

Neither by the light of the sun – לא לאור החמה – In the Jerusalem Talmud it is stated that this is referring to one who neglected to search for leaven on the evening of the fourteenth of Nisan and had no choice but to conduct his search on the morning of the fourteenth.

## HALAKHA

Searching for leaven by the light of the sun – בדיקה לאור החמה: Even if one conducts the search for leaven during the day, he may not search for leaven by the light of the sun. The lone exception to this principle is an area adjacent to a window. The same *halakha* applies to the light of the moon, in accordance with the *baraita* (*Shulḥan Arukh, Oraḥ Ḥayyim* 433:1).

Searching for leaven with a torch – בדיקה באבוקה: One may not conduct the search for leaven with a torch. The legal status of two candles braided together is like that of a torch in terms of this *halakha* (Rema, citing Mahari). Instead, the search should be performed with a single lamp (*Shulḥan Arukh, Oraḥ Ḥayyim* 433:2).

## מאי ואומר?

With regard to this teaching, the Gemara asks a question: **What is the reason for the last citation introduced by the final And the verse says?** Why doesn't the previous verse, "At that time I will search Jerusalem with lamps," provide sufficient proof that the search must be conducted by the light of the lamp?

וכי תימא: האי בעת ההיא קולא הוא, דקאמר רחמנא: לא בדיקנא לה בירושלים בנהורא דאבוקה, דנפיש נהורא טובא, אלא בנהורא דשרגא, דזוטר נהורא טפי, דעון רבה משתכח ועון זוטר לא משתכח – תא שמע: "גר ה' נשמת אדם".

And the Gemara answers: The last verse is necessary, lest you say that this verse: "At that time, etc." is a leniency, as God is saying: I will not search Jerusalem by the light of a torch, whose light is great, and through which I will expose every sin. Rather, I will search by the light of a small lamp, whose light is smaller, which will ensure that great sins will be discovered and small sins will not be discovered. To counter this argument, the *tanna* states: Come and hear, "The spirit of man is the lamp of God, searching all the inward parts." This verse indicates that everything will be found by the light of the lamp, which is the most effective manner of searching.

תנו רבנן: אין בודקין לא לאור החמה, ולא לאור הלבנה, ולא לאור האבוקה, אלא לאור הנר.

The Sages taught: One does not search for leaven, neither by the light of the sun,<sup>NH</sup> nor by the light of the moon, nor by the light of a torch.<sup>H</sup> Rather, the search should be conducted by the light of a lamp,

## Perek I

## Daf 8 Amud a

מפני שאור הנר יפה לבדיקה. ואף על פי שאין ראיה לדבר – זכר לדבר, שנאמר: "שבעת ימים שאור לא ימצא בבתיכם", ואומר: "ויחפש בגדול החל", ואומר: "בעת ההיא אחפש את ירושלים בנרות", ואומר: "גר ה' נשמת אדם הפש כל חדרי בטן".

because the light of a lamp is effective for searching. And even though there is no proof for this matter, there is an allusion to this matter, as it is stated: "Seven days leaven shall not be found in your houses" (Exodus 12:19), and it says: "And he searched, starting with the eldest, and ending with the youngest; and the goblet was found in Benjamin's sack..." (Genesis 44:12). And it says: "At that time I will search Jerusalem with lamps" (Zephaniah 1:12), and it says: "The spirit of man is the lamp of God, searching all the inward parts" (Proverbs 20:27).

האי אור החמה היכי דמי? אי נימא בחצר – האמר רבא: חצר אינה צריכה בדיקה, מפני שהעורבין מצויין שם. אלא באכסדרה – האמר רבא: אכסדרה לאורה נבדקת!

The Gemara asks a question: This light of the sun, by which one may not conduct the search for leaven, what are the circumstances of this case? If we say it is referring to conducting a search in the courtyard,<sup>H</sup> didn't Rava say that a courtyard does not require searching, due to the ravens and other birds that are found there, and will certainly eat any leaven there? Rather, perhaps this ruling is referring to a portico, which is not frequented by ravens. However, this cannot be the correct interpretation either, as didn't Rava say with regard to that case that a portico may be searched by its own light, i.e., one need not use a lamp at all when searching a portico, but one may search it by sunlight?<sup>H</sup>

לא צריכא, לארובה דבחדר. ודהיכא? אי לבהדי ארובה – היינו אכסדרה, אלא לצדדין.

The Gemara answers: No, this statement with regard to sunlight is necessary with regard to the skylight that is in a room. The Gemara asks: And with regard to the area to which the *tanna* is referring, where in the room is it located? If he is referring to the place opposite the skylight, the legal status of that area is like that of a portico, as its abundant sunlight is adequate to search for leaven. Rather, the *tanna* is referring to the sides of the room. In those areas, one cannot rely on the sunlight from the skylight. He must search by the light of the lamp.

## HALAKHA

Searching a courtyard – בדיקת חצר: It is not necessary to search the middle of a courtyard for leaven, as it can be assumed that any leaven left there would have been eaten by birds, in accordance with the opinion of Rava (*Shulḥan Arukh, Oraḥ Ḥayyim* 433:6).

Searching a portico – בדיקת אכסדרה: One who searches for leaven during the day in a portico with a great deal of light or in an area near a window does so without a lamp (*Shulḥan Arukh, Oraḥ Ḥayyim* 433:1).

NOTES

Torch – אַבּוּקָה: Some commentaries say that in contrast to a lamp, which has a single wick, a torch is comprised of several wicks entwined. Others explain that the difference is that a lamp burns oil while a torch is made of wax (Rabbi Yehonatan of Narvonne).

Veranda roof – גַּג הַיְצִיעַ: A different version of the Gemara states: Roof and veranda. The advantage of this latter reading is that the standard reading indicates that other roofs must be searched for leaven, which is not the case (Ritva).

A bed that...separates – מִשָּׁה...הַמַּפְסֶקֶת: This interpretation, that there might be leaven under the bed, is in accordance with the opinion of Rashi. Others explain that the issue here is whether searching the bed itself is comparable to searching upper and lower holes in the house (Rabbi Yitzhak ibn Giat).

