

Does not leave over on the thirteenth

בשלשה עשר לא משיירא¹ –

OVERVIEW

גרירת משנה which is not concerned with reconciling the difference between our משנה and the following משנה which is concerned with חולדה. Our משנה is discussing when the בדיקה took place on the thirteenth and the חולדה consumes everything (therefore there is no concern); however the following משנה is discussing the fourteenth where the חולדה leaves over, therefore there is a concern. Previously ר' זירא reconciled our משנה which infers that if a חולדה is seen we are concerned [because a חולדה leaves over bread] and the משנה in אהליות where there is no concern [because a חולדה consumes meat entirely].

The statements of ר' זירא and ר' אבבי seem to contradict each other.

1. According to ר' זירא, in our משנה the חולדה is משייר bread, while according to ר' אבבי (since the משנה is בי"ג) the חולדה is לא משיירא.
2. According to ר' זירא even by bread we are concerned only if we see the חולדה (the משנה states אין חוששין), however according to ר' אבבי (when the חולדה is משיירא) we are concerned even if we do not see the חולדה.
3. According to ר' זירא when it is לא משיירא (like meat) then even if we see (the נפל) we are not concerned; however according to ר' אבבי even when it is לא משיירא (on י"ג), we are concerned if we see the חולדה. Our תוספות will reconcile these apparent differences.



פירוש² פעם שאינה משיירת ולהכי היכא דלא חזינן לא חיישינן –

The explanation of the phrase 'לא משיירא' is that on occasion she does not leave over (but consumes it entirely), and therefore where we do not see the חולדה dragging in חמץ we are not concerned -

כיון דאפילו גררה פעם שאין משיירת³ –

since even if she was גורר, there is an occasion where she leaves nothing over.

אבל היכא דחזינן חיישינן כיון דפעמים משיירת⁴ –

However where we see that the חולדה was גורר חמץ into the house (even on י"ג) we

¹ The גירסא in our גמרות is לא מצנעא.

² The term פירוש indicates that we are not to understand the terms literally. Here too the phrase 'לא משיירא' does not mean that she never leaves over, but rather on occasion she does not leave over. This concept that לא משיירא means that on occasion it is לא משיירא is the key to resolving the contradictions between ר' זירא and ר' אבבי.

³ It is a ספק (perhaps she ate it) that is מוציא מידי ספק (that perhaps a חולדה was גורר).

⁴ מוציא מידי ודאי (אכילת חולדה) אין ספק (the גרירת חולדה which we saw).

are concerned, since occasionally she leaves over.

ובי"ד לעולם משיירת ואפילו לא חזינן חיישינן⁵ –

However on the fourteenth she always leaves over and therefore even if we do not see the גרירת חולדה we are concerned that perhaps she will be גורר and not consume it completely, thus allowing חמץ to be found in our domain.

וגבי בשר⁶ אפילו חזינן לא חיישינן דלעולם לא משיירת –

And concerning meat even if we see a חולדה with meat we are not concerned for by meat she never leaves anything over.

ואתי שפיר אביי כרבי זירא:⁷

And רבי זירא can indeed coincide with אביי.

SUMMARY

There are three categories concerning גרירת חולדה;

A. Bread on the thirteenth; sometimes משייר and sometimes not משייר. Therefore, if we see the גרירת חולדה, then we are חושש; if we do not see the גרירת חולדה, then אין חוששין.

B. Bread on the fourteenth; always משייר. Therefore we are always חושש.

C. Meat; never משייר, therefore never חוששין.

THINKING IT OVER

Why did ר' זירא deem it necessary to reconcile אביי with ר' זירא?⁸

⁵ There is not even a ספק (of אכילה) that can be מוציא from the ספק (of גרירת חולדה) since a חולדה definitely does not consume the bread entirely on י"ד.

⁶ See 'Overview' # 3.

⁷ Issue one: ר' זירא and אביי both agree that by י"ג on לחם sometimes משייר and sometimes not. ר' זירא emphasized the משייר to explain why if we see חיישינן, and אביי emphasized the לא משייר to explain why if we did not see then אין חוששין.

Issue two: ר' זירא is discussing our משנה (בי"ג) when sometimes משייר therefore if we do not see אין חוששין; אביי explains the other משנה when it is always משייר, therefore חוששין even if we do not see.

Issue three: ר' זירא is discussing meat when it is never משייר therefore there is no חשש; אביי is discussing bread (on י"ג) where it is only sometimes משייר therefore if we see we are חושש.

⁸ See אור חדש.