



Volume 2. Issue 23.

Pesach Sheni

The ninth *perek* begins with laws relating to *Pesach Sheni*. The first *Mishnah* explains that anyone that did not bring a *korban pesach* due to being in a state of impurity or having been “far away” from the *Beit Ha'Mikdash* or accidentally or unintentionally missed out, has another opportunity to bring the *korban* a month later on the fourteenth of *Iyar* – *Pesach Sheni* (see *Bamidbar* 9:7-14). The *Mishnayot* then proceed to detail the laws that relate to *Pesach Sheni* in contrast to *Pesach*.

The *Gemarah* (*Pesachim* 93a) records a debate that touches on the very essence of *Pesach Sheni* relating to when the punishment of *karet* applies to one that deliberately avoids offering a *korban pesach*. *Rebbi* maintains that the punishment applies for both *Pesach* and *Pesach Sheni*. Consequently, if one were to deliberately miss offering the *korban* on either opportunity, the punishment would apply. *R' Natan* maintains that the punishment of *karet* applies to *Pesach* and not *Pesach Sheni*. Consequently, *karet* would apply if one deliberately missed *Pesach* and for what ever reasons (even *be'shogeg*) missed *Pesach Sheni*. The final opinion, *R' Chananya ben Akavya* maintains that *karet* only applies if they also deliberately missed *Pesach Sheni*.

The *Gemarah* proceeds by explaining that each of the above opinions are based on their understanding of *Pesach Sheni*. *Rebbi* maintains that *Pesach Sheni* is an independent festival (albeit, with sacrifices offered only by those who did not offer them on *Pesach*). Consequently the punishments of *karet* for each of the festivals are dealt with independently. *R' Natan* maintains that *Pesach Sheni* serves as a “*tashlumim*” – another opportunity to offer a replacement sacrifice. Accordingly, if one deliberately missed *Pesach* yet offered a sacrifice on *Pesach Sheni* he would be exempt from *karet*. Finally *R' Chananya ben Akavya* maintains that *Pesach Sheni* is a “*tikun*” – an opportunity to fix the wrong doing of *Pesach*. As a result, one would only be obligated in *karet* if they deliberately avoided both opportunities.

The *Gemarah* sources these opinions in another debate relating to a boy that turns *bar-mitzvah* in between

Pesach and *Pesach Sheni*. *Rebbi*, who maintains that *Pesach Sheni* is an independent festival, maintains that the young man would now be obligated to bring a *korban* on *Pesach Sheni*. *R' Natan* however argues, that since *Pesach Sheni* is a *tashlumim* for *Pesach*, since during *Pesach* he was a minor and not obligated to bring a *korban*, now he should also be exempt from *Pesach Sheni*.

The *Rambam* (*Hilchot Korban Pesach* 5:1) clearly rules like the opinion of *Rebbi* that *Pesach Sheni* is considered an independent festival. He also rules consistently (*Ibid.* 7) that a boy that becomes *bar mitzvah* in between *Pesach* and *Pesach Sheni* must bring a *korban* on *Pesach Sheni*.

The *Rambam* however adds a further detail that is at first surprising; if a *korban* was offered on the boy's behalf on *Pesach* then he is exempt from offering a *korban* on *Pesach Sheni*. The *Kesef Mishnah* asks, since he was a minor during *Pesach* it should be irrelevant whether a *korban* was offered for him. He brings the example (*Rosh Hashana* 28a) of someone that went mad and ate *matzah* on *Pesach*, then recovered. The *Gemarah* concludes that he has not fulfilled his obligation of eating *matzah* and must do so now, since at the time of eating he was exempt. Similarly, since during *Pesach* the boy was not a *bar chiyuva* (person obligated in *mitzvot*) the performance of *mitzvot* at the time should not be relevant and he should be obligated to bring a *korban* on *Pesach Sheni*.

In response to this question, the *Grach* explains that the *mitzvah* of *korban pesach* is different to the *mitzvah* of eating *matzah* in that aside from the active *mitzvah* there is another level or law that a *korban* is offered for the person. The second level is satisfied by virtue of the person being considered a part owner (*ba'al*) of the *korban* and its being offered on his behalf. While it is true that minors are completely exempt from *mitzvot* (they are not a *bar chiyuva*) they can still be considered a *ba'al korban*. Consequently, the *korban* being offered on their behalf is enough to exempt them from *Pesach Sheni*.

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Revision Questions

פסחים ח' – י' – ב'

- Can an *onen* eat from *korbanot* the night after his *aninut*? (ח':י)
- Explain the debate regarding whether one who converts on *erev Pesach* can eat from a *korban pesach*. (ח':י)
- Which two groups of people are deferred to *Pesach Sheni* and what is the difference between these two groups? (ט':א)
- What are the two opinions regarding the meaning of “*derech rechokah*”? (ט':ב)
- What are the two differences between *Pesach* and *Pesach Sheni*? (ט':ג)
- What are the three similarities between *Pesach* and *Pesach Sheni*? (ט':ג)
- If a majority of the nation is *tameh*, which *tameh* people are still unable to eat from the *korban pesach*? (ט':ד)
- What is the difference between the *Pesach* experienced in *Egypt* and *Pesach* today? (ט':ה)
- How does *R' Akiva* explain the statement received by *R' Yehoshua* that sometimes a *temurat pesach* is offered (as a *shlamim*) and sometimes it cannot? (ט':ו)
- What is the law regarding a two-year old animal that was separated for the purpose of a *korban pesach*? (ט':ז)
- What should one do if the animal they set aside for a *korban pesach* got mixed up with other animals that were set aside for other *korbanot*? (ט':ח)
- If a group lost their *korban pesach* and told one from the group to find it. What is the law if he finds it and slaughters it and the group take a replacement sacrifice and slaughter it? (List all eight scenarios.) (ט':ט)
- What is the law regarding a case where two different groups' *korbanot* got mixed together? (ט':י)
- What is the law regarding a case where two individuals' *korbanot pesach* got mixed together? (ט':יא)
- From what time on *erev Pesach* should one refrain from eating? (ט':יא)
- What *mitzvah* is listed in the *Mishnah* as obligatory irrespective of one's financial means? (ט':יא)
- Explain the debate regarding the order of *brachot* on the first cup of wine? (ט':יב)
- Who are the *Tana'im* that are involved in the debate described in the previous question? (ט':יב)

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
5 th February א' שבט	6 th February ח' שבט	7 th February ט' שבט	8 th February י' שבט	9 th February י"א שבט	10 th February י"ב שבט	11 th February י"ג שבט
Pesachim 10:3-4	Pesachim 10:5-6	Pesachim 10:7-8	Pesachim 10:9- Shekalim 1:1	Shekalim 1:2-3	Shekalim 1:4-5	Shekalim 1:6-7

