

Shiur HaRav Soloveichik ZT”L on Erev Pesach Shechal B’Shabbos

(Shiur date: 3/19/74. Note that this Shiur has 3 sections: Erev Pesach Shechal Bshabbos, a discussion on egg matzo and drush)

The Mishna (Pesachim 49a) quotes a 3 way Machlokes Ta’naim regarding how to deal with Chametz (leavened items) when Erev Pesach coincides with Shabbos. Rabbi Meir says ‘Mva’arin Es Hakol Lifnay Hashabos’, we eradicate all Chametz on Friday, Erev Shabbos. The Rabbis say the final Bi’ur, eradication, takes place ‘B’Zmano’, in its appropriate time, on Shabbos. Rabbi Elazar Ben Tzadok distinguishes between Chulin, food permissible to all, and Terumah, which is restricted to Kohanim. Bi’ur for the former may take place on Shabbos, while Bi’ur for the latter must take place on Friday.

Bi’ur Chametz is a fulfillment of the Mitzvas Tashbisu. The Mitzvas Bi’ur commences on the night of Erev Pesach. We perform Bdikas Chametz (a “search and destroy mission” on Chametz), and recite a blessing of Al Bi’ur Chametz (not Al Bdikas Chametz). The culmination of this activity is the final destruction of the Chametz (actual Bi’ur) during the day of Erev Pesach. The Torah obligation is to complete the Bi’ur by the sixth hour (noon, based on a 12 hour day of 60 minutes, Shaos Z’mayos, starting from 6 AM). The Rabbis added an extra restriction to complete the Bi’ur by the end of the fourth hour (continuing with the above example, 10 AM). When the Mishna says that we must be M’vaer before Shabbos, the Rabbis were telling us that the Rabbinic obligation of Tashbisu begins Erev Shabbos. (Note that this is strictly a Rabbinic issue, as from the Torah requirement, Friday is still the thirteenth of Nissan, and there is no Torah restriction on Chametz on the thirteenth.)

Our custom of Bi’ur Chametz by the end of the fourth hour on Friday the thirteenth, is not mentioned in the Mishna. The discussion there simply says that according to Rabbi Meir it must be eradicated before Shabbos. Bdikas Chametz is done on the night of the thirteenth. But the final Bi’ur can take place anytime prior to Shabbos. Again this is a strictly Rabbinic issue of Tashbisu, since the fourteenth is Shabbos, and Bi’ur is forbidden on Shabbos, there can be no fulfillment of Tashbisu in such a year. So according to Rabbi Meir the Mitzvas Tashbisu migrates from the fourteenth to the thirteenth of Nissan.

The Chachamim say that Tashbisu does not migrate. Bdikah can migrate to the night of the thirteenth, because there is a restriction of searching with a candle on Shabbos, but the rest remains in its right time. [There is a

Machlokes between Chachamim and Rabbi Yehuda (Mishna Psachim 21a) as to how to fulfill the act of Tashbisu. According to the Chachamim, Hashbasaso B'chal Davar, the Chametz may be eradicated by any means possible. According to Rabbi Yehuda it must be consumed through burning. Some explain that even Rabbi Yehuda's requirement to consume the Chametz through fire is relaxed in cases where it is impossible to fulfill. For example if he could not find wood for a fire, he can eradicate it through other means. The fullest Kiyum Hamitzvah according to Rabbi Yehuda is via burning. However when he can't burn it for whatever reason, there is still a Mitzvah to eradicate it B'chal Davar, through any means possible. So when Erev Pesach is Shabbos, and it is impossible to burn the Chametz, he can accomplish Bi'ur (even possibly according to Rabbi Yehuda) on Shabbos through other forms of Bi'ur.] According to the Chachamim the Mitzvas Tashbisu on Shabbos Erev Pesach ends the same time as on Erev Pesach of a regular year. One accomplishes Bi'ur through alternate means that are permissible on Shabbos, for example by crumbling it and casting it to the wind to disperse.

The Machlokes between Rabbi Meir and the Chachamim is when does the Mitzvas Tashbisu apply when Erev Pesach is Shabbos. Rabbi Meir says it applies 24 hours earlier than normal and the Chachamim say the Mitzvas Tashbisu remains in its appropriate time, on Shabbos. According to the Chachamim, if one eradicates the Chametz on the thirteenth, he has not fulfilled the Mitzvas Tashbisu.

Rashi explains that according to Rabbi Meir one sets aside what he needs to consume on Shabbos and is M'vaer everything else that he is destined to be M'vaer on Friday. Rashi is based on the earlier Gemara (13a): "We learned in a Braysa, if the fourteenth [of Nissan] falls on a Shabbos, we eradicate everything before Shabbos, and we burn Terumah that is definitely unclean (Tomay), possibly unclean and pure (Tahor) and we set aside from the clean food for 2 meals in order that we may eat it till the fourth hour. This is the opinion of Rabbi Eliezer the son of Yehuda of Bartuta, in the name of Rabbi Yehoshua".

