



Bedikat Chametz During Pesach

Masechet Pesachim opens with the laws of *bedikat chametz* – searching for *chametz*. Other than the prohibition consuming *chametz* during *pesach*, one is also not allowed to have *chametz* in their possession. This is based on two prohibitions. more commonly known as *baal yireah* and *baal yimatze*. One can avoid violating these prohibition by relinquishing ownership of *chametz* in their possession – a process known as *bitul*. Nevertheless, the *Chachamim* required one to search for and remove any *chametz* from their property. The *Bartenura* explains that the *Chachamim* were concerned, that during *Pesach* one might find a nice loaf and regret the *bitul* wanting to consume it. They would subsequently violate the prohibitions of *baal yireah* and *baal yimatze*.¹

We learn in the first *Mishnah* that the ideal time to perform *bedikat chametz* is the night of the fourteenth of *Nissan*. The third *Mishnah* however records a debate regarding one that did not check on the night of the fourteenth. *R' Yehuda* maintains that they may check up until and including the time of burning *chametz*. The *Bartenura* however explains that after that point, *R' Yehuda* is concerned that one might end up eating what he finds. The *Chachamim* however maintain that one if did not check the night for the fourteenth, then they should check the next day. If they did not check then, they should do so during the “*moed*” and even after the “*moed*”. We shall try to understand the position of the *Chachamim*.

The *Tosfot Yom Tov* cites the *Bartenura* who explains that the *moed* refers to the time that one must burn *chametz*. Consequently, according to this understanding, one has until *Pesach* to search for *chametz*. The *Tosfot Yom Tov* suggests that the *Bartenura* (and *Rashi*) understand that the

Chachamim are also concerned that one might eat some *chametz* as they search. Nevertheless they are only concerned when the punishment for doing so is extreme – is *karet* – which is only once *Pesach* begins.

The *Tosfot Yom Tov* notes that there is another understanding of *moed* – the festival. However *Rashi* preferred this understanding of *moed* because after *Pesach* there is no prohibition of *baal yireh* and *baal yimatze* and according to *Rashi* the purpose of *bedikat chametz* is to avoid this prohibition. Consequently there would be no reason to search for *chametz* after *Pesach*.

The *Ran* however maintains that *moed* does refer to *Pesach*. Consequently, the *Chachamim* required one to search for *chametz* during and even after *Pesach* if they did not do so prior to that point. He explains that one would still need to search for *chametz* after *Pesach* as the *Chachamim* prohibit deriving any benefit from *chametz* one owned during *Pesach*. He asserts that this is the correct explanation since *R' Yehuda* referred to the time of burning *chametz* as “*shaat biur*”. The fact the *Chachamim* use a different term, *moed*, must mean it refers to a different point in time.

The *Tosfot Yom Tov* defends *Rashi*'s interpretation citing the *Gemara* (*Bava Kama* 92b), that uses the term *moed moed* and after the *moed* in the same way as *Rashi*'s explanation. Why then is there a change in language in the *Mishnah*? The *Tosfot Yom Tov* suggest that this is based on the principle that one obligated to pass on teaching using the same language as his teacher (*Eduyot* 1:3). Consequently, both the *Chachamim* and *R' Yehuda* simply used the terminology consistent with their tradition.²

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¹ The *Ran* citing *Rashi* explains that the concern is that one might not have sincerely performed *bitul* prior to *Pesach*. The *Tosfot* however are not concerned with the prohibitions of *baal yireah* and *baal yimatze*. Instead they are concerned that one might find a some *chametz* during *Pesach*, and since during the year eating bread is the norm, they might inadvertently consume what they find.

² The *Chiddushei Mahriach* further defends *Rashi*. He explains that *R' Yehuda* stated three times: the night, the morning (*shacharit*) and the time of *biur*. According to *Rashi*'s explanation, the *Chachamim* match these times periods and simply added an additional one – after the *moed*. In other words, every one of *R' Yehuda*'s time periods are first restated by the *Chachamim*. According the other explanation, the expressions do not align.

The *Chachamim* should have said, one must check at night, the morning, during the time of *biur* to align with *R' Yehuda*, then add after the time of *biur*, during the *moed* and after the *moed*.

The *Tifferet Yisrael* (*Boaz* 2) (who maintains that position of the *Ran*) questions why it is necessary for the *Chachamim* to repeat any of *R' Yehuda*'s time periods. It would have been sufficient to state that the *Chachamim* add that one must check even during the *moed*. He explains that the repetition is necessary to stress the extent of each position. According to *R' Yehuda* even if one is certain that there is *chametz* one is not allowed to search for *chametz* after the time of *biur*. According to the *Chachamim*, even if there is only a doubt whether there is *chametz*, one must still search for *chametz* even during *Pesach*.

Revision Questions

עירובין י' ב' – ט"ו

- When does one search for *chametz*? (א': א')
- What does one use to aid in his search? (א': א')
- Explain the opinions of *Beit Shammai* and *Beit Hillel* regarding the extent that one must search a storeroom full of barrels. (א': א')
- Why does the *Mishnah* state that "one need not be concerned that a weasel came and dragged away the *chametz*"? (ב': א')
- Till when should one search for *chametz*? (Include both opinions) (ג': א')
- Detail the schedule for *erev Pesach* (including cut off times) according to *R' Meir* and according to *R' Yehuda*. (ד': א')
- According to *R' Yehuda* what was the sign in the *Beit Ha'Mikdash* that indicated the time on *erev Pesach* that one could eat *chametz*? (ה': א')
- What does *Rabban Gamliel* permit to be eaten during the fifth hour? (ו': א')
- According to *R' Channinah* which two objects were burnt together even though it effectively increased the level of *tum'ah* in one of the objects? (ז': א')
- What case does *R' Akiva* add similar to the previous question? (ח': א')
- What does *R' Meir* try to deduce from the above described opinions of *R' Channinah* and *R' Akiva*? (ט': א')
- Who argues with *R' Meir* on this point? (י': א')
- After the time on *erev Pesach* when it is forbidden to eat *chametz*, can one use *chametz* to fuel their oven? (יא': ב')
- Describe the two opinions regarding what constitutes *biur chametz*? (יב': א')
- What is the *pasuk* cited as the source for the prohibition in gaining benefit from *chametz* after *Pesach*, that was owned by a Jew during *Pesach*? (יג': ב')
- If an *Yisrael's chametz* was in the property of a *Nochri* as a collateral for a loan during *Pesach*, can he derive benefit from it after *Pesach*? (יד': ב')
- What is the criterion that *Rabban Shimon ben Gamliel* gives for whether one must search for *chametz* on top of which rubble has fallen? (טו': ב')
- What must one pay if they ate *trumah chametz* on *Pesach* deliberately? Unintentionally? (טז': ב')
- Which grains can *matzah* be made out of (for the first *kezayit*)? (יז': ב')
- Can one use *matzah* made from *demai* produce to fulfil his obligation of eating *matzah*? (יח': ב')
- Can the various vegetables listed in the *Mishnah* as suitable for *marror* combine together to make the obligatory *kezayit*? (יט': ב')
- Can one soak *mursan* in water as food for roosters during *Pesach*? (כ': ב')
- Can one chew wheat and then place it on a wound during *Pesach*? (כ"א': ב')

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Pesachim 2:8-3:1	Pesachim 3:2-3	Pesachim 3:4-5	Pesachim 3:6-7	Pesachim 3:8-4:1	Pesachim 4:2-3	Pesachim 4:4-5



