

A Practical Guide to Korban Pesach

Written & Compiled by
Rabbi Zalman Dubinsky
with students of
Yeshivas Tiferes Bachurim
Morristown, New Jersey



Published by
Likrat Shiduch CSTTJC
Morristown, NJ

Acknowledgements

The inspiration and continued support for this project has come from:

Rabbi and Mrs. Yeheskel Lebovic of Morristown NJ;

Chaim Miller, Chief Editor,
who tirelessly toiled to make this project a reality;

Rabbi Bentzion Oster,
for reviewing the text and offering many beneficial notes;

Contribution of Entries:

Michoel Friend, Eliyahu Mimun, Dovid Kalman, and Yehoshua Reis;

Artwork: Yitzchok Guzlon, Assaf Rogers and Ariel Kohanzad;

Mrs. Pessy Leah Lester for editing the Overview,
and for providing extensive support and encouragement;

Mrs. Yael Resnick, for the cover design

Sichos in English,
for providing the English translation of *Seder Korban Pesach*

Design & Typesetting by Mendelsohn Press, Inc.
718/467-1957 • Fax 718/778-5918

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Committee for Strengthening Torah True Jewish Commitment
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ISBN 1-880880-10-5

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Please Contact the Publisher:
Likrat Shiduch
7 Kissel Lane
Morristown, NJ 07960

The Practical Guide to Korban Pesach was
typeset in ITC Legacy Sans and ITC Legacy Serif

*In dedication to the
Lubavitcher Rebbe
who devoted his entire life to Klal Yisroel,
and whose teachings are a source
of inspiration for all mankind.*

*May we continue in his path
and prepare the world for
the imminent Redemption
through Moshiach Tzidkeynu,
and merit to once again
offer the Korban Pesach
in the Third, eternal
Bais HaMikdash.*

לעלוי נשמת

אבינו מורהנו א"א נו"ג
ר' אברהם דוב
ב"ר שמואל הכהן קאהן
נפטר כ"ג מנחם אב תשל"ז

נדפס ע"י בניו

שלמה הכהן קאהן ורעיתו אסתר
טאלתיאל שמואל הכהן קאהן
וחתנו הרה"ח יצחקאל ליעבאוויק
ורעיתו פערל לאה

In the course of
preparing this work,
the life of our cherished
Mashpia and Teacher,

הרה"ח ר' יוסף יצחק
בן יעקב ליפסקי ז"ל

RABBI YOSEF YITZCHOK
LIPSKIER Z"L
was cut short.

*May the learning of
these pages act as an
everlasting source of
merit for his Neshama.*

Foreword

By the grace of G-d

ONE OF THE THIRTEEN PRINCIPLES of faith is to await the coming of Moshiach constantly. Clearly, this obligation does not merely encompass belief but the anticipation must take an active form, if it is to be authentic.*

With these thoughts in mind, the preparation of this work was undertaken, so that a digest of the laws, sufficient to inform a person in the practical Laws of *Korban Pesach*, should be available in English. The majority of the *halochos* have been based on *Rambam's Hilchos Korban Pesach* (found in his work, *Mishneh Torah*); the intent has not been to finalize *halachic* decisions in any area.

The text was prepared by, **Rabbi Zalman Dubinsky**, with students of *Yeshivas Tiferes Bachurim*, Morristown New Jersey. We are confident that it will be welcomed by the wider English-speaking Jewish public.

Yeshivas Tiferes Bachurim, founded in 1972, is an affiliate of the Rabbinical College of America, headed by **Rabbi Moshe Herson**. Its program of Judaic studies is uniquely designed for Jewish men with little or no background in Torah study and Jewish observance. Nonetheless, its individualized learning program allows students to make great strides in a relatively short time.

We are all greatly indebted to the Lubavitcher Rebbe, who initiated the *Baal Teshuva* movement decades ago, enabling thousands of Jewish youth to return to their Jewish roots and establish exemplary Jewish homes. This publication is but a small tribute to his colossal legacy, which has affected virtually every segment of Jewry.

We, the students of the Yeshiva, are likewise indebted to the dedicated *Roshei Yeshiva* of *Tiferes Bachurim*, who tirelessly devote themselves to our spiritual growth and development: **Rabbi Avrohom Lipskier**, **Rabbi Dovid Wichnin**, **Rabbi Zalman Dubinsky**, **Rabbi Yossef Greenberg**, **Rabbi Chaim Braffman**,

And, of course, **Rabbi Yossef Yitzchok Lipskier Z"l**,

And we are indebted to *Hashem Yisborach* for granting us the merit and opportunity to compile this work.

It is the fervent hope of all the contributors, that the learning of the Laws of *Korban Pesach* will hasten the imminent redemption of *Klal Yisroel*, with the final and complete *Geula* by *Moshiach Tzidkenu*, at which time we will again merit to fulfill the great *mitzvah* of *Korban Pesach* in all its details.

Yeshiva Tiferes Bachurim, Nissan 11, 5755

* For the significance of practical activities in bringing the Redemption, see *Rambam Hilchos Teshuvah* 3:4, *Ohr HaChaim HaKodosh* to *Re'eh* 15:7, *Chofetz Chaim's* letter to *HaGaon* Rabbi Rafael Mordechai *HaLevi*, *Bais Aharon* 25b, *Netzach Yisroel* ch. 45, *Sefer HaBris* 1:9.16.

“According to all our Sages’ predictions concerning the ‘foot-steps of *Moshiach*’, our generation is the final generation of Exile and the first generation of Redemption . . . It is certain, beyond any shadow of a doubt, that the time of Redemption has arrived . . . For we are presently standing on the threshold of the Redemption.”

“Nonetheless, we see that it is difficult to internalize the awareness and recognition that we are literally standing at the threshold of the Messianic Era, to the extent of ‘living’ with *Moshiach* and Redemption...”

“The suggestion for this is the study of Torah on the Topics of *Moshiach* and Redemption, for it is within the ability of Torah to transform human nature. It is possible that one may be, heaven forbid, ‘outside’ and far-removed from the concept of Redemption, as far as one’s own perception is concerned (since he has not yet emerged from his own internal exile). Yet, through Torah study in the topics of Redemption, he uplifts himself to a ‘Redemption state-of-mind’ and begins to live with the concept of Redemption, amidst the realization and cognizance that ‘Behold, here he comes!’”

Lubavitcher Rebbe, *Sefer HaSichos 5751, Parshas Balak*

“If a credible messenger announced to the Jewish People that the Redemption was imminent, hundreds of thousands of Jews would surely hasten to study the laws applicable to sacrifices and the Temple. These laws would have practical significance, not only for *Kohanim*, but also for non-*Kohanim* as well...”

“Especially relevant would be the study of the *Korban Pesach*, whose omission incurs *Koreis*.”

Chofetz Chaim, *Torah Or*, Chapter 12*

* See “The Chofetz Chaim Looks at Eternity” p. 102, Feldheim

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הנה וואיתן את היזרעהו של ה', וילאך, ריחן فهو שאלת
כלהה גראן אונילפרה, וו', קעה זאת היגאנט'ן כ'ה'גראן גאנארט'ן חווילך
טאנדרט'ן ל. ט. גאנט אוניל'ה, גאנט'ן גאניל'ה אוניל'ה
באנט'ן גאניל'ה גראם'ן שברוחן אוניל'ן. וואיתן שוחחין זה אוניל'ן
האנט'ן מונט'ן רוחה'ן שברוחן אוניל'ן. וואיתן שוחחין זה אוניל'ן
כאנט'ן מונט'ן של ה', ריחן فهو, אונט'ן שאר היגאנט'ן דונט'ן גאניל'ן
כאי ה', זיגאנט'ן ווילאקה ווילאקה, וכאי'ן גראם'ן אלא, מילאקה דונט'ן גאניל'ן
גאניל'ן, ווילאקה זיגאנט'ן.

לְמִזְבֵּחַ תְּמִימָה תְּמִימָה

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ת'ב

The *Korban Pesach*—the paschal lamb, offered as a sacrifice in the *Bet HaMikdash* on the 14th of *Nissan*, the eve of Passover—is as old as Creation itself. It was offered, our Sages tell us, by Adam and his two sons, two millennia before this commandment was given to the children of Israel just prior to the Exodus from Egypt. In the first year of Creation, when the 14th of *Nissan* arrived, Adam said to his sons, Cain and Hevel: "My sons, on this date in the distant future, the Jewish people will offer the Passover sacrifice. It will be a propitious time of goodwill; bring also your offerings to Hashem and He will bestow upon you His goodwill." (Midrash)

Avraham, Yitzchak and Yaakov also celebrated the festival of Pesach. Rivkah instructed her son, Yaakov: "Go to the flock and fetch two choice kid goats and I will make of them a tasty dish for your father." Did Yitzchak consume two goats for a meal? Our Sages explain that it was *Pesach* and one goat was offered as *Korban Pesach*, while the other was prepared as a savory meal for the Festival (*Pirkei d'R. Eliezer* Chap. 32). From the period of the Exodus until the destruction of the Second *Bet Hamikdash*, this precept was assiduously observed.

King Agrippas, who reigned during the period of the second Temple, once wished to take a census of the Jewish people. Aware that no direct count of individuals is permitted "so that there not be a plague amongst them" (Ex. 30:12)—he requested that the *Kohen Gadol* take one kidney from each Paschal sacrifice offered that year. Six hundred thousand pairs of kidneys were counted, twice the number of those Jews who departed from Egypt—excluding those who were ritually unclean or were then unavoidably absent from Jerusalem and could not bring the Passover offering. And there was not a single *Korban Pesach* for which there were fewer than ten people registered (*Pesachim* 64b). Truly an incredible number and clearly a miraculous event!

With the destruction of the second *Bet Hamikdash*, the offerings of the *Korban Pesach*, as all other sacrificial offerings, ceased. Based upon Biblical sources, our Sages declared that Prayer, the service of the heart, and the study of the laws of sacrifices, are regarded as replacing the offerings in the Temple. (*Berachot* 26b; *Megila* 11a). To be sure, we never ceased to yearn for the rebuilding of the *Bet Hamikdash* and the reinstitution of the actual *Korbanot* during the Messianic era.

In the *Nussach Ari Sidur*, as in most Prayerbooks, there is printed a brief description of the "Order of the Passover Offering," to be recited and studied on the 14th of *Nissan* after the *Minha* Prayer, "to be regarded in place of its offering."

The "Sefer *Korban Pesach*" compiled most ably by Rabbi Zalman Dubinsky and his students, presents to the English-speaking public, in a clear and lucid text, a detailed and comprehensive description of the laws and meanings of *Korban Pesach*. **It is a notable contribution to Halachic literature in English.**

After examining various parts of the manuscript for its *Halachic* precision, I highly recommend this scholarly work for both the layman and the learned. The layman will find it a comprehensive digest of the laws for the proper observance of the Paschal Sacrifice, while for the learned, it will serve as an anthology of *halachot* and scholarly research gleaned from various sources.

Rabbi Zalman Dubinsky and his "staff"—the students of *Yeshiva Tiferes Bachurim*, Rabbinical College of America, Morristown N.J., are to be commanded for their achievement and Rabbi and Mrs Yeheskel Lebovic for making this volume available to the wider Jewish public.

I am certain that the study of this Sefer will hasten the coming of *Moshiach*, speedily in our time—and then "we shall eat of the *Korban Pesach*...and we shall thank You with a new song for our redemption and for the deliverance of our souls."

Nisen Mangel
2 Nissan 5755
Brooklyn NY

Rabbi Shneur Chaim Gutnik

Melbourne, Australia

שניאור חיים הכהן גוטניך

רב ומו"ץ מלבורן אוסטרליה

ב"ה

Harav Zalman Dubinsky has shown me a portion of the halachic guide to bringing a Korban Pesach which he has written together with his talmidim, at Yeshivas Tiferes Bachurim, Morristown New Jersey.

The work is a text concerning halachic issues and, the parts which I have read are presented in straightforward English, suitable even for those with no prior knowledge of the subject. The coverage is quite comprehensive and includes a large amount of related information which I have not seen to-date collected in one volume. It would seem therefore, that this would be of value to the learned population as well as the layman. There is also a section explaining the significance of the Korban Pesach from classical and Chassidic sources.

Despite the large amount of English sefarim which have appeared over the past few years, there seems to be an increasing emphasis on halachic works and hashkafa, but very little has been published concerning practical topics that relate to L'asid Lavo (Redemption).

Therefore, I feel that this "Guide to Korban Pesach" is an important contribution to our English-speaking world.

Our Sages equate the learning of the Halachos of Korbonos to bringing the actual sacrifice. In this light, a Sefer such as this is an invaluable source of information to compensate for our current inability to bring Korbonos.

At a time when the imminence of the Geula has been alerted to by most of our Gedolei Hador, particularly the Lubavitcher Rebbe, it is most appropriate that these expectations are transformed into action, by learning the Laws which will be applicable in the future.

The subject of Korban Pesach is particularly suitable for study as it involves the whole of Klal Yisroel and is central to Judaism. I commend all those involved in this project for their timely response to a great need, and it is highly recommended reading.

ר' שניאור חיים גוטניך

Rabbi Shneur Chaim Gutnik
3 Nissan 5755
Melbourne, Australia

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Overview: Jumping to Freedom

Rabbi Zalman Dubinsky

PESACH IS A CELEBRATION of freedom. We rejoice in the birth of our nation,⁽¹⁾ when the Jews were delivered from enslavement by Pharaoh to become servants of G-d. In what merit, and by what good deed did our ancestors become worthy of the great miracles and wonders that brought them victory over their oppressors? It was because the Jewish people, no matter how assimilated, were still inherently attached to G-d through faith, belief⁽²⁾ and trust. Nowhere is this more evident than with the *mitzvah* (commandment) of the *Korban Pesach* (Pascal Sacrifice). It not only aroused G-d's compassion and triggered the ultimate redemption but, spiritually, the *Pesach* sacrifice represents the ultimate connection to G-d.

During the *Pesach Seder* we tell the story of the Exodus from Egypt and pray to have the *Pesach* sacrifice reinstated once again. For centuries, Jews have uttered the words "Next year in Jerusalem," at the conclusion of the *Pesach Seder*,⁽³⁾ with a longing for the coming

of *Moshiach* and the rebuilding of the Holy Temple because, when that time comes, Jews will once again offer the *Pesach* sacrifice.