Here we find something that is contrary to the normal concept of Bi'ur Chametz. Bi'ur Chametz is the fulfillment of the Mitzvas Tashbisu. The very moment that Bi'ur applies, the Chametz becomes prohibited because of the obligation of Tashbisu. Chametz after Chatzos according to the Rambam (Chametz U'Matzo 1:8) is forbidden by a direct prohibition (Lav) of Lo Tochlu Alav Chametz. According to Rabbi Yehuda, this prohibition applies during the time of Shechitas HaPesach. But the majority of Rishonim disagree with the Rambam. So from where do they derive the

prohibition of Chametz on Erev Pesach? Tosfos (Pesachim 28b) says that Tashbisu on Erev Pesach is not just Bi'ur Chametz, but it also prohibits one from eating Chametz after 6 hours. How can there be Bi'ur Chametz if it is still permissible to eat it? In all cases where we require Bi'ur, Srayfa, the item has a definite prohibition, for example Klaay Hakerem, Chametz on Pesach etc. Nowhere else does the Torah require Bi'ur on something that has not yet attained prohibited status. Yet the Gemara on (Pesachim 13a) says that we must eradicate everything on the thirteenth based on a Rabbinic application of Tashbisu that applies to Bi'ur but not to the Issur Achila. Mitzvas Bi'ur on Erev Pesach is based on Tashbisu. Also, if I leave the Chametz past 6 hours I violate the Issur A'say of Tashbisu. Tashbisu is both a Kiyum A'say of Tashbisu of Chametz and also an Issur A'say. I can fulfill a Mitzvas Tashbisu Byadayim. And if I leave it past 6 hours on the thirteenth, I violate an Issur A'say of Bi'ur according to Rabbi Meir and Rabbi Elazar Ish Bartuta. So there is a fascinating Halacha here that Mitzvas Tashbisu is split, it applies to the Kiyum A'say but not the Issur A'say, as evidenced by the fact that according to both Rabbi Meir and Rabbi Elazar Ish Bartuta we retain 2 meals worth of Chametz till the next day. B'achila it only becomes prohibited on Shabbos but the Mitzvas Bi'ur Bgufo Shel Chayfetz, the Mitzvas Tashbisu applies a day earlier.

Why does Rabbi Meir disagree with the Chachamim? The Baal Hamaor says that Rabbi Meir agrees with Rabbi Yehuda, that since he can't do the Bi'ur on Shabbos he does it a day earlier. (The Rav noted the following difficulty according to the Baal Hamaor, that even (according to some) if Rabbi Yehuda agrees that if it's impossible to accomplish Bi'ur via burning, he may do it through any other possible means, on Shabbos. So if Rabbi Meir's opinion is that it must be done on Friday, he would disagree with Rabbi Yehuda. Be that as it may, the Rav continued to explain the Baal Hamaor.)

The Rambam holds like Rabbi Meir, that we eradicate all Chametz before Shabbos and he also holds that Hashbasaso Bchal Davar, not like Rabbi Yehuda. According to the Rambam there is a specific Halacha, unrelated to Rabbi Yehuda, that Bi'ur Chametz in any form is prohibited on Shabbos. Such a Halacha is found in Rashi in Baytza, that in general Terumah Tmaya does not require specifically Srayfa, but he can feed it to his dog as Hashbasaso Bchal Davar. The Gemara in Shabbos says that one may be M'vaer Terumah Tmaya in such a way based on She'Lachem (Shabbos 25a). Why can't he do so on Yom Tov? Rashi explains that there is a prohibition against any type of Bi'ur on Shabbos, not only via fire. Tosfos quotes an opinion of Rashi (Baytza 27b, D'H V'Al HaChalah Shenitmays). Since the Torah forbade burning Terumah Tmaya on Yom Tov, it also forbade giving it to the dog of a Kohen, because this would constitute an act of Bi'ur, and

the Torah elevated such Bi'ur to make it similar to Srayfa which is forbidden on Yom Tov (and, the Rav added, if it is forbidden on Yom Tov, it is definitely forbidden on Shabbos!). This Rashi is difficult to understand, but we see that in his opinion anything that requires Bi'ur, Klaay Hakerem, Chametz on Pesach, etc., the Bi'ur can't be done on Yom Tov or Shabbos even if there is no work involved (as there is no effort involved in feeding it to the dog) and fire is not used to destroy it. The Rambam would appear to agree with this as he holds like Rabbi Meir, that the Bi'ur must take place before Shabbos.

