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פסחים ב׳
The Chicago Center TORAH • CHESED • REFUAH

OVERVIEW of the Daf

1) MISHNAH: The Mishnah discusses the time when bedikas chometz must be done. Additionally, the Mishnah requires a search for chometz only in those areas where chometz is brought, e.g. a wine cellar.

2) Defining the word אור.

R' Huna and R' Yehudah dispute the meaning of the word אור. According to R' Huna it refers to day whereas according to R' Yehudah it refers to night.

The Gemara attempts to resolve the dispute by quoting pesukim that use the word אור but they proved inconclusive.

The Gemara then tries to resolve the issue by quoting Mishnayos and Baraisos and despite successfully demonstrating twice that אור refers to night, the Gemara continues to pinpoint a precise definition of the word. ■

REVIEW and Remember

1. What time of day is recommended for departure and arrival?

2. Are there stars which do not shine?

3. How did the Gemara successfully demonstrate that אור refers to night?

4. Explain the dispute between R' Eliezer ben Yaakov and R' Yehudah?

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ר' דוד בן ר' צבי הכהן, ע"ה

Distinctive INSIGHT

The prohibition of traveling at night

דאמר רבי יהודה אמר רב—לעולם יכנס אדם בכי טוב ויצא בכי טוב

Rabbi Yehuda said in the name of Rav: A person should always come in when it is daylight, and only depart when there is daylight.

Rashi explains that the advantage of traveling only during the day hours is in order to avoid the danger of wild animals and highway robbers. This reasoning accounts for the danger being apparent even if a large group of people travel together at night. In our case specifically, the brothers of Yosef were ten men, yet they waited until day before they left on their journey.

Tosafos (Bava Kamma 60b) cites the comment and opinion of Rabeinu Tam. He notes that the advice of Rav Yehuda begins by recommending that a person first "come in" when there is light, and only then does it state that a person should also "go out" when there is light. This is peculiar, because a person beginning at home will "go out" first, when he leaves his house in the morning, and only then will he "come in" in the evening. Rabeinu Tam understands that we are therefore not speaking about a person who is in his hometown, but we are rather dealing with a traveler. Such a person arrives at his hotel after traveling during the day, and he plans to set out on the road once again the next morning. Accordingly, we are dealing with a different type of danger. We are concerned about the obstacles and pitfalls along the road, about which a traveler is unfamiliar. The light, however, will help him avoid these snares. A local resident, on the other hand, is familiar with the local streets and their traps, and he can avoid them even at night. This rule, therefore, is only aimed at a foreigner, who needs the sunlight to cast light upon the road, but a local resident need not wait until morning before going on his way.

In our Tosafos (ד"ה יכנס), ר"י rejects the observation of Rabeinu Tam, and he points out that it is common for the Gemara to present "coming in" before "going out" (as we find Shabbos 34b and Eiruvin 21a). Therefore, ר"י understands that our Gemara is, in fact, providing a guideline which is also applicable for local city dwellers. According to ר"י, the reason a person should not wander about at night is in order to avoid מזיקין.

Tosafos asks that Rabbi Yehudah seems to teach the same lesson using two different pesukim. (In Bava Kamma about Makkas Bechoros, and here about Yosef's brothers). The Rashba in Tosafos resolves this by answering that we learn both of the above lessons, one from each pasuk. The pasuk about Makkas Bechoros teaches about the danger of

(Continued on page 2)

HALACHAH Highlight

The right time for Bedikas Chometz

אור לארבעה עשר בודקים את החמץ לאור הנר

(On the) night (ohr) of the 14th (of Nissan) one is required to check for chometz by the light of a candle.

The Gemara concludes (3a) that although normally the word אור refers to light, here, in our Mishnah, the word אור means nighttime.

The Rishonim raise the obvious question: Why did the Tanna of the Mishnah avoid using the word לילה, which means night, and instead use the word אור? Why did the Tanna choose this particularly misleading language? Two answers are given;

1: The Meiri[1] answers that אור is used in a euphemistic sense. This practice is common that something negative or unpleasant is often referred to by its opposite[2].