BACKGROUND

Veranda roof – גַּג הַיְצִיעַ: A small room or part of a room that protrudes from a house with an inclined roof.

A bed that...separates – מִשָּׁה...הַמַּפְסֶקֶת: A bed with wood and stones beneath it that divides a room into two parts.

HALAKHA

A veranda roof and a closet roof – גַּג הַיְצִיעַ וְהַמְגִדָּל: One is not required to search the tops of closets or the roofs of verandas that are inclined and cannot be used for storage, as it can be assumed these places do not contain any leaven (Shulhan Arukh, Orach Hayyim 433:5).

Searching a cowshed and chicken coops – בְּדִיקַת הַבַּיִת וְהַחֲמֵשׁ: There is no need to search for leaven in a cowshed or chicken coop, as any leaven there would have been eaten by the animals or chickens, as stated in the baraita (Shulhan Arukh, Orach Hayyim 433:7).

Searching holes in the wall – בְּדִיקַת חוֹרֵים: With regard to a hole in a wall that separates two neighbors, each one searches for leaven as far as he can reach. It is sufficient for each neighbor to render null and void any leaven in the unreachable space in the hole (Shulhan Arukh, Orach Hayyim 433:7).

Searching holes in the house – בְּדִיקַת חוֹרֵי הַבַּיִת: In the case of holes in the wall and protrusions that are either higher than a person's reach or less than three handbreadths off the ground (based on the Jerusalem Talmud; Vilna Gaon), one is not required to search for leaven (Shulhan Arukh, Orach Hayyim 433:4).

וְאֵבּוּקָה לֹא? וְהֵאמֵר רַבָּא: מַאי דְכָתִיב "וְנִגְזָה כְּאוֹר תְּהִיָּה קִרְנֵים מִיָּדוֹ לֹא וְשָׁם חֲבִיזוֹן עִזּוֹ" לְמַה צְדִיקִים דּוֹמִין בְּפָנֵי שְׂכִינָהּ – כְּנֵר בְּפָנֵי הָאֵבּוּקָה. וְאֵמֵר רַבָּא: אֵבּוּקָה לְהַבְדִּילָהּ – מִצָּוָה מִן הַמִּבְחָר!

אָמַר רַב נַחֲמָן בְּרַי יִצְחָק: זֶה יָכוֹל לְהַכְנִיסוֹ לַחוּרִין וְלִסְדָּקִין, וְזֶה – אֵינוֹ יָכוֹל לְהַכְנִיסוֹ לַחוּרִין וְלִסְדָּקִין. רַב זְבִיד אָמַר: זֶה – אוֹרוֹ לְפָנָיו, וְזֶה – אוֹרוֹ לְאַחֲרָיו. רַב פַּפָּא אָמַר: הָאֵי – בְּעֵיתָהּ, וְהָאֵי – לֹא בְּעֵיתָהּ. רַבִּינָא אָמַר: הָאֵי – מִשְׁךְ נְהוּרָא, וְהָאֵי – מִקִּטְףֵי אֵיקוּטוּפֵי.

"כָּל מְקוֹם שֶׁאֵין מְכַנְסִין כּוֹ". "כָּל מְקוֹם" לְאֵתוּמֵי מַאי? לְאֵתוּמֵי הָא דְתַנּוּ רַבָּנִן: חוֹרֵי בַיִת הַעֲלִיּוֹנִים וְהַתַּחְתּוֹנִים, וְגַג הַיְצִיעַ, וְגַג הַמְגִדָּל, וְרֶפֶת בְּקֵר, וְלוּלִיּוֹ, וְמַתְבָּן, וְאוֹצְרוֹת יַיִן, וְאוֹצְרוֹת שֶׁמֶן – אֵין צְרִיכִין בְּדִיקָה. רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אָמַר: מִטָּה הַחוֹלְקֶת בְּתוֹךְ הַבַּיִת וּמַפְסֶקֶת – צְרִיכָה בְּדִיקָה.

וּרְמִינָהּ: חוֹר שְׂבִיב אָדָם לְחִבּוּרוֹ – זֶה בּוֹדֵק עַד מְקוֹם שְׂיָדוֹ מִגַּעַת, וְזֶה בּוֹדֵק עַד מְקוֹם שְׂיָדוֹ מִגַּעַת, וְהַשְּׂאֵר מִבְּטָלוֹ בְּלָבוֹ. רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אָמַר: מִטָּה הַחוֹלְקֶת בְּתוֹךְ הַבַּיִת, וְעֵצִים וְאֲבָנִים סְדוּרִים תַּחְתֶּיהָ, וּמַפְסֶקֶת – אֵינָה צְרִיכָה בְּדִיקָה.

קִשְׂיָא אַמְטָה, קִשְׂיָא חוֹרִין אַחוּרִין!

חוֹרִין אַחוּרִין לֹא קִשְׂיָא: הָא – בְּעִילָי וּבִתְתָאֵי, וְהָא – בְּמִצְעֵי. מִטָּה אַמְטָה לֹא קִשְׂיָא: הָא – דְּמִדְלֵיא, הָא – דְּמִתְתָאֵי.

The Gemara asks: And is the light of a torch<sup>n</sup> not bright enough for searching? But didn't Rava say: What is the meaning of that which is written, "And a brightness appears as the light; He has rays at His side; and there is the hiding of His power" (Habakkuk 3:4), which indicates that God will provide rays of glory for the righteous in the future? The Sages explained this verse by means a parable: To what are the righteous comparable before the Divine Presence? They are comparable to a lamp in the face of a torch. This statement indicates that the light of a torch is significantly greater than that of a lamp, and consequently, a torch should be more effective in the search for leaven. And likewise Rava said: One who uses a torch for the blessing over fire in havdala has performed the mitzva in the optimal manner. Apparently, the light of a torch is greater than that of a lamp.

Rav Nahman bar Yitzhak said: The baraita does not prohibit the use of a torch due to its failure to provide sufficient light. Rather, it is due to the fact that one can put this lamp into holes and crevices, as it is a small flame, and one cannot put that torch into holes and crevices, as it is a large flame.

