

## OVERVIEW of the Daf

### 1) Bedikah and bitul (cont.)

The Gemara concludes its explanation as to why the nullification of chometz is done at the time of the bedikah.

The Gemara unsuccessfully challenges the assertion that chometz can not be nullified after it becomes prohibited.

### 2) One who discovers spoiled bread

Rabbah bar R' Huna ruled that spoiled bread, that is impossible to determine whether it was chometz or matzah, if found in a box is permitted, provided that one stores a greater quantity of matzah in the box than chometz.

The circumstances of this case are examined and Rabbah finally explains that Rav means that enough days after Pesach began have now transpired that we may assume this is spoiled matzah rather than chometz.

The Gemara earlier stated that when trying to determine the status of something, we follow its last known circumstance. This principle is unsuccessfully challenged.

### 3) The brachah recited on the bedikah

R' Yehudah ruled that one who does bedikas chometz must recite a brachah.

R' Pappi and R' Pappa, both in the name of Rava, disagree regarding the precise wording of the bracha, namely, whether the word על refers to the past or the future.

R' Pappi's opinion, that על refers to the past, is challenged, and the Gemara concludes that one should say בעיור חמץ על.

### 4) Reciting a brachah before performing the mitzvah

R' Yehudah in the name of Shmuel ruled that all brachos must be recited before the mitzvah.

R' Chisda identifies the one exception to this rule, i.e., the brachah recited when immersing in the mikveh.

### 5) Searching for chometz by the light of a candle

The source for the requirement to search for chometz by the light of a candle is identified.

The Gemara begins to quote a Baraisa that discusses the requirements of searching for chometz by the light of a candle. ■

## Distinctive INSIGHT

*How can the Rabbis nullify the kiddushin?*

אמר רב גידל אמר רבי חייא בר יוסף אמר רב: המקדש משש שעות למעלה, אפילו בחיטי קורדניתא—אין חוששין לקידושין

Rav says that if the item of value given from the man to the woman is prohibited chometz, the kiddushin is null and void. Rashi and Tosafos both note that the chiddush of Rav would not be in a case where the chometz is prohibited from the Torah, for in this case the chometz is certainly worthless. Rather, the chiddush is in a case where the chometz is prohibited only rabbinically. Rashi explains that the case is where the chometz was given during the sixth hour, when the chometz is only prohibited rabbinically. Tosafos holds that the words משש שעות ולמעלה normally refers to after the sixth hour, which, in this case, is when the chometz is already prohibited from the Torah. Nevertheless, Tosafos holds that we are speaking about hardened chometz (חמץ נוקשה), which is only prohibited rabbinically. Still, the kiddushin is meaningless.

According to either explanation, we must understand how the rabbis can nullify a kiddushin just because they consider the chometz prohibited. After all, the chometz actually has value, and the kiddushin should be valid. Can the rabbis come and disregard the legitimacy of a proper kiddushin?

Rashi answers that the rabbis use the power invested in them when the groom states under the chuppah that the kiddushin is valid only כדת משה וישראל. Here, the rabbis invoke their power of refusal, and the kiddushin is nullified. Rabeinu Peretz answers that once the rabbis declare that this chometz cannot be sold, for all intents and purposes it is de facto worthless, and the kiddushin is automatically ineffective. ■

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לעילוי נשמת  
מרת רחל פרייזא בת ר' ישראל ע"ה  
by her family*

# HALACHAH Highlight

## The Blessing for washing the hands

אמר רב יהודה אמר שמואל כל המצוות מברך עליהן עובר לעשייתן... בי רב אמרי חוץ מן הטבילה... דאכתי גברא לא חזי.

R' Yehuda said in the name of Shmuel: "Regarding all Mitzvos a person should make their respective berachos (blessings) prior to their performance... The house of Rav said: The exception is for immersion (in a mikveh)... as the person is not fit (to say the brachah)."

Rashi explains that the phrase 'the person is not fit' refers to a בעל קרי (someone that has become impure through a seminal emission), who is forbidden to study Torah until he immerses himself. On account of this case, the Rabbis enacted that in all cases of immersion, the brachah should be said after the immersion. This forms the basis of our custom<sup>1</sup> to say על נטילת ידיים (the blessing over washing hands prior to eating bread) after we have washed and before we have dried our hands.