The Baal HaMaor (15b in the Rif pages) explains that Rabbi Meir based his opinion regarding Chametz on Erev Pesach that coincides with Shabbos on his agreement with Rabbi Yehuda's opinion that Bi'ur Chametz requires Srayfa. And since sometimes Erev Pesach falls on Shabbos and Srayfas Chametz is not Docheh Shabbos, and if some Chametz remains he will be unable to burn it, therefore they declared the sixth hour of Friday the thirteenth to be the same as the sixth hour of Erev Pesach in a typical year. Hence they declared that one must be M'vaer everything before Shabbos, Terumah or Chulin, as it is possible for him, to eat Matzo on Shabbos for his meals. The Baal HaMaor disagrees with the Rambam as to whether Rabbi Meir requires strictly Srayfa. According to the Baal HaMaor, since Rabbi Meir requires Srayfa, they had to take the thirteenth and treat it like Erev Pesach of a typical year, where Chametz becomes Assur after the fourth hour and full Isur applies after 6 hours. Once Chazal had to accelerate the Mitzvas Tashbisu when Erev Pesach is Shabbos, they did it completely in all regards. According to Baal HaMaor, Mechira to a non-Jew must be completed Friday during the fifth hour. According to Baal HaMaor they back ported the Issur Chametz 24 hours. According to the Baal HaMaor, Rabbi Elazar Ish Bartuta disagrees with Rabbi Meir and agrees with Rabbi Elazar Ben Tzadok.

According to the Baal HaMaor one can eat Matzo instead for Seudas Shabbos at night without any issue at all. And during the day, he can eat Matzo until the time that Chametz becomes Assur Bachila (the Baal HaMaor says till the sixth hour, but the Rav explained that he was referring to the time of Issur Doraysa but the Baal HaMaor would be Choshesh for the Mitzvas D'Rabanan to move up the Issur to the fourth hour). In this way he gets around the problem of the Yerushalmi (Perek 10), that anyone who eats Matzo on Erev Pesach is akin to Bo Al Arusaso in his future father in laws house. He proves this from the very comparison of Matzo to Arusa. The Baal HaMaor says that Matzo becomes Arusa only when Chametz becomes Assur. The Baal HaMaor explains the opinion of the Chachamim who say B'Zmano, as they hold that because of the importance of

Hashbasas Se'or, one can crumble and disperse it to the wind as this does not violate the Issur Bi'ur on Shabbos.

According to the Baal HaMaor, the basic Machlokes between Rabbi Meir and the Chachamim is whether Bi'ur Chametz is permitted on Shabbos. But the Baal HaMaor describes a second Machlokes between Rabbi Meir and the Chachamim: what is Bi'ur Chametz? Does Bi'ur Chametz requires Srayfa or is it B'Kol Davar? The Rambam also deals with this secondary Machlokes described by the Baal HaMaor in a different way. According to Rabbi Meir, who the Rambam paskens like, Bi'ur Chametz is prohibited on Shabbos, no matter what form of Bi'ur Chametz is used. This is in agreement with the opinion of Rashi noted earlier. Another difference between Baal HaMaor and Rambam is according to the Rambam one sets aside 2 meals worth of Chametz and eats it on Shabbos while the Baal HaMaor says that he eats Matzo on Shabbos. The Mitzvas Tashbisu is done in half according to Rambam, the Bi'ur is done on Friday but Tashbisu does not result in any Issurim. According to Baal HaMaor, Tashbisu is completely done on Friday.

(Someone raised the following question during the Shiur: according to the Baal HaMaor, Matzo is permitted as long as Chametz is not forbidden, until the sixth (or fourth) hour on Shabbos. Yet the Baal HaMaor says that the complete Mitzvas Tashbisu was accelerated by 24 hours, which presumably includes an Issur Chametz as well. So how may one eat Matzo on Shabbos, once the prohibition of Chametz based on Tashbisu applies? The Rav answered that Chametz becoming Assur results in Matzo becoming Assur (as an Arusah) on Erev Pesach. For example if Chametz became Assur on Purim Matzo would not become Assur, only on Erev Pesach. In other words, only on the real Erev Pesach does this linkage occur. So this Issur of eating Matzo that is connected with the prohibition of Chametz applies only on the real Erev Pesach, even if circumstances (i.e. the calendar) requires that the Issur Tashbisu be accelerated one day because of Erev Pesach coinciding with Shabbos.)

[The Rav commented that all the pamphlets concerning Erev Pesach that coincides with Shabbos ignored the fundamental Machlokes Rishonim of when the Mitzvas Tashbisu applies in such a year. Instead they focused on when to eat the cake at the Taanis Bchorim! They missed the elephant and focused on the mosquitoes!]

