

Moshiach and Pesach Sheni



If Moshiach comes before Pesach Sheni will we be able to bring the Korban Pesach?

Rabbi Yonason Johnson - Kollel Menachem

Moshiach and Pesach Sheni

If Moshiach comes before Pesach Sheni will we be able to bring the Korban Pesach?

The Mitzvah of Pesach Sheni provided an opportunity for those who were unable to offer the Pesach Rishon on the fourteenth of Nissan, to be able to offer the Korban Pesach one month later, on the fourteenth of Iyar. Being that we were in Golus on the fourteenth of Nissan and unable to bring the Korban Pesach, the Poskim discuss the question of whether we will be eligible to bring the Korban Pesach if Moshiach will come before Pesach Sheni?

The following episode took place one year on Pesach Sheni in the Beis Medrash of Rabbi Chaim Elozor Shapira (the Minchas Elozor) of Munkacz;



Rabbi Chaim Elozor Shapiro
The Minchas Elozor of
Munkacz

The Chassidim waited for their Rebbe to come out from their room and join them for Mincha. Only after nightfall did the Minchos Elozor emerge. His face was fiery and his eyes were red from crying. In a choked voice he said, "I waited and hoped that still today we would have merited the coming of Moshiach and been able to offer the Korban Pesach."

The Minchas Chinuch too is of the opinion that we will be able to bring the Pesach Sheni in this scenario. In his commentary on the Mitzvah of Pesach Sheni¹ he writes "I am writing this between the Pe-

sachs. May it be Hashem's will that the Beis Hamikdash be rebuilt before Pesach Sheni and we will merit to offer the Pesach Sheni Amen."

The Talmud Yerushalmi

This question of what will happen if the Beis Hamkidash is rebuilt between Pesach Rishon and Pesach Sheni was already discussed in the Talmud Yerushalmi.

The Yerushalmi² teaches that if the Jewish people are given the ability to build the Beis Hamikdash³, individuals⁴ make the Pesach Sheni, but a Tzibbur (the majority of the community) does not make the Pesach Sheni (יחיד עושה פסח שני ואין ציבור עושה פ"ש), Rabbi Yehuda says that the community does make the Pesach Sheni (ציבור עושה פסח שני). This dispute is also brought in the Tosefta⁵.

According to the first opinion (Tanna Kamma), if Moshiach comes between Pesach Rishon and Pesach Sheni, we would not bring the Pesach Sheni as we are a Tzibbur. According to Rabbi Yehuda, we would be able to bring the Pesach Sheni.

Once, a member of the community of Levov mentioned to the Shoel Umeishiv, Rabbi Yosef Shaul Nathanson that he would be spending Pesach with the Belzer Rebbe. The Shoel Umeishiv asked him to relay the following question; At the Seder before Korech, why do we quote a Posuk "You shall eat it together with Matzah and Marror" which comes from the Parsha of Pesach Sheni.

The Belzer Rebbe answered. Since Moshiach had not arrived and our Seder was being conducted in Golus without the Korban Pesach, we use this verse as if to request that we merit that Moshiach will come and we will be able to bring the Pesach Sheni. The Shoel Umeishiv responded that a Tzibbur does not observe Pesach Sheni, to which the Belzer Rebbe responded that according to Rabbi Yehuda a Tzibbur does bring a Pesach Sheni.



The Talmud Bavli

One of the arguments against those who rely on the opinion of Rabbi Yehudah to allow a Tzibbur to bring the Korban Pesach Sheni, is that it contradicts the ruling of the Talmud Bavli.

The Talmud Bavli⁶ rules that only when those who were impure with Tumas Meis were the minority are they “pushed-off” to Pesach Sheni. If the majority of the community was impure with *Tumas Meis*, the Korban Pesach Rishon is still brought, overriding the restrictions of purity. The Gemara states that the reason they do not bring the Pesach Sheni instead, is because a Tzibbur does not make the Pesach Sheni⁷ - איש נדחה לפסח שני ואין ציבור מדחו לפסח שני

When there is a dispute between the Bavli and the Yerushalmi, Halacha follows the ruling of the Bavli. This is indeed the Psak Halacha of the Rambam⁸. Therefore it seems that being a Tzibbur, we would not be able to bring the Pesach Sheni even if Moshiach arrived beforehand.

Furthermore, even the Yerushalmi presents the opinion of the Tanna Kamma who seems to rule like the Bavli, that a community does not bring the Korban Pesach Sheni. The Tanna Kamma represents the view of the Chachamim who dispute the position of Rabbi Yehuda. If

so, the Halacha should follow this position as it reflects the majority view.

