



Shut the Doors

In the fifth chapter, we learn how all the *Korbanot Pesach* were offered. The fifth *Mishnah* teaches that those that came to offer their *korban* were divided into three groups. The strategy was based on the following *pasuk*: “and the entire congregation (*kahal*) of the assembly (*adat*) of Israel shall slaughter it in the afternoon” (*Shemot* 12:6).

R' Yitzchak in the *Gemara* (*Pesachim* 64b) explains that each of the references of *kahal*, *adat* and *yisrael* suggest ten people (see the *Maharsha*). However there is a doubt whether the three groups should come together or one after the other. That being the case, at a minimum, if there are fifty people, thirty should come in the first group, with ten each in the next two groups, in order to satisfy both sides of the doubt.

The *Rambam* rules (*Korban Pesach* 1:11) that if there were less than fifty people or if everyone offered the *korbanot* at once then the *korbanot* are valid. The *Torah Temima* explains that the reason for organising everyone in this manner was simply as a *hidur mitzvah* (beautifying the *mitzvah*); as such it would not prevent the *mitzvah* from occurring.

The *Mishnah* continues that after the first group entered, the doors of the *azarah* were closed. *Abaye* understood that the doors closed on their own miraculously, while *Rava* argued that they

were closed manually so as not to rely on miracles. The *Maharsha* raised a difficulty. According to *Abaye*, if the doors closed miraculously, there should have been no reason for a doubt about how those offering the *Korbanot* should have been organised. People could have simply entered until the doors closed. While the *Maharsha* leaves the question unanswered, he writes that it can be resolved.

The *Tifferet Yisrael* points out that even though the doors were closed, they had to be reopened when the *Korbanot* were slaughtered, otherwise the *Korbanot* would have been invalid. He directs to the *Tosfot Yom Tov* (*Tamid* 3:7) to support this law. Furthermore he rejects the possibility that having the doors closed during slaughter was a special law for *korban Pesach*. Other than there being no source for such a suggestion the *Gemara* (88b) appears preclude this possibility. There it is suggested that if one had a doubt if they were obligated to bring a *korban pesach*, one could bring a *korban* stipulate that if he was obligated to bring a *korban pesach* then the *korban* is indeed so, otherwise it is a *shlamim*. If the doors had to open for a *shlamim* and had to be closed for a *korban pesach*, then such a *tenai* would not work. Consequently the doors were only closed momentarily as a *heiker* to separate between the groups.

Yisrael Yitzchak Bankier

Revision Questions

פסחים ה' ג' – ו' :

- Is the *korban Pesach* valid if it was slaughtered (in mind) for the sake of the people that had a share in the *korban* as well as other who did not have a share? (ה' ג')
- Is the *korban Pesach* valid if it was slaughtered before noon? (ה' ג')
- Is the *korban Pesach* valid if it was slaughtered before the *korban tamid*? (ה' ג')
- What does the *Mishnah* mean when it say that if someone slaughters the *korban Pesach* “on *chametz*” they have transgressed a negative prohibition? (ה' ד')
- Does the ruling described in the previous question apply to any other sacrifices? (ה' ד')
- 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*? (ה' ו')
- What were the *levi'im* doing while the sacrifices were being offered? (ה' ו')
- What did the *kohanim* do differently, with regards to the process of offering the *korban Pesach*, when *erev Pesach* fell on *Shabbat*? (ה' ח')
- Name the three different places where the *korbanot pesach* were hung for stripping? (ה' ט')
- According to *R' Eliezer*, how was the hanging of the *korbanot* performed differently on *Shabbat*? (ה' ט')
- Where did the three different groups wait with their slaughtered *korbanot* when *erev Pesach* coincided with *Shabbat*? (ה' י')
- Which processes involved in the *korban Pesach* were carried out even on *Shabbat* (according to all opinions)? (ה' יא')
- Regarding the previous question, which processes were deferred till after *Shabbat*? (ה' יא')
- Regarding the previous question, which processes were debated by *R' Eliezer* and the *Chachamim*? (ה' יא')
- 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*? (ה' יב')
- What are the three criteria that define when a *chagigah* offering is brought alongside a *korban pesach*? (ה' יג')
- After the *chagigah* is offered, how long do the owners have to consume the *korban*? (ה' יד')
- 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? (ה' טו')
- With whom and about what does *R' Yehoshua* argue and what is that *Tana's* reasoning? (ה' טז')
- What is law regarding one who slaughters a *korban pesach* on *Shabbat* then finds out that it is: (ה' טז')
 - *A ba'al mum*?
 - *A treifah*?

Local Shiurim

Melbourne, Australia

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After *Ma'ariv*

Mizrachi Shul

Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*

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Shiur in English

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613.org/mishnah.html

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
16 th October י"ח תשרי	17 th October י"ט תשרי	18 th October כ' תשרי	19 th October כ"א תשרי	20 th October כ"ב תשרי	21 st October כ"ג תשרי	22 nd October כ"ד תשרי
Pesachim 7:1-2	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