The Ramban in the Milchamos disagrees. He says that Matzo is Assur all day, not just from the sixth hour on, and he bring proofs from the Yerushalmi. He explains the concept of Arusah as deriving from the fact that Bdikas Chametz was already done the night before (on a typical year),

therefore Matzo becomes an Arusah immediately in the morning of Erev Pesach. (The Rambam also disagrees with the Baal HaMaor and prohibits eating of Matzo on Erev Pesach all day.)

What is the connection between Bdika and the beginning of the prohibition of Matzo as an Arusah? The Mattir by Arusah is Nisuin as well as Kidushin. Kidushin is an Oser, it forbids her to all other men. Heter L'baala depends not only on Kidushin, but on Nisuin also. (From some statements of the Rambam it would appear that this is a D'oraysa, however there are some contradictory statement in the Rambam that require resolution, but the bottom line is...) that the Issur to the rest of the world does not grant a Heter for the Baal, he requires Chupa as well.

The Yerushalmi teaches us that Matzo requires Heter, just like Nisuin is a Mattir. The Mattir is the Mitzvah of Ba'erev Tochlu Matzos. If someone ate Matzo on the night of Pesach and had intention not to fulfill the Mitzvah of Matzo he violates the concept of Arusa. It is a Kal Vchomer that if he inappropriately eats Matzo before Pesach he violates the concept of Arusa, then how much more so should he be considered to have violated the concept of Arusa on Pesach night itself, if he eats Matzo inappropriately! If he eats Matzo Kmitzvasah, then he has a Mattir. With inappropriate intent, not only does he not fulfill the Mitzvah of Baerev Tochlu Matzos but he also "violates" the concept that Matzo requires a Heter and he ate without such a Heter.

How can one eat Matzo during the year? The answer is that when Chametz is permitted, Matzo is not Matzo, There is no special identity to Matzo when there is no special prohibition for Chametz. The moment that Chametz becomes prohibited, Matzo becomes an Arusa. But there is no Nisuin yet, it becomes a Nesuah with the Kiyum Hamitzva (at night). According to the Baal HaMaor, there is no difference between eating Matzo on Erev Pesach before the time that Chametz becomes Assur and eating Matzo on Chanukah: in neither case is the Matzo considered an Arusah, as long as there is no Issur Chametz in effect.

The Ramban disagrees. Even though Chametz is not yet prohibited on Erev Pesach, however there already is a difference between Chametz and Matzo which derives from the fact that we already did Bdikas Chametz the night of Erev Pesach (on a typical year). We have already created the distinction between Matzo and Chametz. After all, the Mitzvas Bdika is to search for Chametz. Matzo does not become Assur until Erev Pesach. The night of the Bdika is not called Erev Pesach, Erev Pesach begins in the morning at sunrise. So at that time Matzo becomes Assur because there is a concept of

Chametz created the night before through Bdika. Even though Chametz may still be eaten, since the Kiyum Bi'ur on the Mitzvas Tashbisu has begun, the special characteristic of Matzo begins as well. Where the Baal HaMaor requires a full-fledged Issur Chametz to turn Matzo into an Arusah, the Ramban only requires the Kiyum Bi'ur of Tashbisu, and the associated Chalos Shem Chametz.

The Rav quoted the Maaseh Rav of the Vilna Gaon, that there is a further connection between Arusa and Matzo. Just like an Arusa requires the 7 blessings of Nisuin to permit her to her husband, on the night of Pesach we recite 7 blessings to permit us to eat the Matzo. Because of the classification of Matzo as Arusa, the Gaon would not uncover the Matzos at the various points in the Haggadah where many have the tradition to do so, because in addition to Chupa, Kalah without Bracha (the 7 blessing) is forbidden to her husband as if she were a Nidah. The seven blessings are: 1) Boreh Pri Hagefen; 2) Kiddush; 3) Shehechyanu; 4) Boray Pri Adamah; 5) Asher Gealanu; 6) Hamotzi Lechem; 7) Al Achilas Matzo. Based on the Rav's explanation of Arusa, we have a better understanding of this custom of the Gaon!

The Gemara says (13a) that the Halacha is like Rabbi Eliezer Ish Bartuta. The Machlokes among the Rishonim is with whom does he agree: Rabbi Meir or Rabbi Eliezer Bar Tzadok? The Rambam paskens like Rabbi Meir. The Rif paskens like Rabbi Elazar Bar Tzadok. Rambam holds that Rabbi Eliezer Ish Bartuta agrees with Rabbi Meir, and together they are an opinion of at least two, hence he paskens according to them and against the Chachamim. The Rambam felt that when Rabbi Eliezer Ish Bartuta said M'vaarin Hakol Lifnay Hashabos, he was referring to Chulin, just like Rabbi Meir. The Rif and the Raavad and Rosh held that Rabbi Eliezer Ish Bartuta agrees with Rabbi Eliezer Bar Tzadok and Chulin is B'zmano on Shabbos and Terumah is before Shabbos. Since together they form an opinion of at least two, these Rishonim pasken according to them and against the Chachamim. The Rif, and those that agree with him, pasken that when Erev Pesach is Shabbos one must fulfill the Mitzvas Bi'ur on Shabbos.

