

# HALACHICALLY SPEAKING

Volume 10 Issue 5



{ TOPIC }

## Pesach Sheini



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► Halachically Speaking is a monthly publication compiled by Rabbi Moishe Dovid Lebovits, a former *chaver kollel* of *Yeshiva Torah Vodaath* and a *musmach* of *Harav Yisroel Belsky Shlita*. Rabbi Lebovits currently works as the Rabbinical Administrator for the KOF-K Kosher Supervision.

► Each issue reviews a different area of contemporary *halacha* with an emphasis on practical applications of the principles discussed. Significant time is spent ensuring the inclusion of all relevant *shittos* on each topic, as well as the *psak* of *Harav Yisroel Belsky, Shlita* on current issues.

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# Pesach Sheini

What *halachos* apply to *Pesach Sheini*? Do we say *tachanun*, and do we have to eat *matzah*? These and other questions will be addressed in this article.

## What is *Pesach Sheini*?

During the time of the *Bais Hamikdosh*, one who did not bring the *korbon Pesach* had a second opportunity to do so on the fourteenth day of *Iyar*.<sup>1</sup> This is expressed in the following *pesukim* :

במדבר פרק ט:

(ט) וידבר ה' אל משה לאמר:

(י) דבר אל בני ישראל לאמר איש איש כי יהיה טמא לנפש או

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יעשו אתו:

This day is generally called *Pesach Sheini*, because the *korbon* is offered in the second month - *Iyar*.<sup>2</sup>

## Why?

This is the only *mitzvah* where we get a second chance. Some say that this resulted since the *yiddin* asked for a second chance,<sup>3</sup> as illustrated in the *pesukim* below:

1. Meseches Pesachim 92b, Rambam Hilchos Korbon Pesach 5:1, Ben Pesach L'Shavuos page 193. Refer to Shar Yissochor page 90, see Heichel Yitzchok O.C. 53. Refer to Rambam Sefer Hamitzvahs 57.

2. Sefer Hatodah page 253, Ben Pesach L'Shavuos page 198:footnote 11.

3. Refer to Mevakshei Torah Pesach 1:pages 302-306 in depth.

## במדבר פרק ט

(ו) ויהי אנשים אשר היו טמאים לנפש אדם ולא יכלו לעשת הפסח ביום ההוא ויקרבו לפני משה ולפני אהרן ביום ההוא:

(ז) ויאמרו האנשים ההמה אליו אנחנו טמאים לנפש אדם למה נגרע לבלתי הקרב את קרבן יקוק במעדו בתוך בני ישראל:

(ח) ויאמר אלהם משה עמדו ואשמעה מה יצוה ה' לכם:

However, the *Chinuch*<sup>4</sup> offers his own reason as follows: (loosely translated) “The reason is that the *mitzvah* of *Pesach* is a strong sign and it is clear to anyone who sees the sun that *Hashem* did wondrous miracles and the changing of nature for us (when we left *Mitzrayim*) He gave us something from nothing, and many other great occurrences. Therefore, *Hashem* wanted to give a merit to those who missed bringing a *korbon* because he was an *ones* or because he was far away. So if he did not bring it in the first month he can bring it in the second month.”

### Differences From *Pesach*

There are a few differences between *Pesach* and *Pesach Sheini*: 1. On *Pesach* one is not allowed to have any *chometz*, but there is no such restriction for *Pesach Sheini*. 2. *Pesach Sheini* is only one day. 3. Work is permitted on *Pesach Sheini*. 4. *Pesach* requires *hallel* while eating the *korbon Pesach* and *Pesach Sheini* does not.<sup>5</sup>

### Similarities

Both for *Pesach* and *Pesach Sheini* one was required to eat the *korbon* roasted with *matzah* and *marmor*,<sup>6</sup> both may

4. Mitzvah 380.

5. Meseches *Pesachim* 95a-95b, Rambam *Hilchos Korbon Pesach* 10:16, see *Chinuch Mitzvah* 380. Refer to *Meiri Meseches Pesachim* *ibid*.

