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פסחים ו׳
The Chicago Center TORAH • CHESED • REFUAH

OVERVIEW of the Daf

1) The prohibition against owning chometz (cont.)

A second version of the challenge against the ruling that one should be liable for possessing a non-Jew's chometz for which he accepted responsibility is presented.

2) A non-Jew's property held by a Jew

Rava was asked whether an animal subject to the royal tax, which can not be redeemed with money, is subject to the laws of bechor.

Rava responded that it is exempt.

This ruling is unsuccessfully challenged.

A second version of Rava's ruling is presented where he exempts an animal from the laws of bechor, but obligates dough in the laws of challah.

3) A non-Jew's chometz

A Baraisa rules that one is not obligated to dispose of chometz brought into one's home by a non-Jew. If the non-Jew deposited it with the Jew he is obligated to dispose of it. If the Jew designated a room for the chometz the Jew does not have to dispose of it.

R' Pappa and R' Ashi disagree how to interpret the pasuk quoted in the Baraisa.

4) One who finds chometz

R' Yehudah in the name of Rav ruled that one who finds chometz on Yom Tov should cover it with a bowl. Rava adds that if the chometz is hekdesh, this is unnecessary because people know to avoid eating it.

R' Yehudah in the name of Rav ruled that one must construct a partition ten tefachim high in front of a non-Jew's chometz.

5) One who leaves his home before Pesach.

R' Yehudah in the name of Rav ruled that one who leaves town more than thirty days before Pesach is not obligated to dispose of his chometz, but if he leaves within thirty days he must dispose of his chometz.

Abaye and Rava disagree how to explain this ruling.

6) When to begin studying the laws of Pesach

A Baraisa records a dispute when one should begin studying

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Distinctive INSIGHT

There is no chronological order to the paragraphs in the Torah

אין מוקדם ומאוחר בתורה

Tosafos Rabeinu Peretz brings the Midrash Tanchuma (Teruma #8): Rabbi Yehuda ben Shalom said: There is no chronological order in the Torah, as we find in the verse (Mishlei 5:6): "Her courses wander, you cannot know." This teaches that the paths and paragraphs of the Torah are not all in their place. Hashem took the paragraphs of the Torah and moved them about in order that a person should not be able to take a small portion of the Torah and do with it whatever he wishes, and create whatever he desires.

The lesson is that if the Torah would be presented to us in its purest form, without any reformatting, it would be so potent that taking even a few words of its content would provide unlimited powers to anyone who would access it.

Tosafos Chachmei Anglia bring, in the name of the Yerushalmi, that another benefit of our knowing that the paragraphs of the Torah are not necessarily in the order we find them is in order to prevent the kohanim from becoming haughty in their being privileged to read first from the Torah. The order of the paragraphs might be jumbled, and the portion read by the kohen might not be an earlier portion at all, although it appears first. The Rosh (Teshuvos, כלל י״ג סימן כ״א) extends this to all cases of people who are called to the Torah to read. A person who is called earlier than someone else should not think that his portion is better or more important just because he was called first. It might be, in fact, that his piece was said from Hashem later than the subsequent portion. ■

REVIEW and Remember

1. How does Rava distinguish, regarding an item subject ot he royal tax, between the lwas of bechor and the laws of challah?

2. What is the source for the obligation to study the laws of Pesach thirty days before Pesach?

3. What is the proof that the Torah was not written in chronological order?

4. Explain אינן ברשותו של אדם ועשאן הכתוב כאילו ברשותו...וחמץ משש שעות ולמעלה.

HALACHAH Highlight

Searching for crumbs

אמר רב יהודה אמר רב התודק צריך שיבטל, מאי טעמע? אי נימא משום פרורין האי לא חשיבי

Said R' Yehuda in the name of Rav: "The one who has completed the search for chometz should annul all unfound chometz." What is the reason? If you suggest it is because of crumbs that he didn't find during his search – crumbs are insignificant.

"Rabbi do I need to look for chometz crumbs?" is one of the most common questions asked regarding bedikas chometz. Our Gemara sheds light on this issue. The implication of the Gemara[1] is that there is no need to annul crumbs. Due to their insignificance it is as if he has annulled them.

What is unclear from the Gemara is does the mitzvah of bedikas chometz apply to crumbs? The Gemara only discusses a בדיעבד (post facto) situation where no crumbs were found. Does it follow that they do not fall into the halachic status of chometz and one is not required to search for them?

A dispute arises amongst the poskim regarding this din. The basis of their dispute rests on the rationale behind why we do the bedikah. Two reasons are quoted by the poskim:

1. In order not to transgress the negative commandments of בל יראה and בל ימצא[2] (no chometz should be seen or found in your property).