Resolving the Contradiction

A number of resolutions have been put forth by the Acharonim;

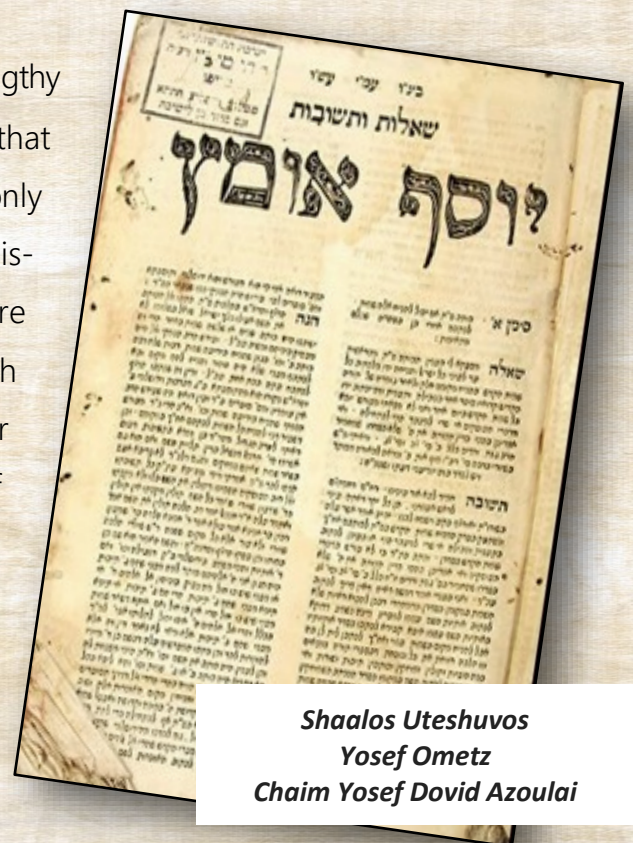
Pardes Yosef suggests the following resolution; It is known⁹ that in the times of Moshiach, the Halacha will follow the rulings of Beis Shammai where they argue with Beis Hillel, even though they represented the minority view. Similarly, it is possible that when Moshiach comes, the Halacha will follow Rabbi Yehuda as recorded in the Yerushalmi¹⁰.

The Minchas Elozor¹¹ writes that the Bavli and Yerushalmi are discussing different scenarios. The Bavli discusses a case when the Beis Hamikdash was standing at both the time of Pesach Rishon and Pesach Sheni. The reason that the majority did not bring the Korban Pesach Rishon was due to them being impure. In this case the Bavli rules that the Tzibbur is not able to bring a Pesach Sheni. The Yerushalmi discusses where the reason the majority did not bring the Pesach Rishon was because there was no Beis Hamikdash and no one had the

possibility of bringing the Pesach Rishon. Since this is a case of absolute *Oness*, the Tzibbur will be able to bring the Pesach Sheni should the Beis Hamikdash be rebuilt. The Rambam's ruling only refers to the case of the Talmud Bavli.

The Minchas Chinuch takes a different approach. The Halacha in the Bavli that the minority bring the Pesach Sheni but the majority (Tzibbur) do not bring the Pesach Sheni, is in reference to those who were present outside of the Beis Hamikdash on Erev Pesach and ready to bring the Korban Pesach should they be permitted to do so. If the majority (who did not bring the Korban Pesach) were not present on Erev Pesach by the Beis Hamikdash, they would be able to bring the Pesach Sheni. Similarly, if the Beis Hamikdash is rebuilt before Pesach Sheni, since none of us were present at the time of Pesach Rishon (as the Beis Hamikdash did not exist), we too should be able to bring the Pesach Sheni.

The Chid"א¹² Rabbi Yosef Dovid Azoulay writes a lengthy Teshuvah on this topic¹³. He proves that the rule that a Tzibbur is not pushed-off to Pesach Sheni is only when they had Tumas Meis - since they have dispensation to bring the Pesach Rishon while impure (as above). If they could not bring the Pesach Rishon due to any other reason, including other forms of Tumah, the Tzibbur would be pushed-off to Pesach Sheni. He notes that the Rambam brings the rule that a Tzibbur does not bring the Pesach Sheni in a Halacha specifically discussing Tumas Meis.



**Shaalos Uteshuvas
Yosef Ometz
Chaim Yosef Dovid Azoulay**

The Lubavitcher Rebbe

On Acharon Shel Pesach 5728 (1968), the first year after the Six-Day War and the recapturing of the Temple Mount, the Rebbe addressed this topic and presented a novel resolution to reconcile the Bavli and Yerushalmi;

The Bavli uses the term **נדה**, discussing whether a Tzibbur or minority are *pushed-off* to Pesach Sheni. This suggests that the restriction on a Tzibbur bringing the Korban Pesach Sheni is only where they were a majority at the time of Pesach Rishon and were ineli-

gible to bring the Pesach Rishon. It also refers to where they were Halachically ineligible to bring the Pesach Rishon and were "pushed-off" by the laws of the Torah itself. This is why the Bavli discusses the case of those who were impure whom the Torah precludes from bringing a Korban. In this case, unlike a minority, the Bavli rules that a Tzibbur are not "pushed-off"¹⁴ to Pesach Sheni.

