



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

Pesachim Daf Beis

MESECHTA PESACHIM

PEREK OHR L'ARBA'AH ASAR -- PEREK RISHON

MISHNA

- On the night ("ohr") going into the 14th day of Nissan, one must search for chametz by candlelight. Anyplace into which chametz is not brought need not be checked for chametz. When the Chachomim (later in the Mishna) argue regarding checking for chametz in a wine cellar, it was regarding a wine cellar into which chametz is brought.
- **B"S** say, when checking the wine cellar for chametz, one must check 2 rows of the entire front of the cellar (to be explained in the Gemara). **B"H** say, one must check the two outer rows, which are the two upper rows.

GEMARA

- **Q:** What is the meaning of the word "ohr" (the Mishna uses that word to describe the time on the 14th of Nissan that the bedika must take place)? **A: R' Huna** says it means "light" (presumably referring to morning), and **R' Yehuda** says it means "night" (referring to nighttime).
 - **Q:** A pasuk says "Haboker ohr" ("In the morning, which is called 'ohr'"). We see it refers to morning!? **A:** There is no question that the word "ohr" means light. However, when used as a noun, referring to a time of the day, it means night. The pasuk here is saying that when the morning became light (which is the proper time to travel), Yosef sent the brothers on their way.
 - **Q:** A pasuk says "U'chi'ohr boker". That seems to refer to morning as "ohr", using the word as a noun!? **A:** The pasuk is referring to the light of the morning, and is not a stand-alone word being used as a noun.
 - **Q:** The pasuk says that Hashem called "La'ohr yom". We see ohr is day!? **A:** The pasuk means to say that Hashem called the time that it was getting light, "day", but again, ohr is not being used as a noun.
 - **Q:** If so, when the pasuk says "V'lachoshech kara layla", that should mean that Hashem called the time that it was getting dark, "night". However, we pasken that the time period of it *getting* dark is still called "day"!? **A:** Rather, the pasuk means that Hashem called for "light" (the source of the light He had created) and told it to "serve" (dominate) during the daytime. He then called "darkness" and told it to "serve" during the nighttime. However, when ohr is used as a noun referring to a period of time, it may refer to nighttime.
 - **Q:** The pasuk says "Haleluhu kol kochvei ohr". Stars appear at night, so we see that "ohr" must refer to nighttime!? **A:** The pasuk means "the stars that give light", not to the "stars of the night".
 - **Q:** That would mean that only the stars that give light need to praise Hashem, but the pasuk says "Haleluhu kol tziva'av", **all** creations must praise Hashem!? **A:** Rather, the pasuk is teaching that the light of stars is considered "light". Meaning, that if someone promises not to benefit from light, he may also not benefit from the light of the stars.
 - **Q:** A pasuk says "At 'ohr' the murderer gets up and kills the poor, and at night he is like a robber". The contrast between "ohr" and night suggests that "ohr" refers to day!? **A:** The pasuk means that if one encounters an intruder, and it is clear to him as "light", that this intruder would murder if he felt the need, one may treat him like a murderer and kill him. If it is unclear to him "like night", he may not kill him.

- **Q:** The pasuk says that the night “yearns for ‘ohr’ but there is none”. This would suggest that “ohr” is day!? **A:** The pasuk is discussing Iyuv’s curse to himself that he should look for light and not find it.
- **Q:** The pasuk says that Dovid Hamelech says, “The night became ‘ohr’ around me”. This would suggest that “ohr” means day!? **A:** Dovid was saying that this world, which is comparable to night, became “light” around him (Hashem made it clear to all that Dovid was forgiven for his sin).
- **Q:** A Mishna says, **R’ Yehuda** says, one must search for chametz on the “ohr” of the 14th, on the morning of the 14th, and at the time of destroying the chametz. From here we see that “ohr” means night!? **A: This is a clear proof.**
- **Q:** A Braisa says, at what point does doing work become assur on the 14th of Nissan? **R’ Eliezer ben Yaakov** says, from the time of “ohr”. **R’ Yehuda** says, from sunrise. **R’ Eliezer** said to **R’ Yehuda**, we don’t find that a day is partially assur and partially mutar do to do work! **R’ Yehuda** replied, we find that the day is split regarding the eating of chametz (the first part of the day is mutar and the later part of the day is assur)! We see from this Braisa that **R’ Eliezer** refers to night as “ohr”!? **A: R’ Eliezer** refers to amud hashachar (daybreak) as “ohr”.
 - **Q:** If so, he himself has part of the day (i.e. the previous night) mutar to do work and part of the day assur!? **A:** We find instances where the night and day are treated differently (e.g. a fast day where eating is mutar at night but not by day), but we don’t find such a distinction with regard to daytime hours.
 - **Q: R’ Yehuda** seems to have answered **R’ Eliezer’s** question very well. What would **R’ Eliezer** respond? **A: R’ Eliezer** was referring to a halacha D’Rabanan, that we don’t find that the **Rabanan** make a distinction between parts of a day. **R’ Yehuda’s** answer is a halacha D’Oraisa!
 - **R’ Yehuda** would answer that the **Rabanan** restrict eating chametz earlier in the day than the Torah, and therefore we do find that they make a distinction regarding parts of the day.
 - **R’ Eliezer** would say that the **Rabanan** do so when dealing with a halacha that has a basis in the Torah. The prohibition to work on the 14th of Nissan is entirely D’Rabanan.
- **Q:** A Braisa says that torches are lit to symbolize that it is Rosh Chodesh (when Rosh Chodesh is on the 30th day of the month). The torches are lit on the “ohr” of the 30th day. We see that “ohr” means night!? **A: This is a clear proof.**
- **Q:** A Braisa says, if a Kohen was busy on the Mizbe’ach throughout the night, then “I’orah” he needs to wash his hands and feet. We see that “ohr” means day!? **A:** “Ohr” means night, “orah” is a different word, which means day.
- **Q: Mar Zutra** quotes a Mishna which says, if a woman miscarries on the “ohr” of the 81st day after having given birth to a girl, **B”S** say she does not need to bring a second korbon, and **B”H** say that she must. **B”H** said to **B”S**, why should the “ohr” of the 81st day be treated differently than the day of the 81st day! We clearly see that **B”H** refer to night as “ohr”!? **A: This is a clear proof.**