

BECOMING BAR MITZVAH BETWEEN PESACH & PESACH SHEINI

PESACH RISHON

PESACH SHEINI

A KATAN'S OBLIGATIONS / DOING A MITZVAH BEFORE BEING
OBLIGATED / PESACH SHEINI AN INDEPENDENT YOMTOV
PRE-REGISTERING FOR KORBAN PESACH
ONGOING EFFECT / A CHILD WHO IS OBLIGATED TO BE EDUCATED

לע"נ זאב ארי' ע"ה בן יבלחסי"א שניאור זלמן גליק

The Gemara in Pesachim¹ says: From the fact that the Torah uses the extra words “שה לבית²” we learn that a father should shecht the korban Pesach for his young children (that are under bar or bas mitzvah). Rashi learns that these extra words teach us that children are mechuyav mideoraysa in korban Pesach, and a father can be motzi all his young children, even if they don’t know about, or don’t agree with him shechting for them. Tosfos disagree and write that really a child is only a mechuyav miderabanan in korban Pesach, and that which we learn from the passuk is only an אסמכתא, a passuk that hints to a mitzvah miderabanan.

In practice, the Rambam paskens: “We shecht the korban Pesach for the children as part of the group.”³ (One needs to be part of a group by korban Pesach.)

We need to understand two things:

Does the Rambam hold like Rashi (that this limud is mideoraysa), or like Tosfos (that it is miderabanan)?

What is the practical difference whether it is mideoraysa or miderabanan?

2 Further in Hilchos Korban Pesach, “If someone became bar mitzvah after Pesach, before Pesach Sheini, he needs to bring a korban Pesach Sheini. If, however, someone shechted the korban Pesach Rishon for him, he does not have to.”⁴

1. 88a.

2. Shmos 12:3.

3. Sefer Zmanim, Hilchos Korban Pesach 2:4.

4. 5:7

(The reason for him being mechuyav at all, even though he was pattur by Pesach Rishon, and Pesach Sheini is to make up for those who missed Pesach Rishon, is because Pesach Sheini is also considered a Yomtov on its own. So much so that the Rambam writes in Sefer Hamitzvos⁵ that someone who doesn't bring the Peach Rishon on purpose is chayav kares even if he brings the Pesach Sheini! However, in the Yad Hachazakah,⁶ he goes back on this.)

Rabbi Y. Kurkus explains, that the reason for this is since the child was included in korban Pesach Rishon min Hatorah, he was already yotze his chiyuv mideoraysa and is therefore pattur from Pesach Sheini. He concludes that this explanation is the obvious one and the only one that fits. (The explanation is, that if the chiyuv by Pesach Rishon was only miderabanan, it would not make him pattur from the chiyuv mideoraysa by Pesach Sheini.

A proof for this idea, that if someone is pattur mideoraysa, his keeping the mitzvah anyways doesn't count, is brought by the Minchas Chinuch⁷ from Maseches Rosh Hashanah. It says there,⁸ that if someone who was pattur from mitzvos – for example, if he is possessed by Sheidim – and ate matzos, he needs to eat matzah again once he returns to normal conditions.

The Minchas Chinuch asks, it says in Maseches Nedarim that lemashana the limud of "שה לבית" is not mideoraysa, as Tosfos say, so how can the Rambam pasken the way he does?



5. *Positive Mitzvah no. 57.*

6. *Ibid, Halachah 2.*

7. *Mitzvah no. 5, para. 5.*

8. *28a.*

R' Chaim Brisker explains the Rambam's opinion. The Rambam holds that the shechita is actually valid for one's children, and they can count towards the group. To answer the question from Nedarim, he says that over there the Gemara is talking about the chiyuv, that a father is not obligated mideoraysa to bring a korban Pesach for his children, however if he does, they are eating korban Pesach mideoraysa.

3 Tosfos ask, if korban Pesach is only allowed to be eaten by those “registered” as part of its group, and children aren't mechuyav mideoraysa and are therefore unable to be registered for the korban Pesach, the meat will be assur for them, so how can we feed them korban Pesach, it is assur to actively feed food that is assur to a child?

Tosfos answers that for chinuch it is allowed.

The Ran in Nedarim⁹ brings a different answer: The halachah that only those who are registered to the korban Pesach may eat it applies only to those who are able to be registered. Since children can't be registered, they don't have this issur.

