzah is baked for the purpose of fulfilling the commandment to eat matzah on Passover.

On seder night, we fulfill the mitzvah of eating matzah. While for the seven days of Pesach, there is no halachic obligation to eat matzah, on seder night everyone is obliged to eat matzah by Torah law. Matzah used at the seder needs to be made intentionally, "for the sake of the mitzvah of matzah." Therefore, those who bake matzah are diligent and mindful to verbalize: "*leshem matzat mitzvah.*"

Daf 39: לָמָּה קוֹרְאִים לַחֲסָה-חֲסָה? – WHY IS LETTUCE CALLED "CHASAH"?

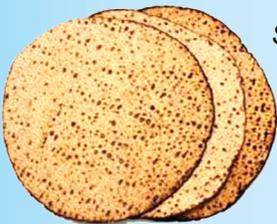


We eat *marror* (bitter herb) on seder night. The Torah commands us to eat *marror* during the era when the *Beit HaMikdash* stands. To our great sorrow, the *Beit HaMikdash* was destroyed, and the *korban Pesach* (Paschal offering) is no longer brought. We are no longer able to fulfill the mitzvah of *achilat marror* (eating the bitter herb) as stipulated by the Torah. However, the *chachamim* decreed the obligation to eat *marror*, nevertheless. *Marror* received its name because it is *mar* (bitter).

The Talmud lists five types of bitter vegetables with which it is possible to fulfill the mitzvah of *achilat marror*. The Mishnah maintains that the optimal fulfillment of the mitzvah of *achilat marror* is accomplished with *chazeret*. The *Gemara* states that "*chazeret*" is "*chassah*" (lettuce).

Why was *chazeret* given the name "*chasah*"? As a sign that God *chas* (had mercy) on us and brought us out of Egypt.

Daf 40: "מִצְוַת שְׂמוּרָה" – SHMURAH MATZAH



Shmurah Matzah is matzah made from wheat that has been safeguarded, starting from its harvest. There is a *halachah* – "And you shall guard the *matzot*" (Exodus 12:17) – i.e., the matzah used for *seder* night must be guarded, from the time the wheat [for those *matzot*] is ground into flour and while they bake, to ensure they do not become *chametz* (leavened).

All the while, there must be deliberate intention for these unleavened breads to be "*leshem mitzvat matzah*" (for the purpose of *matzah*, i.e., to fulfil one's obligation of eating *matzah* with it.)

Dvar Torah VAYECHI

“וַיְחִי”

יַעֲקֹב בְּאֶרֶץ מִצְרַיִם...

וַיְחִי

יָמֵי יַעֲקֹב שְׁנַיִם חֲמִי

שָׁבַע שָׁנִים וָאַרְבָּעִים וּמֵאֵת שָׁנָה

When the first verse in *Parashat VaYechi* describes the life of Ya'akov, it opens with the word "*Vayechi.*" It continues with the word "*Vayehi*": "And Ya'akov lived in the land of Egypt [for seventeen years] ... And the span of Ya'akov's life was one hundred and forty-seven years."

The Torah wants to emphasize that there was a difference between Ya'akov's life in Egypt and the rest of his life. From the beginning of his life, Ya'akov suffered persecutions, hardships, and struggles. In his mother's womb, Ya'akov grasped on to the heel of his brother, who pushed and took the birthright. Only once Ya'akov arrived in Egypt and saw Yosef, did he finally begin to live in the word's full sense. Before that, Ya'akov existed in the world that was – "*Vayehi*" (existence, but not really "alive" in the fullest sense). Now, after the reunion with his beloved son, he returns to living a full life – "*Vayechi Ya'akov.*"



**Daf 41: – איך אוכלים קורבן פסח? –
HOW IS THE PASCHAL OFFERING TO BE EATEN?**



When the *Beit HaMikdash* stood, the *korban Pesach* (Paschal offering) was sacrificed on *erev Pesach* (Passover eve).

The Torah states in *Sefer Shemot*: “Do not eat any of it raw, or cooked in any way with water, but rather roasted over the fire – head, legs, and innards.”

“*Al tochlu mimenu na*” (Do not eat any of it raw): It is prohibited to eat the meat of the *korban Pesach* while it is still “raw” and not roasted sufficiently.

“*U’bashed mevushal bamayim*” (cooked in any way using water): It is also prohibited to cook the meat of the *korban Pesach* in water.

“*Ki im tzli esh*” (but rather, roasted over fire): The *korban Pesach* must be roasted over fire until its meat is thoroughly roasted.

The *korban Pesach* was sacrificed on *erev Pesach*, before the holiday began, and eaten on *seder* night.

