

Introduction to גיטת פסחים

גיטת פסחים is, according to some ראשונים, two מסכתות (as implied by the plural in the name); one that deals with פסח as practiced post-חורבן (chapters 1-4, 10) and the other which deals with קרבן פסח (chapter 5-9). The first two chapters are focused on the חמץ – both ownership (בל יראה ובל ימצא) and eating and other הגאה. Although the מצוה דאורייתא of השבתת חמץ (destroying חמץ on the 14th of ניסן) will be formally addressed in the 2nd chapter, the first deals with the rabbinic obligation of בדיקת חמץ – to check for and clean out all חמץ from one's property- specifically when and where it must be done.

4.1.1

2a (קרו לילי) → 3a (קרו לילי)



I. משנה א': Basic parameters of בדיקת חמץ (see note)

a. Timing: night of 14th (called "אור לארבעה עשר")

i. Meaning of אור: dispute ר' הונא (night) vs. ר' יהודה (night)

1. sources: supporting ר' הונא – vv. 1-3; 5-7

a) Rejection: each is interpreted metaphorically

2. Verse 4: supports אור as night

a) Rejection: interpreted Halakhically (אור is also banned from starlight)

3. ברייתא: supports "night" – ר' יהודה's "schedule בדיקה" includes אור לילי and then שחרית

a) Challenge: dispute ר' הונא about onset of מלאכה – ר' יהודה's "night" is on לילי

i. Terms: "אור" means night (→ "אור" allows מלאכה until sunrise), whereas "אור" uses ר' יהודה

1. no precedent for a day to be half-prohibited vis-à-vis מלאכה

2. די' יהודה: חמץ is permitted in the early morning hours, since חמץ disproves that

a. Counter: אור may mean השחר, which is a recognized divider with precedent (e.g. תענית)

4. ברייתא: supports אור as night – the ראש חדש broadcast to משואות were lit "לאור עבור" → night

a) Challenge: refers to morning as לאורה – תוספתא יומא א: יט

i. Defense: אור is different than לאורה

5. עדיוות ד: supports night, as ב"ש refer to a מפלת as שמונים (means "night of 80th day since לידה")

6. ברייתא: "night"; vv. 8-9 limit שלמים to 2 days and שריפת נותר to 3rd day; מדרש uses "אור" to denote night

7. ברייתא: supports "night" – describes תפילת יוה"כ and refers to ערבית as יוה"כ

8. שמואל ב: ruled explicitly that we check for חמץ on the night of the 14th – QED

a) Explanation: both ר' הונא and ר' יהודה interpreted אור as night

b) Rather: in ר' הונא's town they called night "נגה" and in ר' יהודה's town – "לילי"

b. Location: only places where חמץ is brought

i. Wine cellar: must check 2 rows – only if it is a place where חמץ is brought

1. ש"ב: 2 rows over entire cellar

2. ז"ה: 2 top rows