



Chametz and Matzah on Pesach Sheni

This week we continue our learning about *Pesach Sheni*. The *Mishnah* (9:3) discusses the similarities and differences between *Pesach* and *Pesach Sheni*. With respect to *chametz*, even though the *korban* must also be eaten with *matzah* and *marror*, there is no prohibition of finding or possessing *chametz* on *Pesach Sheni*. We shall look into this point.

The *Minchat Chinnuch* (383:3) explains that the *pesach*, *matzah* and *marror* on *Pesach Sheni* may either be eaten together and separately. He continues explaining that there is no prohibition of *chametz* whatsoever on *Pesach Sheni*. Consequently, once the first *kezayit*, the obligatory amount, of the *korban pesach* is consumed, the rest may be eaten along with *chametz*. The only reason why the first *kezayit* cannot be eaten with *chametz* is because since there is no *mitzvah* to eat *chametz*, the *chametz* which is a *reshut* would *mevatel* the *pesach*. However, once the *mitzvah* of eating *korban pesach* is fulfilled, there is no problem with eating the rest with *chametz*.

The *Minchat Chinnuch* is therefore surprised with a *Rashi* on *Chumash* (*Bamidbar* 9:10) who writes: “On *Pesach Sheni* one may have *matzah* and *chametz* together in his house; there is no *yom tov* and there is no prohibition of *chametz*

except for with it [the *korban pesach*] in its consumption.” The *Minchat Chinnuch* does not know where the source for the prohibition of eating *chametz* with the *korban pesach* would come from. Even if one wanted to explain that *Rashi* was referring to the first *kezayit* and it was due to the *reshut* being *mevatel* the *mitzvah*, then it would apply to all other foods that were not a *mitzvah* to eat with the *korban pesach*!

The footnotes on the *Minchat Chinnuch* direct us to the *Meshech Chochma* who explains that the prohibition is not explicit, but rather a prohibition that is derived from a positive commandment – *lav ha’ba michlal aseh*. The positive instruction is to eat the *korban* with *matzah* and *marror* – “*al matzot u’ marrorim yochluhu*” – implying that it should not be eating with *chametz*.

I later saw¹ that *Rav Shach ztz”l* explains in his *Avi Ezri* that we have misread *Rashi*. When he says that that there is no prohibition of *chametz* “*ela imo b’achilto*”, it does not mean except for with the *korban pesach* in its consumption. Instead it means “rather it may be with him when he eats it [the *korban pesach*]”. This reading would mean the *Rashi* is really teaching the *Minchat Chinnuch*’s exact point.

Yisrael Yitzchak Bankier

¹ Cited in the Daf Yomi Advanced Forum
<http://www.dafyomi.co.il/pesachim/insites/ps-dt-095.htm>

Revision Questions

פסחים ח' ב' – ט' ז'

- What animal must an *eved* that was sent to slaughter a *korban pesach* use? (ח': ב')
- What should the *eved* do if the owner specified which animal to use and the *eved* forgot? (ח': ב')
- What is the law if, regarding the previous question, the owner also forgot which animal he specified? (ח': ב')
- What must one be careful of when electing people to join in his *korban pesach*? (ח': ג')
- Explain the debate regarding the cut-off point when one can join and leave a *Chaburah*. (ח': ג')
- Can a person share in *korban pesach* include others without the consent of the rest of the group? (ח': ד')
- When can a *korban pesach* be brought for a *zav* or *zava*? (ח': ה')
- Under what condition can an *onen* be included in a *korban pesach*? (ח': ו')
- Explain the debate regarding whether a *korban pesach* can be offered for an individual. (ח': ז')
- Can an *onen* eat from *korbanot* the night after his *aninut*? (ח': ח')
- Explain the debate regarding whether one who converts on *erev Pesach* can eat from a *korban pesach*. (ח': ט')
- 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': ד')
- If a majority of the nation is *tameh*, which *tameh* people are still unable to eat from the *korban pesach*? (ט': ה')
- What is the difference between the *Pesach* experienced in *Egypt* and *Pesach* today? (ט': ו')
- 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': ז')
- What is the law regarding a two-year old animal that was separated for the purpose of a *korban pesach*? (ט': ח')

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
30 th October ב' חשוון	31 st October ג' חשוון	1 st November ד' חשוון	2 nd November ה' חשוון	3 rd November ו' חשוון	4 th November ז' חשוון	5 th November א' חשוון
Pesachim 9:8-9	Pesachim 9:10-11	Pesachim 10:1-2	Pesachim 10:3-4	Pesachim 10:5-6	Pesachim 10:7-8	Pesachim 10:9 – Shekalim 1:1