Daf 42: – “מים שֶׁלָנוּ” – “WATER THAT RESTED”



Matzot for Pesach are made from flour and water. “*Mayim she’Lanu*” is the type of water used to prepare dough for making *matzah*. The word “*she’Lanu*” comes from the word “*Leena*” (rest). *Mayim she’Lanu* refers to water that has rested for one night. Before nightfall, water was drawn from the spring and left to sit in a vessel overnight, thereby becoming “*Mayim she’Lanu*.”

Why is it necessary for the water to rest? Why was the water not drawn from the spring and immediately used to prepare *matzah* dough? Water drawn directly from a well is lukewarm and would cause the dough to leaven quickly – which causes it to be unfit for making *matzah*. Therefore, the *chachamim* ruled that water should be left to cool overnight and only later be used to make dough for *matzot*.



QUESTIONS FOR THE WEEK

1. Aside from the Passover *matzah*, what other baked good is prohibited from becoming *chametz*?
2. How many types of vegetable may be used for *maror*?
3. Why should the *matzah* be kneaded in ‘water that rested’?

***NOTE**
ALL ANSWERS CAN BE FOUND
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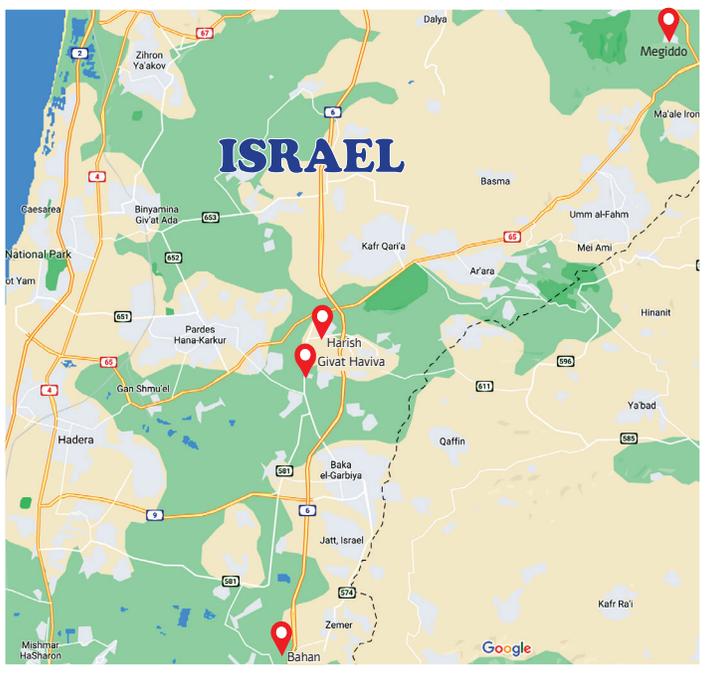


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ארץ ישראל היפה

NORTHERN ISRAEL

ממגידו לקיבוץ בהן • FROM MEGIDDO TO KIBBUTZ BAHAN



We continue our drive through an area called Wadi Ara, which traverses the mountain range and has several Israeli Arab towns and villages within it. We travel on until we arrive at Israel's only toll-based road, "Highway 6". This north-south road has transformed travel in the areas it serves. Heading south, on our left, we can see the town of Harish, Israel's newest city.

Although a few hundred families first settled in Harish in the 1990s, the city started taking off in 2013, when construction began on 6,000 additional housing units. Today, over 10,000 people live in Harish. There are intentions to grow the city to 100,000 residents.



This week, we leave Afulah and head to Tel Megiddo, an ancient city first settled in the early Bronze Age (3000 BCE – 1200 BCE). Archaeologists have found 48 levels of inhabitation in Tel Megiddo, whose location (between the Carmel Mountains and the Jezreel Valley) was of critical strategic importance. Several battles were fought here, all of which were known as the "Battle of Meggido."



Today, the extensive ruins excavated by leading archaeologists are available for the public to explore. The ruins represent many distinct periods in the history of Meggido. Near the Tel is Kibbutz Meggido, which was founded by Holocaust survivors in 1949.



Next, we turn southward, but first, we'll briefly exit Route 6 to stop at Givat Haviva Educational Institute and visit the museum dedicated to the memory of Abba Kovner, leader of the resistance in the Vilna Ghetto. At the museum entrance, we can admire the painting of Vilna and the Grand Vilna synagogue, as it looked before the war. Inside the museum, we'll learn about the exploits of the brave fighters who fought the Nazis in the Vilna ghetto and succeeded in spirited dozens out of the ghetto to safety.



We return to Highway 6 and head south, but quickly exit again to stop at Kibbutz Bahan, founded in 1954 by immigrants from Argentina. It now houses Utopia Orchid Park, and an indoor-outdoor botanical garden, with thousands of plants and flowers that transform it into a unique place to visit. Its musical water fountain is one of the more intriguing attractions in this beautiful garden.