What is it, though, that makes the *Korban Pesach* so powerful that a Jew feels incomplete without it and prays frequently for its return?

1. THE RIGHT TO LEAVE EGYPT

G-d told *Avrohom* (Abraham) that his descendants were destined to be enslaved in a foreign land and He also promised that they would later be redeemed, but a problem arose when the time for redemption arrived. When the Jews were in Egypt, they were literally naked of all virtue and⁽⁴⁾ many had even begun to assimilate with the Egyptians and worshipped idols. *Chassidus* explains that out of the fifty gates of spiritual impurity, the Jews had sunk to the forty-ninth, verging on the point of no return.⁽⁵⁾ In G-d's eyes, they were lacking significant merit to be worthy of freedom - But if the Jews had no merit to leave, how could G-d keep His promise to *Avrohom*?

(1) *Ezekiel*, Chapter 16, verse 4 and on.

(2) *Mechilta*, *Beshalach* 14 and *Yalkut Shiloni*; *Remez* 240.

(3) Traditionally, on the eve of Pesach, the "Seder Korban Pesach" is recited. This contains a brief description of the order of the Pesach offering. Concerning this recital, the *Haggadah* notes: "One should be concerned about the destruction of the *Bais Hamikdash* (Holy Temple) and plead before G-d, the Creator of the Universe, that He rebuild it speedily in our days. Amen." See Appendix E.

(4) *Rambam*, Laws of Idolatry, end of Chapter 1, and *Rashi*, Exodus, Chapter 12, Verse 6.

(5) R' Shimon Bar Yochai was asked: "The Holy One, blessed be He, continuously reminds Israel that he took them out of Egypt. What is the significance of this...?" He answered him: "The Holy One, blessed be He, merely stipulated to *Avrohom* that he would take Israel out of the Egyptian exile, but not out of the subjugation to idolatry. Israel and Egypt... abided under forty-nine forces of impurity, yet the Holy One blessed be He, took them out of their subjugation to those forces. Moreover, He took them into the forty-nine gates of understanding, corresponding to, and opposite to, these forces.

A SHOCKING REQUEST FROM G-D

The solution was the *Korban Pesach*. Fifteen days prior to the redemption, G-d commanded that, on the tenth of the Hebrew month of *Nissan*, the head of each family should designate a male lamb, examine it, and confirm it to be free of blemishes, thus rendering it fit for a *Korban*. It was then to be tied to a bed post for four days. In the afternoon of the fourteenth of *Nissan*, the lamb was to be slaughtered as a sacrifice, and eaten by the heads of the households and their families the night of the fifteenth of *Nissan*.⁽⁶⁾

Moshe Rabeinu (Moses) objected to this command saying, "Master of the Universe, how can I command the Jews to slaughter sheep which are idolized by the Egyptians?" Surely the Jews would be stoned for sacrificing the Egyptian idol. G-d answered Moshe: I swear that they will not leave this land unless they first slaughter the deities of Egypt in front of their eyes, exposing the helplessness of the idols of the nations.⁽⁷⁾

However, a problem with this still remains: Why did G-d require the Jews to endure danger for four days? One day would have provided sufficient time to fulfill G-d's command. In fact, in later years, designation of the lamb on the same day as the offering was to prove sufficient.

That is why you will find that the exodus is mentioned in the Torah fifty times.

(*Zohar Chadash, Yitro* 31 a cited in the Lubavitcher Rebbe's *Haggada Shel Pesach*, page 20.)

(6) Exodus, Chapter 12

(7) *Midrash, Shmos Rabba, Bo* 16,3

(8) This revolution is marked on the Jewish calendar on the *Shabbos* before *Pesach*, with '*Shabbos HaGadol*', The Great *Shabbos*. The lesson derived is of historical proportions.

AN OPEN STATEMENT OF CONFIDENCE

When the Jews actually obtained the lamb for the *Pesach* sacrifice, the Egyptians looked on with disbelief and anger. In response to the Egyptians queries, the Jews responded courageously that they were going to slaughter and sacrifice it. The first born of the Egyptians mobilized themselves, because they knew of the impending plague which would bring their demise. After witnessing the confident actions of the Jews, they heeded the warning and requested of their parents and Pharaoh to free the Jews. When their demand was denied, they began a revolution killing many of the Egyptians.

Through fulfilling G-d's Will with utter confidence, even when it seemed totally unreasonable, the Jews now possessed a virtue through which they could be redeemed.⁽⁸⁾ These events have led the *Pesach* offering to become precious to the Jewish people as the key to their freedom. This great love for the sacrifice was instrumental in the introduction of an unusual law shortly after the Exodus.

In their second year, while wandering in the desert, the Jewish people once again offered the *Pesach* sacrifice. However, not all of them were able to perform this mitzvah, since they were legally exempt⁽⁹⁾. This small minority of men, however, complained to

When authentic Jewish pride and dignity is projected and pronounced, it is reciprocated with honor and even assistance. The ramifications of this is quite evident in history up to and including the present day and age.

(9) As a result of having come in contact with the dead, some of the men were considered impure and thus unable to bring a sacrifice. See page 72.

Moses and demanded the opportunity to bring the *Korban Pesach* claiming, "Why should we be deprived?!" There was no *halachic* validity to their request, since they were free from any obligation, but their complaint was a cry from the depths of their soul as they realized the preciousness of the Pesach sacrifice. Moses plead to G-d on their behalf, who granted their wish, and allowed them to bring the sacrifice at a later date that same year.⁽¹⁰⁾

2. UNDERSTANDING FREEDOM

To understand the *Pesach* sacrifice is to fathom the ultimate redemption of the Jewish people from Egypt and the meaning of true freedom. The Redemption was more than simply the escape from slavery and oppression. It represents the birth of the Jewish people and their intrinsic connection to G-d.⁽¹¹⁾ Freedom, in the service to G-d, can be expressed in two main ways:⁽¹²⁾

- a) freedom from inhibition and obstruction,
- b) freedom to fulfil one's full potential in connecting to G-d. In the case of the Jews in Egypt, removing inhibitions to the service of G-d meant leaving Egypt and the bondage of slavery. However this has far more than merely a historical significance.

(10) In the 38 years to follow, when the Jews were wandering in the desert, even though they knew they were not permitted to bring the *Pesach* sacrifice until they entered into the land of *Eretz Yisroel*, they certainly could have demanded to do so as that outspoken minority of men had done that first year in the desert. Following the precedent that it was indeed proper and possible to elicit G-d's compassion, it seems that the Jews in the desert could have demanded once again to bring the *Pesach* sacrifice, even though it was contrary to G-d's requirement that they offer the sacrifice only in the land of Israel. The fact that they did not request of G-d to

The Hebrew word for Egypt, 'Miztrai'm' means 'limits'. Egypt, thus represents the restraining factors which prevented the Jewish people from attaining Religious freedom. The Jewish people were enslaved by the mighty Egyptian government, and as a result, this external persecution inhibited their religious expression. However, after the ten plagues, they were free to leave the borders of Egypt and slavery.

There were also internal obstacles. The Jews were psychologically entrenched in a slave mentality that convinced them it was better to follow the ways of the Egyptians than to be different. Many assimilated and adopted the Egyptian lifestyle, failing to arouse the self-discipline to avoid being enticed by other forms of religion.

The link to freedom was the *Korban Pesach*. With this act of self-sacrifice, the Jews responded to the Divine call, disregarding all rational considerations. They broke away from their negative past and unlocked the key to freedom, spiritually and materially. The belief and trust in G-d which had been diffused and submerged within the soul, now surfaced as a tangible reality, exposed and predominant in their lives. Through exhibiting their bond to G-d despite the immorality

bring the *Pesach* sacrifice while in the desert is considered by the Torah as an embarrassment for the Jewish people. See *Rashi*, Number Chapter 9, Verse 1.

This resolves an apparent inconsistency (noted by *Tosfos Kidushin* 37b) with *Rashi* Exodus, Chapter 12, Verse 25, Chapter 13, Verse 5. See extensive discussion on this in *Likkutei Sichos*, Vol 23, page 64.

(11) Exodus Chapter 29, Verse 46, and see *Rashi* on this verse

(12) See *Haggadah Shel Pesach* of Lubavitcher Rebbe, pages 420 and 432.

and hostility of the Egyptian people, the character of the Jews was defined and asserted for eternity.

3. THE PHYSICAL AND SPIRITUAL SIGNIFICANCE OF A SACRIFICE

In order to understand why such a seemingly non-spiritual act of a sacrifice was required to bring about freedom, the meaning of a sacrifice must be clarified, both on the physical and spiritual level.

Physically, a sacrifice is the taking of the life of an animal as an offering to G-d. This is accomplished by slaughtering a specific animal, sprinkling its blood and burning part of it on the Altar. The meat is usually eaten by the Priests and sometimes also by its owners.

This entire procedure seems to be very primitive act, but, nevertheless, the *Bais Hamikdash*, is by definition a Holy Temple. If an uninformed person were to walk into the Holy Temple, it might appear more similar to a butcher shop than a sanctuary for G-d, and yet a sacrifice is considered one of the⁽¹³⁾ holiest of commandments⁽¹⁴⁾. Other mitzvos, such as *Tefilin* or the lighting of *Shabbos* candles appear to be 'appropriate' Holy acts, but slaughtering an animal may not seem, at first glance, to be a 'reasonable' mitzvoh.⁽¹⁵⁾

However, there is a spiritual element connected to the physical deed which is not readily visible from a physical perceptive

BRIDGING HEAVEN AND EARTH

(13) It is customary in many communities to initiate a child's first Torah learning with the beginning of Leviticus which deals with sacrifices. *Midrash*, Leviticus, Chapter 7, 3 towards the end (Quoted in *Yorah Deah, Shach*, Chapter 245, 8) explains this "The children are pure, sacrifices are pure, let pure study pure." See in-depth explanation of this in *Likkutei Sichos*, Vol 22, pages 1-6.

(14) This question is dealt with by many commentaries throughout the ages (See *Even Ezra* beginning of Leviticus, *Rambam*, Leviticus,

A sacrifice has three basic spiritual effects⁽¹⁶⁾. Firstly, there is the perspective of the person. Through his fulfillment of the mitzvoh a spiritual connection to G-d is made and he is raised to a higher level. Second, the animal itself which is sacrificed becomes elevated to a greater spiritual level. Thirdly, the procedure of a sacrifice makes the world a more fitting place for G-d to dwell. The consumption of the sacrifice results in more holiness being brought down into the world.

Through the offering of *Korban Pesach* these three aspects of the sacrifice are particularly accentuated. With regards to the first aspect, connecting a person to G-d, all sacrifices do effect a closeness to G-d, (as implied by the Hebrew word for sacrifice, *Korban*, whose root (*Karov*) denotes closeness) The *Korban Pesach*, though, accomplishes this closeness in the manner of a leap (the literal meaning of the word '*Pesach*'), while other sacrifices effectuate the closeness through a step-by-step process. *Korban Pesach* does not function in this manner because it emulates the *mesiras nefesh* (self-sacrifice) of the first *Korban Pesach* in Egypt.

Jumping beyond one's actual level is not always advocated as a way of life. *Korban Pesach*, however, possesses the potential to instill this capacity within each Jew, so that it can be utilized safely and productively (dur-

Chapter 1, Verse 9) *Rashi*'s approach (Exodus Chapter 29, Verse 18, Leviticus Chapter 1, verse 9) is explained in *Likkutei Sichos*, Vol. 32, 1st Sicha. See *Drash Moshe* from Rav Moshe Feinstein ZATZAL, page 256.

(15) To be sure, sacrifices are classified as *chukim*, decrees of G-d above human comprehension. Yet *Rambam* (*Temurah*, Chapter 4, law 14) maintains that one should explore and expand on all the attainable rationale of *chukim*.

(16) *Likkutei Sichos*, Vol. 8, pages 71-72.

ing Passover and) whenever it proves to be necessary. This stimulates an additional dimension of vitality and beauty in serving G-d, even as one reverts to a step-by-step approach. The second general aspect of sacrifices, elevation, is achieved through the heavenly fire on the Altar which comes from Heaven in the shape of a lion⁽¹⁷⁾ and consumes the part of the sacrifice on the Altar.⁽¹⁸⁾ In contrast, with the *Korbon Pesach*, the Torah introduces a new law concerning the part of the sacrifice that is consumed by man: not only is part of the animal offered on the Altar and elevated by fire, but even the part eaten must also be roasted by fire (See page 53). Other sacrifices may be cooked and eaten by any method, including boiling. The fire of the *Korbon Pesach*, in contrast to water, effects elevation, as the nature of fire is to rise.

Kabbala teaches that when a sacrifice is brought, what is happening to the animal is also happening also at some level to the person bringing the sacrifice. Just as a physical animal is sacrificed, so too man has an animal aspect of himself known as the animal soul, which must also be offered to G-d. In *kabbalistic* terminology this is called the “elevation of the lower waters,” which is the act of elevating the mundane to a higher level,

refining the coarse. The major achievement of the sacrifice is that something lowly, i.e. an animal or the animal soul, has been elevated to a higher purpose for G-d.⁽¹⁹⁾

How high can a sacrifice be elevated? According to *Kabbala*, sacrifices can reach to the highest aspects of G-d referred to as ‘*Ein Sof*’, the infinite aspect of G-d himself.⁽²⁰⁾ A sacrifice may seem a cruel act to perform on an animal, but Torah reveals that this is farthest from the truth. In fact it is advantageous for the animal to take part in a sacrifice. How does the animal feel about being sacrificed to G-d? The *Midrash*⁽²¹⁾ explains the story⁽²²⁾ of Elijah the prophet where he challenges the Jews who were idol worshippers, to offer a sacrifice to their idols and have their animal consumed by fire. Elijah too offers his sacrifice. In fact, no fire came to their sacrifice, but a fire did descend and consume Elijah’s sacrifice.

The sages comment that the spirits of the two cows were arguing over which one would be used to sanctify G-d name through sacrifice, both cows wanted to be consumed by the fire,⁽²³⁾ both wanted to be elevated as an offering in order to honor G-d name. In no other mitzvah is this elevation so pronounced as with a sacrifice. Through its

(17) *Yuma* 21b. The lion shape fire signifies “*GEVURO*” = elevation, as well as “*CHESED*” = drawing down holiness from above to below. *Zohar* 32b, *Likkutei Levi Yitzchok* on this *Zohar*. See *Likkutei Sichos* vol. 22 pages 16-20 for elaboration on this.