6. See *Chinuch* 381, see *Sharei Yissochor* page 90.

be offered on *Shabbos*, and with both one cannot leave over until the morning or break any bones.<sup>7</sup>

## **Simcha**

Although *Pesach Sheini* is not a *Yom Tov*, one should still have extra *simcha* because it is a holy day.<sup>8</sup>

## **Tachanun**

Although the custom of omitting *tachanun* on *Pesach Sheini* is not discussed in the *Shulchan Aruch*,<sup>9</sup> the custom of many is that *tachanun* is not recited at *shacharis* or *mincha*<sup>10</sup> since that was the day the *korbon Pesach* was brought.<sup>11</sup> Some say that this even applies to the *mincha* on the previous day,<sup>12</sup> while others disagree.<sup>13</sup> Some say that no *tachanun* is recited on the fifteenth day of *Iyar* since that is the day when the *korbon* was eaten,<sup>14</sup> while others argue.<sup>15</sup> Others have the custom to refrain from saying *tachanun*

7. Ibid, Chinuch 382.

8. Moreh B'etzvah 8:222:page 166 (new), Moed Lechol Chai 7:6.

9. Aruch Hashulchan 131:12. Some say there is no reason to list it since it is mentioned in the Torah (Mor V'oholos mamer berochos v'hodos 39:page 37).

10. Sharei Hamoadim page 275, Ben Pesach L'Shavuos pages 203-204.

11. Refer to Pri Chadash 131:7, Sharei Teshuva 131:19, Eishel Avraham Butactach 131, Siddur Yaavetz 2:page 103:21, Moreh B'etzvah ibid:footnote 2, Mor V'oholos mamer berochos v'hodos 39:page 37, Daas Torah 131:7, Sharei Ephraim 10:27, Otzer Dinim U'minhagim Iyar page 14, Divrei Yatziv O.C. 75, Nemukey Orach Chaim 131:page 71, Tefilla K'hilchoso 15:footnote 34, Biruri Chaim 3:page 941:footnote 19, Halacha Berurah 131:45:page 48, Shulchan Hatohar 131:18, Bais Dovid 53. See Natei Gavriel Pesach 3:page 325:footnote 3 who quotes from the Chazzon Ish zt"l who did recite *tachnun* (also quoted in Dinim V'hanhugos of the Chazzon Ish 4:37, Rivevos Ephraim 1:339, see Pri Megadim 131:M.Z. 15). Refer to Moadim L'Simcha 6:page 96.

12. Natei Gavriel Pesach 3:page 325.

13. Rivevos Ephraim 6:258, Ben Pesach L'Shavuos pages 203-204, Halichos Shlomo Moadim 2:page 264:20:footnote 29, Rivevos V'yovlovs 2:pages 255-256.

14. Nemukey Orach Chaim 131, Shar Yissochor page 91.

15. Machzik Beracha 131:5 (custom in Eretz Yisroel), Sharei Hamoadim page 276, Mikadesh Yisroel 101:2, Rivevos Ephraim 6:258:page 293, see Sharei Teshuva 131:19.

אין על להקדיף ה בעולמו אלא י  
אמות של הלכה בלבד... (ברכות ה')



for seven days from *Pesach Sheini*,<sup>16</sup> but most people do not follow this custom.<sup>17</sup>

### ***Av Harachamim / Tzidkascha Tzedek***

If *Pesach Sheini* falls out on *Shabbos*, *Av Harachamim* and *Tzidkascha Tzedek* are both recited.<sup>18</sup>

### ***Lamnatzeach and El Erech Apayim***

*Lamnatzeach* and *El Erech Apayim* are recited.<sup>19</sup>

### ***Matzah***

One of the most common customs on *Pesach Sheini* is to eat *matzah*.<sup>20</sup> Some say this is done as a remembrance to the *korbon Pesach* which was offered on this day,<sup>21</sup> while others say it is a remembrance of the *matzah* that was eaten together with the *korbon Pesach*.<sup>22</sup> This custom has been accepted in *Chassidische* circles.<sup>23</sup>

Some have the custom to eat *matzah* on the fifteenth night as well since the *korbon* was eaten at this time.<sup>24</sup> Some

16. Mor V'oholos mamer berochos v'hodos 39:page 37, Taamei Haminhagim page 282:footnote 2, Sharei Yissochoch page 88, Lekutei Maharich 3:page 572 (new).

17. Refer to Darchei Chaim V'sholom 191:page 62, Nemukei Orach Chaim 131:page 71, Lekutei Maharich 3:page 572 (new).

18. Nemukei Orach Chaim ibid, Shar Yissochoch page 91, Ben Pesach L'Shavuos page 207.

19. Elya Rabbah 131:14, Ben Ben L'Shavuos page 207.

20. Darchei Chaim V'sholom page 204:631, Shar Yissochoch page 91, Kinyan Torah 7:43:3, Divrei Shalom 4:87, Natei Gavriel Pesach 3:page 330, custom of the Steipler zt"l quoted in Orchos Rabbeinu 2:page 97:17. Refer to Moadim L'simcha 6:pages 98-100.

