



Pesach Sheni

The *Mishnah* (7:4,6) taught that if a majority of the nation was *tameh met* (contracted impurity originating from a corpse) then the *korban pesach* was nonetheless both offered and consumed by everyone. If however a minority of the nation was *tameh met*, then while the rest of the nation would offer their *korban pesach* on *pesach*, those people would need to offer their *korban pesach* a month later on *pesach sheni*.

The *Gemara* discusses a number of other scenarios which help us better understand the ruling of the *Mishnah*. The following are a few:

If a third of the nation is *tameh met* and two-thirds are *zavin* (*tameh* due to an unusual emission), no one offers a *korban* on *pesach* as only *tumat met* specifically is overridden and only if a majority of the nation is *tameh met*. No one offers a *korban* on *pesach sheni* because *pesach sheni* can occur if a majority of the nation offered their *korban pesach* on the first *pesach*.

If two-thirds were *tameh met* and one third *zavin*, the majority would offer the *korban* on *pesach*. The *zavin* would not offer theirs on *pesach* because they are *tameh* (with a *tameh* that is not overridden) and they cannot offer a *korban* on *pesach sheni* because a majority of the nation did not offer the *korban pesach* on *pesach* in a state of purity.

If a third was *tameh met*, a third *zavin* and a third *tahor*, then by this point we should be able to work out the law. The third that is *tahor* offer their *korban* on the first *pesach* because only they can; *tumat ha'met* is not overridden if they are not the majority. The rest however cannot offer their *korban* on *pesach*

sheni because a majority of the nation did not offer the *korban pesach* on *pesach* in a state of purity.

What if the demographics change between the *pesach* and *pesach sheni*? For example, the *tamei met* that were initially in the minority and pushed off to *pesach sheni* in the meantime became a majority of the population. The *Minchat Chinnuch* (380: 13) understands that it is quite clear that everything is determined at the point of *pesach*. Anything that changes afterwards is not important.

The *Minchat Chinnuch* then continues by citing that *Rambam* who explains that the breakdown was not determined by a national census, but by assessing those that appeared at the *azara*, in the *Beit Mikdash* (*Korban Pesach* 7:6). In other words, whether or not *pesach* is overridden, the law of majority and minority, is determined by those standing there in the *azara*. The *Minchat Chinnuch* therefore argues that if the *Beit Hamikdash* was rebuilt in between *pesach* and *pesach sheni* then everyone would be obligated to bring a *korban* on *pesach sheni* as there would not have been a distinction between majority and minority on *pesach* when it mattered. There was no *mikdash* so there was no opportunity for the calculation. Indeed the *Minchat Chinnuch* writes that later he found that this issue was debated by the *tenaim* in the *Yerushalmi*.

While the *Minchat Chinnuch* writes that he wrote this explanation between *pesach* and *pesach sheni* and prayed that *Beit Hamikdash* be rebuilt prior *pesach sheni*, we learn this nearing the end of *sukkot*. May the *Beit Hamikdash* be rebuilt very well prior to next *pesach* so that all these issues remain theoretical.

Yisrael Yitzchak Bankier

Revision Questions

פסחים א' – ח' א'

- What point regarding the roasting was debated by *R' Yosi Ha'Glili* and *R' Akiva*? (א': יז)
- What is the law regarding a *korban pesach* that touched the side of the oven while roasting? (ב': יז)
- What does one need to be wary about if they coated the *korban pesach* with *ma'aser sheni* oil? (ג': יז)
- Which five *korbanot* are brought even if the *kohanim* or utensils are in a state of impurity, yet are not eaten in a state of impurity? (ד': יז)
- Describe a case where the parts of a *korban* have become impure, where it invalidates a *korban pesach* while it does not for other sacrifices? (ה': יז)
- If a majority of the nation is in a state of impurity when do they offer their *korban pesach*? (ו': יז)
- What is the law regarding a *korban pesach* whose blood was sprinkled and then after, it was discovered that: (ז': יז)
 - The animal was impure?
 - The owner was impure?
- If a majority of the *korban pesach* became *tameh*, where was it burnt? (ח': יז)
- If a minority of the *korban pesach* became *tameh*, where were the parts burnt? (ט': יז)
- How did one dispose of the meat of *korban pesach* whose owners became *tameh*? (Include both opinions.) (י': יז)
- How did one dispose of the bones left over from the *korban pesach*? (יא': יז)
- Which parts of the *korban pesach* were eaten and why is this important? (יב': יז)
- What is the punishment for one that: (יג': יז)
 - 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*? (יד': יז)
- Regarding the previous question, what should one do if the same thing happened to another *korban*? (טו': יז)
- Are the tops of the walls of *Yerushalaim* considered as being inside or outside *Yerushalaim*? (טז': יז)
- Can a group sharing one *korban pesach* split into two groups when consuming it? (טז': יז)
- What must a waiter be cautious of when attending to two *chaburot*? (יז': יז)
- If a woman's husband and father each included her in their *korban pesach*, of whose *korban* does she partake? (יח': יז)
- If an *eved* has two owners, from whose *korban pesach* does he partake? (יח': יז)

Local Shiurim

Melbourne, Australia

Sunday -Thursday

After *Ma'ariv*

Mizrachi Shul

Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*

Beit Ha'Roeh

Melbourne, Australia

Efrat, Israel

Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf

9:00am

Kollel Magen Avraham

Reemon Neighbourhood

ONLINE SHIURIM

Rabbi Chaim Brown

www.shemayisrael.com/mishna/

Rav Meir Pogrow

613.org/mishnah.html

Rabbi E. Kornfeld

Rabbi C. Brown

<http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm>

SHIUR

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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 th October כ"ה תשרי	24 th October כ"ו תשרי	25 th October כ"ז תשרי	26 th October כ"ח תשרי	27 th October כ"ט תשרי	28 th October ל' תשרי	29 th October א' חשוון
Pesachim 8:2-3	Pesachim 8:4-5	Pesachim 8:6-7	Pesachim 8:8-9:1	Pesachim 9:2-3	Pesachim 9:4-5	Pesachim 9:6-7

