



## Be'Derech Rechoka

The ninth *perek* of *masechet Pesachim* discusses *Pesach Sheni*. The *Torah* lists two situations in which a person is unable to bring their *korban pesach* on *Pesach* and may bring the *korban* instead a month later, on *Pesach Sheni*. The first case is a person that was *tameh met* and the second is a person that was “*be'derech rechokah*” – “far” from *Yerushalaim*. We shall try to understand the second case.

The *Mishnah* (9:2) records a debate regarding the definition of far. *R' Akiva* maintains that it is if one is further than *Modiin* from *Yerushalaim*. *R' Eliezer* however maintains that it is if one was simply outside the entrance of the *azara*.

The *Gemara* (33b) cites *Ulla* who explains that *Modiin* was fifteen *mil* from *Yerushalaim*. The *Gemara* continues by explaining that, during *Nissan*, a person can walk thirty *mil* from sunrise to sunset. The *Gemara* therefore concludes that *Ulla* is consistent with his position that *be'derech rechokah* mean someone that could not reach the *azara* at the time of the slaughter of the *korban*.

The *korban pesach*, on biblical level, could be slaughtered from midday. *Rashi* therefore explains that *Ulla* means that anyone who cannot reach the *azara* for the entire duration when the *korban pesach* can be slaughtered is *be'derech rechoka*. In other words, we measure the distance of fifteen *mil* at midday. If a person is fifteen *mil* away, they will not reach the *azara* in time to slaughter the *korban pesach*.

The *Rambam* (*Korban Pesach* 5:9) however explains that the time at which the distance is measured is sunrise. Consequently, *Ulla* requires that a person be able to reach the *azara* when they start slaughtering the *korban pesach*; otherwise, they would be defined as being *be'derech rechoka*.

The *Minchat Chinnuch* (380:10) cites the *Gemara* that discusses why someone who is *be'derech rechoka* cannot

use a *shaliach* (messenger) to offer his *korban*. *Rashi* explains that since the person is *be'derech rechoka* the *Torah* disqualified him from offering the *korban*. The *Minchat Chinnuch* explains that this would be the case even if the person, who was defined as being *derech rechoka*, used other modes of transport to reach the *Beit Mikdash* in time. He continues that this would be true also for the *Rambam*. In other words, if the person was *be'derech rechoka* at sunrise, but reached the *azara* before midday, even if he offered the *korban pesach*, it would not be valid for him, and he would need to offer a *korban pesach* on *pesach sheni*.

The *Avi Ezri* however disagrees with the *Minchat Chinnuch*. If the person arrived at the *azara* by midday, what does it matter that he was too far at sunrise? The obligation to offer the *korban* only begins at midday! He continues that even if the person only arrived after midday, he would still need to offer the *korban pesach* then.

Being defined as *be'derech rechoka* exempts one from *karet* if they do not reach *yerushalaim*. Furthermore, they are not obligated to take extreme efforts to reach *Yerushalaim*. If however they do, then they would be obligated to offer the *korban pesach*, and be punishable with *karet* if they do not.<sup>1</sup> The *Avi Ezri* compares this to one that converted after midday. Even though he was not obligated at midday, he is obligated now.

The *Avi Ezri* proves his position from the *Rambam* who rules that if a *korban* was offered for a person that was *be'derech rechoka* then “even if he came that night” in time to consumer the *korban*, he will not have satisfied his obligation. Note that the *Rambam* write that it would not work if the person arrived “that night”, implying that if they arrived in the day, then he would have satisfied his obligation.

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<sup>1</sup> The *Avi Ezri* explains that the same is true within *Rashi's* understanding.

**Revision Questions**

פסחים ח' ד' – ט' ט'

- 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' ט')
- Which two groups of people are deferred to *Pesach Sheni* and what is the difference between these two groups? (ח' י')
- What are the two opinions regarding the meaning of “*derech rechokah*”? (ט' א')
- What are the two differences between *Pesach* and *Pesach Sheni*? (ט' ב')
- 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')
- A group lost their *korban pesach* and told one member of 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')

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23 April ב' אייר	24 April ג' אייר	25 April ד' אייר	26 April ה' אייר	27 April ו' אייר	28 April ז' אייר	29 April ח' אייר
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	Shekalim 1:2- 3