Rav Zevid said: This lamp projects its light before it, facilitating the search, and that torch projects its light behind it, on the person conducting the search.

Rav Pappa said: The reason is that when using this torch one fears starting a fire, and when using that lamp he does not fear starting a fire.

Ravina said: This lamp consistently draws light, and the light of that torch fluctuates. Although overall the torch provides greater light than a lamp, it is less effective for use in a search.

We learned in the mishna: Any place into which one does not typically take leaven does not require searching. The Gemara asks: What does the inclusive phrase: Any place, come to include? The Gemara answers that it comes to include that which the Sages taught in a baraita: The upper and lower holes in the wall of a house that are difficult to use, as well as a veranda roof,<sup>nb</sup> a closet roof,<sup>h</sup> a cowshed, chicken coops,<sup>h</sup> a storehouse for straw, a wine cellar, and a storeroom for oil; all these do not require that a search be conducted. Rabban Shimon ben Gamliel says: A bed that divides the area inside a house and space separates<sup>nb</sup> the bottom of the bed from the floor requires a search, as there might be leaven beneath it.

The Gemara raises a contradiction between this baraita and another: With regard to a hole in a wall<sup>h</sup> that is between a house belonging to one person and a house belonging to another, this neighbor searches to the point that his hand reaches, and that neighbor searches to the point that his hand reaches. And as for leaven found in the rest of the hole, each one renders it null and void in his heart. Rabban Shimon ben Gamliel says: A bed that divides the area inside a house, with wood and stones placed under it, and space separates the bottom of the bed from the wood and stones beneath it, does not require searching.

This is difficult due to a contradiction between the ruling with regard to a bed in the first baraita, where Rabban Shimon ben Gamliel says that it requires a search, and the ruling with regard to a bed in the second baraita, where he rules that no search is required. Furthermore, it is similarly difficult due to a contradiction between the ruling with regard to holes in the first baraita, that a search is not required, and the ruling with regard to holes in the second baraita, that a search is required.

The Gemara answers: The apparent contradiction between the first ruling with regard to holes and the second ruling with regard to holes is not difficult. This baraita, which rules that one need not search them, is referring to upper and lower holes, which are difficult to use. And that baraita, which rules that one is required to search them, is referring to intermediate holes,<sup>h</sup> whose use is convenient. The apparent contradiction between the first ruling with regard to a bed and the second ruling with regard to a bed is similarly not difficult. This baraita, which rules that one is required to search them, is referring to a bed that is raised off the floor, and that ruling, that one need not search them, is referring to a bed that is low and the space beneath it cannot be used, and presumably, there is no leaven there.

**Beer storages in Babylonia** – אוצרות שכר בבבל – Since beer was unpopular in Eretz Yisrael it was consumed in limited amounts, and it was unlikely that one would need to enter a beer cellar in the middle of a meal (Rabbeinu Mano'ah).

**Large and small fish** – רב רבי ויוטרי – Some commentaries claim that the reason one would need to replenish his supply of small fish during a meal is that it is difficult to assess how many he will require, whereas it is easier to assess the size of big fish (Rav Ya'akov Emden). Others explain that big fish are more expensive, and one would therefore wish to bring as few as possible to the table, while bringing cheaper small fish is not a problem (*Hokhmat Mano'ah*).

## BACKGROUND

**Scorpion** – עקרב – Scorpions are found widely distributed over all continents, with the exception of Antarctica, in a variety of terrestrial habitats except the high-latitude tundra. Scorpions number over 1,700 described species, with thirteen extant families recognized to date. Scorpion venom has a fearsome reputation, but only about twenty-five species are known to have venom capable of killing a human being. One of the species found in the Middle East is *Buthus occitanus*, the common yellow scorpion. This scorpion is venomous but its toxicity varies markedly across its range.



Common yellow scorpion

## HALAKHA

**Leaven upon which a rockslide fell** – חמץ שנפלה עליו מפולת – **מפולת**: If the rockslide fell on leaven and formed a pile more than six handbreadths high, so that a dog cannot get to it, one need not conduct a search. It is sufficient for him to nullify it in his heart (*Shulhan Arukh, Oraḥ Hayyim* 433:8).

ואוצרות יין אין צריך בדיקה!  
והתנא: אוצרות יין – צריך בדיקה,  
אוצרות שמן – אין צריך בדיקה!  
הכא במאי עסקינן – במסתפק. אי  
הכי שמן נמי!

שמן – יש קבע לאכילה, יין – אין  
קבע לשתייה.

תני רבי חייה: עשו אוצרות שכר  
בבבל באוצרות יין בארץ ישראל  
במסתפק.

אמר רב חסדא: בי דגים אין צריך  
בדיקה. והתנא: צריכין בדיקה! לא  
קשיא: הא – ברב רבי, הא – ביוטרי.

אמר רבה בר רב הונא: בי מילחי ובי  
קירי צריך בדיקה. אמר רב פפא: בי  
ציבי ובי תמרי צריך בדיקה.

תנא: אין מחייבין אותו להכניס  
ידו לחורין ולסדקין לבדוק – מפני  
הסכנה. מאי סכנה? אי נימא מפני  
סכנת עקרב – כי משתמש היכי  
אישתמש? לא צריכא – דנפל.

אי נפל – למה לי בדיקה? והתנא:  
חמץ שנפלה עליו מפולת – הרי הוא  
כמבוער! התם – שאין הכלב יכול  
לחפש אחריו, הכא – כשהכלב יכול  
לחפש אחריו.

והא אמר רבי אלעזר: שלוחי מצוה  
אינן ניזוקין! אמר רב אשי: שמא  
תאבד לו מחט, ואתי לעיני בתרה.