21. Siddur Yaavetz ibid, Mikadesh Yisroel 101, Natei Gavriel Pesach 3:page 330. Refer to Sefer Matamim page 68:28 (new), and Otzer Dinim U'minhagim Iyar page 14.

22. Refer to Natei Gavriel Pesach 3:page 330.

23. Lekutei Maharich 3:page 572 (new) (says "anshei masse"), Minhag Yisroel Torah 3:page 344, Rivevos Ephraim 3:331, 7:368, opinion of Harav Chaim Kanievesky Shlita quoted in Rivevos Ephraim 2:129:39, Mikadesh Yisroel 101. Refer to Shar Yissochoch page 91 why this is done on the fourteenth when they ate the *korbon Pesach* on the fifteenth. Some say we only need to eat less than *kezaysis* (Refer to Mevakshei Torah Pesach 1:page 434).

24. Darchei Chaim V'sholom 631, Lekutei Maharich 3:page 572 (new), Devar Yehoshua 4:5,

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say to eat the *matzah* which was left over from *Pesach*,<sup>25</sup> while

others permit all forms of *matzah*.<sup>26</sup> The custom of most people follows the first view.<sup>27</sup> Many people do not eat *matzah* at all.<sup>28</sup>

For those who do have the custom to eat *matzah* on *Pesach Sheinei*, it is not advised to eat the *matzah* in the morning. Rather, it should be eaten after *chatzos*, or on the fifteenth night.<sup>29</sup>

## **Seuda**

Some people make a *seuda* on *Pesach Sheini*<sup>30</sup> and eat *marror* as well,<sup>31</sup> but most people do not follow this custom.<sup>32</sup>

## **Avel r"l**

Some say that an *avel r"l* does not *daven* as a *shatz* on *Pesach Sheini* since it is a day that *tachanun* is not said.<sup>33</sup>

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Sharei Hamoadim page 274, see Rivevos Ephraim 2:129:39, 3:331, 5:347. This is the custom of Chabad, Belz, Spinka, and Satmar (Natei Gavriel Pesach 3:page 330:footnote 14), Mikadesh Yisroel 101, see Minhag Yisroel Torah 2:page 344.

25. Sefer Todah 2:page 253, Igrasa D'chadvisa 45:17:page 242.

26. Refer to Ben Pesach L'Shavuos page 202:footnote 22. See Hisoreros Teshuva 2:92.

27. Harav Yisroel Belsky Shlita.

28. Massei Rav 181, custom of the Chazzon Ish zt"l (quoted in Orchos Rabbeinu 2:page 97:17, and in Natei Gavriel Pesach 3:page 330:footnote 15), opinion of Harav Chaim Kanievesky Shlita quoted in Rivevos Ephraim 2:129:39.

29. Mikadesh Yisroel 101:page 141.

30. Darchei Chaim V'sholom page 204:631, Rivevos Ephraim 2:129:39.

31. Darchei Chaim V'sholom ibid. This is done by all students of the *Ba'al Shem Tov* (Darchei Chaim V'sholom ibid).

32. Rivevos Ephraim 7:368, Minhag Yisroel Torah 2:page 345:10.

33. Refer to Piskei Teshuvos 493:9, see Mishnah Berurah 581:7, 671:44, 683:1.

איננו להקדיש את המצות של הלכה בלבד... (ברכות ח')



## Fasting

Fasting is prohibited on *Pesach Sheini*.<sup>34</sup> There is a custom of *B'hab*, where many people fast<sup>35</sup> on the Monday, Thursday<sup>36</sup> and Monday after *Succos* and *Pesach*.<sup>37</sup> Most people do not practice this today, due to the frailty of our generation.<sup>38</sup> There are some who still have this custom.<sup>39</sup> If the second Monday falls out on *Pesach Sheini*<sup>40</sup> then many say that one does not fast<sup>41</sup> say *tachanun*, *aveinu malkeinu*<sup>42</sup>

34. Refer to Daas Torah 492:1, Taamei Haminhagim page 250.

35. Refer to Rokeach Hilchos Taanis 212, Maharil Dinei days between Pesach and Shavuos 5, Shulchan Aruch 492:1. See Shibuley Haleket Seder Taanos 277, Mordechai Meseches Taanis 629, Rosh Meseches Taanis 1:20 (all).

