



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Pesachim Daf Tzaddik Beis

#### MISHNA

- One who is an onein on Erev Pesach goes to the mikvah and eats his Pesach that night (the status of being an onein on the night following that day is only D'Rabanan), but would not be allowed to eat any other kodashim other than a Pesach.
- One who hears that his close relative died (more than 30 days after the death occurred), and one who gathers the bones of his parents, goes to mikvah and may eat all kodashim that night.
- **B"S** say that a ger who converted on Erev Pesach goes to the mikvah and eats his Pesach at night. **B"H** say, one who gets a bris is like one who was tamei meis (and the ger cannot eat a Pesach that night).

#### GEMARA

- **Q:** Why can an onein eat a Pesach that night, but not other kodashim? **A:** The Mishna holds that onein status the night after the day of aninus is only D'Rabanan, and the **Rabanan** were not goizer by Pesach, since the gezeirah would cause him to not bring the Pesach, which carries a kares penalty.

#### HASHOMEAH AHL MEISO...

- **Q:** One who collects bones is tamei meis and needs to wait 7 days!? **A:** The Mishna is referring to a person who had his parents' bones collected for him, in which case he is not tamei meis, but does have to mourn for that day.

#### GER SHENISGAYER...

- **Rabbah bar bar Chana in the name of R' Yochanan** said, the machlokes is only regarding a goy who converted on Erev Pesach. **B"H** say, since a goy does not become tamei (even if this goy had touched a meis before the conversion, he can simply go to the mikvah and be tahor and need not wait 7 days), we are afraid that if he becomes tamei meis the next year, he will think that he can simply go the mikvah and eat a Pesach, not realizing the difference between the years. Therefore, we make a convert wait 7 days before eating a Pesach as well. **B"S** say we don't have to be goizer. However, all agree that a Jew who receives a bris need not wait 7 days.
- **Rava** said, there are 3 cases where the **Rabanan** instituted a gezeirah even though it prevents one from doing a mitzvah that carries a kares penalty: 1) the case of a goy who converts and must wait 7 days even if it prevents him from bringing a Pesach; 2) sprinkling of the parah adumah, which the **Rabanan** said may not be done on Shabbos, even if that Shabbos is Erev Pesach and therefore prevents one from bringing a Pesach; 3) carrying a milah knife for a baby on Shabbos through places that are only assur to carry D'Rabanan, is assur even if that Shabbos is Erev Pesach and not performing the bris prevents the father of the baby from bringing a Pesach. **Rava** also said, there are 3 cases where the **Rabanan** did not institute their gezeirah when it prevents one from doing a mitzvah that carries a kares penalty: 1) the case of onein in our Mishna; 2) the **Rabanan** do not allow a baal keri who has gone to the mikvah to enter onto the Har Habayis, except when the baal keri is a metzora on the 8<sup>th</sup> day of his taharah process which falls out on Erev Pesach, in which case he is allowed onto the Har Habayis to facilitate his becoming tahor and allowing him to bring his Pesach; 3) the **Rabanan** say that one who walks over a "beis hapras" (an area where a grave was lost) becomes tamei, but are lenient and say that one on his way to bring a Pesach may check the ground (by blowing on it to look for bone fragments, or by seeing if the ground has been thoroughly trampled upon) and walk on it without becoming tamei.

**HADRAN ALACH PEREK HA'ISHA!!!**

## PEREK MI SHEHAYA -- PEREK TESH'I

### MISHNA

- One who was tamei or on a distant road on Erev Pesach and could therefore not bring a Pesach, brings a Pesach on Pesach Sheini. One who made a mistake or was an "oneis" and therefore didn't bring a Pesach, brings a Pesach on Pesach Sheini. If so, why does the pasuk say "one who was tamei or on a distant road"? Because "these" are patur from kares and "those" are chayuv kares.

### GEMARA

- **R' Nachman** said, one who was on a distant road, but had a Pesach shechted for him, has fulfilled his obligation and need not bring a Pesach on Pesach Sheini. **R' Sheishes** said, he has not fulfilled his obligation.
  - **R' Nachman** says, the Torah has pity and allows such a person to wait till Pesach Sheini, but if he brings it on Pesach Rishon, it is surely good. **R' Sheishes** says, the Torah has removed the obligation from such a person and replaced it with an obligation on Pesach Sheini. Therefore, he has not accomplished anything by bringing it on Pesach Rishon.
  - **R' Nachman** brings a proof from our Mishna, which says that one who is away "and cannot bring on Pesach Rishon brings on Pesach Sheini". It seems that if he could bring, he may!
    - **R' Sheishes** would say, if that is how we will read the Mishna, then the case that deals with one who made a mistake or was an oneis, must be understood to be discussing a meizid as well (because when the Mishna says "and he did not bring (although he could have brought) a Pesach" it can't be referring to shogeg and oneis, because they could not bring a Pesach). The Mishna is saying that a meizid also brings on Pesach Sheini. If so, the beginning of the Mishna must also have an "understood but unmentioned" case of onein, and the Mishna is saying that an onein who didn't have a Pesach brought for him, brings one on Pesach Sheini (and not that one who was far away may bring on Pesach Rishon like **R' Nachman** said). This understanding even makes sense, because the Mishna says that "those" (plural) are chayuv chatas for not bringing the Pesach, which would be referring to the onein and the meizid.
      - **R' Nachman** would say, although "those" is plural, it actually only refers to the case of meizid (because the Mishna doesn't have an unmentioned case of onein). Since the Mishna says "these" are patur from kares, which is plural, the Mishna also says "those", using the plural form.
  - **R' Sheishes** said, I hold like **R' Akiva** in a Braisa who says that the Torah mentions tamei and a person who is far away to compare the two and say, just like a tamei person may not bring a Pesach, so too the person far away may not bring a Pesach.
    - **R' Nachman** said, I hold that a tamei person who will be tahor at night may have a Pesach brought for him. So too, one who is far away but will arrive at night, may have a Pesach brought for him as well.