



OVERVIEW PESACHIM DAF 5

Section 1: Proving That "the First Day" Means the 14th

The Gemara continues working to show that "Ach ba'Yom ha'Rishon Tashbisu" (get rid of your Se'or on the first day) refers to the 14th of Nisan, not the 15th.

- It can't mean the night of the 15th, because we already know from other Pesukim that Chametz is forbidden at night (the Torah links Se'or to Chametz to Matzah, and the Mitzvah of Matzah starts at night).
- The word "ba'Yom" means during the day, which rules out the night before.
- The word "Ach" limits it - not the whole day is included, only part of it.

Second Approach (d'Vei R. Yishmael)

We actually find the Torah calling the 14th "Rishon" explicitly: "Ba'Rishon, on the fourteenth day of the month." So "Yom ha'Rishon" can clearly refer to the 14th.

Third Approach (Rav Nachman bar Yitzchak)

The word "Rishon" can mean "beforehand" - like the Pasuk "Were you the Rishon (first person) born before Adam?" meaning "before." So "Yom ha'Rishon" means the day before Pesach.

Challenge: Does the Pasuk about Lulav ("on the Rishon day, take for yourselves...") also mean the day before Sukkos?

Answer: No - there the Pasuk continues "and rejoice for seven days," so Rishon clearly means the first of those seven.

Fourth Approach (Rava)

A separate Pasuk says: "Do not slaughter the Korban Pesach while you still have Chametz." The Pesach is slaughtered on the afternoon of the 14th. So the Chametz has to go before that - on the 14th.

Three Opinions in a Beraisa

- **R. Yishmael:** We know it means the 14th from the Pasuk "don't slaughter the Pesach while Chametz is still around."
- **R. Akiva:** We don't need that Pasuk. Burning Chametz is a Melachah. Melachah is forbidden on Yom Tov. So you can't burn it on Yom Tov - meaning you have to do it the day before.

- **R. Yosi:** The word "Ach" creates a split in the day. You can't split Yom Tov into partly-permitted and partly-forbidden, so it must be talking about the day before.

Three Halachos from R. Akiva's Logic

- **1. Getting rid of Chametz has to be specifically through burning.** (Background: this is actually a Machlokes Tanna'im. R. Yehudah holds you must burn it. The Chachamim disagree - they say you can get rid of Chametz any way you want: crumble it up and throw it to the wind, toss it in the ocean, whatever works. R. Akiva here sides with R. Yehudah.)
- **2. The Pasuk that singles out "fire" on Shabbos teaches that each type of Melachah is its own separate Aveirah.**
- **3. We don't apply "Ho'il" (the idea that since fire is permitted on Yom Tov for cooking, it should be allowed for everything) - fire is only allowed on Yom Tov for food preparation.**

Section 2: Bal Yera'eh and Bal Yimatzei - The Two Prohibitions Against Owning Chametz

The Torah has two separate Pesukim forbidding Chametz: "It shall not be seen by you" and "It shall not be found in your houses." Why both?

- **'Shall not be seen by you'** - the key word is "by you" (yours). Your own Chametz is forbidden, but you're allowed to see Chametz that belongs to a Goy or to Hekdesh.
- **'Shall not be found'** - this adds that you can't get around the Issur by hiding your own Chametz out of sight, or by holding onto a Goy's Chametz as a deposit.

The Torah also mentions both "in your houses" and "in all your borders." A Gezeirah Shavah (textual link using the word "Se'or") connects them - all the rules apply everywhere you own property, and the permission for a Goy's Chametz applies in your house too.

When a Goy's Chametz Becomes Your Problem

Rava's ruling to his city: If you're holding a Goy's Chametz and you'd have to pay him back if it got lost or stolen, that Chametz is treated like your own. You have to get rid of it. Accepting financial responsibility turns it into yours.