



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

### Pesachim Daf Tzaddik Hey

#### MISHNA

- What are the differences between Pesach Rishon and Pesach Sheini?
  - On Pesach Rishon there is an issur to have chametz in one's possession, whereas on Pesach Sheini there is not.
  - On Pesach Rishon one sings Hallel while eating the Pesach, whereas this is not done on Pesach Sheini.
- Pesach Rishon and Sheini are the same in that they both require the singing of Hallel during the making of the Pesach, the Pesach of each must be eaten roasted, the Pesach of each must be eaten together with matzah and marror, and the Pesach of each overrides Shabbos.

#### GEMARA

- A Braisa says: The pasuk regarding Pesach Sheini says "k'chol chukas haPesach ya'asu oso". This teaches that mitzvos that apply to the actual korbon itself, apply to the Pesach of Pesach Sheini just as they apply to the Pesach of Pesach Rishon. How do we know that the halachos of Pesach Rishon that do not directly affect the korbon (like eating it with matzah and marror) also apply to Pesach Sheini? The pasuk regarding Pesach Sheini therefore says "it must be eaten with matzah and marror". We may think that the halachos that are not connected to the Pesach at all, would also apply to Pesach Sheini. The Torah therefore says regarding Pesach Sheini, "v'etzem lo yishbiru vo", which teaches that only halachos applicable to the actual korbon, apply to Pesach Sheini. **Isi ben Yehuda** says, the pasuk says "ya'asu oso", which teaches that only the halachos directly applicable to the korbon apply to Pesach Sheini as well.
  - **Q:** The Braisa first said that the pasuk teaches that only halachos applicable to the actual korbon apply to Pesach Sheini. It then later asks, we would think that halachos which don't directly apply to the korbon at all should apply to Pesach Sheini. How can the Braisa ask that if the pasuk taught differently!? **A:** Initially the Braisa thought that "ya'asu oso" teaches that only something which directly applies to the korbon applies to Pesach Sheini. However, the pasuk then says "ahl matzos u'mrorim", which teaches that even something not directly affecting the korbon, applies as well. If so, the Braisa asks that "ya'asu oso" can't be taken to mean that only halachos directly affecting the korbon apply. If so, when the Torah lists halachos that apply to Pesach Sheini (eating with matzah and marror, not leaving over till the morning, and not breaking bones) and then follows that with a generalization ("k'chol chukas haPesach ya'asu oso"), maybe we are to darshen it as a "prat u'klal", in which case many other things are to be included as well? That is why the Braisa asked, and then gave an answer.
  - **Q:** What does **Isi ben Yehuda** do with the pasuk of "v'etzem lo yishbiru vo"? **A:** He says that it teaches that one may not break a bone of the Pesach, whether it has marrow or not.
  - **Q:** What do the **Rabanan** do with the words "ya'asu oso"? The pasuk could have left those words out!? **A:** They say that it teaches that a Pesach on Pesach Sheini should not be brought for one individual. If there is only one person who is tamei on Pesach Rishon, we make a second person tamei so that Pesach Sheini should be brought by at least two people ("yay'asu" is plural).
- A Braisa says, based on the pasuk of "k'chol chukas haPesach ya'asu oso", one would think that it is assur to possess chametz on Pesach Sheini as well. The pasuk therefore says "ahl matzos u'mrorim yochluhu", which teaches that only halachos similar to this (which are at least indirectly related to the korbon) must be kept for Pesach Sheini as well. We would think this rule

only applies to an “assei” (like the eating of matzah and marror). How do we know it applies to a “lo sa’asei” as well? The pasuk therefore says “lo yashiru mimenu ahd boker”. We would think the rule only applies to an aseï and to a lo sa’aseï that is connected to an aseï (the pasuk says that if one leaves over meat he must burn it), the pasuk therefore says “v’etzem lo yishbiru vo”, which teaches that even a regular lo sa’aseï is included in this rule. The generalization of “k’chol chukas haPesach ya’asu oso” is written after all these examples, and teaches that each example comes to exclude a specific halacha and to include an additional halacha.

