

אם כן מה תלמוד לומר לא תאכל עליו –

If so; what does the verse teach by saying, ‘do not eat by it’, etc.

OVERVIEW

ר"ש argues with ר"י (who maintains that חמץ is באכילה on אסור ער"פ after חצות) and states that חמץ cannot be אסור ער"פ since the פסוק states¹ לא תאכל עליו חמץ שבעת ר"ש² indicating that the איסור חמץ is only for seven days. ר"ש continues and asks א"כ מה ת"ל לא תאכל עליו חמץ and answers that (only) when there is a requirement to eat מצה (which is only on פסח) is there a prohibition to eat חמץ. Our Tosפות unravels this seemingly complex statement of ר"ש.

ה'לשון דחוק³ -

The syntax of $\Psi''\Gamma$ is problematic.

תוספות responds:

ונראה לרבנו שמשון בן אברהם דהכי פירושו והלא כבר נאמר תאכל עליו מצות -

And it is the view of the רשב"א that this is the explanation of ר"ש; he begins by asking, how can חמץ be ער"פ אסור, but does it not already state שבעת ימים תאכל - עליו מצות

וההוא עליו על כרחך אאכילת פסח קאי⁴ -

And that word עליי perforce is referring to the eating of the **קרבת פסח**, therefore -

הכי נמי לא תאכל עליו חמץ קאי נמי אשעת אכילת פסח⁵ -

This **עליו** of **חמץ** **לא תאכל עליו** also refers to the time of eating the **פסח**; which is at night.

¹ דברים ראה טזג.

² This is presumably how תוספות initially understood the גמרא (as evident from his comment הלשון דחוק).

³ See 'Overview'. Initially ר"ש stated that we know that חמץ is אסור only on פסח since the תורה writes לא תאכל עליו (א"כ מה ת"ל לא תאכל עליו he derives it from א"כ מה ת"ל לא תאכל עליו (שבעת ימים (we derive it from שבעת ימים וגו' (פסוק) [קרבת פסח] which is mentioned in the פסוק) that only when one eats מצה is one prohibited from eating חמץ. Does ר"ש derive his ruling from שבעת ימים, or from the פסוק and/or עליו? Alternately, what does ר"ש mean with his question 'א"כ מה ת"ל וכו' we need the פסוק of לא תאכל to derive that חמץ is אסור only on פסח as ר"ש just said in his refutation of ר"י.

⁴ All agree that the **חייב אכילת מצה** is only at night, as is the **חייב** of **פסח**.

⁵ It would seem that ר"ש is responding to ר"י; saying that לא תאכל עליו חמץ cannot mean בשעת שחיטת הפסח (as ר"י maintains) since the פסוק also states עליו מצות פסוק and that certainly means בשעת אכילת הפסח therefore (what does this עליו mean), obviously (according to ר"ש) בשעת אכילת הפסח. However ר"ש continues even if this is not a solid proof, nevertheless there is the היקש from מצה to חמץ; that they are both effective only בליל פסח (not before). [This answer is more appropriate if we understand תוספות question (הלשון דחוק) they way it was explained in the 'alternate' manner in footnote # 3.]