2: The Ra'avad[3] answers that the choice of wording has a vital halachic ramification. One is obligated to perform the search for chometz at the beginning of the night while there is still light. He cites two reasons for this: in order that one should not[4] be lax in his obligation to check for chometz, and to prevent him from forgetting to do the bedikah.

The words of the Ravad are further qualified by the Acharonim. There are those[5] that say the Ravad intended the bedikah to take place during twilight (bein hashmoshos). The Eliyahu Rabbah[6] however maintains that the bedikah should be performed at the beginning of the night immediately after nightfall (tzeis hakochavim) and not during twilight.

The Mishna Berurah[7] and other authorities follow the opinion of the Eliyahu Rabbah (to perform the bedikah immediately at nightfall while there is still some light in the sky).

(Insight...Continued from page 1)

mazikin. However, the Rashba explains that this danger does not apply to a group. The pasuk about Yosef's brothers teaches us about another danger, that of pitfalls on the road. In one's own town, this last danger would not apply, as explained above.

It would therefore come out, according to Rashba,, a group would be permitted to travel together from their hometown, even at night. There would be no problem of מזיקין or robbers (due to the group), and there would be no problem of road hazards (being that they are travelling in the vicinity of their hometown). ■

In 'Moadim U'zmanim', R' M. Shternbuch[8] discusses an interesting consequence of this ruling. A person who generally follows the stringent opinion of Rabeinu Tam (regarding the time of tzeais hakochavim) should not to do so with regards to the bedikah rather he should search for chometz according to the accepted time of tzeis (nightfall). The Brisker Rav followed this view.

He[9] also writes that it is correct for people who generally work until after nightfall to return home to check for chometz at nightfall or to appoint an agent (e.g. a son over the age of bar mitzvah) to do the bedikah for them. ■

1. המאירי בתחלת המסכתץ ור"ל עפ"י הגמ' להלן דף ג' ע"א
2. וכמו שסומא ניקרא דגי נהור שפירושו מספיק אור
3. כ"כ בהשגת הראב"ד אל הריף וכ"כ הר"ן ועוד ראשונים בשמו. וכתבו שכ"ה גם בראב"ד בתמים דעים. והמאירי גופא בסוף דך ג' ע"א הביא אב הראב"ד
4. ולט"ז וגר"א ופר"ח וגר"ז באו"ח סימן תל"א מדינא צריך בתחילת הלילה
5. כן ביארו הב"ח ומ"א ססק"ה וכן בא"א ס"ק א'
6. הא"ר שם בס"ק ה' ועי"ש שבמהרי"ל ומהר"י ווייל מבואר שמצותו רק בלילה שכן משמע ברש"י ד' ע"א ד"ה לא יפתח. וכ"כ עוד אכרונים. וכן עי"ש בט"ז
7. בסימך תל"א ס"ק א'. העה"ש שם סכ"ה. וגר"ז שם ס"ה ועוד פוסקים
8. במועדים וזמנים ח"ג סימן רפ"ו
9. בספרו תשובות והנהגות ח"ב סימן רי"ד. ועע"ש שיכול להשאיר חדר אכד שיבדוק תעצמו אח"כ אם רוצה ■

Distinctive INSIGHT

Everything depends on סייעתא דשמיא

אור לארבעה עשר בודקין את החמץ

The Klausenberger Rebbe, zt"l, used to relate the following story when discussing the various stringencies associated with Pesach.

In a small shtetl there was a great tzaddik who was extremely stringent with all matters regarding Pesach and supervised everything.

One year, as the soup was being served during the Seder, the tzaddik found two kernels of wheat floating and promptly fainted. Upon regaining consciousness, he immediately threw out the soup and anything that came in contact with it. The tzaddik was greatly bothered and wondered if maybe he was not strict enough in his adherence to hilchos Pesach.

His answer came in a dream. He saw that while the pot of soup was cooking under the open chimney, a bird flew overheard with a mouth full of wheat kernels. Just as his wife uncovered the pot to serve the meal, the bird dropped two kernels and they fell into the soup. He was told that although he was indeed meticulous in keeping all the halachos, he never asked Hashem for His help in keeping free of chametz.

This was the message the Rebbe would tell his talmidim every year. It is not enough what we search for chometz, but we must also beseech Hashem for His special help, because without it our efforts are destined to fail. ■

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