וכהאי גוונא לאו מצוה הוא?  
והתנא: האומר "סלע זו לצדקה  
בשביל שיחיה בני" או "שאהיה בן  
העולם הבא"

With regard to this *baraita*, the Gemara asks: **And do wine storages not require searching? But wasn't it taught in a *baraita*: Wine storages require searching; oil storages do not require searching.** The Gemara answers: **With what are we dealing here?** It is a case where one supplies wine from the storage during the meal. The Gemara raises a difficulty: **If so, then in the case of oil storages, if one supplies oil from the storage during the meal, he should be obligated to search there as well.**

The Gemara answers: With regard to **oil, there is a fixed quantity used for eating** a meal. A person knows how much oil he will require before the meal begins, and he will therefore supply himself with any oil that he will need before the meal, and no leaven will enter the storage. However, with regard to **wine, there is no fixed quantity used for drinking**, as one does not know how much wine he will drink during the meal. Consequently, it is possible that he will descend to his wine cellar with bread in his hand to replenish his supply of wine.

**Rabbi Hiyya teaches:** The Sages rendered the legal status of the **beer storages in Babylonia<sup>n</sup>** like that of wine storages in Eretz Yisrael, with regard to **one who supplies wine from the storage during the meal.** Any storage from which one replenishes his supply during the meal requires searching for leaven.

**Rav Hisda said:** A fish storage does not require searching. The Gemara raises a difficulty: **But wasn't it taught in a *baraita* that a fish storage requires searching?** The Gemara answers: **This is not difficult; this lenient ruling is referring to large fish, and that stringent ruling deals with small fish.<sup>n</sup>** Since one does not know exactly how many small fish he will require for the meal, he might need to replenish his supply during his meal.

**Rabba bar Rav Huna said:** A salt storage and a storage for candles require searching for leaven, as one might have entered those storages during a meal. **Rav Pappa likewise said:** A wood storage and a storage for dates require searching for the same reason.

It was taught in the *Tosefta*: The Sages do not require one to place his hand into holes and crevices to search for leaven, due to the danger involved. The Gemara asks: **Due to what danger? If we say it is due to the danger of a scorpion<sup>b</sup>** that might be in this hole, when he made use of the hole in the first place, **how did he make use of it if there were scorpions there?** If the hole is never used, there is no need to search it in any case. The Gemara answers: **No, it is necessary to search this hole in a case where leaven fell into it unintentionally.**

The Gemara asks: **If the *tanna* is referring to a case where leaven fell into the hole, again, why do I need to conduct a search? But didn't we learn in a mishna with regard to leaven upon which a rockslide fell,<sup>h</sup> it is considered removed from the owner's possession?** Here too, any leaven that fell into the hole should be considered removed. The Gemara answers: **There, where the *tanna* said it is as though it were removed, he is referring to a case where the rockslide buries the leaven so that even a dog cannot search for it. Here, it is referring a hole that is not so deep, and therefore a dog can search for it and extract the leaven from the hole.**

The Gemara questions the *halakha* in the *Tosefta* from a different angle. **Why is there any concern about danger in this case? But didn't Rabbi Elazar say: Those on the path to perform a mitzva are not susceptible to harm throughout the process of performing the mitzva?** **Rav Ashi said:** Here we are concerned lest he will also have lost a needle in the same place, and he will look for it while he is searching for the leaven. Since he is not merely searching for leaven, the merit of the mitzva will not protect him.

The Gemara asks: **And in a case like that, where there is personal interest intermingled with the performance of a mitzva, is it not nevertheless considered a mitzva? But wasn't it taught in a *baraita* that one who says: I am contributing this *sela* to charity so that my son will live, or if he says: I am performing the mitzva so that I will be one destined for the World-to-Come,**

NOTES

This is a full-fledged righteous person – הָרִי זֶה צְדִיק גָּמור – See Rashi and *Tosafot*, who discuss the extent of his righteousness in this context. In any case, everyone agrees that this person is not considered a pious individual (*Hiddushei HaRan*). Some commentaries say that this teaching applies only to the mitzva of charity and other interpersonal mitzvot. The reason is that since another person benefits from the charity, the ulterior motive of the one performing the mitzva does not undermine the mitzva (Rabbi Yom Tov of Trani).

HALAKHA

A hole in a wall between a Jew and a gentile – חור שבין יהודי – לְאִרְמָא: One need not search a hole in a wall between the house of a Jew and a gentile, as the gentile might suspect the Jew of casting a spell on him. This might in turn endanger the Jew. The *halakha* is in accordance with Pelimu, as the Gemara's discussion centers upon his ruling (*Shulhan Arukh, Orah Hayyim 433:7*).

LANGUAGE

Fields [*baga*] – בָּאָנָא: From the Persian *bāy*, meaning a garden. In Aramaic the word connotes an open, rural space, or a field.

הָרִי זֶה צְדִיק גָּמור! דִּלְמָא בְּתַר דְּבִדְק אֶתִּי לְעֵינֵי בְּתַרָּה.

רב נחמן בר יצחק אמר: משום סכנת הגוים, ופלימו היא. דתניא: חור שבין יהודי לארמאי – בודק עד מקום שידו מגעת, והשאר מבטלו בלב. פלימו אמר: כל עצמו אינו בודק מפני הסכנה.

מאי סכנה? אי נימא סכנת כשפים – כי אישתמיש היכי אישתמיש? התם כי אישתמיש – יממא ונהורא, ולא מסיק אדעתיה. דכא – ליליא, ושרגא הוא, ומסיק אדעתיה.

והאמר רבי אלעזר: שלוחי מצוה אינן ניוזקין! היכא דשכיח היויקא שאני, שנאמר: "ויאמר שמואל איך אלך ושמע שאול והרגני ויאמר ה' עגלת בקר תקח בידך וגו'".

בעו מיניה מרב: הני בני בי רב דדיירי בבאגא, מהו למיתני קדמא וחסוכא לבי רב? אמר להו: ניתו, עלי ועל צוארי. ניוזל מאי? אמר להו: לא ידענא.

איתמר, אמר רבי אלעזר: שלוחי מצוה אינן ניוזקין לא בהליכתן ולא בחזירתן. כמאן

this person is a full-fledged righteous person<sup>n</sup> as far as that mitzva is concerned? These ulterior motives, e.g., seeking a reward, do not detract from the value of the mitzva. The Gemara answers: There is still concern lest he look for the needle after he searched for leaven and completed the search. There is danger that since he already completed the mitzva, its merit will not protect him when he is searching for the needle.