Tosafos<sup>2</sup> gives two reasons for this:

1. Regarding immersion, because there are times when a person may not say the brachah before he immerses himself, the sages decreed that in all cases a person should say the brachah afterwards. Regarding washing of the hands, too, since a person at times can not make a brachah before washing his hands (e.g. after the bathroom) they decreed that the brachah should always be made afterwards.

2. The halachah is that a person that eats bread with wet hands (he did not fully dry them after washing) is considered as if he is eating bread which is impure. Therefore, until his hands are completely dry it is still considered as if the process of washing continues (i.e. the goal of washing hands is to purify them to eat the bread; if the result of washing his hands is that he is still eating 'impure' bread, he has achieved nothing).

The Poskim<sup>3</sup> point out a difference between these two explanations. According to the first reason of Tosafos, that washing hands is likened to immersion, one may make the brachah even after his hands are dry, whereas according to the second reason of

# REVIEW and Remember

1. Why are coins found in Yerushalayim during Yom Tov assumed to be ma'aser sheni coins?
2. What is the difference between the word על and the prefix ל?
3. What is the appropriate brachah to recite when slaughtering a korban?
4. Why is the brachah on immersion in a mikveh recited after the immersion?

Tosafos (until his hands are dry he is still in the middle of washing) if his hands are dry he may not make the brachah.

The Rema<sup>4</sup> rules that if one only remembered that he had not said the brachah once his hands were dry, he should still say it. The Mishna Berura<sup>5</sup> cautions that this is only בדיעבד, but in general one would be extremely careful to complete the brachah prior to drying his hands. (It<sup>6</sup> is also advisable that those that recite various verses after washing should be careful to conclude the brachah before they dry their hands). ■

1. כ"ה בתוס' ורא"ש כאן. וכ"כ הטור והרמ"א באו"ח סימן קנ"ח ס"א. והכה"ח שם ס"ק פ"ג כתב שגם הספרדים נוהגים כרמ"א בזה שכ"כ האריז"ל
2. בתוד"ה על
3. כ"כ הגר"א בשו"ע שם
4. באו"ח קנ"ח ס"א—וכ"כ שם המ"ב וכ"כ שם העה"ש אות י"ג. ומאידך מרן הח"ח זצ"ל במחנה ישראל פ"ג אות ל"א כתב לחשוש לפוסקים שלא יברך לאחר שניגב. אמנם בתשובות והנהגות סימן ק"ע אות ב' כתב שיברך וכמ"ב וש"פ הנ"ל
5. במ"ב ס"ק מ"ד
6. דע שלגר"ז בנלכות נט"י בסעודה שבסוף ספרו בס"ה כתב שלא יאמר הפוסקים כלל. וכן נהג הגר"א במעשה רב אות ע"ח ■

# STORIES off the Daf

## Searching for the known and the unknown

חיפוש מחיפוש וחיפוש מנרות וכו'

When the T'chebener Rav, zt"l, was a young boy, he suspected one of the people living in his town of being one of the 36 hidden tzadikim, and he started following his every move. This fellow, wanting to rid himself of his young shad-

ow, called him over and asked the following: "What is the meaning behind the custom of putting out 10 pieces of bread for Bedikas Chometz? Since everyone knows it's there, why go through the motion of searching for it?" When no reply was forthcoming, the fellow answered, "The Gemara actually derives bedikah from Binyomin, and the fact that a candle should be used is derived from the searching of Yerushalayim. The Gemara then cites the נר ה' נשמת אדם of פסוק

In the case of Binyomin, the search

was also for something that was known to be there; the same is for חמץ and so too for the נשמה of a person. Knowing that it's there is not enough; one must actively search for it to bring each item to the open. In the case of חמץ it is in order to burn it, and in the case of the נשמה it is that its power be revealed. The young lad took that hint and continued to nurture his own נר ה' into a blazing torch that lit the way for so many others." ■

