



Mechusar Kippurim on Erev Pesach

The *Mishnah* (8:5) discusses several cases involving *tameh* people whose last day of purification coincides with *erev Pesach*. The cases can be grouped into addressing two *halachic* categories. The first is a *tevul yom*, where the person has immersed in the *mikvah* and will be *tahor* that evening. The second is a *mechusar kippurim* where the person must still offer a *korban* to complete the *tahara* process thereby enabling them to partake in *korbanot*. In each of these case, the *Mishnah* explains that they can be included in the *korban pesach* and partake in the *korban* that evening. The *Bartenura* explains that these cases are different to one who was *tameh met* (having been in contact with *tumah* from a corpse) where if the last day of purification is on *erev Pesach*, they would not be able to be included in the *korban pesach*.¹

When discussing the *mechusar kippurim*, the *Bartenura* explains that he can be included in the *korban pesach* even if his *korban* has not yet been offered prior the slaughter of the *korban pesach*.² This however is on the condition that his *korban* has already been handed over to *beit din*. The *Rambam* also maintains this position. This requirement is found in the *Gemara* out of concern that he might neglect to bring his *korban* and therefore not be able to eat the *korban pesach* that night. Once handed over however, there is a *chazaka* that all such *korbanot* would be offered before the end of the day.

The *Bartenura* explains, based on this concern, that if one required immersion in a *mikvah* to complete their purification process, then they cannot be included in the *korban pesach* until they do so. It is only once they are a *tevul yom* and the need only wait until nightfall, that we are no longer a concern that anything will be neglected.

The *Tifferet Yisrael* notes that a *mechusar kippurim* also requires immersion in the *mikveh* after his *korbanot* have been offered. One might ask that we should be concerned that he would neglect that immersion as well. The *Tifferet*

Yisrael responds that since the requirement is rabbinic, and that after that immersion the person is not considered a *tevul yom*, if he neglects to immerse in the *mikveh*, he could simply immerse that night just prior to eating the *korban pesach*.

The *Tosfot R' Akiva Eiger* however raises a different concern. He explains that explanation thus far has been according to the beginning of the discussion in the *Gemara*. The requirement to hand over the *korbanot* to *beit din* was based on the *Gemara's* question why a *mechusar kippurim* could be included in a *korban* whereas someone who was a *tameh sheretz* (having touched one of the dead teeming creatures) could not. The answer there assumed that a *tameh sheretz* was excluded on a rabbinic level out of concern they would not immerse in the *mikveh*. The *Gemara* however continued with the opinion of *Rav* that the exclusion of one who was *tameh sheretz* is based on a *pasuk* – “*ki yihey tameh*”. Were it not for the *pasuk* then he would be able to be included in the *korban pesach*. In other words, there is no concern for neglect! The *Tosfot* (s.v. *ki*) explains that after the immersion, since he is now a *tevul yom*, the *tumah* is “weaker” and no longer excluded by the *pasuk*. The *Tosfot R' Akiva Eiger* therefore concludes that the exclusion is based on a *pasuk* and no other external concern. Those in our *Mishnah* are allowed to be included since their *tumah* has been weakened and not, in the case of the *mechusar kippurim*, because his *korbanot* have been handed over.

The *Chazon Ish*³ however defends the *Rambam*. He explains that the *Gemara* uses our *Mishnah* to prove that one can assume that their *korbanot* have been offered if they were handed over to *beit din*. We find therefore that the requirement persists. He continues that the reason why there is no concern of neglect when it comes to immersion (as *R' Akiva Eiger* concluded) is because a *mikveh* is readily available, whereas with a *mechusar kippurim*, sometimes one might have difficulty in accessing *korbanot*, e.g. due to lack of funds.

Yisrael Bankier

¹ The *Bartenura* explains that this is derived from the *pasuk* that refers specifically to one who is *tameh met* (*Bamidbar* 9:?): “and it happened that there were people that were *tameh met* and the could not perform the *korban pesach that day*”. The understanding is that they were unable that day, but that night they would be *tahor*. Nevertheless, they still could not partake in the *korban pesach*.

² The *Tifferet Yisrael* explains that even though offering another *korban* after the *korban tamid* has been offered would violate a positive *mitzvah*, these

are bird offerings, and since only the blood place on the *mizbeach* the *mitzvah* is not violated. He continues that even for a *metzora* whose *korbanot* include animals, they still could be offered, since the positive *mitzvah* of *korban pesach* which is punishable with *karet* would override this *mitzvah* (see also the *Sefat Emet*).

³ Cited by the *Yalkut Biurim, Metivta*, p 142.

Revision Questions

פסחים ז' ט': ט"א:

- How did one dispose of the meat of *korban pesach* whose owners became *tameh*? (Include both opinions.) (ז': ט')
- How did one dispose of the bones left over from the *korban pesach*? (ז': י')
- Which parts of the *korban pesach* were eaten and why is this important? (א"י: ז')
- What is the punishment for one that: (א"י: ז')
 - Breaks a bone of a *korban pesach*?
 - Leaves some of the meat till the next day?
- What should one do if a limb of the *korban pesach* extended outside the walls of *Yerushalaim*? (ז': י"ב)
- Regarding the previous question, what should one do if the same thing happened to another *korban*? (ז': י"ב)
- Are the tops of the walls of *Yerushalaim* considered as being inside or outside *Yerushalaim*? (ז': י"ב)
- Can a group sharing one *korban pesach* split into two groups when consuming it? (ז': י"ג)
- What must a waiter be cautious of when attending to two *chaburot*? (ז': י"ג)
- If a woman's husband and father each included her in their *korban pesach*, of whose *korban* does she partake? (ח': ט')
- If an *eved* has two owners, from whose *korban pesach* does he partake? (ח': ט')
- 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 a 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': ח')
- Which two groups of people are deferred to *Pesach Shenit* and what is the difference between these two groups? (ט': ט')

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha*
Mizrachi Shul
 Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*
Mizrachi Shul
 Melbourne, Australia

Efrat, Israel

Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf
 9:00am
Kollel Magen Avraham
 Reemon Neighbourhood

ONLINE SHIURIM

Yisrael Bankier
mishnahyomit.com/shiurim

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rabbi E. Kornfeld
Rabbi C. Brown
<http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm>

SHIUR ON KOL HALOSHON

Rabbi Moshe Meir Weiss
 In US dial: 718 906 6400
 Then select: 1 – 2 – 4

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
23 July כ"ט תמוז	24 July א' אב	25 July ב' אב	26 July ג' אב	27 July ד' אב	28 July ה' אב	29 July ו' אב
Pesachim 9:2-3	Pesachim 9:4-5	Pesachim 9:6-7	Pesachim 9:8-9	Pesachim 9:10-11	Pesachim 10:1-2	Pesachim 10:3-4

