



Hallel and the Korban Pesach

The fifth *perek* describes the offering of the *korban pesach*. The *Mishnah* (5:7) teaches that while the *korban pesach* was slaughtered, they would recite *hallel*. The *Tosfot Yom Tov* explains that it was an institution from the times of the *neviim* to recite *hallel* after having been redeemed from a difficult situation, which certainly applies to *pesach*. The question is, who recited *hallel*?

The *Bartenura* explains that the *kitot* (groups) recited *hallel*, implying it was those that brought the *korban*. This is all *Rashi's* position. The *Tosfot Chadashim* however cite the *Tosfot* and *Rambam* who explains that it was the *leviim* who recited the *hallel* while the *korbanot* were offered. The *Tosfot (Pesachim 64a)* cite a *Tosfeta* that records that this was indeed the case.

The *Tosfot Chadashim* however suggests that *hallel* was recited in a responsive manner lead by the *leviim*, thereby reconciling the opinions of the *Bartenura* and *Tosfot*. This is also how the *Tifferet Yisrael* understands the *Mishnah*.

The *Tosfot* however ask that the *Gemara (Erchin 11a)* teaches that *shira* was only ever recited when a *korban* was offered along with wine libations (*nesachim*). The *korban Pesach* however was not brought with *nesachim*. The *Tosfot* explains that that principle however only applies to the offering of the *korban*. Our *Mishnah* is referring to the time of the slaughter of the *korban*.

The *Minchat Chinnuch* (394) however asks that we find that the *Gemara (Erchin 10a)* questions that very law by noting that *shira* was recited when they brought the *bikkurim*. The *Gemara* there explains since the *bikkurim* were brought from grapes that were pressed for wine, that requirement was satisfied. We find therefore from that discussion that the principle is not just limited to the time of the offering of *korban* considering that the *bikkurim* was not “offered”.

The *Moadim Uzmanim* (R' Shternbuch, 3:237) however explains that the reason why they recited *hallel* by the *korban pesach* is based on the *Gemara (Pesach 95a)*: “is it possible that *Yisrael* would slaughter their *korban pesach* and not recite *shira*?” In other words, we find that there is a special *din* of *simcha* with the offering of the *korban pesach*. It is that *simcha* that obligates the recitation of *hallel* and not the *korban* itself. Since the people would be compelled to recite *hallel*, the *leviim* would join in the *simcha*.

Returning to the *Minchat Chinnuch*, with respect to the *bikkurim*, the obligation of *shira* is because it itself is a *korban* that requires waving and placement next to the *mizbeach*. Consequently, we find that the *Gemara's* question is sound when questioning how the requirement of wine is satisfied. In our case however, since obligation stems from *simcha*, there is no such requirement.¹

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¹ The *Moadim Uzmanim* however also cites the *Griz* who explains *Rashi* as follows. There are two separate *dinim* in the recitation of *hallel* when slaughtering the *korban pesach*. One is from the perspective of the *chabura*. Just as they must recite *hallel* when consuming the *korban*, so too when it is slaughtered. That is what

Rashi was referring to. The second *din* is the requirement of the *leviim* to recite *shira* when *korbanot* are offered. It is this second *din* that the *Tosfeta* was referring to. *Rav Shternbuch* however raises difficulties with this explanation and therefore maintains that explanation brought above. See inside for more details.

Revision Questions

פסחים ה' - ה' - ז' :ב'

- Into how many groups was the nation divided when they came to offer their *korban Pesach*? (ה':ה')
- Where was the sprinkling of the blood from the *korban Pesach* performed on the *mizbeach*? (ו':ה')
- What were the *levi'im* doing while the sacrifices were being offered? (ז':ה')
- What did the *kohanim* do differently, with regards the process of offering of the *korban Pesach*, when *erev Pesach* fell on *Shabbat*? (ח':ה')
- Name the three different places where the *korbanot pesach* were hung for stripping? (ט':ה')
- According to *R' Eliezer*, how was the hanging of the *korbanot* performed differently on *Shabbat*? (י':ה')
- Where did the three different groups wait with their slaughtered *korbanot* when *erev Pesach* coincided with *Shabbat*? (יא':ה')
- Which processes involved in the *korban Pesach* were carried out even on *Shabbat* (according to all opinions)? (יב':ה')
- Regarding the previous question, which processes were deferred till after *Shabbat*? (יג':ה')
- Regarding the previous question, which processes were debated by *R' Eliezer* and the *Chachamim*? (יד':ה')
- What is the general principle stated by *R' Akiva* at the conclusion of the above stated debate regarding which processes that involve *melachot* are still performed on *Shabbat*? (טו':ה')
- What are the three criteria that define when a *chagigah* offering is brought alongside a *korban pesach*? (טז':ה')
- After the *chagigah* is offered, how long do the owners have to consume the *korban*? (יז':ה')
- According to *R' Yehoshua* when is one required to bring a *chatat* if they slaughtered another *korban* for the purpose of a *korban pesach* and why? (יח':ה')
- With whom and about what does *R' Yehoshua* argue and what is that *Tana's* reasoning? (יט':ה')
- What is law regarding one who slaughters a *korban pesach* on *Shabbat* then finds out that it is: (כ':ה')
 - A *ba'al mum*?
 - A *treifah*?
- Describe how they would roast the *korban pesach*? (כא':ה')
- What point regarding the roasting was debated by *R' Yosi Ha'Glili* and *R' Akiva*? (כב':ה')
- What is the law regarding a *korban pesach* that touched the side of the oven while roasting? (כג':ה')

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
9 April י"ח ניסן	10 April י"ט ניסן	11 April כ' ניסן	12 April כ"א ניסן	13 April כ"ב ניסן	14 April כ"ג ניסן	15 April כ"ד ניסן
Pesachim 7:3-4	Pesachim 7:5-6	Pesachim 7:7-8	Pesachim 7:9-10	Pesachim 7:11-12	Pesachim 7:13-8:1	Pesachim 8:2-3

