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Pesachim Daf 8

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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. There are various verses that provide the source for searching for chametz with a candle.**

We derive the source for the requirement to search for chametz by the light of a candle from the following verses: We learn “finding” from “finding,” as it is said regarding chametz: *for a seven-day period leaven shall not be “found” in your homes.* It is also written: *he searched, he began with the oldest and ended with the youngest; and it was “found.”* We learn the explanation for “finding” from the expression of “searching” found in the same verse. We derive the explanation of “searching” from the word “candles” because it is said: *at that time I will search Jerusalem with “candles.”* We derive the explanation for “candles” from the word “candle” as it is said: *a man’s soul is the candle of Hashem, which searches all the chambers of one’s innards.* A Baraisa taught that we search for chametz on the night of the fourteenth of Nissan by the light of a candle. This is alluded to from the verses that state: *for a seven-day period leaven shall not be found.* It is also said: *he searched; he began with the oldest and ended with the youngest; and it was found.* It is said further: *at that time I will search Jerusalem with candles.* It also states: *a man’s soul is the candle of Hashem, which searches.* The reason we need the last verse is because from the verse that states: *at that time I will search Jerusalem with candles,* one

may think that the explanation of the verse is that Hashem will only search for the Jewish People’s sins with the light of a candle, and only the great sins will be found and not the small sins. For this reason we require the verse that states: *a man’s soul is the candle of Hashem,* and this verse teaches us that a candle is effective for searching out all the sins. (7b)

**2. One searches for chametz by the light of a candle because it is effective for searching.**

We do not search for chametz by the light of the sun, nor by the light of the moon, nor by the light of a torch. We only search for chametz by the light of a candle because the light of a candle is more effective than a torch for searching. This is alluded to in the verses that state: *for a seven-day period leaven shall not be found in your homes.* It is also said: *he searched; he began with the oldest.* It states further: *at that time I will search Jerusalem with candles.* It is also said: *a man’s soul is the candle of Hashem, which searches all the chambers of one’s innards.* (8a)

**3. One cannot search with the light shining through a skylight the parts of the room that are to the sides of a skylight.**

When we said that one cannot search for chametz with the light of the sun, this ruling cannot apply to



a courtyard, because one is not required to search a courtyard, as ravens are common in the courtyard and the ravens will consume any chametz found in the courtyard. The ruling also cannot apply to a pavilion, because one can search a pavilion by sunlight. The ruling must therefore only apply to a skylight that is in a room, and this refers to the areas of the room that are to the sides of the skylight. The sun does not shine directly on those areas, so one cannot search for chametz by sunlight in those areas. (8a)

**4. There are four reasons why a torch should not be used in the search for chametz.**

A candle is preferred for searching for chametz as opposed to a torch because the light of the candle can enter holes and cracks whereas the light of the torch cannot enter holes and cracks. Furthermore, the light of a candle is in front of the person whereas the light of a torch falls behind the person and when one holds a torch in front of his face, he cannot see beyond the light because of its intense illumination. Another reason why a torch is inferior is because a torch causes one to be afraid that his house will catch on fire, whereas a candle does not cause one to be afraid. A fourth reason why a candle is preferred over a torch is because the light of a candle is consistent whereas the light of a torch flickers and wavers. (8a)

**5. Holes in the wall of a house that are very high or very low do not require searching for chametz.**

The Mishnah stated that any place where chametz is not commonly brought does not require a search. The Gemara explain that this includes holes in the

wall of a house and the holes are either very high or very low, making them not readily accessible, so we assume that chametz was not placed in the holes. The roof of an annex, i.e. a low structure the sis enclosed near the side or the back of a house and the roof of a closet shaped like a tower, a barn for cattle and chicken coops also are not required to be searched for chametz. (8a)

**6. Storehouses of wine and oil do not require searching for chametz.**

Storehouses that contain wine and oil are not required to be searched for chametz. A Baraisa contradicts this where it states that storehouses of wine require a search and storehouses of oil do not require a search. The Gemara resolves this contradiction by stating that the Baraisa refers to a wine storehouse that one takes from during meals, so his servant may enter the storehouse to obtain wine and he will be holding chametz in his hand. This is in contrast to oil where there is a set amount for the oil that one uses when eating. There is no set amount of wine that one drinks during the meal. Rabbi Chiya taught in a Baraisa that the Chachamim viewed storehouses of beer in Babylonia like storehouses of wine in Eretz Yisroel. Just like one would take wine from his storehouse during the meal in Eretz Yisroel, thus necessitating a search for chametz in the wine storehouse, so too one would take beer from his storehouse during his meal in Babylonia, thereby he would be required to search the beer storehouse for chametz. (8a)

