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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

The Gemora asks: let him nullify the chametz in the sixth hour? The Gemora answers: Since it is forbidden [even for benefit] by decree of the Chachamim, we therefore view that time as if it was biblically forbidden, and as the chametz is no longer in his possession, he cannot nullify it at that time. For Rav Gidel said in the name of Rabbi Chiya bar Yosef who said in the name of Rav: 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].¹ (7a)

The Gemora asks: And after the time of its prohibition he cannot nullify it, but it was taught in a Baraisa: One who was sitting 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 Gemara asks: The case of Shabbos refers to a year when the fourteenth of Nissan

occurs on Shabbos,² but the case of Yom Tov – is that not after the time of its prohibition? Rav Acha bar Yaakov answers: It refers to a case when the student is sitting before his teacher and he remembers that he has kneaded dough inside his house.³ Because he is concerned that the dough will become chametz, he nullifies it before it reaches the stage of being chametz. This may be proved too: for it states, ‘One who was sitting in the study hall’.⁴ This indeed proves it. (7a)

Rabbah bar Rav Huna says in the name of Rav: One who finds a piece of bread on Pesach that has spoiled,⁵ if matzah exceeds it [in quantity], it is permitted.⁶ How is it meant? Shall we say that he [the owner] knows that this [loaf] is chametz, what then matters it if the matzah does exceed it? Again if we do not know whether it is chametz or matzah, then why particularly if the matzah exceeds it; even if the matzah does not exceed it too, let us go after the last?⁷ Did we not learn: Coins that are found in front of the animal dealers in Jerusalem are assumed to be coins of Maaser Sheini;⁸ Coins that are found on the Har Habayis, the Temple

¹ 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.

² So he can nullify the chametz before the onset of the sixth hour.

³ Out of respect for his teacher he does not go home and bake it.

⁴ If it is already chametz, what does it matter where he is; even if he were at home he could do nothing else?

⁵ And one cannot determine whether the piece is chametz or matzah.

⁶ This is now assumed to mean: if there is more matzah in the bin than this moldy loaf, the whole is permitted.

⁷ I.e., let us assume that this loaf is of the latest batch which was put there, i.e., it is matzah, since a bread bin is cleared out every day, in order to prevent the bread from going moldy — a necessary precaution in the hot eastern countries — and particularly so in this case, when there had been a search for chametz before the Festival.

⁸ 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.

Mount, are viewed as non-sacred. Regarding coins found in other areas of Jerusalem depends on when 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. And Rav Shemaya bar Zeira said: what is the reason for this? It is because the marketplaces of Jerusalem are normally cleaned daily.⁹ This proves that we assume: the earlier[losses] have gone and these [coins] are different ones. So here too let us say: the earlier[bread] has gone and this is of the present? — Here it is different, because its moldiness proves its status. If its moldiness proves its status, what does it matter if the matzah exceeds it? — Said Rabbah. Do not say, 'if the matzah exceeds it', but say, 'many days of matzah have passed over it'.¹⁰ If so, it is obvious? — This is necessary only where it is very moldy; you might argue, since it is very moldy it is clear that it is certainly true chametz; therefore he informs us that since many days of matzah have passed over it we say: every day hot matzah was baked and thrown on it, and that made it very moldy.

Yet do we follow the last? Surely it was taught: Rabbi Yosi bar Yehudah said: If a chest was used for money of chullin and money of tithe, if it was mostly chullin, it [the money found in it] is chullin; if mostly tithe, it is tithe. But why so? let us go after the last?—Said Rav Nachman bar Yitzchak: of what do we treat here? E.g., where it was used for money of chullin and money of tithe, and one does not know which was last. Rav Zevid said: E.g., where it was used for separate packages. Rav Pappa said: E.g., if it was found in a pit. (7a)

Rav Yehudah said: One who searches for chametz must recite a blessing. What blessing does he recite? 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*,

⁹ 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

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)

The Gemara asks from a Baraisa: 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*. There also, let him say "to circumcise"? - The one performing the circumcision cannot recite the words *to circumcise*, because he is not required to perform the circumcision. But what can you say regarding the father of the son? – Yes indeed it is so. [One who circumcises his own son recites the words *to circumcise*, as the father is obligated to circumcise his son.] (7b)

The Gemara asks: 'Blessed [are You] . . . who has sanctified us with Your commandments and has commanded us concerning shechitah'? — There too, how [else] shall he say it: shall he say 'to slaughter,' — is it imperative that he should slaughter? Then what can be said of the Pesach sacrifice and [other] sacrifices? — [There] indeed it is so. 7b)

The Gemara asks: 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*. [Why

and mud from gathering, and furthermore, one was forbidden to enter the Har Habayis with shoes or dust on his feet.

¹⁰ I.e., several days of Pesach have gone, and so this had had time to go moldy even if baked as matzah at the beginning of the Festival.

doesn't he say, "to take the 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. If so, [instead of stating] 'in order to fulfill his obligation with it,' he should say. 'having fulfilled his obligation with it?' — That indeed is so, but because he desires to teach 'to sit in the sukkah' in the second clause, he also states in the first clause, 'to fulfill his obligation with it' — For he teaches in the second clause: He who makes a sukkah for himself recites: 'Blessed are You, Hashem . . . who has kept us in life and has preserved us and has enabled us to reach this season'. When he enters to sit in it he recites: 'Blessed [are You] ... who has sanctified us with Your commandments and has commanded us to sit in the sukkah.' And the law is: [He recites,] 'concerning the removal of chametz'. (7b)

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. From where is this derived? For Rav Yehudah said in the name of Shmuel regarding all mitzvos, one recites the blessing for the mitzvah *over laasiyasan*, meaning before performing them. From where is it known that the word *over* means before? Rav Nachman bar Yitzchak said: This is evident from the verse that states: *Achimaatz ran by way of the plain and went before (vayaavor) the Cushite*. Abaye said: 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)

The School of Rav said: Except [for] tevilah and shofar.¹¹ As for tevilah, it is well, because the person is not yet fit; but what is the reason for the shofar? And should you say, because he may sound the blast [teki'ah] incorrectly; if so, the same applies even to shechitah, and circumcision too? Rather, said Rav Chisda: Except for tevilah alone was stated. It was taught likewise: When one has a tevilah and ascends [from the mikvah], on his ascending he recites: Blessed [are

You] . . . who has sanctified us with Your commandments and has commanded us concerning tevillah'. (7b)

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*, 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.

¹¹ Here the blessing is recited after the fulfillment of the mitzvah.