(18) “Through the Sacrifices all living creatures were elevated unto G-d through the offering of one animal” *Tanya* chapter 34 page 86.

(19) While the Jews are in exile and have no Temple in which to bring sacrifices, prayer takes the place of sacrifices. In our prayers to G-d, we offer our animal soul to G-d.

(20) See *Rashi* Leviticus, chapter 1, verse 7 con-

cerning the achievement of sacrifices - “pleasure (*L'FONAI*) before me (G-d)”. Instead of to or for me, Rashi chooses *L'fona*, before me, also meaning (*penim*) inside; (pleasure) within G-d himself as explained elsewhere.

(21) *Bamidbar Rabba*, Chapter 23-9, quoted in the *Radak*, Kings 1, Chapter 18, Verse 26.

(22) Kings 1, Chapter 18, verse 20 and on.

(23) The cow that was used for the idol was comforted “just as G-d’s name is sanctified by this one, likewise it is sanctified by this one.” See *Likkutei Sichos*, Vol. 16, page 415 for additional insight.

offering, the animal ascends to the highest part of G-d, ie to the infinite aspect of G-d.

The third quality of a sacrifice is that it draws down G-dliness into this world in a manner of “from above to below.” A sacrifice brings the infinite aspect of G-d down into this finite world. With the Holy Temple, the holiness of G-d is revealed in two ways: the world is elevated to G-d and holiness is brought down into this world, primarily through the consumption of the sacrifice⁽²⁴⁾. The digestion and absorption of G-d’s sacrifice accomplishes and depicts the drawing and absorption of G-d’s holiness within the confines of this world.

However, concerning the consuming of sacrifices, it is known that some sacrifices are partially eaten, while others are not eaten at all. *Korban Pesach*, however, is unique in that it is not only eaten, but its very objective is to be eaten. In fact, the *Mishna*⁽²⁵⁾ states “The whole *Korban Pesach* is brought only for the purpose of eating,” (see p. 57) thus effecting a greater drawing of holiness into this world.

4. RUNNING BEFORE YOU CAN WALK

There is a difference⁽²⁶⁾ between the manner in which the Jews left Egypt and how the Jews will leave the current exile. In Egypt the Jews escaped in a hurried fashion, running away as it were. However, with the Redemption of the future the Jews will ‘walk away’⁽²⁷⁾. In Egypt the Jews were not ready for the redemption, since they were so entrenched in Egyptian idol worship and had sunk to the 49th level of spiritual impurity. Still the Jews “jumped” out of Egypt, the epitome of impurity, to receive the Torah, the epitome of holiness,⁽²⁷⁾ on Mount Sinai 49 days later. This was done in an exceptional manner, with the suspension of the step-by-step rules⁽²⁸⁾ which normally regulate spiritual growth.

That is why the name of the holiday is called *Pesach* which literally means “jump”. *Pesach* is about jumping away (29) from our current level and our present comfort zone, to a higher level of awareness of and attachment to G-dliness. This is a form of mesiras nefesh or self-sacrifice. Herein lies the difference between the two Redemptions. In Egypt we jumped to freedom, through running away from evil, but in the future redemption

(24) The destruction of the Temple was a punishment (=consequence) for not serving G-d, not elevating the world to a higher level and drawing holiness into the world. When the world is not being elevated to a higher level, then there is no need for a Holy Temple. When *Moshiach* comes, we will have refined and elevated the world sufficiently to warrant the re-establishment of the Holy Temple.

(24) *Pesachim*, chapter 7, *mishna* 4.

(25) *Tanya* Chapter 31 Page 80.

(26) Another difference between them is that the wonders and miracles of the exodus from Egypt will seem like natural events compared to the events leading up to the future and final redemption which will be relatively “real” miracles.

(27) See letter of the Lubavitcher Rebbe in *Likkutei Sichos*, Vol 12, page 161.

(28) Moreover, the attribute of justice confirmed that the Jews had not merited redemption. When the tenth plague was to be visited upon Egypt, the angel delivering it made no differentiation between good and bad, Jew and non-Jew; its mandate was to kill the first born. It was only through the blood of *Bris Milah*, circumcision, and the sign of the blood of the *Pesach* sacrifice placed upon the door posts of their homes that the messenger knew to avoid the Jewish homes. The acts of *Bris Milah*, as well as the *Pesach* sacrifice, were acts without reason or understanding. They were purely self-sacrifice.

(29) There are three basic ‘movements’ in the ser-

we will walk toward freedom through emphasizing the absorption of holiness. When we leave our present day exile we will walk away, because we are worthy of and ready for *Moshiach*. This will be accomplished because we served G-d throughout the exile⁽³⁰⁾ in such a way that refined us and the world at large.⁽³¹⁾ Since we fully deserve this new Exodus, we will be able to absorb the holiness of G-d which will be revealed to us.

The Jew has been enjoined at all times “to remember your deliverance from Egypt, every day of your life.”⁽³²⁾ Furthermore, quoting the “*Tanya*”⁽³³⁾ “In every generation, {and everyday}, a person is obliged to regard himself as if he had { that day} come out of Egypt.” Remembering the Exodus from Egypt will also be significant in the days of *Moshiach*, for then, it will be important to recall the aspect of jumping that led the way to freedom. Jumping not only means running away from evil, but it also means leaving

vice of G-d. One: “*Omdim*”- standing, a level associated with angels who cannot break away from their method of serving G-d, which explains why a single angel does not perform two different missions. Two: “*Mehalchim*”-going or walking, the souls within a physical body and world have the ability to leave their level and climb higher and serve G-d in a variety of ways. (*Likkutei Torah, Shlach*, page 38, column 4). Three: “*Dilug*” - jumping, complete disassociation from the previous level, beyond and above one’s natural capacity. This happens by ‘drawing’ from the inner reservoirs of the soul.

(30) *Tanya* chap. 37, page 92.

(31) In defiance of horrible persecutions, we not only preserved but also flourished in our observance. Also, suffering inherently has a refining value. Additionally, by implanting Torah institutions and observance throughout the civilized world, the world is “ready” for redemption. Being that we were instrumental in changing and elevating the world

one’s present level. In the redemption to come, G-dliness will be as pervasive as the waters cover the sea bed,⁽³⁴⁾ and, thus, one might be easily satisfied with one’s level of spiritual awareness without adequately emphasizing continuous spiritual growth.

The lesson of the redemption of Egypt helps us to understand that we still have to grow in our awareness of G-dliness, and we will still have to⁽³⁵⁾ jump. During the future period, we will not be jumping away from evil, but rather jumping higher in holiness. When *Moshiach* comes, we will have the advantage of both; running away from one’s level to a higher level of holiness, as well as walking and absorbing holiness at the same time.⁽³⁶⁾

May we merit to experience this immediately, now, and thus by this *Pesach* we will once again offer the *Pesach* sacrifice in the Third and eternal Holy Temple.



to become a “dwelling place for G-d,” we take and absorb the credit which this produces.

(32) Deuteronomy 16:3

(33) Beginning of Chapter 47. Italicized words are the inserts of the *Tanya* to the *Mishna Pesachim*, Chapter 10, *Mishna* 5, which is also recited in the *Haggadah*.

(34) Isaiah 11:9

(35) This is why the *Zohar* says that *Moshiach* will bring (even) the *Tzadikim* (the completely righteous) to the level of *Teshuva* (-jump). See *Likkutei Sichos Parshas Hachodesh 5751*, chap 5.

(36) In addition, this is hinted in Moshe’s name which means to bring up or draw from, since he was drawn out from the Nile by the daughter of Pharaoh. In a deeper sense, the word *Moshe* means the constant drawing from and connecting to higher levels, and this is why *Moshe*, the first redeemer, will also be (giving energy to) the final redeemer (*Melech HaMoshiach* from the House of David). (*Or HaTorah, Vo’airo* pages 165-6)

Sources

Haggadah Shel Pesach, Lubavitcher Rebbe, 1987 edition, page 92, 172, 173, 184, 185, 504

Introduction:

Why Is This Sacrifice Different From All Other Sacrifices?

Chaim Miller

ONE OF THE FIRST PLACES that a Jew looks when he begins to investigate the source of a mitzvah is the 'Sefer HaMitzvos' of Maimonides. *Sefer HaMitzvos* is the categori- cal codification of the 613 commandments of the Torah which embrace Jewish life and connects a Jew with G-d. A brief analysis of the *Rambam's* treatment of *Korban Pesach* reveals an unusually large allocation of mitzvos to this one particular Jewish activity - a total of eleven commandments are devoted to a single annual event.⁽¹⁾

On closer examination a remarkable difference can be found between the *Korban Pesach* and every other sacrifice that is offered in the Temple. In other cases, the *Rambam* enumerates the consumption of a large number of different sacrifices as one single com-

mandment. However, in the case of *Korban Pesach* this pattern changes and it is clearly stated that the eating of this sacrifice forms a separate mitzvah in its own right⁽²⁾. Such a major emphasis on the *Korban Pesach* places it in a class of its own and is an expression of added significance to the *Korban Pesach*. Why is it that the *Rambam* chose to allot two separate mitzvos to an activity that, seemingly, only deserves one?⁽³⁾

In defense for his father Reb Avrohom, the son of the *Rambam*, took up a similar issue⁽⁴⁾ and attempted to justify the need for two separate mitzvahs of offering and eating the *Korban Pesach*^(4a). He explained that the *Korban Pesach* is distinct in the respect that its eating and slaughter can be distinguished by two major factors. Firstly, the *Korban Pesach* is

rate mitzvos.

The *Rebbe* however notes (note to 23, *Likutei Sichos* vol 16, 104) that this answer seems to have failed to take into account that the *Rambam* does indeed enumerate a separate mitzvah for the eating of other sacrifices (Positive Mitzvah 89). Therefore, the proposition that eating of other sacrifices is merely a consequence of their slaughter rather than a mitzvah in itself seems to be erroneous.

(4) *Maaseh Nissim, Pesachim* 78b

(4a) This difficulty is exaggerated by the *Rambam's* own claims (*Sefer HaMitzvos Shoresh* 11), that when the initial act of a commandment is deemed incomplete without the final act, both acts are regarded part of a single mitzvah. Therefore, *Korban*

* This essay is based on a discourse of the Lubavitcher Rebbe, printed in *Likkutei Sichos* vol 16, p102-113)

(1) "The Festivals in Halacha", Zevin (Artscroll) p. 26

(2) *Maayan Chochmah* (415)

(3) A classic answer to this question is offered by the 'Bais HaLevi' (1:2). He states that, by other sacrifices the eating is not a separate mitzvah incumbent on the person ('chovas gavra') but rather a necessary consequence of the slaughter. However, he explains, the *Korban Pesach* differs in the respect that there is an intrinsic obligation on the person to consume the sacrifice. Therefore, the *Rambam* was forced to enumerate the slaughter and eating of *Korban Pesach* as two sepa-

slaughtered on the afternoon of the fourteenth of *Nissan*⁽⁵⁾, the eve of *Pesach*, but is not eaten until the evening which, according to the Jewish calendar, is an entirely different date. This is a clear deviation from the usual sacrificial procedure in which the time of eating begins straight after the time of offering.

A second major distinction of the eating of *Korban Pesach* regards its punishment. It is quite rare for any positive commandment of the Torah⁽⁶⁾ to be given the punishment of 'kores' (soul excision). Any person who receives 'kores' is considered to have lost their spiritual sustenance, and in the times of the Temple, such a person would inevitably die before the age of fifty or sixty. On this basis, that the failure to slaughter the *Korban Pesach* has such a severe punishment, Reb Avrohom found a second major reason that his father listed 'slaughter' as separate mitzvoh, distinct from 'eating'.

"ESS IZ NIT GLATIK"

The Lubavitcher Rebbe remarked upon the reasoning of Reb Avrohom, stating that his solution was "Nit Glatik." This yiddish expression indicates that, whilst there is some weight to a given argument, there are also fundamental difficulties which renders the reasoning somewhat unsatisfactory.

In this case, the Rebbe pointed out that Reb Avrohom seemed to have ignored a major fact; that the actual purpose of the slaughter of the *Korban Pesach* was purely for the sake of eating its meat, as the *Mishna* states "In the first instance it was only brought to be eaten" (*Pesachim* 76b). It is feasible that a person might slaughter the sacrifice and not eat it, technically avoiding the

Pesach, whose sole purpose is eating (in contradistinction to other sacrifices) should seemingly be treated as one single mitzvah.

(5) See part 1, chapter 1

punishment of 'kores', but this is certainly a violation of the purpose of the *Korban* to eat the paschal lamb on seder night. Therefore, the punishment of *Kores* for failing to slaughter the *Korban Pesach* is not a sufficient reason to make it a separate mitzvoh from eating.

The other proof of Reb Avrohom, that there is a time change between the slaughter and the eating from the fourteenth to the fifteenth of *Nissan* also suffers a serious loophole. The Rebbe points out that there are in fact a number of other mitzvoths which, despite a similar change in time, are not awarded more than one entry in the *Sefer HaMitzvoths* (such as *Krias Shema* [p10], Incense [p28] and Daily Burnt Offerings [p39]). Clearly, such a lone distinction is not a sufficient reason to designate two separate mitzvoths for consumption and slaughter of the *Korban Pesach*.

TOO RICH FOR JUST ONE MITZVAH

The fundamental need for two mitzvoths to cover both the eating and the slaughter of the sacrifice arises from the absolute uniqueness of the *Korban Pesach*. The eating of the *Korban Pesach* is an activity in Jewish life which is so abundant in detail and significance that it unlike any other food, holy or mundane, which is eaten throughout the year.

The Torah defines at great length, special circumstances that involve the preparation and consumption of this particular sacrifice:

- a) The cooking must be performed by roasting only (any other method would totally invalidate the meat)⁽⁷⁾,
- b) the site of eating is, principally, in private homes in Jerusalem, each house containing a

(6) See part 1, chapter 1

(7) See part 1, chapter 5

nominated group of Jews who are required to stay in the a single room whilst the eating takes place⁽⁸⁾.

c) the meat itself is not eaten plainly but rather in a special combination with *Matzoh* and *Maror* (bitter herbs) ⁽⁹⁾.