Rambam (Hilchos Chametz U'Matzo 3:3) "If the fourteenth falls on Shabbos, we search for the Chametz on the night of Erev Shabbos that is the night of the thirteenth and we set aside from the Chametz enough to eat until the fourth hour on the day of Shabbos. He places it in a secure area and the rest [of the Chametz] he is M'vaer before Shabbos. If some of the Chametz [that he set aside for Shabbos] remains on the day of Shabbos after 4 hours, he is M'vatel [nullifies] it and he covers it with a vessel until after the first days of Yom Tov and then he is M'vaer it".

The Rambam agrees with Rashi that according to Rabbi Eliezer Ish Bartuta and Rabbi Meir, there is a Mitzvas Tashbisu, yet this Mitzvas Tashbisu does not create a prohibition against eating Chametz and he fulfills the other part of Tashbisu, the Kiyum Hamitzvah of Bi'ur, on Erev Shabbos. This is our custom, as in this regard we pasken like the Rambam. (see Maggid Mishna.)

We take it as a given that according to Rabbi Meir Bi'ur is prohibited on Shabbos. But it is possible that to say that Rabbi Meir holds that it is preferable to do so before Shabbos. One might say that when Rabbi Meir says that M'vaarin Hakol Lifnay Hashabos means that the Mitzvas Tashbisu begins on Friday, before Shabbos. However Rabbi Meir does not say that one MUST be M'vaer before Shabbos, rather one MAY be M'vaer before Shabbos. If he does not, then he must be M'vaer on Shabbos. (According to the Baal HaMaor, one could not use this reasoning, as he holds that Rabbi Meir agrees with Rabbi Yehuda that Bi'ur Chametz requires burning, which must be done before Shabbos.)

Does the Rambam agree with this possible interpretation of Rabbi Meir, that M'vaarin Lifnay Hashabos might mean that one could do it on Shabbos as well? The Rav explained that the Rambam removes all doubt regarding this when he says if some Chametz remained after 4 hours on Shabbos, he must cover it and dispose of it after the first day of Yom Tov. Since the Rambam normally permits Bi'ur of any kind and does not limit it to burning (like the opinion of Rabbi Yehuda) and yet he prohibits Bi'ur of any kind on Shabbos, we see that the Rambam's opinion is that according to Rabbi Meir there is an Issur Bi'ur, of any kind, on Shabbos. Therefore one must be M'vaer everything before Shabbos, except what he sets aside for eating on Shabbos itself. Since any sort of Bi'ur is prohibited on Shabbos, he has no choice but to cover up whatever is left till after the first day of Yom Tov. (Rambam is the only Rishon who paskens like Rabbi Meir.)

The Rambam agrees with Rashi that Bitul protects against Bal Yayraeh and Bal Yimatze. But also, in Bitul there is a Kiyum Hamitzvah of Tashbisu. The Rambam says (2:2) "And what is the Hashbosah required by the Torah? It is that he must be M'vatel it in his heart and think of it as dirt and impress upon himself that he has no Chametz whatsoever in his possession...". (Unkelos says that Bi'ur is Bitul.) Such Hashbosah (of Bitul) can be done on Shabbos as well. But the Mitzvah of Tashbisu of Bi'ur Bguf Hachafetz, destroying the actual Chametz itself, can't be done on Shabbos. The advice given to crumble any remaining Chametz on Shabbos and flush it down the toilet according to the Rambam is forbidden. Any Chametz that

remains, according to the Rambam, must receive Bitul, then take the Chametz and place it in the garbage. Leaving the Chametz in the garbage is not a problem, because Bal Yayaraeh and Bal Yimatze is not defined by the location of the Chametz, but by the ownership of the Chametz, in Dinay Mamonus. Once I renounce ownership of the Chametz it can remain in my garbage can. Those of the opinion that one may flush it away do not pasken like Rabbi Meir.