Rav Nahman bar Yitzhak said: The danger referred to by the *Tosefta* is the danger posed by gentiles. And this ruling is in accordance with the opinion of the *tanna* Pelimu. As it was taught in a *baraita*: With regard to a hole in a wall located between the residences of a Jew and a gentile,<sup>h</sup> one searches in the hole as far as his hand reaches, and the rest he renders null and void in his heart. Pelimu said: One does not search the entire hole at all, due to the danger involved.

The Gemara asks: Due to what danger? If we say it is due to the danger of sorcery, i.e., the gentile will suspect the Jew of casting spells on him and will come to hate him and threaten him, if so, when he made use of the hole in the first place, how did he make use of it without arousing the enmity of his gentile neighbor? If the hole is never used there is no need to search it in any case. The Gemara answers: There, when he made use of the hole, it was during the day and there was light, and the gentile would not raise the suspicion that the Jew was casting spells in his mind. Here, it is during the night and the search is performed with a lamp, and the gentile would raise the suspicion that the Jew was casting spells in his mind.

The Gemara raises a difficulty: But didn't Rabbi Elazar say that those on the path to perform a mitzva are not susceptible to harm throughout the process of performing the mitzva? The Gemara responds: In a place where danger is commonplace it is different, as one should not rely on a miracle, as it is stated with regard to God's command to Samuel to anoint David as king in place of Saul: "And Samuel said: How will I go, and Saul will hear and kill me; and God said: Take in your hand a calf and say: I have come to offer a sacrifice to God" (1 Samuel 16:2). Even when God Himself issued the command, there is concern with regard to commonplace dangers.

They raised a dilemma before Rav: With regard to those members of the school of Rav who live in the fields [*baga*]<sup>LB</sup> far away from the city, what is the *halakha* as to whether they may come early before dawn and in the evening after dark to Rav's school, or should they be concerned about robbers? He said to them: Let them come, and responsibility for their safety is upon me and my neck. They asked him: What is your opinion about returning home? He said to them: I do not know if it is possible to rely on the protection of the mitzva when returning home.

On a related note, it was stated that Rabbi Elazar said: Those on the path to perform a mitzva are not susceptible to harm; neither when they go nor when they return. The Gemara asks: In accordance with whose opinion did he say this?

BACKGROUND

Who live in the fields – דְּדִיירֵי בָּאָנָא: In several places in Babylonia people lived in cities with high population density that were sometimes also surrounded by walls. During the day, these residents would leave the city to work in the fields. The empty space between one city and another was a kind

of no-man's land, and it was common for groups of thieves, bandits, and sometimes even dangerous animals to prey on people walking in those areas. For this reason walking in this open area at night was considered dangerous even near the city.

That your cow shall graze – שְׂתֵּהָא פִּרְתָּךְ רוּעָה – Some commentaries explain that the protection of the animals is derived from a homiletic interpretation of the verse: No man shall covet your land. Your land is a reference to one's cow, as is stated elsewhere in the Gemara that one of the Sages called his cow: My field. The phrasing of the verse in Hebrew can also be interpreted as: No one will covet your man, a reference to one's rooster, which is called man [gever] (Tosefot Rabbeinu Peretz; Tosefot Hakhmei Angliya).

## BACKGROUND

Marten [hulda] – חוּלְדָה: The hulda of the Talmud, which is probably the same as the *hoded* of Leviticus 19:29, is described here as a predator of fowl; in tractate *Taanit* 8a it is referenced as killing a human baby. Yisrael Aharoni, an influential early-twentieth-century Israeli zoologist, proposed that it is the brown rat. This is indeed predatory, and thus hulda became the name for the rat in modern Hebrew. However, we now know that brown rats only reached the Middle East from Norway very recently; in the talmudic era, the only rat present was the black rat, a much smaller rodent, which is not predatory. A more viable approach is that of the medieval European rabbinic tradition, which identifies the hulda as a member of the weasel family. The weasel itself does not live in the Middle East, although it did live there in the early biblical era and possibly survived through to talmudic times. However, it is exclusively carnivorous, and would not drag leavened bread, as is mentioned in this chapter. The marten, which belongs to the same family, is found in Israel and it may be the hulda.



Marten

– כִּי הָאֵי תַנָּא, דְּתַנָּא, אִיִּסִי בֶן יְהוּדָה אָמַר: כָּלְפִי שְׂאֲמָרָה תּוֹרָה "וְלֹא יִחְמַד אִישׁ אֶת אֶרְצְךָ" – מִלְּמִד שְׂתֵּהָא פִּרְתָּךְ רוּעָה בְּאַפְרָו וְאִין חָיָה מְזִיקָתָהּ, תִּרְגְּלוּ לְתַנְּךָ מִנְקָרָת בְּאַשְׁפָּה וְאִין חוּלְדָה מְזִיקָתָהּ.

וְהֵלֵא דְבָרִים קִל וְחוֹמֵר, וּמָה אֵילוּ שְׂדֵרְכֵן לְזוּק – אִינְן מְזִיקִין, בְּנֵי אָדָם שְׂאִין דְּרָכֵן לְזוּק – עַל אַחַת כְּמָה וְכְמָה. אִין לִי אֶלְא בְּהִלְכָהּ, בְּחֻזְרָה מִנֵּן? תִּלְמוּד לְאִמְרָה: "וּפְנִית בְּבֹקֵר וְהִלַּכְתָּ לְאֶהְלִיךְ" מִלְּמִד שְׂתַלְּךְ וְתַמְצָא אֶהְלִיךְ בְּשָׁלוֹם.

וְכִי מֵאַחַר דְּאַפִּילוּ בְּחֻזְרָה, בְּהִלְכָהּ לְמָה לִי? לְכַדְרָבֵי אָמִי, דְּאָמַר רַבִּי אָמִי: כָּל אָדָם שְׂאִי לִי קְרָקַע – עוֹלָה לְרַגְלִי, וְשְׂאִין לִי קְרָקַע – אִין עוֹלָה לְרַגְלִי.