2. To prevent a person from coming to eat chometz[3].Therefore, if there is a prohibition of בל יראה and בל ימצא in crumbs less than a kezayis[7] there would be a mitzvah to search for them. Similarly if there is a possibility that one would come to eat these crumbs[5] a search would be obligatory.

The Mishna Berura[6] rules that if these crumbs are less than a כזית, and they are dirty, there is no need to search for them nor to destroy them. He is also lenient regarding small crumbs which can be trampled[7]. Some[8] go further and say there is no need to search seforim for chometz, yet[9] one should be cautious not to place a sefer on the table on Pesach that was used near chometz (perhaps a crumb will fall into his food (see footnote 9). ■

(Overview...Continued from page 1)

the laws of Pesach.

The source for each opinion is identified.

The Gemara further digresses to discuss the issue of chronological order in the Torah.

7) Bedikah and bitul

R' Yehudah in the name of Rav ruled that one who does bedikah must also nullify his chometz.

The reason, Rava explains, is the fear is that one will find a nice roll and will hesitate to destroy it.

The Gemara explains why he can not merely nullify it when it is found and why the nullification must take place at night at the time of the bedikah. ■

1. שהגר"א בביאורו לשו"ע סימן תמ"ב סעיף י"א, כתב דלדעת הסוברים שפחות הכזית א"צ ביעור ניחא הא מש"כ בגמ' דפירורים לא חשיבי. ומאידך החזו"א בסימן קט"ז ס"ק י"ג הקשה עליו שרק כתוב בגמ' שא"צ לבטל פירורים אבל לא פטרום מבדיקה וביעור.
2. כ"כ רש"י לעיל ב' ע"א
3. כ"F תוס' שם
4. בשלטי בגיבורים י"ד ע"א. וברמ"א תמ"ז דוף ס"ה משמע שרק בכזית. וכן משמע בשו"ע תמ"ב ס"ז ח'. ובביאור הלכה בסעיף י"א בסופו כתב בשם הגר"א שעובר בב"י וב"י אף בפחות מכזית. וע"ע בתוס' רבינו פרץ מ"ה ע"ב
5. שחיי אדם כלל קי"ט ס"ו כתב שיש חשש בפירורים שיבא לאכלם. וכך מבואר בחזו"א או"ח קט"ז ס"ק י"ח. ובשו"ת אור לציון ח"א סימן ל"ב הויכח מהרמב"ם דאין שום חשש בפחות מכזית
6. המ"ב בסימן תמ"ב ס"ק ל"ג בשם מ"א
7. המ"ב בסימן תמ"ד ס"ק ט"ו. ועו"ש שמדבר בפירורים דקים (ולא רק בחתיכות חשובות קצת אלא שפחות מכזית) ואר"ז נצרך להיתיר שהם במקום שידרסו עליהם
8. כ"כ בשבות יצחק סוף פרק ב' בשם הגרי"ש אלישיב שליט"א ושהגר"ש אייזער שליט"א כ"כ בשם הגר"מ פיינשטיין זצ"ל ואורל"צ הנ"ל כתב שכן נוהגים
9. שם וע"ש שלגרי"ש אלישיב יש ליתן כיסוי אחר תחת הספר. אמנם דע שלדעת החזו"א הנ"ל אם לא בדק הספרים צריך ליתן מחיצה בפניהם כבחמצו של עכו"ם בגמ' בע"א ■

Distinctive INSIGHT

Study of the Halachos of Pesach

שואלין דורשין בהלכות הפסח

R' Elimelech of Lizhensk was partaking of a meal with the Rav of a small town when he realized that the Rav wasn't eating. After repeated inquiries, the Rav admitted that he was indeed fasting. When asked why, he explained that he fasted to beseech Hashem to protect his townspeople from sin. To this R' Elimelech replied that the way for a Rav to protect his flock is not through fasting, but by a thorough study of the entire Shulchan Aruch.

R' Elimelech continued to explain that it was for the same reason that he recommended that the Rav must learn Hilchos Pesach very carefully. People tend to think that Pesach generates so many halachic questions because of its complicated and unusually strict laws. While that is certainly true, there is yet another reason for this phenomenon. That is because the many Poskim and Geonim who wrote commentaries on Hilchos Pesach complained in Heaven that nobody studied their commentaries because they were all busy cleaning. This is why Hashem causes so many halachah questions to arise, specifically in the area of hilchos Pesach, so that they be learned properly and not forgotten. For that reason, the Rav's studying of all halachos properly would be the best protection for his flock. ■

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