

Praise Worthy

July 25, 2024

Excerpted and adapted from a *shiur* by HaRav Chaim Weg

<https://baishavaad.org/wp-content/uploads/2024/07/P41-Pinchos-Hallel-7-Pesach.mp3>

You shall offer a fire-offering, an olah-offering to Hashem: two young bulls, one ram, seven male lambs in their first year...Like these you shall make each day of the seven-day period...

Bemidbar 28:19, 24

The *korban* Musaf on Sukkos, unlike on Pesach, is different on each day of the holiday. The Gemara (Arachin 10a) says that this is the reason that the full Hallel is recited each day of Sukkos but only on the first day of Pesach (the first two days in *chutz la'aretz*), because any day that a new *korban* is prescribed warrants the full Hallel.

On the seventh day of Pesach, the Mitzri'im drowned in the sea. The Bais Yosef (O.C. 590) cites from the Shibalei Haleket that the full Hallel is not said then (our reciting half Hallel is only a minhag), because it says in Mishlei 24:17, "*Binfol oyivcha al tismach* (When your enemy falls, be not glad)." Why does the Shibalei Haleket give a different reason from that of the Gemara?

The Yeshuos Yaakov and R' Aharon Kotler say that both answers are necessary, because there are two factors that can each create an obligation to recite Hallel: *mo'ed* and *neis*. The Gemara says *mo'ed* doesn't apply when the *korban* Musaf is the same, but it doesn't explain why the *neis* of *kriyas yam suf* doesn't require full Hallel, and that is what the Shibalei Haleket addresses.

The Taz (O.C. 590) says that according to the Shibalei Haleket, we ought to say the full Hallel on Chol Hamo'ed Pesach, but we don't, in order that Chol Hamo'ed not appear holier than the seventh day of Yom Tov. He appears to understand that the Shibalei Haleket's reason that it ought to have been recited on the seventh day of Pesach would apply equally to Chol Hamo'ed. But according to the Yeshuos Yaakov and R' Aharon, who understand that the Shibalei Haleket's reason that there should have been full Hallel on the seventh day of Pesach is because of the *neis*, no explanation is needed for not saying it on Chol Hamo'ed, when there wasn't a *neis*.