אָמַר רַבִּי אָבִין בַּר רַב אַדָּא אָמַר רַבִּי יִצְחָק: מִפְּנֵי מָה אִין פְּרוֹת גִּינוֹסָר בִּירוּשָׁלַיִם – כְּדִי שְׂלֵא יְהוּ עוֹלֵי רַגְלִים אֹמְרִים: אֶלְמָלֵא לֹא עָלִינוּ אֶלְא לְאָכּוֹל פְּרוֹת גִּינוֹסָר בִּירוּשָׁלַיִם – דִּינֵנוּ, נִמְצָאת עָלֵיָהּ שְׂלֵא לְשִׁמָּה.

The Gemara answers: It is in accordance with the opinion of this *tanna*, as it was taught in a *baraita* that Isi ben Yehuda says: With regard to that which the Torah said: "And no man shall covet your land, when you go up to appear before God your Lord three times in the year" (Exodus 34:24), this teaches that your cow shall graze<sup>11</sup> in the meadow and no beast will harm it, and your rooster shall peck in the garbage dump and no marten [hulda]<sup>12</sup> shall harm it. In other words, your property will be protected while everyone ascends to Jerusalem for the Festival, despite the fact that the farm will not be defended.

And are these matters not inferred *a fortiori*? And if those animals that typically are harmed by other animals are not harmed, due to the protection provided by the mitzva, people who typically are not harmed, as they are capable of protecting themselves, all the more so, will not be harmed due to the protection provided by the mitzva of ascending to Jerusalem for the Festival. I have only derived that one is protected when going to Jerusalem; from where is it derived that one is protected even when returning from the Temple? The verse states: "You shall roast and eat the Paschal lamb in the place which God your Lord shall choose; and you shall turn in the morning and go to your tents" (Deuteronomy 16:7). This teaches that you shall go and upon your return find your tent in peace, unharmed.

The Gemara asks: And once we derived that the merit of a mitzva protects a person even when returning, why do I need a source to teach that he is protected when he goes? This teaching could also be derived by means of an *a fortiori* inference. The Gemara answers: Actually, the first verse is interpreted in accordance with the opinion of Rabbi Ami, as Rabbi Ami said: Any person who has land in his possession is obligated to ascend to the Temple for the three pilgrim Festivals. And one who does not have land in his possession is not obligated to ascend for the Festivals, as the verse states: Your land, in the context of the obligation to ascend to Jerusalem for the three Pilgrim Festivals.

Apropos the ascent to Jerusalem for a Festival and the performance of a mitzva with ulterior motives, the Gemara cites that which Rabbi Avin bar Rav Adda said that Rabbi Yitzhak said: Due to what reason are there no fruits of Ginnosar,<sup>13</sup> which were of the highest quality, growing in Jerusalem? Why is Jerusalem not graced with this produce? The reason is so that the pilgrims would not say: If we had ascended only to eat the fruit of Ginnosar, it would have been sufficient for us. The ascent to Jerusalem would then be performed not for its own sake.

## BACKGROUND

Ginnosar – גִּינוֹסָר: Ginnosar is the name of a beautiful valley that stretches along the western shore of the Sea of Galilee, north of Tiberias. Josephus describes the area as follows: Its nature is wonderful as well as its beauty; its soil is so fruitful that all sorts of trees can grow upon it, and the inhabitants accordingly plant all sorts of trees there; the temper of the air is so well mixed that it agrees very well with those several sorts, particularly walnuts, which require the coldest air, and which flourish there in vast plenty; there are palm trees also, which grow best in hot air; fig trees also and olives grow near them, which yet require an air that is more temperate. It supplies men with the principal fruits, with grapes and figs continually during ten months of the year, and the rest of the fruits as they become ripe together through the whole year; for besides the good temperature of the air, it is also watered from a most fertile fountain (*Wars of the Jews*, Book 3, 10:8).

In modern-day Israel, Kibbutz Ginnosar is situated in the valley of Ginnosar. In contrast to ancient times, when residents of the valley would earn their main income from agriculture, the kibbutz's economy is based primarily on tourism.



View of Kibbutz Ginnosar from the Sea of Galilee



View of Kibbutz Ginnosar from Mount Arbel

NOTES

The fruit of Ginnosar and the hot springs of Tiberias – פרות גינוסר וְחַמְי טְבְּרִיאַ: Some commentaries connect this discussion to the tradition that many types of vegetation from a variety of places were grown in Jerusalem. This statement indicates that the same conditions existed in Jerusalem as in Ginnosar and Tiberias. Therefore, the Gemara explains, the only reason these entities don't exist in Jerusalem is so that people would not travel on the pilgrimage for ulterior motives (Tosefot Rabbeinu Peretz).

Two rows – שְׁתֵּי שׁוּרוֹת: In the Jerusalem Talmud an opinion is cited that it is not sufficient to search the top row in the right-angle shape of the letter gamma, but one must search the row beneath that one as well, also in the shape of a gamma.

HALAKHA

Any place into which one does not take leaven – מְקוֹם – שְׁאִין מְכַנְסִין בוֹ חֶמֶץ: The principle with regard to the search for leaven is that no search is required in any place where it is unlikely that leaven was introduced (Shulhan Arukh, Orach Hayyim 433:3).

LANGUAGE

Gamma [gam] – גַּמָּא: From the Greek Γάμμα (Γ), gamma, the third letter of the Greek alphabet. The Sages use the term gamma to refer to a right angle.

כִּיּוֹצֵא בוֹ אָמַר רַבִּי דוֹסְתַי בְּרַבִּי יַנַּאי: מִפְּנֵי מָה אֵין חֲמֵי טְבְּרִיאַ בִּירוּשָׁלַיִם – כִּדִּי שְׁלֵא יְהוּ עוֹלֵי רְגְלִים אֹמְרִים: אִלְמָלֵא – לֹא עָלִינוּ אֶלְא לְרוֹחֵץ בְּחַמְי טְבְּרִיאַ – דִּינֵנוּ וְנִמְצָאת עֲלֵינָהּ שְׁלֵא לְשׂוּמָה.

וּבְמָה אָמְרוּ שְׁתֵּי שׁוּרוֹת וכו'. מִרְתַּף מֵאֵן דְּכַר שְׁמִיָּה!?