These are amongst the features, which signify that spiritual and G-dly achievement of the eating itself, is unique to *Korban Pesach*. Other sacrifices, whether they fall into the category of *Kodshe Kodoshim* (Holiest sacrifices) or, like the *Korban Pesach*, *Kodshim Kalim* (sacrifices of lesser holiness) do not share any of these halachic features of compulsory roasting, group consumption or companion foods such as matzoh or maror. It is for this reason that the *Rambam* was unable to include the consumption of the *Korban Pesach* with all the other 'Kodshim' (sacrifices) in Positive Mitzvoh 99 (the commandment to eat 'Kodshim') simply because there are so many unique distinguishing features to the eating of this *Korban*.

The time difference between slaughter and eating now adopts a new meaning ^(9a). At first glance, it was not possible to distinguish the time change within the *mitzvoh* of *Korban Pesach* to that of other *mitzvohs*, such as *Krias Shema* which, despite a time delay between morning and evening, is still enumerated as only one *mitzvah*. However, a major difference between the eating of *Korban Pesach* and all other 'time-lapse' *mitzvohs* has now emerged: concerning '*Krias Shema*', Incense and the daily Burnt Offerings, the same identical procedure^(9b) is performed twice with a

time lapse between. Nevertheless, with *Korban Pesach* the rules of eating are so entirely novel that they enter into a class of their own completely separate from the earlier slaughter.

MEAT OF UNLIMITED PROPORTIONS

Chassidic thought emphasizes that whenever a festival occurs in the Jewish calendar, it is not merely a "memorial" to an ancient event but rather, in spiritual terms, history is repeating itself. A 'yom-tov' does not merely dwell on the past; it celebrates the present. This is because each milestone in Jewish history innovated a new aspect in Divine service, and so each time it is celebrated by an annual festival additional strength and energy is granted from above to improve Divine service in a particular area. Therefore, the inner reason why *Korban Pesach* is lavished with so many unique features must be because it empowers the Jew to serve G-d in a totally unique manner.

The *Korban Pesach* is closely linked with *Yetsias Mitzrayim* (The Exodus From Egypt) since it was one of the few *mitzvohs* that was given to the Jewish people prior to leaving Egypt. Furthermore, the entire festival of *Pesach* itself, which celebrates *Yetsias Mitzrayim*, takes its name from the sacrifice.

From a spiritual perspective, the privilege of offering the *Korban Pesach* whilst in Egypt gave the Jews the strength to leave. Therefore, on the basis that eating and slaughter are two different *mitzvohs*, it must follow that Divine assistance to 'leave Mitzrayim' is granted in two different manners.

(8) See part 1, chapter 4
 (9) See part 1, chapter 6

(9a) The Torah identifies the commandments of slaughtering and eating with their respective (distinct) time zones by stating their timing together with the commandment (see

Shemos 1:6 concerning slaughter and 12:8 concerning eating)

(9b) In these laws, the Torah begins with the commandment and it is only later that the two time zones in which they are performed are related.

The slaughter of the lamb in Egypt was an act of total self-sacrifice since the lamb was an Egyptian god. At a time of immense national difficulty, oppressed with hardship, the Jews were asked by G-d to take an object worshipped by their oppressors and kill it, splattering the blood on the doorposts of their houses. Such a request is virtual suicide, yet the Jews carried out their mitzvah regardless of the danger. This immense choice, to place the Will of G-d before one's own agenda, is one of the highest possible modes of Divine Service, and it was the essence of the slaughter of the first *Korban Pesach*.

If follows therefore, that each year when the *Korban Pesach* is slaughtered, this energy is recreated, providing the power for every Jew to serve G-d in a manner of total self-sacrifice throughout the coming year. This faculty is not limited to cases of near-Martyrdom: Judaism demands that every mitzvoh is carried out in the manner of self-sacrifice⁽¹⁰⁾, a form of surrender to G-d that elevates the *Mitzvah* from being moral, religious or holy to a status that is purely and entirely G-dly. *Mitzvohs* were given for G-d's sake⁽¹¹⁾, so that His plan for the world can be fulfilled by man. So when a Jew performs a *mitzvah* he must do it in a manner of total surrender⁽¹²⁾, not as a means to his own ends, as a form of 'personal improvement plan', because a *mitzvah* is a G-dly tool intended for a G-dly purpose.

The ability to approach *mitzvohs* with this respect, to see that in essence they transcend the comprehension of the human mind, comes from slaughtering *Korban Pesach*. To slaughter a lamb in Egypt made no sense, it would probably be suicide but the Jews did it anyway because G-d told them to do so. They left out their own agendas, their own desires and put their lives at risk because G-d's plan comes first. Therefore the energy to perform a *mitzvah* with self-sacrifice, to play a role in the Divine plan, comes every year from the slaughter of the *Korban Pesach*.

Eating the *Korban Pesach* is an entirely different *Mitzvah*. At first glance it is a very shocking *mitzvoh*: how could it be that a religious activity, considered to be one of the most sacred of the year, consist of eating roasted meat, an act of coarse physicality?

When a Jew performs a *mitzvoh* he changes part of the world to be the way G-d planned it to be. Since the purpose of *mitzvohs* is to transform the World for G-d, *Mitzvohs* have to be performed within the corporal world. So, when a Jew eats the meat *Korban Pesach*, his very eating constitutes a *mitzvah*. The meat becomes part of his own flesh and so his body becomes transformed according to the Will of G-d. This gives him further power to change the world around him, fulfilling the purpose for which it was created.

The two *mitzvohs* of 'slaughter' and 'eating' of the *Korban Pesach* can be seen to be entirely distinct in their effects on Torah and

(10) *Shulchan Oruch Admor HaZaken* states "it is proper to recite the section of the "akeida" (binding of Yitzchok) daily ... in order to encourage his *yetzer hara* to serve Hashem in the same way as the self-sacrifice of Yitzchok"

(11) See *Likutei Sichos* vol 20 (p.283-284) where the Rebbe discusses various reasons that the

Torah mentions regarding the purpose of creation and shows that the innermost intention of Hashem was that the creations should make for Him a dwelling place. See also *Sefer HaSichos* 5752, p 29 footnote 32.

(12) See *Tanya*, Chapter 41 (p115-7)

Mitzvoh observance throughout the year. Slaughter provides the Jew with the energy to give ‘quality’ to every *mitzvah*, so that it should be pure of intent and of such priority that everything else is insignificant. Eating the *Korban Pesach* affects the physical make up of the Jew so that *Mitzvos* penetrate his very being, and this gives him the resources to act his entire life intellectual and emotional - according to G-d’s plan.

Only one problem remains. Jews have been performing mitzvos for thousands of years, transforming the World into a G-dly place but the results are hidden. The World exists in a state of “Exile” where the achievement of each mitzvoh cannot be seen.

Nevertheless, in a contemporary announcement, the Lubavitcher Rebbe has declared that this status of “exile” is coming to an abrupt end and we will soon see the cumulative effect of all the mitzvos that were performed throughout all the generations. As we eagerly await for this on a daily basis, every Jew can bring the Redemption closer by making actual preparations for the imminent future. Through learning about the mitzvos which will soon be taking place, such as *Korban Pesach*, may it be *Hashem’s* Will that the Jewish people assemble at the Third *Beis Hamikdosh* built by *Moshiach Tzidkenu*. May he come and redeem us immediately.



יב בָּא וַיֹּאמֶר מֹשֶׁה לְכָל-זָקְנֵי יִשְׂרָאֵל וַיֹּאמֶר אֱלֹהִים מַשְׁכָּבוּ
וְקַחُוּ לְכֶם צָאן לְמִשְׁפָּחֹתֶיכֶם וְשִׁחְטוּ הַפָּסָחָה:
וְ

יב כְּדֹבָר וְשִׁמְרָתֶם אֶת-הַדָּבָר הַזֶּה לְחַקְּלָדָךְ וְלְבָנֶיךָ עַד-עוֹלָם:

יב כָּה וְהִיא כִּי-תָבֹא אֶל-הָאָרֶץ אֲשֶׁר יִתְּגַן הָאָתָּה לְכֶם
כַּאֲשֶׁר דִּבֶּר וְשִׁמְרָתֶם אֶת-הַעֲבָדָה הַזֹּאת:

יב כָּי וְהִיא כִּי-יֹאמְרוּ אֱלֹהִים בְּנֵיכֶם מַה הַעֲבָדָה הַזֹּאת לְכֶם:

יב כִּי וְאָמְרָתֶם זְבַח-פָּסָח הַוָּא לְהָא אֲשֶׁר פָּסָח
עַל-בְּתֵי בְנֵי-יִשְׂרָאֵל בְּמִצְרָיִם בְּנֶגֶפּוֹ אֶת-מִצְרָיִם
וְאֶת-בְּתִינּוֹ הַצִּיל וַיִּקְדַּשׁ הָעָם וַיִּשְׂתַחֲווּ:

שְׁמוֹת יב

12:21 *And Moses called to all the elders of Israel,
and said unto them:*

*"Draw out, and take unto yourselves, lambs for your families,
and slaughter the Passover offering."*



12:24 *And you shall keep this matter as a law,
for yourself and for your children, forever.*

12:25 *And it shall be, when you shall come unto the land,
which Hashem will give you, as He has spoken,
you shall observe this service.*

12:26 *And it shall be, when your children will say unto you:
"What is this service for you?"*

12:27 *You shall say, "It is the Passover offering to Hashem,
who passed over the houses of the children of Israel in Egypt,
when He afflicted Egypt and protected our homes;"
and the people kneeled and prostrated themselves.*

Part One: HOW TO OFFER & EAT A KORBAN PESACH

Chapter One THE KORBAN PESACH

WHAT IS UNIQUE ABOUT THE KORBAN PESACH ?

• A LARGE NUMBER OF MITZVOHS.

Of the various sacrifices which the Torah requests of the Jewish people, the *Korban Pesach* is possibly the most unique and remarkable. A total of 15 of the 613 mitzvoths are devoted to this one offering, and during Temple times it was a major event involving practically the entire population.

• SEVERITY.

The Torah has given a great priority to the *Mitzvah* of *Korban Pesach* by attaching a severe punishment for non-observance: besides circumcision, *Korban Pesach* is the only positive mitzvoh in the entire Torah which carries the penalty of 'Kores' (soul excision).¹

• TIMING.

The timing of the sacrifice is extraordinary in that:

- a. It is a *Korban* connected to a festival but the slaughter occurs before the festival starts.²
- b. It is offered at a peculiar point in daily schedule of the Temple, after the communal afternoon "Tamid," which usually demarcates the deadline for the very last sacrifice of the day. On the 14th of *Nissan* however, virtually the entire Jewish population converge on the Temple site, ready to offer their sacrifices.

WHO HAS TO OFFER AND EAT THE KORBAN PESACH ?

1. Jewish men and women alike are obligated to bring and eat the *Korban Pesach*.³

1 Most commandments which carry the penalty of 'Kores' for intentional transgression are negative mitzvoths (prohibitions) and if they are transgressed unintentionally then a 'Korban Chatas' (sin offering) must be brought. However, a *Korban Chatas* is not brought for the unintentional failure to bring *Korban Pesach* since this represents omitting a positive *mitzvah* rather than transgressing a negative *mitzvah*.

2 The festival of *Pesach* begins on the 15th of *Nissan* (a month in the Jewish Calendar) which falls out during Spring, usually around April. Since, in the Jewish calendar, the night precedes the day, the Festival of *Pesach* actually begins on the night preceding the 15th of *Nissan*.

3 See *Rambam, Mishneh Torah, Hilchos Korban Pesach*, at the beginning. Women are generally exempt from *mitzvoths* which have a fixed

2. Non-Jews are forbidden to bring and eat the *Korban Pesach*.⁴
3. Even a non-Jew who has accepted upon himself the Universal Moral Code of Noah, in the presence of a court, is forbidden to eat of the *Korban Pesach*. It is also forbidden to feed such a person the Meat of *Korban Pesach*.
4. Any uncircumcised Jew is forbidden to eat from the *Korban Pesach*.

This applies even if the reason why he was not circumcised is legitimate; e.g. his brothers died through circumcision. (However, there is a dispute in this matter and others hold that if he is prevented from performing circumcision for reasons beyond his control he may eat.) Nevertheless, if he was circumcised even as late as the 14th of Nissan, he must bring the *Korban Pesach*.⁵

5. It is also prohibited to feed an uncircumcised person meat from the *Korban Pesach*.
6. Even though an uncircumcised person is prohibited from eating the *Korban Pesach*, he is required to eat *Matzoh* and *Maror*.
7. If a person has uncircumcised children or slaves he is prohibited from offering the *Korban Pesach*. If he circumcised them after offering the *Korban Pesach*, though before the eating, the *Korban* is still invalid and may not

time, but their obligation to bring the *Korban Pesach* is derived from Exodus 12:4. (See *Pesachim* 91b, *Mechilta Bo*.) However, women are not obligated in *Pesach Sheni* (see *Rambam*, *Mishneh Torah*, *Hilchos Korban Pesach* 5:8 see p. 75).

4 For most of these laws see *Rambam*, *Mishneh Torah*, *Hilchos Korban Pesach*, Chap. 9 law 7 and on

5 See *Rambam*, *Mishneh Torah*, *Hilchos Korban Pesach* 6:7

6 See *Rambam*, *Mishneh Torah*, *Hilchos Korban Pesach* 5:5

7 However, a minor who became an adult between *Pesach Rishon* and *Pesach Sheni* is required to bring *Pesach Sheni*; however, if he

be eaten.⁶

8. An idol worshipper, even if Jewish, is not permitted to eat from the *Korban Pesach*, and similarly, it is forbidden to feed him meat from the *Korban Pesach*.
9. A minor is exempt from bringing the *Korban Pesach*.⁷
10. A person who was located at a distance of 15 'mil'⁸ or more from Jerusalem, at sunrise on 14th of *Nissan*, is not obligated to bring the *Korban Pesach*. However, it is obligatory to travel in order to be in close proximity of Jerusalem by the morning of the 14th of *Nissan*.⁹
11. If a person does not own land he is exempt from bringing the *Korban Pesach* (according to one opinion). In addition, if a person is elderly and unable to walk, or resides outside the Land of Israel, he is also exempt. This opinion is questioned by many authorities.¹⁰
12. A person who has committed unintentional murder and has been sentenced to exile in a 'city of refuge' is not permitted to leave the city for the purposes of bringing a *Korban Pesach*.¹¹

was included under the *Pesach Rishon* when still a minor he is exempt from bringing *Pesach Sheni*.