The Rif, Ramban and Rosh disagree and say that Rabbi Eliezer Ish Bartuta agrees with Rabbi Eliezer Bar Tzadok. If Bi'ur is permitted on Shabbos why does he disagree with the Chachamim regarding Terumah, why not be M'vaer Terumah on Shabbos as well? If Bi'ur is prohibited on Shabbos, then why does he permit Bi'ur of Chulin on Shabbos? Terumah has a more limited number of potential consumers, only Kohanim. Chulin on the other hand can be given to all one's friends and neighbors, therefore they allowed him to keep it till Shabbos. But since there are fewer potential eaters of Terumah, he must be M'vaer before Shabbos. Rashi says that it is impossible to hold on to it, Lhashoso E' Efshar (49a). If he will leave the Terumah he will have nothing to do with it, in other words he will not even be able to be M'vaer it on Shabbos. Therefore he must be M'vaer before Shabbos. Rashi (49a) holds that according to Rabbi Eliezer Bar Tzadok, Bi'ur is prohibited on Shabbos.

The Rav explained Rashi that since the limited audience for Terumah virtually guarantees that there will be some left over into Pesach, in order that the Kohen should not be stuck with the Chametz well into Pesach, we tell him to be M'vaer before Shabbos. From Rashi it appears that there is an Issur Bi'ur on Shabbos. If there was no Issur Bi'ur on Shabbos, what risk would there be to allow him to wait till Shabbos with Terumah also? From Rashi it appears that he would be compelled to hold on to it because he can't do Bi'ur. Chulin however he can hold onto because he can always find sufficient people to consume it. The probabilities are better that he will dispose of it by inviting many guests to a party. According to Rabbi Eliezer Bar Tzadok, with Terumah there is no choice: anything that would remain after the fourth hour on Shabbos would have to be kept until after Yom Tov Rishon. But with Chulin, he can rely on the greater probability of more people; perhaps there will be nothing left to be M'vaer. But since he can't do Bi'ur on Shabbos in either case, if Chulin remains he will have to hold on to it till after Yom Tov Rishon and burn it then.

Rabbi Meir felt that it is impossible to consume all the Chametz before Pesach, whether it is Chulin or Terumah. Since Bi'ur on Shabbos is prohibited, the Mitzvas Hashbosah was moved up by a day. Rabbi Eliezer

Bar Tzadok agrees with Rabbi Meir in the case of Terumah. But in the case of Chulin, he permits him to wait because there is a better chance that it will be totally consumed, he has a way to help ensure that there will be nothing left because guest may come to partake of his Chametz. But if some Chametz remains, he must wait till after Yom Tov Rishon to dispose of it, because Bi'ur on Shabbos is prohibited. Therefore according to the Rambam, according to both Rabbi Meir and Rabbi Eliezer Bar Tzadok, Bi'ur on Shabbos is prohibited, and that is the way he paskens.

We can also learn another Pshat in Rabbi Eliezer Bar Tzadok; that he holds Bi'ur on Shabbos is permitted, that he agrees with the Chachamim as far as Bi'ur is concerned. Even if there are no guests we can still be M'vaer the Chulin on Shabbos, by flushing or through other means. Rashi holds that by Terumah Tmayah he can feed it to his animal. (Note: see Rashi Psachim 13a, D'H Thoros Lo Yisrfu, which seems to contradict the earlier explanation of Rashi's opinion that Bi'ur of any sort, even one that requires minimal exertion, is prohibited on Shabbos.) The Rambam disagrees and says that Terumah Tmayah requires actual burning. Since on Shabbos it is prohibited to burn Terumah Tmayah, they required that all Terumah be burned before Shabbos. But in reality Bi'ur would be permitted on Shabbos for regular Chametz, since it does not require actual burning, but Hashbosah Bchal Davar (only Rashi holds that he can dispose of Terumah Tmayah in ways other than burning). To fulfill both Kiyumim of Hashbosas Chametz and Terumah Tmayah they said to be M'vaer before Shabbos. Therefore all Terumos are to be consumed before Shabbos as Lo P'lug. Rabbi Eliezer Bar Tzadok holds that Bi'ur is permitted on Shabbos for Chulin, therefore he can flush it on Shabbos. According to the Rambam, who paskens like Rabbi Meir, it is definitely prohibited. But according to the Rishonim who pasken according to Rabbi Eliezer Bar Tzadok, one can do Bi'ur in this manner on Shabbos.

The Rav said that he did not destroy the remaining Chametz on Shabbos. He would place it in the garbage. However he cautioned that the Kol Chamira must be said with great care and Kavana. It should be recited with both texts Livtal Vleheve Hefker Kavra D'ara (text of the Ree) and also Livtal Vleheve Kavra D'ara (according to Rashi because if it is Hefker there is no Tashbisu, because he has to show that Ayno Rotzeh Bkiyumo, hence it can't be Hefker before he pronounces the Bitul). Every year Bitul is done after the Bdikah for the Chametz that I did not find, D'lo Chazitay. It is repeated in the morning at the Srayfa as a Minhag, but this Minhag is not mentioned in the Gemara. But when Erev Pesach is Shabbos, the whole protection is received from the Bitul recited on the morning of Erev Pesach, Shabbos, and it must be a serious declaration. The Bitul pronouncement must

include Chametz that I have seen and that I have to keep till after Yom Tov (Dchazitay)[because I am prohibited from disposing of it] as well as Chametz that I have not seen (U'Dlo Chazitay).

