



OVERVIEW PESACHIM DAF 2

Section 1: Searching Your House for Chametz

Mishnah: On 'Or' of the 14th of Nisan, you have to search your house for Chametz using candlelight.

Why? So you don't end up owning or seeing Chametz during Pesach, which would violate the Torah's prohibition.

What Are Bal Yera'eh and Bal Yimatzei?

There are actually two separate Lavim (prohibitions) about owning Chametz on Pesach:

- **Bal Yera'eh** (- "it shall not be seen") comes from the Pasuk "Chametz shall not be seen by you... in all of your borders." This forbids allowing your Chametz to be visible in your possession.
- **Bal Yimatzei** (- "it shall not be found") comes from the Pasuk "For seven days, Se'or shall not be found in your houses." This goes further - even Chametz that is hidden away violates this Issur, as long as it's yours.

From the Torah, a person could avoid both of these just by doing Bitul - declaring all his Chametz to be worthless and ownerless. But the Chachamim weren't comfortable relying on that alone. They required an actual physical search (Bedikas Chametz) on the night before the 14th. Today the standard practice is to do both: first search the house and get rid of any Chametz you find, and then declare any remaining Chametz that you might have missed to be Batel.

The Rishonim actually disagree about why the Chachamim required the search. One view: it's to prevent violating Bal Yera'eh and Bal Yimatzei. Another view: it's to make sure you don't stumble across Chametz during Pesach and accidentally eat it.

You only need to search places where Chametz might actually be. If Chametz was never brought to a certain spot, there's no need to check there.

'Checking a Wine Cellar'

Question: The Mishnah says you need to check two rows in a wine cellar. When is that?

Answer: Only if people sometimes bring food there. If nobody ever brings Chametz into the cellar, it doesn't need checking.

- **Beis Shamai:** Check two full rows across the front of the whole cellar.

- **Beis Hillel:** Just check the two top rows on the outside - those are the ones people reach most.

Section 2: The Big Debate - Does 'Or' Mean Day or Night?

The Mishnah used the word 'Or' for the time of the search. The Gemara now spends a long discussion figuring out what that word means.

- **Rav Huna says:** It means 'Naghi'.
- **Rav Yehudah says:** It means nighttime.

The Gemara first assumes 'Naghi' means dawn (daybreak) and 'Laylah' just means night. Then it tries to settle the argument by bringing verses from Tanach:

Fifteen Proofs from Pesukim and Mishnayos

Proof #1: A Pasuk says "the morning gave off Or and the people were sent off." Sounds like Or is daytime.

Pushed off: That Pasuk uses 'Or' as a verb ("it lit up"), not as a name for a time of day. So it doesn't prove anything.

Proof #2: Another Pasuk: "Like the Or of morning, the sun rises." Again seems like Or = daytime.

Pushed off: That's a comparison - it's describing how bright the sun will be for Tzadikim in Olam Haba. Not naming a time.

Proof #3: "And Hashem called the Or 'day.'" Clear proof!

Pushed off: The Pasuk doesn't mean Hashem gave light the name "day." It means He assigned the light to operate during the daytime, and the dark to operate at night.

Proof #4: "Praise Him, all stars of Or" - stars are a nighttime thing, so Or must be night!

Pushed off: It just means that even starlight counts as "light." Practical application: if someone makes a Neder not to benefit from "light," he can't benefit from starlight either.

Proof #5: "At Or, the killer gets up... and at night he acts like a thief." If Or is contrasted with night, it must be day.

Pushed off: The Pasuk isn't talking about times of day. It's giving a rule about a burglar: if it's obvious (clear as day) he's ready to

kill you, treat him like a murderer. If it's uncertain (dark like night), treat him as a regular thief.

Proof #6: Iyov cursed the night he was born and wished it would never reach Or. Sounds like Or = morning.

Pushed off: Iyov was cursing his Mazal - he wished his dark night of birth had never turned into daylight at all.

Proof #7: Dovid HaMelech said "darkness will cover me, but night is Or for me." Sounds like Or = day.

Pushed off: Dovid was speaking in metaphor: "I thought even Olam Haba (which is bright like day) would be dark for me because of my sin. But Hashem lit up even Olam Hazeh (which is dark like night) for me."

Proof #8 (R. Yehudah's Mishnah): R. Yehudah says: search at Or of the 14th; if you missed that, do it in the morning; if you missed that, do it at the time of burning. "Or" is listed before "morning," so Or must be the night before.

Proof #9 (Beraisa about Melachah): R. Eliezer ben Yakov says you stop doing Melachah from Or of the 14th. R. Yehudah says from sunrise. Since R. Yehudah picks sunrise, R. Eliezer's earlier time ("Or") must be the night before.

Pushed off: Maybe R. Eliezer means dawn, not nighttime. He holds that splitting night from day is normal - we see the same thing with fast days, where you can eat until dawn.

Proof #10 (Beraisa about signal fires): Back in the times of the Beis HaMikdash, when Beis Din declared a new month, they needed a way to spread the news to communities far from Yerushalayim. Their system: messengers would light torches on a hilltop, and when people on the next hilltop saw the fire, they'd light their own torches, and so on in a chain across the country. The Beraisa says they lit these fires at "Or" of the 30th day. Since fires can only be seen at night, "Or" here has to mean night.

Proof #11 (Beraisa about a Kohen): Before doing any Avodah in the Beis HaMikdash, a Kohen had to do Kidush Yadayim v'Raglayim - washing his hands and feet from the Kiyor (the big basin in the Azarah). The procedure was: the Kohen bends down, puts his right hand on his right foot and his left hand on his left foot, and another Kohen pours water over them. This had to be done standing, and if a Kohen skipped it on purpose, his Avodah was Pasul. Now, the Beraisa says: if a Kohen was doing Avodah all night long, he has to wash again at "Orah" (when day arrives). This sounds like Orah = day.

Resolution: Everyone agrees "Orah" means day. The whole argument is only about the word "Or."

Bottom Line

After all these proofs, the Gemara concludes: Everyone agrees that "Or" in the Mishnah means night. Rav Huna and Rav Yehudah weren't actually arguing. They were each just using whatever word people in their town used to say "night." In Rav Huna's town they called night "Naghi." In Rav Yehudah's town they called it "Laylah."