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Pesachim Daf 8

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

From where is this law derived? Rav Chisda said: 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,” and “finding” from “searching” and “searching” from “candles” and “candles” from “candle”. 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.*

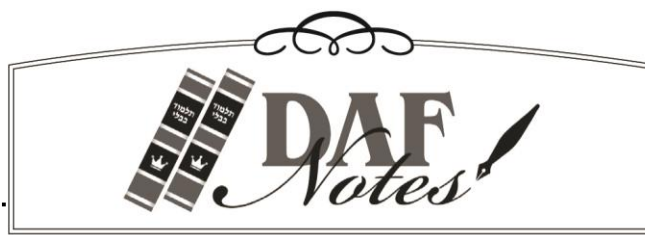
A Tanna taught in the School of Rabbi Yishmael: We search for chametz on the night of the fourteenth of Nissan by the light of a candle. Although there is no proof to this matter, it is alluded to from the verses that state: *for a seven-day period leaven shall not be found.* It is also said: *he searched; 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.* What is “it also states”? [Why is that necessary?] 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 it is a leniency and the explanation of the verse is that Hashem will not search for the Jewish People’s sins with the light of a torch whose illumination is great, but rather with the light of a candle whose light is much less, 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)

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

The Rabbis taught in a Baraisa: 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. Although there is no proof for this matter, 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.* (7b - 8a)

When we said that one cannot search for chametz with the light of the sun, what are the circumstances? If you will say that this applies to a courtyard, but Rava said that one is not required to search a courtyard, as ravens are



common in the courtyard.<sup>1</sup> Rather it is referring to a pavilion, but Rava said that one can search a pavilion by its light (i.e., sunlight)!? The ruling must therefore only apply to a skylight that is in a room. Now where [i.e., in which part of the room]? If it refers to the area directly below the skylight, but that is just the same as the pavilion? Rather this refers to the areas of the room that are to the sides of the skylight.<sup>2</sup> (8a)

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

And not [by the light of] a torch? Surely Rava said, What is the meaning of the verse: And his brightness was as the light; he had rays coming forth from his hand: and there was hiding of his power? To what are the righteous comparable in the presence of the Shechinah? To a lamp in the presence of a torch. And Rava also said: [To use] a torch for havdalah is the most preferable [way of performing this] mitzvah? — Said Rav Nachman bar Yitzchak: 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. Rav Zevid says that the light of a candle is in front of the person whereas the light of a torch falls behind the person.<sup>3</sup> Rav Pappa says that 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. Ravina says that 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)

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

<sup>1</sup> And the ravens will consume any chametz found in the courtyard.

<sup>2</sup> The sun does not shine directly on those areas, so one cannot search for chametz by sunlight in those areas.

<sup>3</sup> And when one holds a torch in front of his face, he cannot see beyond the light because of its intense illumination.

The Mishnah stated that any place where chametz is not commonly brought does not require a search. What does “any place” come to include? It includes that which the Rabbis taught: holes in the wall of a house that are either very high or very low,<sup>4</sup> the roof of an annex, the roof of a closet shaped like a tower, a barn for cattle and chicken coops, storehouses that contain wine and oil, [all these] are not required to be searched for chametz. Rabban Shimon ben Gamliel said: A bed which makes a division in a room, and leaves a space needs searching.

But the following contradicts it: A hole [lying] between a man and his neighbor, this one searches as far as his hand reaches and that one searches as far as his hand reaches, and the rest he nullifies in his heart. Rabban Shimon ben Gamliel said: A bed which makes a division in a room, timber and stones being arranged under it, and it leaves a space, does not require searching. Thus [the rulings on] a bed are contradictory and [those on] holes are contradictory? [The rulings on] holes are not contradictory: the one refers to the very high or very low holes; the other to [holes in] the middle [of the wall]. [The rulings on] a bed are not contradictory: here it is raised; there it is low down.

But, do not store-houses of wine require searching? Surely it was taught: 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.<sup>5</sup> – If so, oil as well? By oil, there is a set amount 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.<sup>6</sup> (8a)

<sup>4</sup> Making them not readily accessible, so we assume that chametz was not placed in the holes.

<sup>5</sup> So his servant may enter the storehouse to obtain wine and he will be holding chametz in his hand.

<sup>6</sup> Just like one would take wine from his storehouse during the meal in Eretz Yisroel, thus necessitating a search for chametz in



**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.<sup>7</sup> The Baraisa, however, refers to a small fish pantry.<sup>8</sup>

Rabbah son of Rav Huna said: Salt sheds and wax sheds need searching. Rav Pappa said: Storehouses for fuel and storehouses for dates need searching. (8a)

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

A Tanna taught: We do not require that a person place his hand into a hole and cracks because there is a danger involved. What danger? 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.<sup>9</sup> But if the wall fell, why is a search required? Did we not learn that if a ruin falls on chametz, it is as if the chametz has been removed?<sup>10</sup> - 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.<sup>11</sup> But Rabbi Elozar said: There is a rule that

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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.

<sup>7</sup> 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.

<sup>8</sup> 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.