Regarding the use of egg matzos: the Rav said that since Rabbi Eliezer Ish Bartuta says that we leave over 2 meals worth of Chametz for Shabbos, it is appropriate for us to do this and not use egg matzos. We don't agree with the Baal HaMaor, therefore we do not use Matzos (of any kind) on Erev Pesach. The Mitzvas Tashbisu creates a Kiyum of Bi'ur on the thirteenth but not an Issur Achila, a prohibition against eating the Chametz until it's rightful Zman Issur, prohibited time. This was the Minhag of the Rav and his parents and Gedolei Yisrael.

If one holds like the Baal HaMaor that the Issur Chametz begins Friday after 4 hours, he would have to eat Matzo from Friday on. The problem with Egg Matzo is as follows. The Gemara says that Matzo that was kneaded with fruit juice is not called Matzo. Rashi and the Raavad said that one is not punished with Kares, however the Issur of Chametz Nuksha still applies, even though it's not Chametz Gamur. (Raavad 5:2 Chametz U'Matzo) The Rambam considers Matzo kneaded with fruit juices as perfectly acceptable Matzo, as long as there is no water introduced to the batter. All Rishonim except for Rashi and the Raavad agree. Rabbeinu Tam is quoted to have eaten egg matzos on Erev Pesach (Tosfos Pesachim 35b, D'H U'May Payros) because in his opinion, fruit juice is not even a leavening agent, so egg matzos are permitted on Pesach as well as Erev Pesach. According to Rashi and the Raavad one may not eat egg matzos on Pesach because it is Chametz Nuksha. What about Erev Pesach? The Rama says one should not eat egg matzos even Erev Pesach, unless there are mitigating health reasons. For example if one is Mitztaer, uncomfortable eating regular Matzo, he may eat egg matzos. So in the core Halacha, the Rama paskens against Rashi, that egg matzos really are permissible (if egg matzos would be Assur M'Ikar D'Dina, if egg matzos were really prohibited, then the elderly and ill would not be allowed to eat them either). The Noda B'Yehuda permits egg matzos on Erev Pesach because on Erev Pesach Chametz Gamur alone is prohibited, not Chametz Nuksha. This depends on the Machlokes Rashi and Rabbeinu Tam if Chametz Nuksha is included in Bal Yayraeh and Bal Yimatze and if the Mitzvas Tashbisu applies to it. According to Rashi there is a Mitzvas Tashbisu on Chametz Nuksha, therefore there is an Issur Achila. According Rabbeinu Tam, Mitzvas Tashbisu does not apply to Chametz Nuksha, therefore there is no Issur Achila. Many Achronim permit egg matzos on Erev Pesach. Minhag Yisrael is not to eat egg matzos.

There is an anomaly, according to the Rambam, regarding egg matzo that it is permissible to use on Pesach but not Erev Pesach. The Rambam excludes Matzo that was kneaded with the 4 liquids of wine, oil, milk and honey. Matzo baked with all other fruit juices are perfectly acceptable for fulfilling the Mitzvah of Achilas Matzo on Pesach. Therefore what we call egg matzos, would be acceptable for Matzo Shel Mitzvah on Pesach night and therefore forbidden on Erev Pesach. The Rav emphasized that when one reads in the modern Pesach books and literature that egg matzo is permitted on Erev Pesach, that is according to the other Rishonim, not the Rambam.

According to the Gaon if one eats egg matzos, one must eat a lot in order to be Koveah Seuda. Other Achronim (with the exception of the Gaon) require a smaller amount, based on the requirements of Eruv Techumin, between 3-4 eggs. (The Rav said that the students of Yeshiva Rambam experimented and discovered that 3-4 eggs are equal in volume to 2.5 matzos.) If people eat a significant amount of cake they are required to wash and make a Bracha of Hamotzi, not Borei Minay Mzonos. However once there is Kvias Seuda as defined by the amount eaten, one must wash and say Bircas Hamazon. Kvias Seuda is equivalent to between 3-4 eggs, or a few pieces of cake. Those that want to eat egg matzos on Erev Pesach for Lechem Mishna must eat a shiur. One who eats a sufficient amount of any form of Pas Haba B'kisnin that creates Kvias Seuda turns the Pas into Lechem and requires washing, Hamotzi and Bircas Hamazon. Sponge cake is excluded, it is not considered Lechem, however pies are considered Lechem if one eats a sufficient amount. Anything that is Blilaso Avah, if it is kneaded into a thick texture it is considered Pas and if a sufficient amount is eaten then one must treat it like bread.

