



Seder Moed | Masechet Pesachim 29-35 | Shabbat Parashat VaYigash | 5-11 Tevet (Dec. 20-26)

דף 29: פסח של פסח – פרוח של חמץ שנפל לתוך עוגה של פסח – A CHAMETZ CRUMB THAT FELL INTO A PASSOVER CAKE

Suppose a crumb (minimal quantity) of *chametz* fell into the batter for a Passover cake. It was already mixed with the eggs, sugar, and coconut. Since the baker did not find the crumb, it was prohibited to eat that cake.



Why is the entire large cake prohibited because of one tiny *chametz* crumb? The *chachamim* enacted a special regulation that during *Pesach*, if even a minuscule crumb of *chametz* falls into a large food dish, that entire dish is prohibited – even if the *chametz* cannot be tasted.

דף 30: הגעלת כלים בערב פסח – RITUAL PURIFICATION OF UTENSILS ON PESACH EVE



Hagalat kaylim, required for koshering cooking utensils, is accomplished by immersing utensils in a large pot filled with boiling water. Why is this done? It is often the case that people want to use the same cooking utensils on Passover that they use throughout the rest of the year. The problem is that such utensils have absorbed the flavor or *chametz*. If such a utensil was used during *Pesach*

to cook *Pesach* foods, those foods would absorb the taste of *chametz*. Therefore, *hagalat kaylim* is done. When the utensil is inserted into the large pot of boiling water, the scalding water expels, and succeeds in removing the residual *chametz* flavor from inside the utensil, after which, it becomes fit to be used for cooking during *Pesach*.

Hagalat kaylim is also performed during the year, in order to *kasher* utensils in which a prohibited food item was cooked.

דף 31: חמץ שקבור תחת ערמת אבנים – CHAMETZ BURIED UNDER A PILE OF STONES

On the morning of *Erev Pesach*, a truck filled with stones and sand spilled some of its contents onto a bag of cookies. The owner of the cookies approached a rabbi and asked: "I own a bag of cookies buried under a pile of sand and stones, and I cannot access it to burn it. What should I do?"

The rabbi answered that there was no need to burn *chametz* buried under a large pile of stones, since that *chametz* is considered as if it does not exist in the world, being that *chametz* is impossible to reach. (However, it remains necessary to renounce ownership of that *chametz*). [Cont'd on p. 2]



**FROM THE TALMUD
SEDER MOED
MASECHET PESACHIM
DAF 35**

מן התלמוד:
סדר מועד, מסכת פסחים דף ל"ה:
"מאי שיצניתא? אמר רב פפא:
שיצניתא דמשתכחא ביני כלניתא."

Translation

מאי ... *Mai* ... What is
משתכחא ... *Mishtakcha* ... Is found
כלניתא ... *Kalanita* ... Anemones

Explanation

The Talmud quotes a halacha taught by Rabbi Yochanan ben Nuri. A person who prepared bread from *keramit* (a type of wild wheat) is obligated to separate challah, and explains that in Aramaic, that plant is called *sheetzanita*, which is found among the *kalaniyot*.

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[Cont'd from p. 1] Rabban Shimon Ben Gamliel said that a pile on top of *chametz* must be at least three *tefachim* (12 inches) deep, so that the *chametz* is covered to such an extent that even a dog searching for food would not be able to remove that *chametz* (in this case, cookies) and eat it.

Daf 32: אֲכִילַת דָּבָר שֶׁאִינוֹ שֵׁיָד לָּו – CONSUMPTION OF AN ITEM THAT DOES NOT BELONG TO YOU



Suppose a man came home, opened his refrigerator, found a tasty looking cake, and ate it. Later, his wife came home and said: “Oh my! That cake is not even ours! It belongs to the neighbors, who asked if we could refrigerate it for them since they don’t have enough space.” What must be done? Must he pay the neighbors the price of the cake he ate, even though he is not guilty, as it was an accident?

