

1 The previous Daf concluded with a מחלוקת whether a person who is far away from ירושלים can be יוצא מצוה of פסח by having somebody bring the קרבן in his behalf, or whether he has no choice but to wait for שני פסח.

1

**היה בדרך רחוקה ושחמו וזרקו עליו**  
*He was too far away  
 Can somebody bring the קרבן in his behalf?*

רב ששת אמר <b>לא הורצה</b> CANNOT be יוצא	רב נחמן אמר <b>הורצה</b> CAN be יוצא
<b>MUST BRING</b> פסח שני	<b>OPTION OF</b> פסח שני

2 The גמרא tries to prove which opinion is correct, from a ברייתא:

תנו רבנן אלו שעושין את השני -

The ברייתא gives a list of people who bring a פסח שני, including people with צרעת and many different kinds of טומאה and somebody who is far away from ירושלים. Even though the list of people who bring שני פסח is a long one, the תורה specifies somebody who is far away from ירושלים to emphasize לפוטרו מן הכרת, that he is exempt from כרת.

From the fact that the ברייתא did not explain that the person who was singled out to teach that he cannot have his קרבן פסח brought for him, כמאן דאמר הורצה - we can see that the ברייתא assumes like רב נחמן that he can have somebody bring it for him.

2

תנו רבנן  
**אלו שעושין את השני**  
*Including...*  
**Somebody who is far away from ירושלים**  
*The תורה specifies it...  
 to emphasize לפוטרו מן הכרת*

→ The ברייתא did not explain:  
 To teach  
 he cannot have his פסח brought for him

↓  
**כמאן דאמר הורצה**

3 - אשה בשני מי מחייבא?

The ברייתא listed זבות נדות and יולדות, all women with different sorts of טומאה, amongst those who bring a פסח שני. However, another ברייתא omits all women from the list of טמא people who bring שני פסח?

The גמרא explains that as we've learned earlier on דף צ"א ע"ב, there is a מחלוקת תנאים whether women are חייב and can have it brought for them exclusively.

3

**אשה בשני מי מחייבא?**  
*The גמרא-*  
**LISTED**  
 זבות • נדות • יולדות

Another גמרא -  
**OMITS**  
 ALL WOMEN?

*מחלוקת תנאים*  
 Whether women are חייב in פסח שני and can have it brought for them exclusively

4 תנו רבנן -  
The gemara next cites a ברייתא which teaches three opinions regarding the חייב כרת of failing to bring a פסח:

חייב כרת על הראשון וחייב כרת על השני; says רבי -  
Both carry a penalty of פסח שני and פסח ראשון.  
Because Rebbe holds: שני רגל בפני עצמו הוא -  
They are two totally distinct obligations - as evident from his opinion that somebody who became a גר or a מצוה בר in between פסח ראשון and פסח שני would be obligated to bring a פסח on קרבן פסח.

חייב כרת על הראשון ופטור על השני; says רבי נתן -  
Only פסח שני carries a penalty of כרת.  
Because R' Nossan holds;  
שני תשלומין דראשון הוא -  
פסח שני is only a substitute for a missed פסח ראשון - as evident from his opinion that somebody who became a גר or a מצוה בר in between פסח ראשון and פסח שני would be פטור from bringing a פסח, because he was never חייב in פסח ראשון. Therefore, there is no separate חייב כרת for פסח שני.

אף על הראשון אינו חייב כרת אלא אם כן לא עשה את השני שני -  
He's only חייב -  
פסח שני if he also fails to bring the פסח שני.  
Because R' חנינא בן עקיבא holds like R' Nossan that פסח שני is a substitute for פסח ראשון - but adds: שני תקנתא דראשון הוא -  
that it also has the ability to rectify the עבירה of not having brought the פסח ראשון -  
פסח שני unless the person also fails to bring פסח שני.



5 להלכה: The ברייתא tells us how the three opinions play out:

הזיד בזה ובזה דברי הכל חייב -  
If a person purposely failed to bring both קרבנות everybody holds he is חייב.

שגג בזה ובזה דברי הכל פטור -  
If a person inadvertently failed to bring both קרבנות everybody holds he is פטור.

הזיד בראשון ושגג בשני -  
If he purposely did not bring the first, and accidentally did not bring the second, according to Rebbe and R' Nassan he would be פטור, and according to ר' חנינא בן עקיבא he is חייב כרת.

שגג בראשון והזיד בשני -  
If he accidentally did not bring the first one, but purposely did not bring the second one, according to Rebbe he is חייב but according to ר' נתן and ר' חנינא he is פטור.



6 משנה the זאגט: What is considered a far distance where a person who did not bring פסח would be פטור from כרת? defines עולא as 15 מיל. מודיעין which רבי עקיבא holds it is the distance to רבי יוסי and ר' אליעזר hold that even somebody who was not in the עזרה during the time of פסח is considered to be חייב כרת and not בדרך רחוקה.





7 The Gemara explains that we arrive at the measure of 15 מיל based on ר' יוחנן's comment that a person can walk 40 מיל in an entire day,

5 מיל from עלות השחר until sunrise as we see from לוט walking this distance in this amount of time,

15 מיל from sunrise to midday,

15 מיל from midday to sunset,

and another 5 מיל from sunset to צאת הכוכבים.

Apparently דרך רחוקה is defined by the distance a person can travel during the time period that the פסח can be Shechted, from midday to sunset.

Based on...  
 ר' יוחנן  
 A person can walk  
**40 מיל in a DAY**

5 מיל from עלות השחר to Sunrise  
 As we see from לוט

15 מיל from Sunrise to Midday

15 מיל from Midday to Sunset

5 מיל from Sunset to צאת הכוכבים

דרך רחוקה is  
 the distance a person can travel during the time the פסח can be **SHECHTED**

8 רב יהודה disagrees with עולא and holds that דרך רחוקה is defined as the distance one can walk from midday until the last time to eat the פסח, which is either midnight or the next morning.

רב יהודה disagrees  
 דרך רחוקה is  
 the distance one can walk from midday until the last time to **EAT** the פסח which is either midnight or the morning

9 Even though a טמא שרץ cannot go into the בית המקדש during the time of the Shechting of the פסח קרבן פסח, עולא still holds we can bring a פסח קרבן on his behalf, and he is not exempt on account of being דרך רחוקה, because the פטור of דרך רחוקה only applies to טהור people.

Even though...  
 טמא שרץ cannot go into the בית המקדש during the time of the Shechting of the פסח קרבן פסח

עולא still holds...  
 We CAN bring a פסח קרבן on his behalf

He is not exempt on account of being דרך רחוקה  
 The פטור of דרך רחוקה only applies to טהור people





10

Even though somebody who was a טמא שרץ on ערב פסח can go into the בית המקדש after nightfall, Rav Yehuda holds that we CANNOT bring a קרבן פסח on behalf of a טמא שרץ because the תורה specifically excludes him from bringing a פסח.

10



*Even though...*

**ערב פסח on טמא שרץ**  
*can go into the בית המקדש*  
*after nightfall*

*Rabbi Yehuda holds...*

**We CANNOT bring a פסח**  
**on behalf of a טמא שרץ**  
*Because*  
*the תורה specifically excludes him*  
*from bringing a פסח*