8 The average distance walked in six hours (1 Mil = 0.596 mile- Rabbi Chaim Noeh)

9 See *Aroch Hashulchan HaOsid* 181: 6, 7, 11 who claims that this law only applies to men.

10 See *Tosafos*, *Pesachim* 3b with *Tzlach* and other commentaries to *Tosafos*, *Mishneh Lemelech* to *Hilchos Korban Pesach* 1:1, *Oruch HaShulchan Ha'Asid* (*Korban Pesach*, 181,9)

11 See *Makkos* 11b (*Mishnah*), *Rambam Hilchos Shmiras Nefesh* 7:8

13. The *Korban Pesach* is not sacrificed for any person who is in prison¹² on the 14th of *Nissan* outside the walls of Jerusalem from where it is prohibited to bring the *Korban Pesach*.¹³ The prisoner is exempt because he is a victim of ‘*Onnes*’ (circumstances beyond his control).

However, if the prison is inside Jerusalem, the *Korban Pesach* is slaughtered for the prisoner since it is possible to bring him the meat.

14. If a person was born on the night of Pesach (following the 14th of *Nissan*), he is not required to wait, upon reaching *Bar-Mitzvah* age, until the exact time of his birth

before eating the *Korban Pesach*. His obligation begins as soon as the night enters.

15. If a person converts¹⁴ to Judaism on the 14th of *Nissan* (through circumcision and immersion in the *Mikveh*) he does not bring a *Korban Pesach*.^{15,16}

16. A person who is ‘*tamay*’ (ritually impure) is exempt from bringing the *Korban Pesach*. However, wherever possible, he is obligated to cleanse himself from impurity in order to bring the *Korban Pesach*.¹⁷

17. Elderly and sick people who cannot eat a *K’zayis*¹⁸ of meat are exempt from bringing the *Korban Pesach*.^{19a}

12 Imprisonment is generally not a punishment prescribed by the Torah, though there are cases where it is invoked e.g. if a husband refuses to divorce his wife upon being instructed by the Court to do so

13 If a prisoner is to be released on the 14th of *Nissan* and he is in a Jewish prison then the *Korban Pesach* is sacrificed for him. See *Rambam, Mishnah Torah, Hilchos Korban Pesach* 5:9

14 See *Rambam, Mishneh Torah, Hilchos Korban Pesach*, 6:7

15 This is based on Rabbinic decree that there must be a 7 day ‘cleansing’ period after a conversion:

If a person touched a dead body before he converted he would not become ‘impure’ since he was not a Jew. Therefore, despite the fact that he touched a dead body only one day before bringing the *Korban Pesach*, he would not transgress the prohibition against bringing the *Korban Pesach* in a state of impurity, were he to offer it. Nevertheless, the Sages prohibited him to offer it for, would he bring it, he would remember in future years that he once had brought a *Korban Pesach* only a short period after touching a corpse and he may think that this is a permissible course of action (even though now, having become Jewish, he contracts ritual impurity for 7 days from the time he touched the

corpse). Therefore, there is fear that he may bring a *Korban Pesach* when ritually impure and thereby transgress a prohibition of the Torah (see Part II Chap 3)

16 There appears to be a difficulty with this, since, through this law, the Sages are prohibiting a Jew from performing a mitzvah for which non-observance is punishable by ‘*Kores*’. However, it is assumed that most converts would follow standard procedure and not immerse in the *mikveh* to complete their conversion until some period after the circumcision (so as to fully recover), thereby avoiding the obligation to bring *Korban Pesach*. Therefore, although this convert chose to immerse on the same day as the circumcision, he nonetheless had the reasonable option of avoiding the obligation of *Korban Pesach* by postponing his immersion. Therefore the Sages ‘stood their ground’ and prohibited him from bringing a *Korban Pesach*.

17 See Part 2, Chapter 3; See *Rambam Mishneh Torah, Hilchos Korban Pesach*, 5:4

18 See Part I, Chapter 6 for the definition of a ‘*K’zayis*’.

19a See *Rambam, Mishneh Torah, Hilchos Korban Pesach* 2:3.

**WHEN DO I BRING
THE KORBAN PESACH?**

a) AFTER MID-DAY.

The *Korban Pesach* must be sacrificed after mid-day on the fourteenth of *Nissan*,^{19b} following the offering of the afternoon “*Tamid*” offering, the burning of ‘*ketores*’ (incense) and lighting of the ‘*menora*’ (Candelabra).

b) THE TAMID IS RESCHEDULED.

Because of the limited time allowed for the *Pesach* Sacrifice, the “*Tamid*” service is scheduled an hour earlier to accommodate the multitude of *Pesach* offerings. (Throughout the year the *Tamid* service ends at approximately 3.30 p.m. whereas on *Erev Pesach* it ends at approximately 2.30 p.m.)

c) FRIDAY.

When *Erev Pesach* falls on Friday, the *Tamid* is completed at the earliest possible time (approximately 1.30 p.m.), to allow time for the roasting of the Sacrificial meat which must be done before the onset of *Shabbos* at sunset.

d) WRONG ORDER²⁰.

If a mistake occurs in the procedure and the *Korban Pesach* is offered before the *Tamid*, the sacrifice is still valid, but the blood of the *Pesach* should be poured on the Altar after the blood of the *Tamid*.

Since this results in a period of time when the blood of the *Pesach* is standing still, it should be stirred so as to prevent it from congealing. If the blood of the *Pesach* is poured before the *Tamid*, the *Pesach* is nevertheless valid.

e) BEFORE MIDDAY.

If the *Korban Pesach* is offered before Midday it is completely invalid.

WHAT DOES THE KORBAN

PESACH CONSIST OF ?

1. The sacrifice consists of either a lamb or a goat²¹, male and aged less than one year²² (but older than eight days²³).
2. The ‘year’ referred to is a full calendar year, which could result in an animal being older than 12 months, and yet still permissible (if it was born in a leap year when an extra month is added)²⁴.

19b A ramification of every one bringing the Offering together, is that labor is Rabbinically prohibited from mid-day and on. When one offers a sacrifice it is regarded as a personal festival and labor is to be avoided. By extension, *Pesach* eve (after mid-day) is treated as a festival for all. See *Shulchan Oruch HoRav* 468, for details concerning the precise nature of this Holy-day.

20 See *Rambam, Mishneh Torah, Hilchos Korban Pesach* 1:4.

21 Though, in fact, the use of a goat was uncommon, *Tosefos* in *Pesachim* 3b, *Hagada* of Lubavitcher Rebbe p. 4, see p.44).

22 A year is measured according to the hour on which the animal is born. Therefore if it was born at 3 p.m. on the Fourteenth of *Nissan* of

the previous year it is valid for use for *Korban Pesach*, provided that both the ‘*Shechita*’ (slaughter) and ‘*Zerika*’ (depositing of blood) are completed by 3 p.m. However if the ‘*Zerika*’ was performed after 3.p.m the *Korban Pesach* is invalid. (This law applies to all sacrifices). see *Rambam, Mishneh Torah, Hilchos Maaseh Korbonos* 1:13

23 *Rambam, Mishneh Torah, Hilchos Maaseh Korbonos* 1:12. Other sacrifices that are brought to the Temple have a minimum age limit of 30 days. However, if a younger sacrifice was brought, it would still be valid so long as it was eight days old.

24 *Rambam, Mishneh Torah, Hilchos Maaseh Korbonos* 1:11)

25 *Rambam, Mishneh Torah, Hilchos Issurei*

3. The animal must be without any blemishes and it should be of the highest available quality,^{25,26} like all sacrifices.
4. The animal must undergo inspection for a four day period prior to its offering (i.e. from the 10th of *Nissan*). However, there is no requirement for it to be purchased or designated in advance.²⁷

DESIGNATING AN ANIMAL²⁸

1. The first step in establishing a *Korban Pesach* is a procedure known as 'designation' (*hekdash*) which is a verbal declaration that a certain animal will be designated for *Korban Pesach*.
2. '*Hekdash*' is only effective if the person is the owner of the animal, though the animal does not have to be present at the time of the statement.
3. In the absence of a verbal declaration, even an intention can suffice for the purposes of '*hekdash*'.
4. Whether a person can send a messenger to perform *hekdash* is a matter of dispute.
5. There is a Rabbinic decree that the designation of an animal may not be carried out on *Shabbos* or *Yom Tov*. The reason for this is

that designation shares similarities with business transactions: - it is the transferral of ownership from one party to another (from the owner to the Temple), therefore there is some concern that if '*Hekdash*' is permitted on *Shabbos* and *Yom Tov* it could lead to business being performed on these days.

However this restriction only applies to sacrifices that do not have a specified time. Hence, since the time for the *Korban Pesach* is fixed (14th *Nissan* after midday) it is permissible to designate an animal²⁹ on the 14th of *Nissan*, even if it were to fall out on *Shabbos*.³⁰ However, one may not designate an animal on a date preceding the 14th if it is a *Shabbos* or *Yom Tov*.

6. Once an animal has been designated as a *Korban Pesach*, the person cannot retract his statement even if he does so immediately.³¹
7. Once a person designates an animal as his sacrifice, he is prohibited from shaving its wool or using it to perform any work.³² It is also prohibited to derive any pleasure from the animal.

Mizbayach 7:1

26 A *Korban Pesach* may not be purchased from *Maaser Sheni* (tithe) and may not be from *Maaser Behema* (animal tithe). Similarly, a cohen (priest) may not use a *B'chor* (first-born animal which was given to him). See *Rambam Mishneh Torah, Maaseh Korbonos* 16:15, *Hilchos Chagigah* 2:8-10

27 See *Pesachim* 96a

28 See *Encyclopaedia Talmudis*, vol 10 p. 352 under heading '*Hekdesh*'

29 Furthermore, if a person did not remember to buy a sheep or goat before *Shabbos*, he may acquire one on *Shabbos* if he does not exchange money (until after *Shabbos*). The vendor has the right to demand collateral.

See *Shabbos*, beginning of *Chapter Shoel*.

30 See *Rambam, Mishneh Torah Hilchos Korban Pesach* 1:19. *Orach HaShulchan HaOsid* (183:2,14) suggests that it nevertheless might be preferable to designate an animal prior to *Shabbos*. Alternatively, it is possible that this could present an additional problem of "usage" of a designated animal, which is forbidden.

31 Even if this retraction is '*toch keday dibbur*' (within the time it takes to say the words "*shalom aleicha Rebbe*") which is the usual period in which a verbal statement can be retracted in other areas of halacha

32 This is punishable by lashes.

33 The other *Cohanim* who accept the blood

**DO I HAVE TO DISPOSE OF
MY CHAMETZ (LEAVEN) BEFORE
OFFERING THE KORBAN PESACH ?**

The negative prohibition against possessing chametz begins on the night of the fifteenth of *Nissan*. However, there is an additional positive mitzvah of disposing of chametz. This *Mitzvah* begins, according to Torah law, at mid-day on the eve of *Pesach* (14th).

It would therefore seem that when the *Korban Pesach* is offered on the afternoon of the fourteenth, whilst a person should have disposed of his chametz by this time, he does not transgress a prohibition from the Torah if he does have chametz in his possession. Nevertheless, there is a separate prohibition concerning the possession of chametz when offering up the *Korban Pesach*.

It is forbidden to offer the *Korban Pesach* if the owners, the shochet, the *Cohen* who places the fats on the Altar or the *Cohen* who deposits the blood³³ have a “*k’zayis*”^{34a} of chametz in their possession. Nevertheless, if either of these person did so, this sacrifice is still valid.

from the animal or transport it to the Altar do not come under this prohibition. See *Aruch HaShulchon HaOsid* 182:17-18

34a See section on eating *Korban Pesach* (Part 1 Chap.6) for the definition of a *K’zayis*.

34B *Megilah* 29, *Shulchan Aruch Orach Chaim* 785

34c As well as the other sacrifices that are brought in conjunction with Passover.

35 Additionally, the Sages ruled that research and study of Passover Laws begin on Purim, 30 days prior to the festival, to serve as a reminder as to the preparation of proper animals for the sacrifices. See *Shulchan Aruch Admur Hazaken* 429:1

36 Some authorities hold that this itself is a Torah obligation

‘PARSHAS PARAH’^{34b}

1. In preparation for the *Korban Pesach* a person must be sure to be pure, for impurity would prevent him from bringing the sacrifice. Therefore a special portion of the Torah is read several weeks before *Pesach* called “*Parshas Parah*” to alert those who have become “*iamay mays*” (contaminated with impurity of the dead) to undergo the cleansing procedure so as to be fit to offer the *Korban Pesach*^{34c} in time.
2. This reading was fixed early enough³⁵ before *Pesach* so that even those who live a long distance from Jerusalem, and leave their homes on *Rosh Chodesh Nissan*, should hear this ‘warning’ before they depart.³⁶
3. *Parshas Parah* discusses the method of cleansing after a person came into contact with a corpse³⁷ by using the ashes of a red heifer (cow) which are mixed with water and sprinkled. (The cleansing can take place outside Jerusalem) See p. 72.³⁸
4. When *Moshiach* will come—*may be be revealed quickly, Amen*³⁹—and make the tenth Red Heifer, every person will undergo the cleaning procedure (since all are presumed to be ‘*tomay mays*’ - contaminated with impurity with a corpse.)

37 Numbers 19:11 states that if a person has a contact with a corpse he becomes ritually impure for seven days. In order to become pure, he must be sprinkled with purification water on the third and seventh day. If this sprinkling does not take place he does not become pure. The purification water contains the ashes of a completely red cow that has been burned.

