



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Pesachim Daf Daled

- Rav was the son of the brother of **R' Chiya** (brother from the father) and the son of the sister of **R' Chiya** (sister from the mother). When Rav travelled to Eretz Yisrael and met **R' Chiya**, **R' Chiya** asked, is your father Eivo still alive? Rav asked back, is my mother still alive (why don't you ask me about my mother? Rav did not want to bring the news that his father had passed away)? **R' Chiya** then asked, is Ima, your mother, still alive? Rav asked back, is my father still alive? Understanding what was going on, **R' Chiya** told his attendant to remove his shoes and to then carry his keilim to the bathhouse (he would go take a bath). We learn from this that: an avel may not wear shoes; one who hears about a relative's passing more than 30 days after the passing only sits shiva for one day; the one day need only be a partial day, not a full day.
- There was a person who would always insist on going to court for any argument. They said, he must come from shevet Dan, about who the pasuk says will be judges.
 - There was a person who seemed enamored with the shore. They checked and found that he came from shevet Zevulun, who lived at the shore.
- Q: We said that all agree that the bedika is done the night of the 14th. Since one may eat chametz until chatzos (D'Oraisa), why can't the bedika be done in the hour before chatzos? Even if we want to say that it is proper to do mitzvos as early as possible, the bedika should be done first thing in the morning, not the night before!? A: **R' Nachman bar Yitzchak** said, it is done the night before, because that is when people are home and available to do the bedika, and because that is when the light of the candle is most effective.
 - **Abaye** said, therefore, a person should not even begin his nighttime learning on the 14th until he does his bedika, so that it should not be mistakenly forgotten to be done.
- Q: They asked **R' Nachman bar Yitzchak**, if one rents a house on the 14th of Nissan, who must do the bedika: the landlord (it is his chametz) or the tenant (it is now his house)? A: A Braisa says, when one rents a house, the tenant must put up a mezuzah. The same should be with the bedika.
 - Q: **R' Mesharshiya** said, the reason for the halacha about mezuzah is because mezuzah is the obligation of the resident! Chametz is different!? A: **R' Nachman bar Yitzchak** said, a Braisa says that if the keys were handed over to the tenant after the night of the 14th had begun, the landlord must do the bedika. If they were handed over before, the tenant must do the bedika.
- Q: They asked **R' Nachman bar Yitzchak**, if one rents a house on the morning of the 14th, is there a chazaka that a bedika was done or not? This is relevant when the landlord is not around to be asked whether a bedika was done. A: **R' Nachman bar Yitzchak** said, a Braisa says, all are believed regarding the destroying of the chametz, even women, slaves and minors. How could the Braisa give them credibility? It must be that there is a chazakah that a bedika was done, which is why we are not relying on their say so.
 - Q: If we are relying on a chazaka, why does the Braisa say that they are believed? It's based on a chazaka, not their say so!? If anything, from the fact that we need their say so, this must be a proof that there is no chazaka!? A: It could be that there is a chazaka, but the Braisa is talking about a case where we know for certain that a bedika was not done (e.g. the owner is out of town). In that case, since bedikas chametz is only a D'Rabanan, the **Rabanan** gave credibility regarding this halacha to women, slaves and minors.
- Q: If one rented a house on the 14th under the presumption that a bedika was done, and it turned out that a bedika was not done, is that considered to be a transaction that took place as a mistake and the tenant may therefore back out? A: **Abaye** said, whether the house is in an area that people do the bedika themselves, or in an area that people are hired to do the bedika,

in either case it is not a “mekach ta’us” because a person is happy to be given the opportunity to perform a mitzvah with his body and with his money.

- **Q:** A Mishna says that all agree that D’Oraisa one may only eat chametz on Erev Pesach up until midday. Where do we learn this from? **A: Abaye** said, one pasuk says chametz may not be found in your house for 7 days (which encompasses every minute of the 7 days of Pesach). Another pasuk says “Bayon Harishon”, on the first day you must get rid of the chametz. That can’t mean the first day of Yom Tov, because the first pasuk teaches that you may have no chametz then. It must refer to the Erev Pesach.
 - **Q:** The first pasuk says “yamim” (days). We would think that chametz is only a problem during the daytime, but not the nights. Maybe the second pasuk is teaching that the nights are included in the issur of chametz, except for the first night, during which one has the mitzvah to get rid of the chametz!?
 - **A:** We would not say that, because the Torah compares getting rid of the chametz to the eating of chametz, and compares the eating of chametz to the eating of matzah. The pasuk regarding eating matzah says that it must be done “B’erev”, at night. Therefore, the issur of chametz already exists on the first night of Pesach, and the pasuk must be teaching that the chametz is to be destroyed on Erev Pesach.
 - **Q:** Maybe the chametz is to be destroyed on the night going into the 14th, or on the morning of the 14th!?
 - **Why do we say that one may eat chametz until midday?**
 - **A:** The pasuk says “Ach”, which acts as a limitation and teaches that only part of the day is assur to eat chametz.
- The Yeshiva of **R’ Yishmael** said, the pasuk refers to the 14th day as “Rishon”. Therefore, when it says “Bayon Harishon” one must get rid of the chametz, it refers to the 14th of Nissan.