On this daf, we learn that a non-kohen who ate *terumah* must pay an added *chomesh*, an additional one-fifth to the *kohen* beyond the value of the food consumed. For instance:

a person came home, saw delicious-looking olives, and ate four of them. In the end, it turned out the person ate olives designated as *terumah* (priestly gifts) that belong to the *kohen*. This person is then obligated to give the *kohen* five olives because of a special Torah penalty imposed for unlawful consumption of *terumah*. While the penalty is identified as being 1/5, it is actually 1/4 of the principal, such that the penalty ends up being 1/5 of the total payment. In this case: 4 olives of principal and 1 olive of penalty.

Daf 33: אִסּוּר מַעֲיָה בְּדִקְדוּשׁ – PROHIBITION ON MISAPPROPRIATION OF PROPERTY DEDICATED TO THE BEIT HAMIKDASH



“*Hekdesh*” is money or property belonging to the *Beit HaMikdash*. If a person was to say: “I dedicate this chair to the *Beit HaMikdash*,” then from that moment, the chair is categorized as *hekdesh*.

There is a Torah prohibition against *meilah* (misappropriation), an attempt to take something improperly for oneself. It is forbidden to derive benefit from *hekdesh*; one who does so, transgresses the ban on misappropriation.

Suppose someone unintentionally transgresses the *meilah* prohibition. For example, the person accidentally ate food dedicated to the *Beit HaMikdash*. That person is required to repay an additional *chomesh* (one-fifth). As we learned on the previous *daf*, that a person who eats *terumah* is obligated to replace the value of the item eaten, plus a *chomesh* penalty.

In addition to the payment of a *chomesh*, the person who misappropriated *hekdesh* is obligated to offer a special sacrifice, called *asham me'ilot* (guilt of misappropriation [offering]). This *korban* was offered so that the Hashem will excuse this sin and forgive the transgression.

Dvar Torah VAYIGASH

“ אָנִי יוֹסֵף אֲחֵיכֶם ”

How did Yosef manage to restrain himself and refrain from getting angry at his brothers who threw him into a pit? What is the source from which Yosef drew the strength and the nobility to resist retaliating against them for their desire to kill him? The answer can be found in the keyword repeated several times in the initial encounter when Yosef revealed himself to his brothers.

While the brothers are described as those who “sold” Yosef, indeed Yosef saw himself as someone who was “sent” by God: “I am your brother Yosef, ... and now don’t be sad ... that you sold me here, as it was to preserve life that God sent me ahead of you ... and God sent me, to save your lives in an extraordinary deliverance.

From the brothers’ point of view, they did sell Yosef, but Yosef looked much deeper and succeeded in understanding the broader course of events taking place beneath the surface. Yosef comprehended that his brothers’ actions were merely the method through which God sent him to Egypt to rescue and revitalize Israel from the great famine, and more than that, to lead eventually to the great Exodus from Egypt.



Daf 34: מַאֲכָל שְׁטֵטְמָא – FOODSTUFF THAT BECAME RITUALLY IMPURE

What can be done when a utensil comes into contact with *tumah*, e.g., a utensil that touched the carcass of a *sheretz* (creeping insect)? The utensil should be immersed in a *mikveh*, and as a result, the utensil becomes *tahor* (ritually pure). By contrast, food that contracts ritual impurity cannot be purified. Even if the food item were immersed in the *mikveh* it would remain impure.

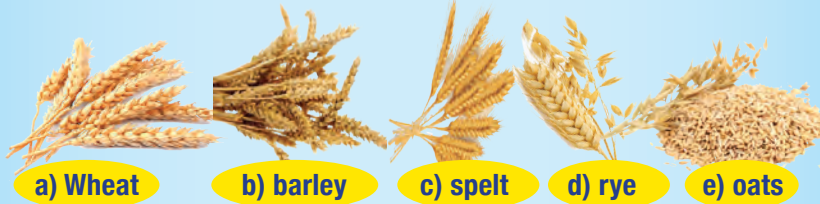


Daf 35: חֲמִישָׁה מִיְּנֵי דָגָן – FIVE TYPES OF GRAIN

A person who does not want to is not required to eat *matzot* throughout *Pesach*. Nevertheless, on *sefer* night, every Jew is obligated to eat *matzah*. This is a Torah-based *mitzvah*.

