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Pesachim Daf 7

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Daf Notes is currently being dedicated to the neshamah of

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

1. Two things do not legally belong to a person but the Torah views them as if they are in his possession.

One cannot nullify chametz if he finds it after chametz is already prohibited. The reason for this restriction is because the chametz does not legally belong to him, and he cannot nullify something that is not in his possession. There are two things which are not legally in one's possession and the Torah views them as if they are in his possession. One thing is a pit that one digs in a public domain, and even though he does not own the public domain, he is responsible for any liability that occurs regarding the pit. Similarly, one cannot have benefit from chametz after the sixth hour on the fourteenth of Nissan, and the chametz is rendered as ownerless, but one who retains chametz after the sixth hour is considered to have violated the transgression of owning chametz when it is prohibited to own chametz. (6b)

2. One cannot nullify his chametz at the onset of the sixth hour on the fourteenth of Nissan.

One cannot nullify chametz in the fourth or fifth

hour on the fourteenth of Nissan, because it is not yet the time of prohibition, and it is not time to eliminate the chametz, so we are concerned that he will be negligent and he will not nullify the chametz. He cannot nullify the chametz at the onset of the sixth hour because everyone agrees that at the onset of the sixth hour chametz is forbidden even for benefit by decree of the Chachamim. We therefore view that time as if it was biblically forbidden, and given that the chametz is no longer in his possession, he cannot nullify the chametz at the onset of the sixth hour. (7a)

3. One who betroths a woman with chametz from the onset of the sixth hour and on, even with Kurdenean wheat, it is not considered a betrothal.

One who betroths a woman on the fourteenth of Nissan with chametz after the onset of the sixth hour, even if the chametz is made of Kurdenean wheat (very hard wheat grown on the mountains of Ararat, located near the Turkish-Armenian border, and this wheat does not become chametz quickly when mixing with water) we do not view the betrothal to be valid because the man does not own the chametz at this time. When betrothing a woman, a man must give the

woman something that has the value of a *perutah*, and if water falls on the wheat and it becomes chametz, he does not own the wheat, and the betrothal is invalid. (7a)

4. A student who is studying can nullify in his heart kneaded dough that he has in his house.

One who was studying in the study hall and remembered that he has chametz in his house, he should nullify the chametz in his heart, whether it is Shabbos or Yom Tov. The case of Shabbos refers to a year when the fourteenth of Nissan occurs on Shabbos, so he can nullify the chametz before the onset of the sixth hour, and the case of Yom Tov refers to when the student is sitting before his teacher and he remembers that he has kneaded dough inside his house. Out of respect for his teacher he does not go home and bake it, and because he is concerned that the dough will become chametz, he nullifies it before it reaches the stage of being chametz. (7a)

5. If one finds a piece of bread on Pesach that had spoiled, as long as the days of matzah are many, it is permitted.

One who finds a piece of bread on Pesach that has spoiled, and one cannot determine whether the piece is chametz or matzah, as long as the days of matzah are many, i.e. the piece was found so many days after the onset of Pesach that it could have spoiled during that time, it is permitted to eat. If he knew this spoiled piece

was chametz, the piece would certainly be forbidden. If we do not know if the piece was chametz or matzah, we do not say that if the matzah was greater than it is permitted, because we should follow what occurred last to determine its identity. If the last box was used for matzah, then we can safely assume that this piece is also matzah. (7a)

6. One who finds coins in Jerusalem during the pilgrimage festivals are assumed to be Maaser Sheinei.

Coins that are found in front of the animal dealers in Jerusalem are assumed to be coins of Maaser Sheini (Maaser Sheini is a tithe separated from the harvest and the produce is then eaten in Jerusalem or redeemed with money that is brought to Jerusalem and used for buying food. This money that is used to redeem the Maaser Sheini produce attains the sanctity of Maaser Sheini and the money can only be used to buy food that is eaten in Jerusalem. Coins that are found on the Har Habayis, the Temple Mount, are viewed as non-sacred. Regarding coins found in other areas of Jerusalem depends on where the coins were found. If the coins were found during the pilgrimage festival, we assume that the coins are Maaser Sheini. If the coins were found during the rest of the year other than the festival season, we assume that the coins are non-sacred. The reason that coins that are found in other areas of Jerusalem during the festival season are viewed as Maaser Sheini coins is because the marketplaces of Jerusalem are normally cleaned daily, and the cleaners