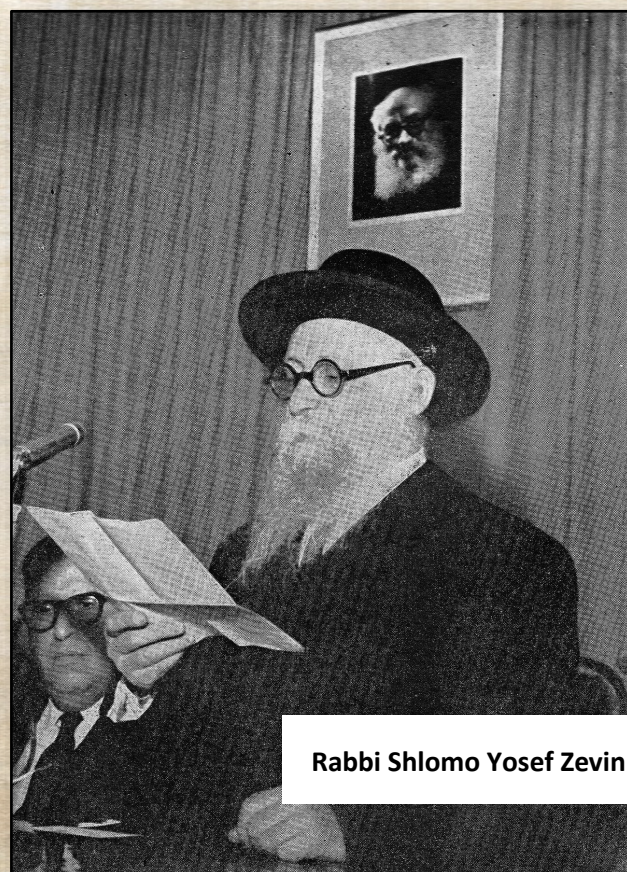
However, if the reason that the Tzibbur did not bring the Pesach Rishon was due to an outside cause and not because they were Halachically ineligible to do so i.e. they are not being "pushed-off", then a Tzibbur too could bring the Pesach Sheni¹⁵. The Bavli is not addressing this scenario and is therefore not in contradiction to Rabbi Yehuda's ruling.

The Rebbe referenced the opinion of Rishonim¹⁵ who hold that the Korban Pesach can be brought on the Temple Mount even without having the actual structure of the Beis Hamikdash. If so, after the reconquering of Har Habayis in 1967, based on the conclusion that a Tzibbur does bring the Pesach Sheni, we could have an obligation to do so and by extension, liability if we do not.

Since this would be difficult to actually achieve, the Rebbe directed that in addition to Erev Pesach, people should also ensure to be at least 15 Mil (approximately 15km) outside of Yerushalaim on Pesach Sheni as well, which would render them exempt from the Korban and spared from any liability.

On receipt of this Sicha, the noted scholar Rabbi Shlomo Yosef Zevin, wrote a letter to the Rebbe with a number of questions of the Rebbe's explanation of the topic and the practical conclusion of having to leave Yerushalaim on Pesach Sheni.

He noted that even if we can explain the Bavli in such a way, in the Yerushalmi itself the Chachamim argue with Rabbi Yehuda and rule that a Tzibbur does not *make* a Pesach Sheni. Based on the principle that the Halacha follows the majority opinion - **יחיד ורבים הלכה כרבים** - we should rule in accordance with the Chachamim¹⁶. Only in regards to Eiruvim does the Halacha follow Rabbi Yehuda against the Chachamim¹⁷. Further, the Rebbe's



Rabbi Shlomo Yosef Zevin

approach does not reconcile the Bavli and Yerushalmi, because according to the above explanation, the Bavli is now contradictory to the opinion of the Chachamim.

The Rebbe responded to Rav Zevin's questions in a letter¹⁸. The Rebbe explained that his intention was to show that the Bavli is not necessarily contradictory to the opinion of Rabbi Yehuda. Even though the Chachamim in the Yerushalmi rule that a Tzibbur never brings the Korban Pesach Sheni (אין עושה), the Halacha often follows a minority opinion¹⁹.

In 1975, the Rebbe wrote that the situation has unfortunately changed. The government's actions had shown that the Temple Mount was not truly in our hands so that we may be able to bring a Korban Pesach. As such, there was no longer a need to leave Yerushalaim.

