



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

Pesachim Daf Vuv

- A Braisa says, if a goy walks into the chatzer of a Yid with chametz, the Yid does not need to get rid of that chametz (i.e. he does not need to ask the goy to leave the house). If a goy gave chametz to a Yid for safekeeping, the Yid must get rid of the chametz. If the Yid designated a room for the chametz of the goy, he need not get rid of it, because the pasuk says “lo yimatzei”.
 - **Q:** That pasuk seems to say that one MUST get rid of the chametz, so how can it be the source of NOT having to get rid of the chametz? **A: R' Pappa** said, the pasuk is brought as the source for getting rid of the chametz when it is given to the Yid for safekeeping (the second part of the Braisa). **R' Ashi** said, the pasuk is explaining the last part of the Braisa. The Braisa said that if the Yid designates a room for the goy, he need not get rid of the chametz. This is because the pasuk says “Lo yimatzei bivateichem” – in your houses you may not have chametz, but this is not considered to be your house, because you have designated the room for the goy.
 - **Q:** We find (regarding avodah zarah being brought into a house that is rented from a Yid to a goy) that renting is not considered to be “ownership”, which would mean that the Yid is still considered to own this room!? **A:** The pasuk says “Lo yimatzei” – it shall not be found. If the chametz is in a designated room, it is not considered to be found in your possession.
- **R' Yehuda in the name of Rav** said, if one finds chametz in his house on Yom Tov, he should cover it with a keili (so that he not come to eat it on Yom Tov, and then burn it after Yom Tov).
 - **Rava** says, if it is chametz of hekdesch it need not be covered with a keili on Yom Tov, because people will not come to eat something that belongs to hekdesch.
- **R' Yehuda in the name of Rav** said, if one has chametz of a goy in his house, he must make a wall of 10 tefachim around it as a reminder not to eat from it. If the chametz is of hekdesch, no wall is necessary, because people will not eat something belonging to hekdesch.
- **R' Yehuda in the name of Rav** said, someone who travels from his home more than 30 days before Pesach does not need to get rid of his chametz before he leaves. If he leaves within 30 days, he must get rid of the chametz before he leaves.
 - **Abaye** said, when he leaves within 30 days to Pesach, he only must get rid of the chametz if he intends to return to the house on Pesach. **Rava** said, if he plans to return on Pesach, then he must get rid of the chametz even if he is travelling away on Rosh Hashanah! Rather, when we say that if he leaves more than 30 days before Pesach he need not get rid of his chametz, that is only if he does not intend to return to his house on Pesach. If he does, he must get rid of the chametz before he leaves.
 - The reason for the “30 day” timeline is like a Braisa says, we are to learn the halachos of Pesach (and otherwise concern himself with Pesach matters) beginning 30 days before Pesach. **R' Shimon ben Gamliel** says it is done for 2 weeks before Pesach.
 - The **T”K** says it is 30 days because we find that Moshe taught about Pesach Sheni on Pesach Rishon (which was 30 days prior). **R' Shimon ben Gamliel** says, that was done only because he was already dealing with general Pesach matters, so he dealt with Pesach Sheni matters at that time as well.
 - **R' Shimon ben Gamliel** says it is 2 weeks because we find that Moshe spoke about Pesach on Rosh Chodesh Nisnon (2 weeks prior to Pesach).
 - **Q:** The pasuk says that Moshe spoke to them about Pesach in Nisnon. It doesn't say it was Rosh Chodesh!? **A: Rabbah bar Simi in the name of Ravina** said, we learn it from another pasuk that says that Hashem spoke to Moshe in Nisnon about making a Korbon Pesach.

- **Q:** There too it does not say that it was Rosh Chodesh!? **A: R' Nachman bar Yitzchak** said, a gezeira shava teaches that it was said on Rosh Chodesh.
 - **Q:** Why does the Torah discuss the story of counting the Yidden before the story of the Korbon Pesach? The Korbon Pesach took place a month before the counting!? **A: R' Menashye bar Tachlifa in the name of Rav** said, we see from here that there is no chronological order in the Torah. **R' Pappa** said, this is only if they are 2 different issues. Within a single issue there is chronological order. If we don't say that, we could never say a "klal u'prat" or the reverse, because we would not know which belongs first and which second.
- **R' Yehuda in the name of Rav** said, one who does a bedika must be mevatel the chametz after the bedika.
 - **Q:** Why must he be mevatel? It can't be because of the crumbs he left behind, because they are insignificant!? It can't be that since he locks his door to protect the rest of his house, he thereby protects the crumbs and makes them significant, because a Braisa says that is not true!? **A: Rava** says, we are afraid that he will find a good piece of chametz that he will not destroy immediately, because it is somewhat significant. If he hadn't done bitul, he would be liable for having chametz at that time.
 - **Q:** Why can't he be mevatel it when he finds it? **A:** We are afraid that he will not find it until after the time that chametz becomes assur. At that time, the chametz does not belong to him, and he therefore cannot do bitul anymore. (Although it is in his possession in the sense that he would be liable for chametz, it is not his in the sense that he cannot do bitul).
 - **Q:** Why does he have to be mevatel at night? Why can't he be mevatel in the morning? **A:** Since it is not the time of bedika or the time of issur chametz, we are afraid that he will forget.
 - **Q:** Why can't he be mevatel at the 6th hour (the time of issur chametz)?! **A:** At that point it is already assur D'Rabanan, and it is assur as if it would be D'Oraisa, and it therefore no longer belongs to him to be mevatel.
 - **Q:** A Braisa says that if one is sitting in Beis Medrash on Pesach and remembers that he has chametz in his house, he can be mevatel it, whether it is Shabbos or Yom Tov. We see that he can do bitul on Yom Tov, which by definition is a time in which the chametz is already assur!? **A: R' Acha bar Yaakov** said, the Braisa is discussing a student who left dough that was rising on Pesach. We allow him to be mevatel it before it actually becomes chametz. However, one could not be mevatel actual chametz on Pesach.