would have found any coins lost before the festival. Coins found during the festival would probably have been lost on that day. Coins found on the Har Habayis, however, are considered non-sacred, because the Har Habayis was not cleaned daily. The reason the Har Habayis was not constantly swept is because the incline of the Har Habayis prevented dirt and mud from gathering, and furthermore, one was forbidden to enter the Har Habayis with shoes or dust on his feet. We see from these rulings that when an area is constantly cleaned, we say that the earlier coins have left and the coins that are found now are other coins. (7a)

7. One who searches for chametz must recite a blessing.

One who searches for chametz must recite a blessing. Rav Pappi said in the name of Rava that the text of the blessing ends with the words *levaer chametz*, to remove chametz, and Rav Pappa said in the name of Rava that the text is *al biur chametz*, regarding the removal of chametz. Everyone agrees that the text *levaer chametz* refers to the performance of the act in the future. Rav Pappa and Rav Pappi disagree with regard to the text of *al biur chametz*. Rav Pappi maintains that *al biur* connotes the past, and since he has not yet performed the removal of the chametz, he should say *levaer chametz*, which connotes the future. Rav Pappa, however, maintains that *al biur* also connotes the future, and one can say *levaer chametz*, or one can even say *al biur chametz*. (7a -7b)

8. One who circumcises a child recites the blessing with the words *al hamilah*, regarding circumcision.

One who circumcises a child recites the following blessing: *blessed are You, Hashem, our G-d, King of the Universe, Who has sanctified us with His commandments and commanded us regarding circumcision*. The one performing the circumcision cannot recite the words *to circumcise*, because he is not required to perform the circumcision. One who circumcises his own son recites the words *to circumcise*, as the father is obligated to circumcise his son. (7b)

9. When one picks up the four species on Sukkos, he has already fulfilled the mitzvah.

One who fashions a lulav for himself so that he can perform the mitzvah of taking the four species on Sukkos, recites the blessing of *shehechyanu, blessed are you Hashem... Who has kept us alive, sustained us, and brought us to this season*. When he takes the four species to fulfill the mitzvah, he recites the following blessing: *blessed are You Hashem.... Who has sanctified us with His commandments, and commanded us regarding the taking of a lulav*. The reason he does not recite the words *to take the lulav* is because as soon as he picks up the species, he has fulfilled the mitzvah. Thus, the blessing recited on the four species is recited after performing the mitzvah. It is for this reason that he recites the words *regarding the taking of a lulav*. (7b)

10. One must make a blessing on a mitzvah before performing the mitzvah.

Everyone agrees that one is required to make a blessing for a mitzvah before performing the mitzvah. This is known from the ruling that regarding all mitzvos, one recites the blessing for the mitzvah *over laasiyasan*, meaning before performing them. The word *over* means before, as is evident from the verse that states: *Achimaatz ran by way of the plain and went before (vayaavor) the Cushite*. Alternatively, we derive that the word *over* means before from the verse: *then he went before them*, or from the verse: *and their king goes before (vayaavor) them, with Hashem at their head*. (7b)

which means connection. A mitzvah connects a Jew with Hashem. The Gemara teaches us that before one connects with Hashem, he must prepare himself for this moment, and this is accomplished by reciting a blessing. The Mishnah Berurah writes that words are powerful with regard to matters of sanctity. In the blessings that we recite before performs of mitzvos, we say the words *Who sanctified us with his commandments*. By reciting blessing, we are adding strength to the sanctity that Hashem bestows upon us when performing mitzvah.

INSIGHTS TO THE DAF

Blessing before the Mitzvah

The Gemara records a dispute regarding the text that one recites when making a blessing on removing chametz. One opinion maintains that he recites the words *levaer chametz*, which means to remove the chametz in the future tense. The other opinion maintains that he recites the words *al biur chametz*, which means regarding the removal of chametz. The first opinion maintains that these words connote the past, and the second opinion maintains that these words connote the future. According to the conclusion of the Gemara, everyone agrees that one is required to recite the blessing before the performance of the mitzvah. The Sfas Emes writes that the word mitzvah has its root in the word *tzavsa*,