



## OVERVIEW of the Daf

1) **MISHNAH:** The Mishnah lists the ways the Pesach Sheni differs from Pesach Rishon and the ways they are similar.

### 2) Clarifying the Mishnah

A Baraisa is cited that presents the source for the rules that determine in what ways Pesach Sheni differs from Pesach Rishon and the ways they are similar.

Two points regarding the Baraisa are explained.

A second Baraisa is cited that further develops the rules that indicate which halachos of the Pesach Rishon will apply to the Pesach Sheni.

The Gemara applies and explains the application of these rules to determine which halachos apply to the Korban of Pesach Sheni.

### 3) Hallel

The Gemara explains why Pesach Sheni does not require Hallel while it is eaten but does require Hallel while it is offered.

### 4) Overriding Shabbos and tum'ah

The Gemara notes that our Mishnah that ruled that Pesach Sheni overrides Shabbos but not tum'ah is inconsistent with R' Yehudah who ruled that Pesach Sheni overrides even tum'ah.

The reason for both opinions is explained.

A related Baraisa is cited.

A difficulty in the Baraisa is identified and resolved.

5) **MISHNAH:** The Mishnah presents a list of tamei people who may not eat the Korban Pesach brought in a state of tum'ah. They would not, however, be liable to kareis, and according to R' Eliezer they would not be liable to kareis for entering the Beis HaMikdash.

### 6) Identifying the source for the halachos of the Mishnah

A Baraisa is cited that presents the source for the halachos of the Mishnah.

### 7) Tamei people entering the Heichal

R' Yosef inquired: If the Korban Pesach is brought in a state of tum'ah and the tamei people pushed their way into the היכל, are they liable?

Two versions of Rava's response are recorded. According to the first version they would be liable but according to the second version they are not.

R' Yosef inquired: If the Korban Pesach is brought in a state of tum'ah and the tamei people pushed their way and ate the sacrificial parts of the korban in a state of tum'ah is there liability? ■

## Gemara GEM

### Hallel and סיפור during Pesach Sheni

הראשון טעון הלל באכילתו והשני אינו טעון הלל באכילתו

Sfas Emes explains that not only is Hallel not required while partaking of the Pesach Sheni, but performing the mitzvah of סיפור יציאת מצרים is also not necessary. This is not only the case where a person fulfilled this mitzvah while eating matzah during the regular Pesach celebration on the fifteenth of Nisan (although he did not partake in the Pesach offering itself), but even if he did not relate the story of the exodus at all during Pesach, he still has no obligation to tell about it now at Pesach Sheni.

The reason for this is that, as Rambam records (Hilchos Korban Pesach 7:1), the source to tell about the exodus is derived from the verse (Shemos 13:3): "Remember this day on which you departed from Egypt, the land of slavery." This is only an obligation on the precise date of the anniversary of the departure from Egypt, and it has no relevance to Pesach Sheni.

Maharal (Gevuros Hashem Ch. 2) argues against Rambam, and he identifies the source of the mitzvah of סיפור יציאת מצרים from the verse in Devarim 6:20, "In the future, your child may ask you, 'What are the rituals, rules and laws that God, our Lord, has commanded you?' " The Mechilta (Bo, #18) learns that this dialogue does not only pertain to a

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## REVIEW and Remember

1. Which mitzvos of the Pesach Rishon also apply to the Pesach Sheni?  
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2. What mitzvos cannot be performed without the recitation of Hallel?  
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3. Why is a zav not permitted to eat the Korban Pesach that is brought in a state of tumah?  
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4. What is R' Eliezer's rationale for exempting the zav from entering the Beis HaMikdash?  
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# HALACHAH Highlight

## Saying Hallel in shul on Seder night

טעון הלל באכילתו וכו'. ופרש"י וז"ל שאתם "נוהגים לשורר" בליל התקדש חג. עכ"ל

The first Pesach offering requires Hallel to be recited as it is eaten. Rashi explains that it is "the custom to sing" on the first night of the Yom Tov.