<sup>9</sup> 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.

one sent on a mission to perform a mitzvah will not be harmed!? Rav Ashi says that we are concerned that the person searching for chametz will have lost a needle, and he will be searching for the needle [while searching for the chametz].<sup>12</sup> But in such a case, is that not a mitzvah? 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.<sup>13</sup> 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)

Rav Nachman bar Yitzchak said: [It means] on account of the danger of gentiles, this agreeing with Pleimo. For it was taught: [In the case of] a hole between a Jew and an Aramean [i.e., a gentile], he must search as far as his hand reaches, and the rest he annuls in his heart. Pleimo said: He does not search it at all, on account of the danger. [Now] what is the danger? Shall we say, the danger of witchcraft, — then when he used it, how did he use it? — There when he used it, it was day and there was light, therefore [the gentile] would not suspect anything; but here it is night and a lamp [is used]; hence he will suspect. But Rabbi Elozar said: There is a rule that one sent on a mission to perform a mitzvah will not be harmed!? — Where the injury is probable it is different, for it is said:

<sup>10</sup> And a search for chametz is not required.

<sup>11</sup> If not for the fact that there was a danger involved, he would be required to search for chametz amongst the ruins.

<sup>12</sup> He is not totally preoccupied with the performance of the mitzvah of searching for chametz, and he may not be protected from harm.

<sup>13</sup> 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.

And Shmuel said, How can I go? if Shaul will hear it, he will kill me. And Hashem said, Take a heifer with you, etc.<sup>14</sup> (8b)

Rav was asked: Scholars who reside out of town, can they come in the early morning or after nightfall to the academy?<sup>15</sup> — He replied: Let them come, [the risk be] upon myself and my neck. What about returning? I do not know, he answered them. It was stated: Rabbi Elozar said: Those sent [to perform] a mitzvah will not suffer injury, neither in their going nor in their returning. With whom [does this agree]? — With this Tanna: for it was taught. Issi ben Yehudah said: Seeing that the Torah said, no man shall desire your land [when you go up to appear before Hashem your God . . .], it teaches that your cow will graze in the meadow and no [wild] animal will hurt it; your fowl will go scratching in the garbage dump and no weasel will injure it. Now does this not 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. I know it only in respect of going, how do I know it of returning? Because it is stated: and you shall turn in the morning, and go [back] to your tents; this teaches that you will go and find your tent in peace. But since [he is safe] even on [his] return, why [intimate it] in respect of going? — [That is necessary] for Rabbi Ammi's [teaching]. For Rabbi Ammi said: Every man who owns land must make the Festival pilgrimage; but he who does not own land need not make the Festival pilgrimage. (8b)

Rabbi Avin son of Rav Adda said in Rabbi Yitzchak's name: Why are there no fruits of Ginosar in Jerusalem? So that the Festival pilgrims should not say. 'Had we merely ascended in order to eat the fruits of Ginosar in Jerusalem it would have sufficed us,' with the result that the

pilgrimage would not be for its own sake. Similarly Rabbi Dostai son of Rabbi Yannai said: Why are the hot springs of Tiberias not [found] in Jerusalem? So that the Festival pilgrims should not say. 'Had we merely ascended in order to bathe in the hot springs of Tiberias, it would have sufficed us,' with the result that the pilgrimage would not be for its own sake. (8b)

The Mishnah had stated: Then in what case did they rule, two rows of the wine cellar [etc.]? Who has mentioned anything about a wine cellar? — This is what he [the Tanna] says: Every place wherein no chametz is taken does not require searching, and stores of wine and stores of oil do not require searching either. Then in what case did they rule, two rows of the wine cellar [must be searched]? [Concerning] a place wherein chametz may be taken, which is one where [private] supplies are drawn. (8b)

The Mishnah had stated: Beis Shammai maintain: two rows, etc. Rav Yehudah said: The two rows which they [Beis Shammai] specified [mean] from the ground up to the very ceiling; but Rabbi Yochanan said: [It means] a single row in the shape of a right angle. It was taught in accordance with Rav Yehudah; [and] it was taught in accordance with Rabbi Yochanan. It was taught in accordance with Rav Yehudah: Beis Shammai maintain: Two rows over the front [surface] of the whole cellar, and the two rows which they specified [means] from the ground up to the very ceiling. It was taught in accordance with Rabbi Yochanan: Two rows over the face of the whole cellar, [i.e.,] the outer one which looks upon the door, and the upper one which faces the ceiling; but that which is within this and below this does not require searching. (8b)

The Mishnah had stated: Beis Hillel maintain: the two outer rows, which are the uppermost. Rav said: [That means] the upper row and the one beneath it; while Shmuel said: [That means] the upper row and the one on the inside of it. What is Rav's reason? — Because he

<sup>14</sup> Thus Shmuel was afraid though engaged on a Divine mission, because it was naturally dangerous.

<sup>15</sup> Do they run a risk in going over the fields at such times?

emphasizes: outer. But it [also] teaches: uppermost?- That is to exclude those beneath the lower one. While Shmuel says: 'The upper row and the one on the inside of it.' What is the reason? Because he emphasizes: uppermost. But it [also] states: outer? — That is to exclude the inside of the inner. Rabbi Chiya taught in accordance with Rav, while all Tannaim recited as Shmuel. And the law is as Shmuel. (8b)

## DAILY MASHAL

### *Uterior Motives*

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

The commentators<sup>16</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 one who makes his mitzvah performance conditional on reward should be frowned upon, not praised as a righteous person.

The Gemara elsewhere<sup>17</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>18</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>16</sup> Tosfos s.v. sheyizkeh

<sup>17</sup> Chagigah 16a

<sup>18</sup> See Tosfos s.v. Veyaaseh Ibid