



## Korban Chagigah

The *Mishnah* (6:3) teaches that an additional *korban* was brought alongside the *korban pesach* – the *korban chagigah*. The *Mishnah* continues that this was only if three conditions were met. *Erev Pesach* must be a week day, those bringing the *korban pesach* are *tahor*<sup>1</sup> and there is not enough of the *korban pesach* to satisfy everyone nominated to take part in the *korban*.

The *Gemara* (70a) understands that according to our *Mishnah*, the *korban chagigah* is not obligatory. The *Tosfot* (s.v. *lav chova hi*) explains that the *Gemara* means that the *korban chagigah* is not obligatory on a biblical level. If it was then it would be offered on *Shabbat* as well.

The *Tosfot* explains that the obligation of the *korban chagigah* on a rabbinic level is so the that the *korban pesach* is eaten “*al asovah*”. This means that this is to ensure that the one becomes satisfied with the consumption of the *korban pesach*. This explains why, according the *Mishnah*, that if there was enough meat in the *korban pesach* to satisfy everyone, then the *korban chagigah* was not brought. The *Tosfot* continue with the *Riva* citing the *Yerushalmi* that this rabbinic requirement was motivated out of concern that if one was hungry, there the was a risk that one might break a bone when trying to eat the meat around. This concern is real as there is a biblical prohibition against breaking any of the bones of the *korban pesach*.

The *Tosfot Yom Tov* is bothered by the structure of our *Mishnah*. When listing the circumstances when the *korban chagigah* are brought, the order is *chol* (weekday), *tahara* (everyone being pure) and *mu'at* (a proportional small amount of meat per person). The *Mishnah* then continues by listing when the *korban chagigah* is not offered. Put simply, they are when any of the above requirements are not met. The *Mishnah* however list them in a different order: *Shabbat*, *merubah* (a large amount of meat per person) and *tumah* (impurity). The change of order, which would likely go

unnoticed for many people, troubles the *Tosfot Yom Tov* and he writes that he is unsure why the order changed.

The *Nimukei HaGriv* directs our attention to another comment of the *Tosfot Yom Tov* in attempt to answer his question. Previously the *Tosfot Yom Tov* cites that explanation of the *Bartenura* who explains, “that even though the *korban pesach* overrides *Shabbat* and *tumah*, the *chagigah* does not override *Shabbat*.” The *Tosfot Yom Tov* notes that the *Bartenura* stopped short and did not write “the *chagigah* does not override *Shabbat* and *tumah*”. The reason is that one might misunderstand that the *chagigah* does not override *Shabbat* and *tumah* together, but does override either of them on their own. By writing that the *chagigah* does not override *Shabbat* this misunderstanding is avoiding. The *Nimukei HaGriv* writes, the *Mishnah* changes the order, inserting *merubah* between *Shabbat* and *tumah* to avoid the same potential misunderstanding.

The *Tifferet Yisrael* however suggests a different explanation. In the beginning of the *Mishnah*, *chol* and *tahara* are grouped together, since they are based on the same reason. Since the *chagigah* is not obligatory it does not override *Shabbat* or *tumah*. *Mu'at* however was based on the fact that the *chagigah* is needed specifically when there was an insufficient amount of meat in the *korban pesach*. He explains that the order in the end of the *Mishnah* was changed to teach an important law. If there is a sufficient amount of meat in the *korban pesach*, while it is not required to bring a *korban chagigah*, one might have thought that they can nonetheless choose to do so. The *Mishnah* therefore lists *merubah* in between *Shabbat* and *tumah* to teach that just as one is not allowed to bring the *chagigah* on *Shabbat*, one is not allowed to bring a *chagigah* if there is sufficient meat in the *korban pesach* to satisfy everyone. Why not? The *Tifferet Yisrael* explains that there is a concern that one might leave over some of the *korban* beyond the allotted time making it *notar*.

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<sup>1</sup> Recall that if a majority of Israel are *tameh met* then the *korban pesach* is brought be everyone – both *tameh* and *tahor*. See Volume 8, Issue 22 “*Pesach Sheni*”.

### Revision Questions

פסחים ו' א' – ו' ח'

- Which processes involved in the *korban Pesach* were carried out even on *Shabbat* (according to all opinions)? (ו' א')
- Regarding the previous question, which processes were deferred till after *Shabbat*? (ו' א')
- Regarding the previous question, which processes were debated by R' *Eliezer* and the *Chachamim*? (ו' א')
- 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*? (ו' ב')
- What are the three criteria that define when a *chagigah* offering is brought alongside a *korban pesach*? (ו' ג')
- After the *chagigah* is offered, how long do the owners have to consume the *korban*? (ו' ד')
- 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? (ו' ה')
- With whom and about what does R' *Yehoshua* argue and what is that *Tana's* reasoning? (ו' ה')
- What is law regarding one who slaughters a *korban pesach* on *Shabbat* then finds out that it is: (ו' ו')
  - A *ba'al mum*?
  - A *treifah*?
- Describe how they would roast the *korban pesach*? (ו' ז')
- What point regarding the roasting was debated by R' *Yosi Ha'Glili* and R' *Akiva*? (ו' ז')
- What is the law regarding a *korban pesach* that touched the side of the oven while roasting? (ו' ח')
- What does one need to be wary about if they coated the *korban pesach* with *ma'aser sheni* oil? (ו' ט')
- Which five *korbanot* are brought even if the *kohanim* or utensils are in a state of impurity, yet are not eaten in a state of impurity? (ו' י')
- Describe a case where the parts of a *korban* have become impure, where it invalidates a *korban pesach* while it does not for other sacrifices? (ו' י')
- If a majority of the nation is in a state of impurity when do they offer their *korban pesach*? (ו' יא')
- What is the law regarding a *korban pesach* whose blood was sprinkled and then after, it was discovered that: (ו' יב')
  - The animal was impure?
  - The owner was impure?
- If a majority of the *korban pesach* became *tameh*, where was it burnt? (ו' יג')
- If a minority of the *korban pesach* became *tameh*, where were the parts burnt? (ו' יד')

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10 minutes before *Mincha*  
Mizrachi Shul  
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#### Friday & Shabbat

10 minutes before *Mincha*  
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*Shiur in English*

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Rabbi Mordechai Scharf  
 9:00am  
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### Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
16 July כ"ב תמוז	17 July כ"ג תמוז	18 July כ"ד תמוז	19 July כ"ה תמוז	20 July כ"ו תמוז	21 July כ"ז תמוז	22 July כ"ח תמוז
Pesachim 7:9-10	Pesachim 7:11-12	Pesachim 7:13-8:1	Pesachim 8:2-3	Pesachim 8:4-5	Pesachim 8:6-7	Pesachim 8:8-9:1