38 See *Rambam, Mishneh Torah Hilchos Para Aduma* 10:1-4.

39 This is the terminology used by the *Rambam* in the Laws of the Red Heifer (3:4). Though the *Mishneh Torah* is exclusively a book of Laws, the *Rambam* deemed it necessary to express a prayer for the quick revelation of

5. One is obligated to immerse in a *Mikveh* (ritual bath) on *Erev Pesach*. (See page 62 #6.)⁴⁰

Moshiach, thus establishing a precedent that when *Moshiach* is mentioned merely in passing, one should cry out a prayer for the Redemption. See *Likutei Sichos* Vol 28 p.135-6

40 *Rosh Hashana* 16b, *Turay Eve*, *Tzlich*, *Likutey Sichos* Vol 31 p.60-6. *Rambam Tumas Ochlin*

16:10. In order to be eligible in the consumption of the festival sacrifices. See page 71, #2, a.

Chapter 2

REGISTRATION

THE REQUIREMENT TO REGISTER

The Torah requires that:

- a) All those that will be offering and consuming the animal become identified as a “partnership” in advance of the *shechita*. It is prohibited to eat from the *Korban Pesach* if a person did not join a “partnership” beforehand.
- b) The animal must be sacrificed with this “partnership” in mind.

WHO CAN FORM A “PARTNERSHIP”?⁴¹

1. Anybody who is:
 - (a) eligible for *Korban Pesach* and
 - (b) capable of eating a *k'zayis* of meat, can join a “partnership”.
2. A “partnership” should not comprise of only elderly or sick, even if they are capable of eating a *k'zayis*, for since they are weak there is fear that they will leave over some meat, which is prohibited.⁴² Nevertheless, if a *Korban Pesach* was sacrificed for an “partnership” of solely elderly or sick it is still valid.

All members of the partnership must be in a state of health sufficient to eat a “*k'zayis*”⁴³ of meat throughout the sacrificial procedure (slaughter and depositing of the

41 See *Rambam, Mishneh Torah, Hilchos Korban Pesach*, chapter 2

42 It is possible that grinding the meat may be permissible where necessary, though, generally, it would seem that it should be discouraged as it is not in the spirit of the *Korban Pesach* which is eaten in a “Royal manner” (which is one of the reasons for the need to roast the meat and the prohibition against breaking a bone. See *Sefer HaChinnuch* 7:8,15)

43 See Part I, Chap 6 for the definition of a *K'zayis*

blood). However, if some members could not eat a *k'zayis*, this would not invalidate the sacrifice so long as some of the “partnership” are able to do so.

3. A “partnership” cannot comprise of only minors under *Bar Mitzvah*, for they lack sufficient intelligence.⁴⁴
4. A partnership may consist solely of either women or slaves though it should not consist of women and slaves combined together.
5. The membership of the “partnership” may be consistently changed up to the time of ‘*shechita*’ (slaughter), but from that point on membership cannot be withdrawn.
6. If a person joined more than one “Partnership” intending to eat from both he may only eat from the one that was slaughtered first.
7. A ‘partnership’ should not consist solely of converts, since they are considered to be ‘over-precise’. However, if such a ‘partnership’ was used to bring a *Korban Pesach*, it is valid.⁴⁵
8. One *Korban Pesach* cannot be broken up into to two separate partnerships after slaughter has taken place.⁴⁶

44 See *Kesef Mishneh* to *Hilchos Korban Pesach* 2:4, who entertains the possibility of certain minors under the age of bar-mitzvah, who possess sufficient intelligence, to form their own partnership. See *Mishneh Lemelech* to *Hilchos Korban Pesach* 2:13

45 See *Rambam, Mishneh Torah, Hilchos Korban Pesach*, 2:4.

46 See *Rambam, Mishneh Torah, Hilchos Korban Pesach*, 9:1,5, & *Kesef Mishnah* 1. Others, how-

WHAT ARE THE MAXIMUM AND MINIMUM SIZES OF A “PARTNERSHIP”?⁴⁷

1. One person alone can bring his own *Korban Pesach*, but he is then required to consume an entire animal, since it is forbidden to leave meat over. Therefore, it is highly preferable⁴⁸ that everyone should bring the *Korban Pesach* as part of a group, based on the verse “they should bring it” (Numbers 9:12)
2. The maximum size of a partnership is limited by the size of the animal as it must provide at least one *k'zayis* of roasted meat for each member.
3. If, after the initial formation of a “partnership”, new members were added, the initial members take precedence in the consumption of *Korban Pesach*. Therefore, if there proves to be insufficient meat to supply one *k'zayis* for all members, the initial “Partnership” should eat and those remaining without meat must bring Pesach Sheni.

IS CONSENT REQUIRED FOR “PARTNERSHIP” MEMBERSHIP?⁴⁹

1. All partnership members must consent to their mutual membership in order to fulfil their obligation to bring the *Korban Pesach*.
2. If a person brings a *Korban Pesach* on behalf of his family, he must have the consent of his wife and children (over *Bar/Bat Mitzvah*) if they are to be included. However,

ever, permit this.

47 See *Rambam, Mishneh Torah, Hilchos Korban Pesach*, Chapter 2

48 See *Kesef Mishneh* to *Hilchos Korban Pesach* 2:2. The *Orach HaShulchan HaOsid* 184:6 attempts to make a distinction in this matter, i.e. slaughtering for (and by) oneself is acceptable whereas slaughtering for another individual is discouraged.

49 See *Rambam, Mishneh Torah, Hilchos Korban Pesach* 2 : 8-15

50 Furthermore, a minor not having reached

this consent does not have to be verbalized since a failure to protest is also considered as consent. Children under *Bar-Mitzvah* can be included without their consent, as can a male or female non-Jewish slave.

3. If minors or non-Jewish slaves were included in their father/master's sacrifice and they then form their own partnership and bring a separate *Korban Pesach* they are nevertheless considered to have fulfilled their obligation with their father/master's sacrifice.⁵⁰
4. However if a person slaughtered for his wife, (adult) children or Jewish slave and they subsequently brought their own *Korban Pesach*: it is considered to be a clear protest. In such a case they must fulfil their obligation with their own sacrifice.
5. If a woman is spending the first *Pesach* after her marriage with her father and her husband, and they both included her in their *Korban Pesach*, she should eat from her husband's sacrifice. (However, if she regularly spends the *Pesach* holiday with her father, she should eat from her father's *Korban Pesach*). After the first year of marriage she must specify which *Korban Pesach* she wishes to eat from (if her father and husband are both present) before slaughter. If she fails to do so, she may not eat from either sacrifice.⁵¹
6. An orphan who is a minor and has two

‘the age of education’ who was not included within a partnership is nevertheless permitted to eat from the *Korban Pesach*. This is because it is permissible to use even forbidden objects and foods, to fulfill the mitzvah of educating a child in mitzvah observance at this age. The ‘age of education’, for this issue, begins when a child can comprehend the concept of a ‘*Korban Pesach*’. It therefore varies from child to child. See *Shulchan Oruch Admor HaZaken* 343:5,8.

guardians who both included him in their respective sacrifices, is permitted to choose which animal he wishes to eat from, even after the slaughter has already taken place. However, if the orphan is an adult he should eat from whichever animal was slaughtered first.⁵²

7. If a slave has two owners that do not wish to relinquish possession of the slave, for fear that the other owner will possess the slave, and they both offer a *Korban Pesach* on the slave's behalf, the slave should not eat from either sacrifice. However, if the owners are not particular about this, the slave may eat whichever sacrifice he chooses, even if he makes the choice after the slaughter.⁵²

8. If one person of a 'partnership' adds additional members without the consent of the rest of the 'partnership', he is permitted to share his portion with the new members separately (within the same room). Similarly, if one person is reputed to eat excessively he can be asked to eat separately,⁵³ but such a division may not be made under any other circumstances.

THE SHOCET MUST HAVE THE "PARTNERSHIP" IN MIND AT THE TIME OF SHECHITA (SLAUGHTER).⁵⁴

1. The shechita must be intended for the appropriate "partnership" of people for whom the animal constitutes "*Korban Pesach*".

If, at the point of *shechita*, the *shochet* intended the animal exclusively for a different "partnership", the sacrifice is invalid.

2. Likewise, if at the time of *shechita* the *shochet* had in mind that the animal would be eaten exclusively by persons ineligible to eat (such as uncircumcised or impure), the sacrifice is invalid.

3. However, if the *shochet* also had in mind eligible "partnership" members, the sacrifice is valid. However, this should not be done intentionally.

4. If the *shochet* slaughtered the sacrificed with only circumcised members in mind, but the 'cohen' (Priest) who deposited the blood on the altar had in mind some uncircumcised people, the entire sacrifice is invalid. (This is because depositing of the blood is a major part of the service.⁵⁵)

51 According to the principle of 'ayn brayrah' a decision cannot be retroactively clarified

52 Laws 6 and 7 are based on the fact that the consent of a minor or slave is not required in any case for a *Korban Pesach*. This is why even after the slaughter he has freedom of choice as to which animal he would prefer

53 This should take place immediately after roasting. See *Rambam, Mishne Torah, Hilchos Korban Pesach* 2:15.

54 There are two underlying principles which decide the following laws: (1) sacrifices should be slaughtered for their owner's sake,

and (2) unique to *Korban Pesach*, the sacrifice should be sacrificed for individuals who are eligible to eat (since this is a major component of the *Korban Pesach*). See *Rambam, Mishne Torah, Hilchos Korban Pesach*, 2:1-7.

55 *Rambam Korban Pesach* 2,6. However, there are opinions which validate the sacrifice in this case (*Raaved*). Furthermore, there is an opinion that the sacrifice is valid if the *Cohen* who deposited the blood intended exclusively for uncircumcised people. (*Tosfos Pesochim* 61a, "Shochtu")

Chapter Three

SLAUGHTER

WHERE IS THE KORBAN PESACH SLAUGHTERED?

The *Korban Pesach* may be slaughtered anywhere in the entire “Azarah” (courtyard)⁵⁶

like all other “*Kodshim Kalim*” (minor sacrifices).

Second Temple

N

Diagram 1

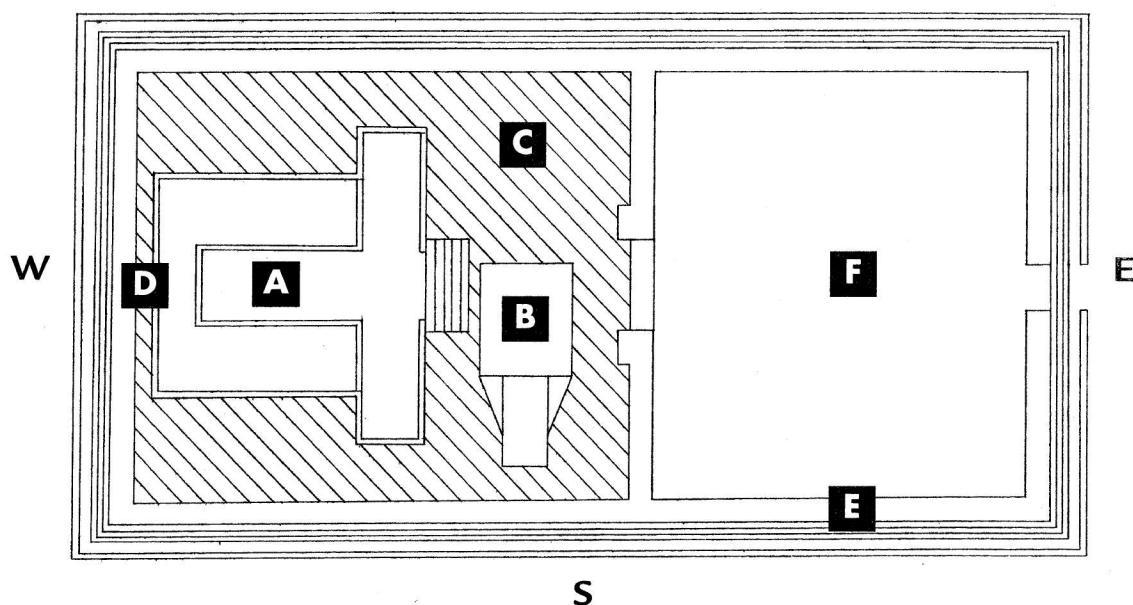


Diagram 1

- A Temple
- B Mizbaach - Altar
- C Azarah - Temple courtyard (where the slaughter of the Pesach Offering takes place)
- D Chel - Area ten cubits wide surrounding the Temple courtyard. Outside its wall till the *Soreg*
- E *Soreg* - A low wooden partition surrounding the *Chel*
- F *Ezras noshim* - women's court

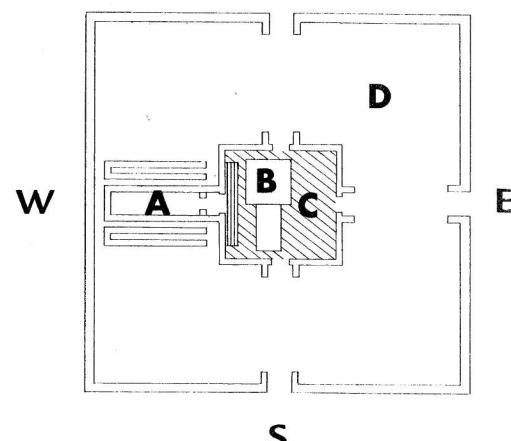
Diagram 2

- A Temple
- B Mizbaach - Altar
- C Azarah - Temple courtyard
- D Outer courtyard

Third Temple

N

Diagram 2



56 Including the area directly west of the Holy of Holies.

HOW IS THE SLAUGHTERING ORGANIZED?

1. The entire registered partnership are not required to go to the Temple since an individual member (or even a non-member) can represent the partnership.⁵⁷
2. In the Temple sheep offerings have priority over goat offerings, since a sheep contains more parts that are burnt on the altar (see p. 34; p. 47, footnote #76).⁵⁸
3. The *Korban Pesach* must be slaughtered in three shifts⁵⁹, even when there are few offerings and all the participants can fit into the Temple courtyard at once. To offer the *Korban Pesach* in less or more than three shifts is forbidden but, if done, the sacrifices are still valid.⁶⁰

WHAT IS THE MINIMUM NUMBER OF PARTICIPANTS NECESSARY FOR THE KORBAN PESACH TO BE OFFERED IN THE TEMPLE?

