

פסחים צא

The קרבן פסח is not שחט for a person who is digging under a collapsed building, as perhaps he will find a dead body and become טמא. If the קרבן פסח was שחט for him, he may eat it, provided he did not come into contact with a dead body.

If a person is due to be released from prison on יד ניסן, if he is being held by a ישראל, then we שחט the קרבן פסח for him and he eats it that night after he is released. If he is being held by an אינו יהודי we do not שחט for him, as perhaps his release will be delayed.

The קרבן פסח is שחט even for one person, provided he is ראוי to eat the whole thing.

A חבורה cannot be comprised of נשים ועבדים, or קטנים ועבדים, but may be comprised of נשים or עבדים by themselves, but not of בני דעת by themselves as they are not בני דעת.

The קרבן פסח can only be שחט in the עזרה. Even at the time when במות were מותר, it was still אסור to bring the קרבן פסח on a יחיד (at this time, the קרבן פסח was brought in the משכן).

An adult--whether איש or אישה, or עבד, or שפחה-- can make a קנין for others, as an adult has דעת. A חרש, or שוטה, or קטן cannot make a קנין for others.

While פסח ראשון is a חיוב for נשים, and is דוחה שבת, if they are

unable to be מקריב the פסח on יד ניסן, they may bring the קרבן on פסח שני, but it is a רשות. Therefore, if פסח שני is on שבת, if the קרבן is being brought just for women, then it is not brought, as only a חיוב of פסח קרבן is דוחה שבת, not a רשות. If an אישה is part of the חבורה, but there are men as well, then the קרבן is דוחה שבת.

There should not be a חבורה comprised solely of גרים, as שמא פסולים and ידקדקו.

The חיוב to eat מצה is only on the first (and in חוץ לארץ second) night of פסח. On the rest of the days, while there is a חיוב to stay away from חמץ, there is no חיוב to eat מצה. According to nearly all מפרשים there is a מצוה to eat מצה all seven (in חוץ לארץ eight) days of פסח, but it is a רשות, not a חיוב. The רוקח writes that whoever eats מצה on all the seven days of פסח, it is as if they are a partner with הקב"ה in מעשה בראשית as it says in the תורה: מצות: תורה: יאכל את שבעת הימים. Why does it say הימים? To teach that these days are like *the* seven days of מעשה בראשית. The ערוך השולחן writes that one who eats מצה on all the days of פסח, fulfills the רצון ה'.