הָכִי קָאָמַר: כָּל מְקוֹם שְׁאִין מְכַנְסִין בוֹ חֶמֶץ – אֵין צְרִיךְ בְּדִיקָה, וְאוֹצְרוֹת יִין וְאוֹצְרוֹת שְׁמֵן נְמִי אֵין צְרִיךְ בְּדִיקָה. וּבְמָה אָמְרוּ שְׁתֵּי שׁוּרוֹת בְּמִרְתַּף – מְקוֹם שְׁמִכְנִסִין בוֹ חֶמֶץ, וּבְמִסְתַּפֵּק.

”בֵּית שְׁמַאי אֹמְרִים שְׁתֵּי שׁוּרוֹת וכו'.” אָמַר רַב יְהוּדָה: שְׁתֵּי שׁוּרוֹת שְׁאָמְרוּ – מִן הָאָרֶץ וְעַד שְׁמֵי קוֹרָה. וְרַבִּי יוֹחָנָן אָמַר: שׁוּרָה אַחַת כְּמִין גַּאם.

תִּנְיָא בְּוִתִּיָּה דְרַב יְהוּדָה, תִּנְיָא בְּוִתִּיָּה דְרַבִּי יוֹחָנָן. תִּנְיָא בְּוִתִּיָּה דְרַב יְהוּדָה, בֵּית שְׁמַאי אֹמְרִים: שְׁתֵּי שׁוּרוֹת עַל פְּנֵי כָּל הַמִּרְתַּף. וְשְׁתֵּי שׁוּרוֹת שְׁאָמְרוּ – מִן הָאָרֶץ וְעַד שְׁמֵי קוֹרָה. תִּנְיָא בְּוִתִּיָּה דְרַבִּי יוֹחָנָן: שְׁתֵּי שׁוּרוֹת עַל פְּנֵי כָּל הַמִּרְתַּף, חִיצוֹנָה רֹאדָה אֶת הַפֶּתַח, וְעִלְיוֹנָה רֹאדָה אֶת הַקוֹרָה. שְׁלֹפְנִים הֵימְנָה וְשְׁלֹמְטָה הֵימְנָה – אֵין צְרִיךְ בְּדִיקָה.

On a similar note, Rabbi Dostai, son of Rabbi Yannai, said: Due to what reason are the hot springs of Tiberias not located in Jerusalem? It is so that the pilgrims would not say: If we had only ascended to bathe in the hot springs of Tiberias,<sup>n</sup> it would have been sufficient for us. The ascent to Jerusalem would then be performed not for its own sake.

We learned in the mishna: And with regard to what did the Sages of previous generations say that one must search two rows of wine barrels in a cellar, etc. The Gemara asks: A cellar, who mentioned anything about that? What led the tanna to begin a discussion of a wine cellar?

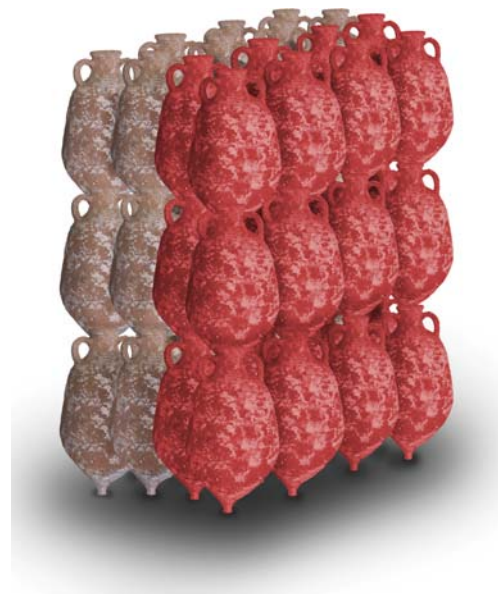
The Gemara answers that this is what the tanna is saying: Any place into which one does not take leaven<sup>n</sup> does not require searching, and wine storages and oil storages also do not require searching. And with regard to what did the Sages say that one must search two rows in a cellar? This statement is referring to a place into which one brings leavened bread, and where one supplies wine from the storage during the meal.

We learned in the mishna that Beit Shammai say that one must search the first two rows<sup>n</sup> across the entire cellar. Rav Yehuda said: The two rows that they stated are two full rows in the front, from the ground up to the ceiling.<sup>b</sup> And Rabbi Yoḥanan said: These two rows are one row at a right angle, like the shape of the letter gamma [gam],<sup>lb</sup> i.e., the entire length and height of the front row and the entire top row of the barrels along the length and width of the cellar.

The Gemara comments: One baraita was taught in accordance with the opinion of Rav Yehuda, and one baraita was taught in accordance with the opinion of Rabbi Yoḥanan. One baraita was taught in accordance with the opinion of Rav Yehuda: Beit Shammai say that one must search two rows across the entire front of the cellar, and the two rows that were stated are from the ground up to the ceiling. One baraita was taught in accordance with the opinion of Rabbi Yoḥanan: One must search two rows across the entire cellar, i.e., the outer row that faces the door, and the upper row that faces the ceiling. The rows inward from the outermost one and the rows lower than the uppermost one do not require searching.