Regarding the Halacha that Bi'Ur Chametz on Shabbos is forbidden, the Rav noted an Agadadic/Kabbalistic reason that the Bi'ur should not be done on Shabbos. It is a given that there is evil on this world. The Torah says in Breishis that Hashem created light and Hashem saw that the light was good, which implies that the darkness is bad, essentially the creation of good and evil. At the time of creation, Hashem chose not to eradicate darkness from the world. Chazal say that Hashem hid the original light created at Maasei Breishis till the days of Moshiach, when complete and total light, without darkness, will reign. The Gemara (Makos 13a, Sukka 53a, Yerushalmi Sanhedrin Perek 10) says that when David dug the foundations for the Beis Hamikdash, he dug deep enough to find a piece of pottery, Atzitz, that was there according to some from the time of creation and according to others from the time of Maamad Har Sinai. David wanted to take it. The Atzitz warned David not to remove it, because it has been

there all these years preventing the abyss beneath it from rising up and flooding the world. David took it anyway and when the waters threatened to engulf the world, Achitofel advised him to write the name of Hashem on a stone and throw it into the abyss, and the stone settled in the opening and the world was saved. We see from here that Hashem left behind within His creation certain abysses into which man may fall. Man's wickedness can break open the protective coverings from these dangerous places and the resulting evil can consume the entire world.

Hashem created good and evil, He separated between good and evil but did not eradicate evil from the world, even though it says that Hashem saw all that He did and it was very good, Tov M'od. When the torah tells us that Hashem rested on the seventh day it is referring to Mizmor Shir Lyom Hashabos, to Yom Shekulo Shabbos Umenucha Lchayei Haolam Habo. The Rav said in the name of his father, that when the Levites would sing the daily Hymn on Shabbos they would say L'Yom Shekulo Shabbos Umenucha Lchayei Haolam Habo. The true Shabbos is to come in the eschatological age, when evil will be eradicated and U'macha Hashem Dimah M'Al Kal Panim.

How will evil disappear? Judaism suggests two approaches. The first is a war against evil, to simply eradicate and destroy it. This is symbolized by Milchama L'Hashem B'Amalek M'Dor Dor, there is an ongoing battle against the evil forces in the world and in nature, as represented by Amalek. When the Torah commands us to heal the sick, V'Rapo Y'Rapeh, it is telling us that illness is a bad thing and man should try his utmost to eradicate it from the world. According to Kabbalah, Amalek represents the generations of Tohu V'Vohu, of dark evil in the world. We find many times that we are commanded to eradicate the evil from among us, U'Bearta Hara M'Kirbecha, the Torah was very strict with murderers and sinners. The Torah warns us against becoming pacifists when dealing with those that commit grave sins (e.g. murderers) and commands us not to look the other way. On the other hand the Torah tells us that the evil can be overwhelmed by good and transformed into good through the power of Teshuva, repentance. No matter how deeply entrenched in sin a Jew may be, he has the possibility of doing Teshuva to correct the evil within him and elevate himself back to a state of complete good.

There are people that have become so infected by evil that it is no longer possible to separate them from the evil. The Rambam and the Ramban say that it is possible for man to sink to such a level that he loses his free will, Bchira Chofshis, to change his ways and return to Hashem. At that point he personifies evil, his personality and the evil within it are indistinguishable.

He becomes an Amalek. If he has not yet reached that stage, the evil can be elevated and Teshuva is possible.

Shabbos and Pesach represent these two approaches to the eradication of evil. Pesach is Hashbosas Hara, an active campaign to eradicate evil. The Rambam in the well known first letter (of the Igeres HaRambam) says that each man has his own internal Paroh that he needs to eradicate. Every man can remove his internal Paroh. The removal from the standpoint of Pesach manifests in a physical immolation of the evil within. It requires great efforts. Shabbos, on the other hand, represents Teshuva. Chazal say that when Adam realized the great power of Teshuva, after Kayin told him that he was forgiven, he immediately said Mizmor Shir Lyom Hashabbos. What is the connection between Kayin's judgment and Adam's reaction of saying the psalm? It is that Shabbos represents the idea that in the eschatological age there will be no need to eradicate evil. It will transform into good through Teshuva, without a battle. Therefore when Shabbos is Erev Pesach, there is no Bi'ur Chametz, no physical eradication of Chametz, evil, but rather an absorption and transformation of evil into good, as symbolized by Shabbos and Teshuva.

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