36. Monday and Thursday were picked because they are days of "ratzon."

37. Refer to Tosfas Meseches Kiddusin 81a "skaba," Meseches Sofrim 21:1, Tur 492, Shulchan Aruch 492:1, Shulchan Aruch Harav 1, Sharei Ephraim 10:46, Igros Moshe O.C. 1:106. If there is a *simcha* such as a *bris*, *pidyon haben*, or a different *seudas mitzvah* one may eat and there is no need for *hataras nedarim* (Shulchan Aruch Harav 5, Mishnah Berurah 5). The custom of Sefardim is not to fast (Kaf Ha'chaim 492:8).

One of the reasons why we do not fast in Nissin is because the whole month no *tachnun* is recited. Refer to Meseches Sofrim 21:1, Shulchan Aruch Harav 2, Aruch Hashulchan 1). See Bais Yosef 492 who gives different reasons for *Succos* and *Pesach* (Refer to Magen Avraham 2, Mishnah Berurah 494:2). The reasons for the fast are offered as follows: Some say because *Yom Tov* is a time of joy and maybe one sinned (Tur 492, Magen Avraham 1, Shulchan Aruch Harav 1, Mishnah Berurah 1, Aruch Hashulchan 1). Refer to Minhag Avoseinu B'Yudeinu 2:pages 554-558 for additional reasons. The Tosfas in Meseches Pesachim 81a says the reason is because during *Yom Tov* while hearing speeches one looks at his friend and places his eyes on him (*ayin hara*) so we fast afterwards (Refer to Ravva 3:Hilchos Taanis 663). On *Shavuos* since it is only one day we are not concerned (Mordechai Meseches Taanis 629, Magen Avraham 492:1, Shulchan Aruch Harav 1, Mishnah Berurah 1, Aruch Hashulchan 1), see Sharei Teshuva 492:1 who says some fast after *Shavuos*, but the custom is not like this opinion.

38. This is the custom of Harav Yisroel Belsky Shlita as well, see Aruch Hashulchan 492:2, Natei Gavriel Pesach 3:page 242. The Elya Rabbah 492:3 says one who does not fast should not over indulge. The *Sefardim* do not fast (Kaf Ha'chaim 492:8).

39. Refer to Minhag Avoseinu B'Yudeinu 2:page 567 who quotes the custom of many Chassidisha Rabbonim.

40. Which happens in most years (Siddur Ya'avetz 2:page 103).

41. Zichron Yehuda O.C. 1:166:pages 129-130, Ben Pesach L'Shavuos page 201. See Sharei Hamoadim page 277.

42. Halichos Shlomo Moadim 2:page 363:20.

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or *selichos*.<sup>43</sup> Others say that *tachanun* and *selichos* are recited.<sup>44</sup>

## Relating the Exodus From *Mitzrayim*

There is a discussion in the *poskim* if one is required to relate the exodus from *Mitzrayim* on *Pesach Sheini*.<sup>45</sup> The custom is to be lenient regarding this.

## Roasted Food

There is a discussion in the *poskim* if roasted food should be avoided on *Pesach Sheini*<sup>46</sup> just as it is on the night(s) of *Pesach*.<sup>47</sup> The custom is to be lenient regarding this.<sup>48</sup>

## Learning for the Day

Some have the custom to learn the *halachos* which apply to *Pesach Sheini*.<sup>49</sup>

## Visiting *Rabbi Meir Ba'al Ha'nes*

Many have the custom on *Pesach Sheini* to visit the grave of *Rabbi Meir Ba'al Ha'nes*. Some explain that it is nearly *Lag B'omer*, when many people would go to *Meron* to visit the grave of *Rabbi Shimon Bar Yochai*. Since *Rabbi Meir* was a student of *Rabbi Shimon Bar Yochai*, we visit his grave as well.<sup>50</sup> In addition, he was a student of *Rabbi Akiva* who also spread Torah after all the students died.

43. Refer to *Lekutei Maharich* 3:page 572 (new), *Ishei Yisroel* 43:7:footnote 27 quoting the opinion of *Harav Shlomo Zalman Aurbach zt"l*, *Halichos Shlomo Moadim* 2:page 363:20.

44. *Doleh U'mashka* page 197, see *ibid*:footnote 527.

45. *Rivevos Ephraim* 5:347:2.

46. Refer to *Moed Lechol Chai* 7:6, *Rivevos Ephraim* 2:138 in great depth.

47. Refer to *Shulchan Aruch* 476:1-2, *Magen Avraham* 476:1.

48. *Ben Pesach L'Shavuos* page 203:footnote 28 in depth.

49. Refer to *Lekutei Maharich* 3:page 572 (new).

50. *Yaskil Avdi* 5:54:page 67.

איזן ע"ל להקב"ה בעולמו אל"ה יי אמות של הלכה בלכד... (ברכות ה)

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