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Pesachim Daf 91

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Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

1. One can slaughter a korban pesach for someone who is supposed to be freed by the night of Pesach.

The Mishna says that this only means that they can be part of a group, not that they can bring a korban pesach by themselves, as we suspect that they might not be able to eat it and it will have to be burned. The Gemora explains that this is only if the prisoner was in a gentile prison. If he was in a Jewish prison and was promised to be released by the night, his own korban pesach may also be brought.

2. There is an argument whether we ever slaughter a korban pesach for one person.

The Mishna states that Rabbi Yehuda says this is never allowed. According to him, a pesach must be jointly owned. Rabbi Yosi says that an individual may bring his own korban pesach.

3. According to Rabbi Yosi, the korban pesach must be able to be eaten by the members of the group, or it should not be brought.

Rashi explains that as long as one kzayis total can be eaten by whoever is in the group, the pesach may be brought. However, the Rambam (Hilchos Korban Pesach 2:3) understands Rabbi Yosi holds that each person in the group must be able to eat a kzayis, or else the korban is not brought.

4. There is an argument in a braisa regarding whether or not women can bring a korban pesach on their own, must be part of a group of men, or they can form a group of women to bring their own korban pesach.

The braisa states three opinions. Rabbi Yehuda holds they can form a solely female group for pesach, but must be part of a (at least partially) male group for pesach sheini. Rabbi Yosi says that a woman can bring her own korban pesach on pesach and pesach sheini. Rabbi Shimon says she must be part of a group on pesach, and never brings a pesach sheini in any capacity.

5. There is an argument whether or not women or obligated in korban pesach.



The braisa states (according to the conclusion of the Gemora) that the Tanna Kamma says women are obligated in pesach, matza, maror. Rabbi Shimon says that they are not obligated in eating or bringing a korban pesach, but must eat matza and maror on the night of pesach.

INSIGHTS TO THE DAF

The Rambam (Hilchos Korban Pesach 2:2) rules like Rabbi Yosi, that we do slaughter a korban pesach, even if it is owned by an individual and not a group. However, he says that lechatchila we try not to slaughter for an individual, as the verse states, "They should do it."

The question is obvious: In our Gemora, Rabbi Yosi never mentions any problem at all regarding slaughtering a korban pesach for an individual. Why would the Rambam therefore state that this is not optimal?

The Kesef Mishna (ibid.) quotes Rabeinu Avraham, the son of the Rambam, as answering that the Rambam merely saw that it was indicated by the verse, "They should do it," that this is the best way to bring a korban pesach.

However, the Kesef Mishna asks that this answer is difficult, as Rabbi Yosi himself should have mentioned this!

The Kesef Mishna therefore answers that the Rabbanan later (95a) quote this verse as teaching that the pesach should be brought in a group, and that the Rambam understood that they hold like Rabbi Yosi, that the korban can be brought by an individual. It therefore must be that they hold that it can be brought by an individual, but is preferably brought by a group.