Whilst it was usually the case that many thousands of people would come to offer the *Korban Pesach*, the absolute minimum attendance that would be necessary for the entire procedure to go ahead is a subject of discussion:

- The minimum size for one shift is thirty people. However, it is not necessary to have ninety people so as to provide thirty people for each shift; If fifty people are present, the *Korban Pesach* could still be

offered since twenty can remain in place for all three shifts: the first shift would have thirty; then ten of them would exit, and ten new ones would join the remaining twenty, thereby constituting the second shift; and likewise for the third shift.

- If the minimum figure of fifty is not attained, for whatever reason, then the *Korban Pesach* is cancelled.

WHAT HAPPENS DURING EACH OF THE THREE SHIFTS?

a) ENTRY.

The first shift enters the “Azorah” until it is full, then the doors are closed and the owners or their representative begin to sacrifice their animals.⁶¹

b) HALLEL AND TRUMPETS.

The *Levi’im*, standing on the platform, sing “*Hallel*” during the time of slaughter and offering of the sacrifice. If they complete the *Hallel* they repeat it over again⁶². The *Hallel* may be repeated up to three times, although throughout history it was never necessary to complete the *Hallel* a third time, for the *Cohanim* always performed their work with great efficiency.

The trumpets are blown : “*tekiah, teruah, tekiah*” (long blast, short blast, long blast) each time “*Hallel*” is completed.⁶² This represents a change from the normal procedure in the Temple where the trumpets are blown during the ‘pouring of the wine’, but since

57 See *Kiddushin* 42b

58 See *Rambam, Mishneh Torah, Hilchos Tamidim U'Musafim* 9:9

59 See *Rambam, Mishneh Torah, Hilchos Korban Pesach*, chapter 1. Even when there are many participants (the Talmud records a census of more than six million participants) more than three shifts is still prohibited. The formation of such a large number of people in three groups is one of the miracles recorded

in *Pirkei Avos* (5:5) where a small area contained many people.

See *Aroch HaShulchan HaOsid* 182:4

60 See *Rambam, Mishneh Torah, Hilchos Korban Pesach*, chapter 1:2.

61 See *Rambam, Mishneh Torah, Hilchos Korban Pesach*, chapter 1:9

62 See *Rambam, Mishneh Torah, Hilchos Korban Pesach*, chapter 1:11

the *Korban Pesach* does not have this component of the service the trumpets are blown during the slaughter itself.

c) PASSING OF THE BLOOD.

The *Cohanim* (priests) stand in rows waiting for an animal to be slaughtered, though the slaughter itself could be performed by a non-*Cohen*. However, only a *Cohen* is permitted to collect the blood in a bowl, which would then be passed along the line of *Cohanim* until it reached the base of the altar, where it was poured. [See Page 71 #1-2 for more details]

The *Cohanim* should be careful:

- to pass first the full bowl before returning an empty bowl so as not to “pass over a mitzvah” (passing a full bowl is part of the mitzvah of depositing the blood on the Altar whereas returning an empty bowl is merely a preparation for a *mitzvah*).
- to walk a short distance with the bowl, before passing it in an assembly-line type fashion, so as to accomplish ‘*holocha*’ (walking), which is one of the essential components of the *mitzvah* of depositing the blood on the altar.⁶³

d) A MULTITUDE OF PEOPLE.

Even though one *Cohen* would suffice for the service of transporting the blood to the altar (*Holoch*), nevertheless the participation of more *Cohanim* is preferred, in keeping with the principle “*B’rov am hadras Melech*” - The

63 It is uncertain whether every *Cohen* in the line is required to do this or if it is sufficient for the last member of the line to walk a short distance before depositing the blood. See *Rambam, Mishneh Torah, Hilchos Pesule Hamukdoshin* 1:23, *Mishne Lemelech*. However, see *Orach HaShulchan HaOsid* 124,6 for a dissenting view.

64 See Appendix D illustration #3

King is glorified by a multitude of people.

e) BEAUTIFYING THE SERVICE.

Each line of *Cohanim* have exclusively either gold or silver bowls, so as to enhance the beauty of the services. In addition, the base of the bowls is rounded so that they cannot be left unattended, which might cause the blood inside to congeal.

f) SKINNING AND CLEANING.

The animal is then hung on iron hooks located on the walls and posts and is skinned.

The innards are punctured to remove the offal and are cleaned. The fats are removed, placed in a vessel, salted, and then burned at the top of the altar by the *Cohanim*. (If there are not enough hooks, long, thin, smooth sticks supported on the shoulders of two people⁶⁴ can be used instead.) [See Page 72,3-4 for more about Skinning and Burning of the fats]

g) EXIT AND REPEAT.

When all the offerings have been made, the doors are opened and the first shift leaves, each person carrying his *Pesach* and its skin. The second shift enters to perform exactly the same procedure, and then likewise the third shift. Fewer people are generally present at the third shift since the vast majority are careful to bring their *Korban Pesach* as early as possible.⁶⁵

h) CLEANING UP.

When all three shifts are completed, the courtyard is thoroughly cleaned by sealing

65 The *Gemara (Pesachim 65a)* calls the third group ‘lazy’ despite its legal necessity. This is based upon an observation of *R’ Yehuda HaNasi* that, even though it is necessary for the world to have Tanners (a profession which involves foul-smelling chemicals), ‘Woe to the one who is a Tanner!’ See *Rambam Maaseh Korbonos* 4:6

the drainage of the Temple floor, and allowing water to flood the floor. Afterwards, the drainage was opened, causing all the blood to be flushed from the “Azorah” (the Temple courtyard).

WHAT HAPPENS IF THE 14TH OF NISSAN FELL OUT ON SHABBOS?⁶⁶

a) PRIVATE OR COMMUNAL SACRIFICE?⁶⁷

There is a general rule that private sacrifices are not offered on *Shabbos* and, clearly, *Korban Pesach* possesses distinct qualities of a private sacrifice offered by individuals. The reason why animals are not offered on *shabbos* is that there are labours involved in a sacrifice, such as slaughter, which is one of the 39 principal activities of labor prohibited on *Shabbos*.

However, the *Korban Pesach* is unique in the sense that whilst it is a private sacrifice in many respects, it also shares some features of comparable value to that of a communal sacrifice:⁶⁸

- 1) A large number of Jews all bring the same sacrifice in the same place at the same time.

- 2) *Korban Pesach* has a fixed date.⁶⁹

Therefore, the *Korban Pesach* demonstrates sufficient characteristics of a commu-

nal sacrifice and has a fixed time so that it is permissible to offer it on *Shabbos*^{70a}.

b) CLEANING MAY BE PERFORMED ON SHABBOS.

The procedure is carried out in the same way, including the cleaning of the floor of the Temple.

The Rabbinic enactment against washing floors on *Shabbos* does not apply in the Temple, based on the principle “*Ain Shvus B’Mikdash*” (Certain Rabbinic Prohibitions do not apply in the Temple).

c) WAITING FOR SHABBOS TO END.

However, since the animals cannot be carried home on *Shabbos* once they have been sacrificed, all those present must wait on-site until *Shabbos* is over before taking the *Korban Pesach* home.

Each shift (or “sitting”) waits in a different location:

a) FIRST SHIFT.

The first shift wait on the Temple mount

b) SECOND SHIFT

The second shift wait on the “*Chayil*” (the area between the Temple courtyard and a small wooden partition called the ‘*sorak*’. Most of the ‘*chayil*’ consisted of steps)^{70b}

c) THIRD SHIFT

The third shift remain standing in the

66 See *Rambam, Mishneh Torah, Hilchos Korban Pesach* 1:16 and on.

67 See Appendix B.

68 See *Pesachim* 61a, and more explicitly in *Yerushalmi* Chap. 6 that the factor of “communal sacrifice” is decisive in pushing off *Shabbos*. This follows the opinion of *Tanna Kamma* at the beginning of Chap. 2, *Temurah*.

69 This follows the opinion of R’ Meir that the ‘fixed time’ is crucial in determining whether a sacrifice can “push off” *Shabbos*. See *Rambam, Mishneh Torah, Hilchos Biyas HaMikdosh* 4:9 who rules according to R’ Meir.

70a However, if a person slaughters an invalid

Korban Pesach, he is considered to have unintentionally violated *Shabbos* and he must bring a ‘*Korban Chatas*’ (sin offering) e.g. if the animal had a blemish or visible ‘*traifa*’. Nevertheless, if the cause of the invalidity was hidden from him at the time (e.g. all the partnership members died or the animal had a hidden ‘*treifa*’) then he is exempt from bringing a ‘*Korban Chatas*’.

If a person slaughters a *Korban Pesach* for a group that contains invalid members, so long as not all the members are invalid then he is not obligated to bring a ‘*Korban Chatas*’ See *Rambam, Hilchos Shgagos*, 2:12.

70b For Diagram see page 43.

"Azorah" itself, in its place (sitting is prohibited in the azorah except for a King from the House of David, such as *Melech HaMoshiach*).

d) NO EXTRA WORK MAY BE PERFORMED.

Whilst the *Shabbos* laws are suspended for the actual offering procedure,⁷¹ associated work which can be done before *Shabbos* may not be performed, such as carrying utensils to the Temple, or removing warts with a tool from the animal to make it fit to be sacrificed.⁷²

WHAT IS DONE WITH THE ANIMAL AFTER IT IS SLAUGHTERED?

1) ONE SINGLE BLOOD APPLICATION.

As standard procedure of sacrifices, the first blood which comes from the neck is collected in a vessel and deposited on the base of the Altar:

Different sacrifices vary in the number of blood applications that are required on the altar - either four or two applications.

Korban Pesach however, is one of a few Offerings which requires only one applica-

tion which is made to the wall of the Altar located above the base ledge.⁷⁴ Therefore the blood may not be poured against the parts of the Southern and Eastern walls of the Altar which do not possess a base ledge.

2) THE BLOOD MUST NOT BE THROWN.

The *Cohain* who deposits the blood does so in a manner of 'sheficha' (pouring from close-up) rather than 'zerika' (throwing it from a distance to the Altar).⁷⁵

3) ANYONE MAY PERFORM THE SKINNING.

The animal is skinned and the fats are removed. It is permissible for a non-cohen to perform the skinning. This is an exception to the general rule that all procedures after the slaughter must be carried out by a *Cohain*. [See page 65 "SKINNING AND CLEANING". See Appendix D illustration #3]

4) SALTING AND BURNING OF THE FATS.

The fats⁷⁶ are then salted (as in all sacrifices) and burned on the Altar itself. The fats

71 The animal is skinned as on a weekday. See *Rambam, Mishneh Torah, Hilchos Korban Pesach*, 1:16, *Oruch HaShulchan HaOsid*, 183:4-10. However, see *lechem Mishneh* 1-14 for an alternative approach to the *Rambam* and a dissenting view (*Tosfos Pesachim* 68)

72 See *Rambam Korban Pesach* 1:18

Similarly the washing and roasting of the animal must be done after *Shabbos*.

73 A special exception has been made to allow the animal to carry a knife to the Temple on *Shabbos*, if one was forgotten. Even though leading an animal is forbidden on *Shabbos*, the prohibition in this case is only Rabbinic since the leading falls under the category of "unusual method" (as very young animals are not usually worked). Hence, in this case, it was permitted by the Sages.

However, this leniency only applies if the animal has not been "designated" by stating that it is going to be used for a sacrifice. If the animal was already 'designated' a knife

cannot be carried on it due to the prohibition against making personal use of sacrifices (See p. 35-7). It is forbidden to carry an animal from a home in Jerusalem to the Temple on *Shabbos* as this is considered carrying.

74 *Mishna Zevachim* 5:8. The base ledge is part of the altar, 1 cubit wide and one cubit high, that extends out along the entire length of the west and north walls of the altar, but only one cubit along the south and east wall.

75 *Zevachim* 37A. *Zerika*, would invalidate the Sacrifice However, *Zerika* in abundance would be valid according to *Oruch Hashulchan HaOsid* 182,17.

76 The following fats are burned whether a goat or a sheep is sacrificed:

a) Those fats covering the stomach
b) All other fats attached to the stomach
c) Kidneys with the fat covering them
d) The diaphragm with part of the liver .
If a sheep is used, the tail up to the back bone over the kidney is also burned.

of each sacrifice must be burned separately from the other sacrifices, avoiding any mixing⁷⁷ (See page 45 f).

5) ALL OF THE FATS MUST BE BURNED.

It is obligatory to burn the fats on the Altar and leaving them overnight off the altar is a prohibition from the Torah (though it does not carry the punishment of whipping as it is a passive violation).⁷⁸

6) FATS MAY NOT BE LEFT TO BE BURNED AT NIGHT.

When 14th of *Nissan* is a weekday the fats may not be placed on the altar since it is forbidden to burn the *Korbonos* of a week-day on *Yom Tov*.⁷⁹

7) SHABBOS.

When 14th of *Nissan* falls out on *Shabbos* it is permissible to burn the fats of the *Korban Pesach* on the altar throughout the entire night until dawn since the *Korbonos* of *Shabbos* may be burned on *Yom Tov*.⁷⁹ However, Rabbinic law prohibits a person from placing fats on the altar after midnight,

to prevent any meat being left-over until the morning through negligence.⁸⁰

Furthermore, it is preferable to burn the fats during the day - even on *Shabbos* - in accordance with the principle that "a mitzvah is beloved in its right time".⁸¹

8) THE MEAT IS TAKEN HOME.

The meat is taken, with its skin, to a house in Jerusalem to be prepared for eating on 'Seder Night' (15th *Nissan*).

9) TREIFA ANIMAL.

If, at any stage after slaughter, the animal is found to be 'treifa' (diseased) or blemished, it is unacceptable as a sacrifice, and another animal must be slaughtered in its place (even if the 14th of *Nissan* falls out on *shabbos*).

If the next animal also proves to be invalid then further animals must be slaughtered until one is found to be *Kosher*. This process may be continued until it becomes dark, at which point no more sacrifices can be brought (and *Pesach Sheni* must be brought instead).

77 See *Rambam, Mishneh Torah, Hilchos Korban Pesach*, 1:6 If they were mixed, it is valid according to the *Oruch Hashulchan* 183,18

78 See *Rambam, Mishneh Torah, Hilchos Korban Pesach*, 1:7

79 See *Rambam, Mishneh Torah, Hilchos Korban Pesach*, 1:8

80 See *Rambam, Mishneh Torah, Hilchos Maaseh Korbonos*, 4:3

Korbonos, 4:2. *Aroch HaShulchan HoOsid* (182:20) questions if *Korban Pesach* is an exception to this rule, as the large number of fats which have to be consumed render it unlikely that the deadline would be met.