It is apparent from here that the recital of Hallel at the seder is not an official Mitzvah of Hallel recitation (as it is during the rest of the holiday), rather it is a "minhag of shira." Based on this, the Rishonim<sup>1</sup> in the name of R. Hai Gaon<sup>2</sup> write that one should not say a berachah on the Hallel of seder night. In truth, this point is contested among the Rishonim<sup>3</sup>. The Tur<sup>4</sup> writes that there are places that have a custom to say the Hallel in shul in order not to say a berachah during the Haggadah. The Shulchan Aruch<sup>5</sup> concurs with this view, and this is the custom of the Sefardim, Chasidim and the custom in Eretz Yisroel<sup>6</sup> based on the opinion of the Gra. However, the minhag of the Rema<sup>7</sup>, the Shulchan Aruch HaRav, and the Aruch HaShulchan is not to say Hallel in shul whatsoever since this concept is not found anywhere in Shas<sup>8</sup>. Nonetheless, the Poskim<sup>9</sup> write that someone who does not have the custom to recite Hallel on the night of Pesach in shul, and finds himself in a place that does recite it, may not leave the shul while the congregation is reciting Hallel. Rather, he should recite Hallel with them. And in a circumstance

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child and his father, but it also applies to any group, even one of established and qualified scholars, who gather together to reflect upon the exodus. This might apply, therefore, to any group that assembles to partake in the Pesach, whether it be the first Pesach in Nisan or whether it be in Iyar for the Pesach Sheni. ■

where it would be noticeable if he doesn't recite the berachah, i.e. he is the ש"ץ, he must even say the berachah with them. ■

1. כ"כ רבינו דוד להלן בדף קי"ח ע"א בשם ר"ה גאון, וז"ל שבילולי פסחים אין קורין את ההלל בתורת קוראין אלא בתורת אומרים שירה וכו' כונתו לומר שאין חובת קריאת ההלל בלילי פסחים כחובת קריאתו בכ"א יום שהחיד גומר את ההלל וכו' עכ"ל. [ועי"ש במגיה בשם מרן רי"ז הלוי זצ"ל]. ועי"ש בטעמים נוספים למחלוקת זו שהאם מברכים עלה (כגון מטעם שמפסיקים באמצע ההלל ע"י הסעודה) וע"ע בתוס' להלן בדף ק"ד ב'. ובר"ן כ"ו א' ובטור או"ח סוף סימן תע"ג. אצ"ל שמחלוקת זו תלויה במחלוקת האם מברכים על הלל שממנהג ולא מחיוב, שבתוס' בסוכה דף מ"ד ב', דשאני הכא שגם גידרו שונה שהוא שירה ולא הלל. ודו"ק
2. ברבינו דוד ועוד ראשונים וכן עי' טור סוף הע"ג
3. בסוף סימן תע"ג וע"ע תוס' ק"ד ב'
4. בסוף סימן תפ"ז
5. כ"ה בלוח א"י מהגרי"מ טיקוצינסקי זצ"ל. ועי"ש שיש פרושים שנוהגים כג"ש סלנט זצ"ל, שאומרים לש"ץ לכוין להוציאם י"ח ברכות ההלל
6. הרמ"א גר"ז ועה"ש בסוף תפ"ז
7. אמנם ע"ש בטור וש"פ שמנהג זה הוזכר במסכת סופרים פ"כ ה"ט ובירושלמי בפ"ק דברכות (ועי' בכה"ח סוף תפ"ז שכ"ה גם עפ"י קבלה) ועי' במ"ב סימן רכ"ה ס"ק ח' במחלוקת האם לברך ברכה שלא הוזכרה בש"ס אלא במדרש
8. באג"מ או"ח ח"ב סימן צ"ד, וכן עי' בדע"ת למהרש"ם ובכה"ח, בסוף סימן תפ"ז ■

# STORIES Off the Daf

## Which is which?

מה בין פסח ראשון לפסח שני? הראשון אסור בבל יראה ובבל ימצא, והשני חמץ ומצה עמו בבית

The Baal Shem Tov HaKadosh, zt"l, taught that chometz represents the evil inclination that gives rise to all negative character traits, which are the middos that can destroy a person. A truly righteous person, a "soul doctor," must sometimes make use of these poisonous elements in order to bring spiritual healing to where it is needed.

This was true of Aharon HaKohen, for example, who made use of the trait of falsehood in order to restore peace to sundered relationships between couples and friends.

Most people, though, are forbidden to make use of these traits altogether, for fear that they will cause more harm than good. This is the meaning of the Gemara which teaches that during the first Pesach one may not have chometz in the house at all—like average people, who are not spiritually strong (or mentally astute) enough to use the strong drugs of the yetzer hara for healing. Not like a true Torah giant, symbolized by Pesach

Sheini, who can have "chometz and matzah with him at home." For he can make use of the yetzer's devices for the rectification of mankind.

Rav Chayim Brim, zt"l, once came to ask a chinuch question of the Chazon Ish, zt"l. "On the one hand, the yetzer tov is telling me to do it this way, but on the other hand, the yetzer hara is telling me to do it the other way!"

The Chazon Ish retorted, "It's not as if the yetzer hara comes to you all dressed up, wearing a sign saying who he is! How do you know which one is the yetzer tov talking, and which one is the yetzer hara?!" ■