**7. A fish pantry with large fish does not require searching for chametz.**



Rav Chisda states that a fish pantry does not require a search for chametz. Yet, a Baraisa states that fish pantries do require a search for chametz. The Gemara answers that Rav Chisda's ruling refers to a pantry that contains large fish and one can estimate how many large fish he will need for a meal, so there is no need to enter the pantry in middle of the meal. Thus, we are not concerned that the servant entered the fish pantry with chametz in his hand. The Baraisa, however, refers to a small fish pantry, and one cannot estimate how many small fish are required, so we are concerned that the servant entered the fish pantry in middle of the meal with chametz in his hand, thus necessitating a search for chametz. (8a)

**8. If a ruin falls on chametz, the chametz is considered removed.**

We do not require that a person place his hand into a hole and cracks because there is a danger involved. We cannot be referring to the danger of being bitten by a scorpion, because then he would not have used the hole to begin with, as he would have been bitten by the scorpion. Rather, this ruling refers to a case where a wall fell, and although there were scorpions in the wall prior to its falling, now that the wall fell it is possible that there are scorpions in the ruin. Although we will learn (31b) that if a ruin falls on chametz, it is as if the chametz has been removed, and a search for chametz is not required, that refers to a case where the chametz is buried so deeply that even a dog would not be able to locate the chametz. Here, however, we refer to chametz that a dog would be able to search after, and if not for the fact that

there was a danger involved, he would be required to search for chametz amongst the ruins. (8a)

**9. One who is sent to perform a mitzvah will not be harmed.**

There is a rule that one sent on a mission to perform a mitzvah will not be harmed. Nonetheless, with regard to a wall that fell and there is a danger of a scorpion being inside the rubble, we are concerned that the person searching for chametz will have lost a needle. If he searches for the needle while searching for the chametz, he is not totally preoccupied with the performance of the mitzvah of searching for chametz, and he may not be protected from harm. We have learned that one who declares that this coin is donated to charity on condition that his son live with the merit of the mitzvah that he performed, or if he declares that he should earn a share in the World to Come, he is considered to be entirely righteous regarding this matter. This indicates that if one performs a mitzvah with the intention of performing Hashem's will and he also seeks personal gain from the mitzvah, he is still considered righteous. Similarly, one who searches for chametz and for his lost needle simultaneously should be protected from harm. The Gemara answers that we are concerned that after searching for chametz, he will come to search for the needle, and since he will not be engaged in performing a mitzvah, he may not be protected from harm. (8a - 8b)

**10. When a Jew ascends to Jerusalem for the festival pilgrimage, no harm will befall his property or his livestock.**

Those who are sent on a mission to perform a mitzvah are protected from harm on their journey

to perform the mitzvah and on the way back after performing the mitzvah. We know this from the verse that states: *no man will desire your land when you go up to appear before Hashem, your g-d, three times a year.* This teaches us that one's cow will graze in the pasture and no wild animal will harm it, and one's hen will poke around in the garbage dump and no weasel will harm it. We can suggest a *kal vachomer*. If these animals, which are prone to harm when left unguarded, will not be harmed when the owner leaves them alone so that he can ascend to Jerusalem for the festival pilgrimage, then human beings, who are not prone to harm, certainly will not be harmed when they ascend to Jerusalem for the festival pilgrimage. This proves that one is protected from harm when going to perform a mitzvah. The verse that states: *you will turn in the morning and go back to your tents* teaches us that one returns from the festival pilgrimage and he will find that his tent is safe. (8b)

## DAILY MASHAL

### *Ulterior Motives*

The Gemara states that one who declares that he will give charity on condition that his son will live or that he will share in the World to Come is considered completely righteous.

The commentators<sup>1</sup> note that this only applies if the donor would not regret his donation if his supplication went unanswered, i.e. that his son did not recover.

One must wonder why Hashem allows a Jew to perform mitzvos conditionally. It would seem that

<sup>1</sup> Tosfos s.v. sheyizkeh

one who makes his mitzvah performance conditional on reward should be frowned upon, not praised as a righteous person.

The Gemara elsewhere<sup>2</sup> states that if one feels an urge to sin, he should don black garments and go to a place where he is not recognized and sin in that place.

There is a debate amongst the Rishonim<sup>3</sup> if this means that he should actually sin in a discrete manner or if the fact that he is wearing the clothing of a mourner is sufficient to inspire him to repent from his sinful thoughts.

Whatever the explanation of that Gemara may be, it is evident that one should not sin because he has a desire to sin. Rather, he should take stock of his situation and perform the sin out of the public eye, so Hashem's Name will not be desecrated.

In a similar vein we can suggest that the performance of mitzvos is often convoluted with one's ulterior motives. For example, one may give a lot of money to charity but he is anticipating accolades and a seat on the dais as a sign of acknowledgement for his noteworthy donation.

The Gemara thus teaches us that it is preferred that one vocalize his ulterior motives, and in this way he will realize how much better off he would be if he would perform the mitzvah with altruistic intentions.

<sup>2</sup> Chagigah 16a

<sup>3</sup> See Tosfos s.v. Veyaaseh Ibid