- The example of matzah and marror includes that the halacha of roasting (which is an aseï) applies to Pesach Sheini as well. It also excludes the mitzvah of destroying the chametz (it too is an aseï and does not apply to Pesach Sheini).
- The example of the issur of leaving over meat comes to include the issur of removing the Pesach out of Yerushalayim (which is also a lo sa’aseï connected to an aseï). It also excludes the issur of possessing chametz.
- The example of the issur of breaking a bone of the Pesach comes to include the issur of eating from the Pesach when partially raw. It also excludes the issur of shechting the Pesach while possessing chametz.

HARISHON TA’UN HALLEL B’ACHILASO...

- **R’ Yochanan in the name of R’ Shimon ben Yehotzadak** said, we learn this from a pasuk that says that song (Hallel) is for a night of Yom Tov. Pesach Sheini is not Yom Tov and therefore has no Hallel.

ZEH V’ZEH TE’UNIN HALLEL B’ASIYASAN...

- **Q:** Why is this the case? **A:** Either because the pasuk only excludes Hallel from the night, not the daytime (which is when the Pesach is brought). Or, because it is not fitting that Yidden should bring a Pesach without singing Hallel to Hashem.

V’NE’ECHALIN TZALI...

- It seems that Pesach Sheini overrides Shabbos, but would not override tumah. This does not follow **R’ Yehuda**, who says that it overrides tumah as well. He says the Torah tried to allow you to bring it in taharah (by allowing for a makeup date), but if one is tamei then as well, he brings it in tumah. The **T”K** who argues on **R’ Yehuda** says that Pesach Sheini was established to bring the korbon in tahara, and tumah is therefore not allowed.

MISHNA

- Even when a Pesach is brought in tumah, a zav, zavah, nidah, or woman who has given birth may not eat from the Pesach. If they do eat from it, they will not be chayuv kares. **R’ Eliezer** says, if they walked into the Azarah when a Pesach was being brought in tumah, they are also not chayuv kares.

GEMARA

- A Braisa explains, they are not chayuv kares for eating from the Pesach, because the pasuk that tells of the kares penalty also tells of the issur for a tamei person to eat of kodashim. Therefore, since this pasuk doesn’t apply to a Pesach brought in tumah (because tamei people are eating from it) the kares penalty also doesn’t apply. **R’ Eliezer** says, they are also not chayuv kares for walking into the Azarah at that time, because the pasuk that tells of the kares penalty for entering the Azarah when tamei also says that all tamei people, including one who is tamei from a meis, must be banished from the Kodesh. Therefore, since the pasuk doesn’t apply for a tamei meis at that time (because he is allowed to bring the Pesach), the kares penalty also doesn’t apply for the other tamei people.
- **Q: R’ Yosef** asked, if people who were tamei meis walked into the Beis Hamikdash when bringing the Pesach in tumah, is there a kares penalty? Do we say that since they are allowed in the Azarah, there is no kares for walking into the Beis Hamikdash either, or not? **A: Rava** said, the pasuk teaches that the kares penalty can apply to one part of the Kodesh and not another, so there would be a kares penalty in that case. **A2: Another version of Rava** said that there is no kares penalty when they are allowed to be in part of the Kodesh (i.e. the Azarah).
- **Q: R’ Yosef** asked, if people who are tamei meis ate from the “eimorim” of the Pesach, are they chayuv kares? Do we say that since tumah was allowed regarding eating of the meat, there is no

kares for eating of the "eimorim", or not? **A: Rava** said, the kares penalty for eating eimorim when one is tamei is learned from the fact that one is chayuv kares for eating meat of a korbon when tamei. Therefore, since when a Pesach is brought in tumah, kares does not apply to eating meat of the korbon when tamei, it also does not apply for the eimorim.

- **Q: R' Zeira** asked, on what Mizbe'ach did they offer the Pesach in Mitzrayim? **A: Abaye** said, maybe they roasted the entire animal (including the eimorim) on the spit and ate it. Also, **R' Yosef** taught, that the smearing of the blood on the doorposts had the status of spilling it on a Mizbe'ach, which suggests that there was no other Mizbe'ach on which any eimorim were offered.