What type of flour is needed to bake *matzah* suitable for the fulfillment of the *mitzvah* of *achilat matzah* [eating *matzah*] on *sefer* night? The *Mishnah* states there are five recognized types of grain from which it is possible to bake the *matzah* for *sefer* night: a) wheat, b) barley, c) spelt, d) rye, e) oats.

Why is rice [flour] invalid for the making of *matzah*? The *chachamim* derived from the Torah that *matzah* on *sefer* night must be made from a type of grain that can become *chametz* (leavened), for example, wheat and barley. But rice does not leaven and cannot become *chametz*, and therefore, it is impossible to fulfill the *mitzvah* of *achilat matzah* with rice *matzah*.



QUESTIONS FOR THE WEEK

1. How can a pot be made to release the taste it has absorbed?
2. Does *chametz* buried underground need to be burned?
3. How can an object become prohibited as a source of benefit through mere speech?

***NOTE**
ALL ANSWERS CAN BE FOUND IN THIS DAF YOMI PUBLICATION

Please email answers to questions to:
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CAN YOU GUESS WHO?



Look closely at the illustration and answer the following questions:

1. What was the name of the “*Rav HaTabachim*” (“Chief Butcher”)?
2. Which *Beit HaMikdash* is this?
3. What does not make sense in this illustration?

1) Neuzaradan was a Babylonian executioner; 2) First *Beit HaMikdash*; 3) Antennas on the roofs of houses.



Beautiful Israel

ארץ ישראל היפה

NORTHERN ISRAEL

מקיסין בית דוד לעפולה • FROM KIBBUTZ BEIT ZERA TO AFULAH



A few weeks ago, we finished our visit to Safed. We now retrace our steps, traveling back down to the Kinneret, and then head south again, along its shores, until we reach the Kinneret's southern coast. At this time, we take the road south, parallel to Jordan River, which runs through the

Besian Valley. On the right, we pass Kibbutz Beit Zera, which was founded in 1927.



Next, we pass Kibbutz Afikim, one of the leading banana growers in the country. Afikim is actually best known for its R&D in dairy production, as a pioneer of many new devices to aid milking, including the first milk meter. Afikim entered into a partnership with Vietnam, which produces 40% of all the milk consumed in Vietnam today using the kibbutz's advanced techniques.



Moving onward, we arrive in Beit She'an, which is currently home to over 18,000 people. Beit She'an is an ancient city. Archaeologists have found remnants from 18 different cities in that location. Today, visitors can explore extensive Roman ruins still located there, including a Roman amphitheater and more.



Now, we'll head westward out of Bet She'an into the Jezreel Valley. We pass first Kibbutz Sde Nachum, a settlement founded as part of the *Choma u'Migdal* (Tower and stockade) operations in 1937. Today, Sde Nachum has a population of 806.

Next, we take a break at Gan Hashloshah, also known as "Sachneh." This beautiful park has a series of spring-fed lakes, each of which maintains a constant, year-long temperature of 82° F. We can visit nearby Tel Amal, which was also one of the *Choma u'Migdal* settlements, where they have restored the original tower and buildings.



Then, we come to Kibbutz Beit Alpha. Founded in 1922, today, Kibbutz Beit Alpha has over 1,000 members. Beit Alpha has a factory that produces specialized vehicles and great agricultural products. The kibbutz is best known for its specialized breeding of vegetable, having developed the Beit Alfa cucumber, which is now grown widely throughout the world.



The grounds of Kibbutz Beit Alpha are home to the remains of a 6th-century synagogue, whose majestic mosaic floor has been preserved.

We end our day by driving to Afula. Located in the center of the Jezreel Valley, the city of Afula has a population of over 50,000 today and continues to grow rapidly.



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