In 5749, just before Pesach Sheni²⁰, the Rebbe held a special Yechidus audience with the then Chief Rabbis of Eretz Yisroel, the Chief Sefardi Rabbi - Rabbi Mordechai Eliyahu and Chief Ashkenazi Rabbi - Rabbi Avrohom Shapira. As it was close to Pesach Sheni, This topic was brought up and discussed. The Rebbe said that since this matter of Halacha will have to be clarified by Eliyahu Hanavi amongst all of the Halachos and debates that have not been resolved²¹. If so, he will need to arrive early enough to be able to fully analyse this matter and issue a Halachic conclusion.

The Rebbe referenced a Midrash that Eliyahu Hanavi offers Korbanos every day. If so, he will surely have sheep that are ready and waiting for us to use for the Korban Pesach, that he has checked to be free of blemishes.²²

May we be Zoche to Moshiach's arrival before Pesach Sheni of this year and be able to offer the Korban Pesach Sheni in the Third Beis Hamikdash, Amen.



**Yechidus with the former Chief Rabbis
of Eretz Yisroel - 11 Iyar 5749**



1. Mitzvah 380
2. Pesachim 9:1
3. The Rebbe in a sicha on this topic (Likutei Sichos volume 12) notes that the Yerushalmi follows the opinion that the Third Beis Hamikdash will be built by Moshiach. This is in contrast to the opinion that the Third Beis Hamikdash will descend from Heaven where it is already built and waiting.
4. If those who had to bring the Pesach Sheni (because they did not bring the Pesach Rishon) are the minority of the Jewish people
5. Pesachim 8:2
6. Pesachim 67a
7. Later, the Bavli (80b) discusses the case where 1/3 of the people were pure, 1/3 had Tumas Meis and 1/3 had other forms of Tumah at the time of Pesach Rishon. The ones with Tumas Meis do not bring the Pesach Rishon because they are the minority (and the minority do not have dispensation to bring the Korban while impure). Neither can they bring the Pesach Sheni because a minority (the 1/3 who were pure) brought the Pesach Rishon the majority (the 2/3 who were impure) are not pushed-off to Pesach Sheni רובא לא מדחו לפ"ש (Based on the understanding of the Rambam 8:6)
8. Hilchos Korban Pesach 7:1
9. Ariza"l
10. This answer does not resolve the fact that Halacha should follow the Bavli
11. Teshuvos 5:18
12. Teshuvos Yosef Ometz Siman 6
13. He asks a number of questions on what would happen if Moshiach comes before Pesach Sheni, including whether those who are resurrected from the dead would bring the Pesach Sheni – even though they were not living at the time of Pesach Rishon.
14. Accordingly, the rule that only individuals (and not a Tzibbur) are pushed-off to Pesach Sheni, is a law in Pesach Rishon (and how and when it "pushes-off" people to Pesach Sheni). It is not an absolute rule that a majority can never make a Pesach Sheni. This difference would be highlighted in a case where the minority were impure on Pesach Rishon, but before Pesach Sheni many people converted so that at the time of Pesach Sheni, those who had not brought the Pesach Rishon are now the majority.
15. Rebbeinu Yechiel of Paris as recorded in Kaftor Vaferach. In 5017 (1257), Rabbeinu Yechiel had led a group of Baalei Tosfos to settle in Eretz Yisrael. He personally made plans to offer Korbanos. Just over 5 centuries later, Rabbi Tzvi Hirsch Kalisher argued that we are obligated to bring Korbanos and should strive to do so. The great Acharonim of the time argued with his position, citing reasons for why we are unable to bring Korbanos, including; not having Kohanim Meyuchasim, not having Bigdei Kehuna and not knowing the exact site of the Mizbeach. Some of these challenges were already raised by the Kaftor Vaferach. The topic of bringing Korbanos without the Beis Hamikdash is a fascinating issue, which B'ezras Hashem we will explore further in future publications.
16. Rabbi Zevin notes that the Gr"a in his glosses on the Tosefta suggesting that the opinion that if the Beis Hamikdash is rebuilt the Tzibbur does not bring the Pesach Sheni is a continuation of the earlier words of Rabbi Nassan. If so, the dispute with Rabbi Yehuda is not in fact an argument with the Chachamim but with a single fellow Tanna.
17. Eiruvim 81b based on commentary of Rosh 3:4
18. Igros Kodesh Volume 25 p177
19. It is also possible that the Tanna Kamma in the Yerushalmi is the view of a single Tanna.
20. Hisvaduyos 5749 volume 3 p127
21. As is known the interpretation of the word תיקו used when a question in the Gemara cannot be resolved. תשיבא being a Roshei Teivos (acronym) for תשובי יתרו קושיות ובעיות, Eliyahu the Tishbi will answer questions and enquiries.
22. Even though Halacha is not determined in the Heavens or by miracles (לא בשמים היא), in this case the verification that there are no blemishes is a Birur of the Metzui - corroborating reality, for which we may rely on Heavenly determination.