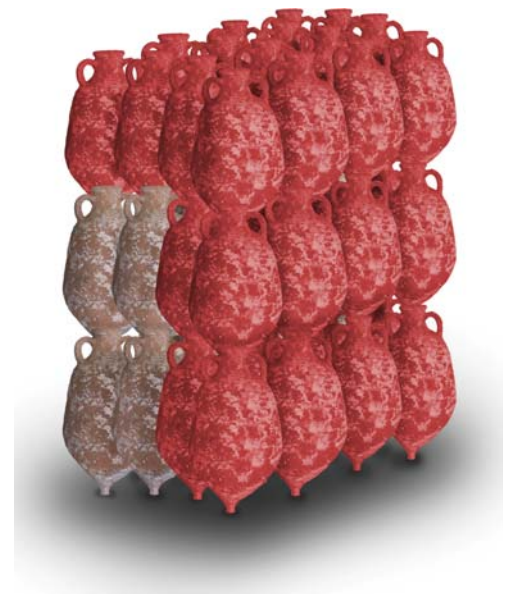
BACKGROUND

The opinion of Beit Shammai according to the interpretation of Rav Yehuda – שיטת בית שמאי לפי פירוש רב יהודה:



Rows that require searching according to Rav Yehuda

The opinion of Beit Shammai according to the interpretation of Rabbi Yoḥanan – שיטת בית שמאי לפי פירוש רבי יוחנן:



Rows that require searching according to Rabbi Yoḥanan

External and upper rows – חיצונות ועליונות: This dispute is puzzling, as the inferences from the terms outer and upper are presumably equally valid and the *amora'im* should both learn the *halakha* from both. Some commentaries explain that Rav maintains it is more plausible to infer a conclusion from the earlier phrase, outer row, whereas Shmuel claims that the term outer merely modifies the more central term, upper rows (*Tosafot* of Rabbi Shimshon of Saens; *Tosefot Rabbeinu Peretz*).

בית הלל אומרים: "שתי שורות החיצונות שהן העליונות." אמר רב: עליונה ושלמטה הימנה. ושמאל אמר: עליונה ושלפנים הימנה. מאי טעמא דרב – דייק "חיצונות." והא "עליונות" קתני! למעוטי תתאי דתתיתא.

We further learned in the mishna that **Beit Hillel say:** It is sufficient to search **the two external rows, which are the upper ones.**<sup>N</sup> There is an amoraic dispute with regard to this statement. **Rav said** it is referring to the **uppermost row of barrels and the row that is beneath it.**<sup>B</sup> **And Shmuel said** it means **the uppermost front row and the next one that is inward** into the cellar.<sup>B</sup> **What is the reason** for the opinion of Rav? **He infers** from the term: **Outer** rows, that Beit Hillel mean that both rows face outward. The Gemara raises a difficulty: **But doesn't** the mishna also **teach:** **Upper** rows, indicating that both rows are adjacent to the ceiling? The Gemara answers: This term comes to **exclude the lowest of the lower** rows. One must search only the top two rows.

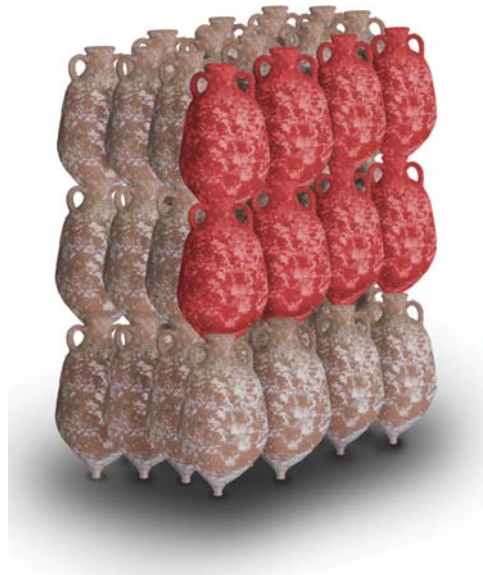
ושמואל אמר: עליונה ושלפנים הימנה, מאי טעמא – דייק "עליונות." והא "חיצונה" קתני! למעוטי גוויאתא דגוויאתא. רבי חייא תני כוותיה דרב, וכולהו תנאי תנו כוותיה דשמואל. והלכתא כוותיה דשמואל.

**And Shmuel said** the mishna is referring to **the uppermost front row and the next one that is inward** into the cellar. **What is the reason** for the opinion of Shmuel? **He infers** from the term: **Upper** rows, that one must search the first two rows on the top level of barrels. The Gemara raises a difficulty: **But doesn't** the mishna also **teach:** **Outer** row? The Gemara answers that this word comes to **exclude the innermost of the inner** rows. One must search only the two outermost rows. The Gemara comments: **Rabbi Hiyya teaches** a *baraita* in accordance with the opinion of Rav, and all the other *tanna'im*, who recite the *mishnayot* and *baraitot* by heart, **teach in accordance with the opinion of Shmuel.** The Gemara concludes: **And the halakha is in accordance with the opinion of Shmuel.**<sup>H</sup>

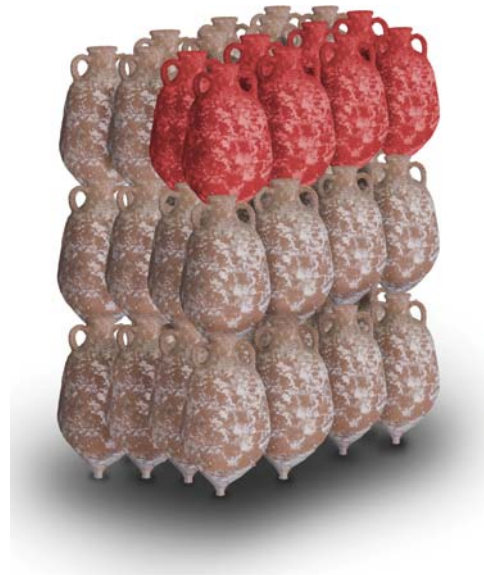
BACKGROUND

The opinion of Beit Hillel according to the interpretation of Rav – שיטת בית הלל לפי פירוש רב –

The opinion of Beit Hillel according to the interpretation of Shmuel – שיטת בית הלל לפי פירוש שמואל –



Rows that require searching according to Rav



Rows that require searching according to Shmuel

HALAKHA

**Searching barrels that are in the cellar – בדיקת חביות** – שבת פ"ה הל' ט"ז: In a cellar with barrels of wine stacked in rows, one is obligated to search the upper row and the row beneath it. This ruling is in accordance with Rav's explanation of Beit Hillel's opinion, as the *halakha* is in accordance with Rav in his disagreements with Shmuel. This is based on the rulings

of the Rambam, the Rosh, and Rabbeinu Yona, whose versions of the Gemara apparently do not include the statement: And the *halakha* is in accordance with the opinion of Shmuel, which is probably a later addition that was not part of the original text of the Gemara (*Shulhan Arukh, Orah Hayyim* 433:9).