What comes out from this is that according to the Ran and Tosfos, there is no chashivus in the eating of the korban Pesach by a child, and he would therefore have to bring a Pesach Sheini if he becomes bar mitzvah between Pesach Rishon and Pesach Sheini, even if he ate from the Pesach Rishon.

4 The Alter Rebbe writes¹⁰ that “In any situation that will educate the child in mitzvos it is permitted to actively feed him something that is assur. For example, one can feed

9. 36a.

10. Orach Chaim 343:8.

a child who reached the age of chinuch a piece of the korban Pesach even though he wasn't registered, since the purpose is to educate him in mitzvos.”

There are two points here that we can see that the Alter Rebbe holds like Tosfos: a. there is no Korban Pesach for a child, b. the reason a child can eat the korban Pesach is chinuch, and not like the Ran.

A practical difference between the Tosfos and the Ran would be:

A שוטה, a mentally incapable person, is pattur from mitzvos but doesn't have chinuch, he would therefore be able to eat according to the Ran, since he can't be registered, but not according to Tosfos, since he has no chinuch.

A child who hasn't reached the age of chinuch, would be able to eat the korban Pesach according to the Ran but not Tosfos, since the heter for him to eat it is only because of chinuch.

However we don't find any opinions who disagree with the Rambam—that if someone shechted for the child by Pesach Rishon, he is pattur from Pesach Sheini, even if he became bar mitzvah in the middle—even though there are many who disagree with his whole approach, that a child eating the korban Pesach is mideoraysa.

5 The Rogatchover Gaon gives another explanation for the Rambam. But first there is a question: Based on the svara that we brought earlier, that Pesach Sheini is its own Yomtov, and therefore someone who becomes bar mitzvah between Pesach Rishon and Pesach Sheini has to bring a korban on Pesach Sheini, seemingly even if someone did bring a korban

Pesach by Pesach Rishon he would need to bring a korban Pesach Sheini, so why is that not the halachah?

The reason for this is that since Pesach Rishon and Pesach Sheini are one inyan with the same idea, the פְּעוּלָה נִמְשַׁכֶּת, the ongoing effect, of the Pesach Rishon is still there by the time Pesach Sheini arrives, and therefore he is pattur, since it is now considered as if he is bringing the korban Pesach.

Based on this rule, (that certain mitzvos have a lasting effect even after the action has been performed, including korban Pesach,) we can say about a child that becomes bar mitzvah after Pesach, and was registered with a korban Pesach by Pesach Rishon, still has its peulah. Therefore, even according to those who say that a child's chiyuv in korban Pesach is only mideraban, he would not have to bring a new korban by Pesach Sheini, since even then he has the peula of the korban from Pesach Rishon.

6 The lesson we can learn from this is, if Yidden are in a state of “childhood,” someone might wonder what effect his mitzvos could even have? But now we see that the mitzvos a person does as a child have an effect on him even when he becomes an adult. This means that when Moshiach comes, and Yidden will “become adults,” we will have the peula of the mitzvos that we do now. This is also what it says in Tanya, “The ultimate heights of the times of Moshiach and techiyas hameisim depend on our avodah and what we do during galus,”¹¹ may we experience this very soon with the coming of Moshiach very speedily!

STUDY AID

1. A father brings a korban Pesach for his children, according to Rashi, this is mideoraysa, and according to Tosfos, it is miderabanan.
2. The Rambam writes that someone who became bar mitzvah between Pesach Rishon and Pesach Sheini is pattur from the korban Pesach Sheini if he was part of a korban Pesach Rishon. The explanation of Rabbi Y Kurkus. (The proof from matzah, the question of the Minchas Chinuch, and R' Chaim Brisker's answer.)
3. Tosfos' question, that the child isn't registered, his answer; chinuch, and the Ran's; that he is unable to be registered. Both of these seemingly disagree with the Rambam.
4. How the Alter Rebbe holds like Tosfos. Differences between the Ran and Tosfos.
5. The Rogatchover Gaon's explanation, how this can correlate the Rambam with those who hold that a child's chiyuv in korban Pesach is miderabanan.
6. The lesson in our avoda, that our actions during galus affect the revelations in the times of Moshiach.

Source:

על פי ליקוטי שיחות חלק כ"ז פרשת בא שיחה ב'