



Chametz after Pesach Approaching Rosh Hashanah

The *Mishnah* (2:2) teaches one may not gain benefit from *chametz* after *Pesach*, if it was owned by a Jew during *Pesach*. The *Mishnah* cites the following *pasuk* when teaching this law: “You may not see your leaven” (*Shemot* 13:7). How is the verse the source of this law and how do we understand this law in general?

Rava in the *Gemara* (*Pesachim* 29a) explains that in truth, one would be allowed to get benefit from *chametz* after *Pesach*. Nevertheless the *Chachamim* enacted a *gezeira* prohibiting such *chametz*: “since he transgressed the prohibition of ‘you shall not see’ and ‘you shall not find’”. We shall try to probe the motivation for the *gezeira*.

Rashi explains that the *gezeira*, constitutes a fine – *knas* – because the person transgressed the prohibition. The *Ritva* however explains (citing the *Raah*, who cites the *Ramban*) that it is not that the person transgressed, but rather that he could have transgressed. As the *Ramban* explains, even under the circumstances where the *chametz* was inadvertently (*be'shogeg*) in his possession or beyond his control (*ones*), that *chametz* after *Pesach* is still prohibited.

Rav Soloveitchik (*Hararei Kedem* II:31) notes that one ramification of this debate is found in the *Meiri*. He explains that the *Chachmei Lunil* felt that if one was *mevatel* (nullified) his *chametz* then they can get benefit from that *chametz* after *Pesach*. The reason is that they did not transgress *baal yireh u'baal yematze* during *Pesach*. The *Meiri* however disagrees explaining that there is a hint of negligence having kept the *chametz* at all. Furthermore even cases of

shogeg and *ones* are included, because one could have transgressed the prohibition and we are concerned the one might then deliberately leave *chametz* in their property for after *pesach*.

It is interesting to note that the *Ramban* appears to bring both explanations. Initially (1:4) he explains that “One is forever forbidden from gaining benefit from *chametz* after *pesach*; this is a rabbinic fine because he transgressed *baal yireh u'baal yematze...*” Yet later he explains that “even if he left it *be'shogeg* or *be'ones* [it is prohibited] so that one does not deliberately keep *chametz* during *Pesach* in order to benefit from it after *pesach*.”

Rav Soloveitchik explains that the root motivation for the *gezeira* was as a fine for those that transgressed the prohibition. The *Rambam* however explains why even cases of *shogeg* and *ones* were included in the *gezeira*. In other words, why should these cases also be considered like *meizid*? It is out of a concern that in the end the prohibition will be transgressed.

Indeed this past-present-future motif is reflected in *teshuva* as well. We take action now with our immediate attention on leaving that sin that was committed in the past. Yet *teshuva* is not complete without looking to the future as well. One must resolve to not commit that transgression again. (See *Rambam Hilchot Teshuva* 2:2.)

Ketiva Ve'Chatima Tova

Yisrael Yitzchak Bankier

Revision Questions

פסחים א' י"ג – ג' ה'

- What does *R' Meir* try to deduce from the above described opinions of *R' Channinah* and *R' Akiva*? (א' י"ג)
- Who argues with *R' Meir* on this point? (א' י"ג)
- After the time on *erev Pesach* when it is forbidden to eat *chametz*, can one use *chametz* to fuel their oven? (א' י"ג)
- Describe the two opinions regarding what constitutes *biur chametz*. (א' י"ג)
- What is the *pasuk* cited as the source for the prohibition in gaining benefit from *chametz* after *Pesach*, that was owned by a Jew during *Pesach*? (ב' י"ג)
- If an *Yisrael's chametz* was in the property of a *Nochri* as a collateral for a loan during *Pesach*, can he derive benefit from it after *Pesach*? (ג' י"ג)
- What is the criterion that *Rabban Shimon ben Gamliel* gives for whether one must search for *chametz* on top of which rubble has fallen? (ג' י"ג)
- What must one pay if they ate *trumah chametz* on *Pesach* deliberately? Unintentionally? (ד' י"ג)
- Which grains can *matzah* be made out of (for the first *kezayit*)? (ה' י"ג)
- Can one use *matzah* made from *demai* produce to fulfil his obligation of eating *matzah*? (ה' י"ג)
- Can the various vegetables listed in the *Mishnah* as suitable for *marror* combine together to make the obligatory *kezayit*? (ו' י"ג)
- Can one soak *mursan* in water as food for roosters during *Pesach*? (ו' י"ג)
- Can one chew wheat and then place it on a wound during *Pesach*? (ו' י"ג)
- What should one do if they mixed wheat into their *charoset*? (Include both opinions) (ז' י"ג)
- Is one allowed to cook the meat of the *korban pesach* in fruit juice? (ח' י"ג)
- Which of the following must one remove from their house before *Pesach*: (ט' י"ג)
 - Beer?
 - Wheat-based (scribe) glue?
- What is the general rule regarding the previous question? (א' י"ד)
- What is the law regarding the removal of *chametz* from the cracks in pots? (ב' י"ד)
- For what other law does the answer to the previous question also apply? (ב' י"ד)
- How does one separate *challah* from *tameh* dough during *Pesach*? (Include all three opinions). (ג' י"ד)
- Explain the debate regarding whether many women can knead and bake at the same time sharing the same oven. (ד' י"ד)
- What is dough that is *siyur*? (ה' י"ד)
- What is dough that is *siduk*? (ה' י"ד)
- What is the punishment if one eats from dough that is *siyur* or dough that is *siduk*? (ה' י"ד)

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Pesachim 3:6-7	Pesachim 3:8-4:1	Pesachim 4:2-3	Pesachim 4:4-5	Pesachim 4:6-7	Pesachim 4:8-9	Pesachim 5:1-2