81 See *Rambam, Mishneh Torah, Hilchos Maaseh Korbonos*, 4:3

Chapter Four

CONSUMPTION WITH A GROUP

EACH KORBAN PESACH THAT IS SACRIFICED MUST BE EATEN BY ITS APPOINTED “PARTNERSHIP” IN ONE LOCATION⁸²

1. The consumption of the *Korban Pesach*, which is on the night of 15th *Nissan*, must take place in one single group within the confines of one “room”.
2. It is forbidden to remove meat from the room where the group is consuming the *Korban Pesach*.

If a person deposits an entire *k'zayis*^{82b} of meat outside the room he is liable for *Malkos* (lashes).^{82c}

3. If meat has been taken outside the room and thus invalidated, it is then permitted to move it freely in and out of the room.

WHAT IS THE DEFINITION OF A ROOM ?

1. It is forbidden to pass meat out of any of the windows or doors of the room where the *Korban Pesach* is being consumed.
2. The zone leading up to, but not including, the doorway is considered part of the room.
3. Window-sills and holes in the wall are considered part of the room.

IF MEAT WAS TAKEN OUT OF THE ROOM CAN IT STILL BE EATEN ?

1. Any meat that was removed from the room of consumption on the night of 15th

Nissan, even unintentionally, becomes forbidden for the purposes of consumption and must be burned.

2. Meat that was removed from the room of consumption is considered “*Treife*”—like any *Korban* that was removed from its area of consumption. The punishment for eating this meat is *Malkos* (lashes).

However, this only applies after the eating of the *Korban Pesach* has started.⁸³

3. If a limb of the animal was partially extended from the room, those parts of the limb which left the boundaries of the room become forbidden for consumption, but the remainder of the meat is permissible.

Since it is forbidden to break a bone of the *Korban Pesach*,⁸⁴ the forbidden meat must be cut away from the bone of the permissible portion of the limb up to the part that left the room. The bone is then disconnected and discarded.

CAN TWO GROUPS EAT IN THE SAME ROOM ?

1. Two groups may consume their respective *Korbonos* within the same room so long as there is a division between the groups, so that each group is assigned its exclusive area of the room.
2. In addition, the two groups must face in opposite directions⁸⁵ so that they should not

82 For the coming laws see *Rambam, Mishneh Torah, Hilchos Korban Pesach*, Chapter 9.

82b See page 57 - note 109a for definition of *k'zayis*.

82c This is similar to transferring objects from private to public property on *Shabbos*, where

the prohibition only applies if there is valid “*Akira*” (lifting the object from its place) and “*Hanacha*” (depositing it in another place)

83 *Oruch HaShulchan HaOsid* 193,3

84 See Chapter ‘prohibition against breaking a bone’

appear to be mixed together.

3. If two groups are eating in the same room it is permissible for a person to eat with one group and also act as waiter for the second group.

However, if he has meat in his mouth at the time when he serves the second group he must close his mouth, keeping the meat inside, and turn his face towards his own group.⁸⁶

In this way he is not considered to have transferred meat to the second group or to have eaten it in their room.

4. A Bride, within the first seven days after her wedding, is not required to face her group, which may cause her embarrassment.

5. If the division between two groups breaks or if they shift their back-to-back positions, eating cannot resume.

6. If, at the time of eating, an object falls between members of the same group and forms a "division," eating cannot resume until it is removed, since the *Korban Pesach* must be eaten in one group.

7. Similarly, a person eating in one group may not depart and then continue eating in a second group.

WHAT HAPPENS IF SOME MEMBERS OF THE GROUP FAIL TO ARRIVE?

1. If three or more of the group arrive, ready to eat, and the remaining members fail to arrive, those members who are present may eat to their satisfaction and are not

85 The *Kesef Mishna* asks: Why do they have to face in opposite directions being that they already have a division which should ensure that they are not mixed together?

The *Kesef Mishna* offers two possible explanations:

a) The "division" does not need to block the view of one group from the other and therefore they must also face in opposite directions.

required to wait for the remaining members of the group, provided that:

- a) The normal time at which people usually eat was reached and,
- b) an agent was sent to search for the other members, which proved unsuccessful.

2. If the missing members later arrive and find that all the meat has been eaten, the original members are not liable for compensation.

3. If only one or two members of the group arrive, they are not permitted to begin eating.

DO THE MEMBERS HAVE TO LEAVE COLLECTIVELY AS A GROUP AFTER EATING HAS BEEN COMPLETED ?

Any individual member of the group may leave after he (or she) has finished eating, and does not have to wait for other members to finish.

WHAT HAPPENS IF SOME OF THE 'PARTNERSHIP' FALL ASLEEP DURING THE EATING?⁸⁷

- 1. If some members of the 'partnership' slept in the middle of the meal they may continue to eat after they wake up.
- 2. However, if all the members fell into a deep sleep they should not then continue to eat.

This is because:

- (a) It is forbidden for members of the group to begin eating the *Korban Pesach* in one location and then take it to another place to finish eating. Sleeping is consid-

b) The "division" itself is created by the groups facing in opposite directions and therefore no physical barrier is necessary. Hence, it is unclear to what extent a physical "division" is necessary, if any.

86 Some opinions differ as to whether turning of the face is necessary. See *Rambam LeAm to Hilchos Korban Pesach 9:4 Note 37*

87 See *Rambam, Mishneh Torah, Hilchos Chametz U'matzah 8:14*

ered to achieve this effect.⁸⁸

- (b) Sacrifices must be guarded at all times to prevent disqualification.
- (c) Sleep is considered to signify the end of the meal, after which it is prohibited to eat any further food, even if it is *Korban Pesach*.

- 3. If the group merely 'dozed off'^{89a} they may continue to eat afterwards.
- 4. A person who brings a *Korban Pesach* entirely by himself is not permitted to continue eating if he fell asleep during the meal.

88 *Shulchan Aruch Admor HaZaken* 478:3

89a The *halachic* definition of 'dozing' is a state in which a person is not fully asleep and can respond to questions in an incoherent manner. The person is capable of registering that he remembers certain incidents or pieces of information

89b The borders of Jerusalem mentioned here are not those at present of the 'old city' which is for the most part located to the West of the Temple mount. The *halachic* boundary of

Jerusalem extends more to the south of the Temple Mount (around the current settlement of "Ir Dovid".) It is possible for the city boundary to be changed through a process of 'sanctification' which requires the consent of a Jewish King, *Sanhedrin* (Great Court), Prophet and the *Urim V'Tummim* (breast-plate of the *Cohen Gadol* which provides decisions). See *Rambam, Mishneh Torah, Hilchos Bais HaBechira* 6:10

Chapter Five

PREPARATION

After the *Korban Pesach* has been sacrificed in the *Bais Hamikdosh*, each animal is taken to a home or communal site in Jerusalem where it is prepared to be eaten on the *Seder* Night. Whilst in this respect it is similar to many other sacrifices which can be eaten anywhere in Jerusalem^{89b} the Torah has nevertheless honored the *Korban Pesach* with a unique set of directives concerning how it should be eaten.

Amongst the distinguishing features of the *Korban Pesach* there are two *mitzvohs* in particular that stand out:

- a) The *Pesach* is unique in that its preparation must be only by roasting; any other method invalidates the *Korban*⁹⁰
- b) Great care must be taken not to break a bone of the animal, as the Torah expressly warns against this. (see Part 1, chap 7)

A further exception concerning the *Korban Pesach* is that the meat is not eaten at all by the *Cohanim* (priests) but rather by the owners, unlike most sacrifices which involve some eating by the *Cohanim*.⁹¹

THE KORBAN PESACH MUST BE ROASTED ON AN OPEN FLAME⁹²

1. The Torah requires that the *Korban Pesach* is eaten only roasted. Any other means of cooking, such as boiling, is invalid.⁹³

90 See Preface; BRIDGING HEAVEN AND EARTH, the second general aspect and appendix A

91 See *Rambam, Mishne Torah, Hilchos Bechoros* 6:4

92 For laws of Roasting see *Rambam, Mishne Torah, Hilchos Korban Pesach*, 8:4 and on

2. The roasting must be directly by a flame and not by hot metal or stone, therefore:

- a) If the meat is roasted in an oven from which the coals have been removed and the meat is roasted with the remaining heat, it is invalid.
- b) A metal spit may not be used even if the roasting takes place on an open fire. This is because the spit will conduct the heat into the inner part of the animal and may contribute to the roasting of the meat, thereby invalidating it (since it was not roasted directly by fire).
- c) A metal tray may not be placed under the animal during roasting, even if the meat does not touch the tray and is suspended above it, since the tray is considered to be a barrier between the fire and the meat.⁹⁴
- d) Similarly many authorities prohibit the use of a grill to support the animal during roasting.⁹⁵ However, it is permissible to suspend the animal above the grill, so long as no contact is made.
- e) Heat from an electric element such as those used in an electric oven cannot be used.
- 3. Roasting on burning coals is permissible, as it is considered "roasting on fire". Roasting on hot 'iron coals' is not permitted.

93 Placing the meat in a pot, without any water, so that it will cook from its own juice is also prohibited.

94 *Tzlaach Pesachim* 74a

95 The *Rambam*, however, seems to permit this (See *Hilchos Korban Pesach* 8:9). This seems to be in contradiction with the

4. In practice, a spit of pomegranate wood is used since it does not exude water under heat, unlike other types of wood. Any risk of 'boiling' the meat around the area of the spit is thereby avoided.

5. Two animals should not be roasted together as there is fear that sacrifices will be accidentally exchanged and each 'partnership' will eat the wrong animal.⁹⁶

HOW IS THE ANIMAL PREPARED

BEFORE IT IS ROASTED?⁹⁷

1. The animal is roasted whole. The wooden spit is thrust through the mouth until it reaches the anus.⁹⁸

a. As a rule roast meat does not require rinsing and salting for blood removal - the fire draws the blood out.

b. The *Ashkenazik* custom (in consideration of more stringent opinions) is to rinse and lightly salt the meat when inserting the spit, and then to immediately roast (before the salt gets a chance to absorb the blood). If the meat was not salted, the meat is permitted.

c. The roasting is customarily followed with rinsing of the meat. (*Yorah Deah* Chapter 76.])

2. If the guts were to be roasted within the

prohibition against using a spit since it would appear that both a spit and a grill could contribute to the roasting of the meat and yet a grill is permitted.

However, a possible difference is that a grill is placed directly on the fire, so that the flames can still touch the meat, whereas the spit is placed away from the flame, inside the animal. (CM) The *Kesef Mishneh* (in one interpretation) entertains the possibility of the *Rambam* also prohibiting this.

96 This rule applies even when one animal is a goat and the other is a sheep, so as to avoid risk of confusion in cases where the two animals are similar

97 See *Rambam, Mishneh Torah, Hilchos Korban*

cavity of the animal (after rinsing them), it would bear some resemblance to cooking them in a pot (which is not permitted), and this could lead people to the impression that it is permissible to cook in a pot. Therefore, the guts must be hung outside the animal to avoid any similarity to "cooking in a pot", but they must be roasted together with the animal⁹⁹ to comply with the verse, "its head with its legs and with its innards" (*Shemos* 12:9).

3. The removal of the legs is not considered to be breaking a bone (which is clearly prohibited), because this only involves the severing of tendons, which is permissible.

Nevertheless, even if the animal was somehow cut into pieces before roasting, it would be permissible to eat, provided that none of the limbs were missing¹⁰⁰ (Concerning the roasting of the sciatic nerve, see page 60-3).

4. Although water must be avoided at the time of roasting,¹⁰¹ it is permissible to smear the meat in honey, oil or pure fruit juice¹⁰² (not fruit concentrate with water.^{103a})

IF MEAT IS NOT FULLY ROASTED

CAN IT BE EATEN?^{103b}

1. It is prohibited^{103c} to eat:

a. Partially roasted meat which is not yet fit

Pesach 8:10

98 See Illustration #4 in the end of book.

99 See Illustration # 5 at the end of book.

100 See *Tosfos Pesachim* 74a (*Nechtach*).

101 See *Rambam, Mishneh Torah, Hilchos Korban Pesach* 10:11

102 *Cohanim* may eat the *Korban Pesach* coated with 'trumah' oil. However, since this oil is forbidden to noncohanim, they must rinse it off before roasting, if they plan to eat from it. If the was animal already roasted with the oil, the surface of the meat must be pared away before a non-Cohen may eat from it.

103a Some authorities consider to be equal to water.

for consumption from the *Korban Pesach*, or

- b. Meat which has been boiled in water (or any other liquid).
2. It is also prohibited to eat meat that is completely raw.^{103d}
3. If meat was roasted and then boiled afterwards, or boiled and then roasted afterwards, it is also forbidden.
4. If any meat was boiled, it then becomes forbidden for any pleasurable use and benefit, like all sacrifices which are not fit for consumption.
5. Care should be taken when roasting the *Korban Pesach* in an oven that the meat

should not make contact with the walls of the oven, since the meat would not be considered to be “roasted by fire” but heated by an intermediary substance. If this did occur, the portion of meat which touched the oven must be cut away.

6. If some of the juice from the *Korban Pesach* dripped onto the oven and then returned onto the meat, then the entire portion of the meat which absorbed this juice (one finger depth) must be removed.
7. After roasting the *Korban Pesach* it is permissible to dip the meat into pure fruit juice or other liquids, but not into water.

103b See *Rambam, Mishneh Torah, Hilchos Korban Pesach*, 8 : 4 ,6 ,8 ,11 ,12

103c This is punishable by lashes.

103d But there is no punishment of lashes. (Since

this represents the failure to fulfil the positive commandment of the roasting of the meat, rather than the direct transgression of a negative commandment)

Chapter Six

EATING

EATING

1. It is a *mitzvah* from the Torah to eat from the meat of the *Korban Pesach* on the night of the 15th of *Nissan*¹⁰⁴. The act of eating itself is considered to be the very objective of bringing the *Korban*,¹⁰⁵ in contrast to other sacrifices. (See page 75 #2, footnote #159 and page 67, #3 for some of the practical ramifications of this.)
2. In addition to fulfilling this mitzvah of¹⁰⁶ eating the *Korban Pesach*, the person also fulfils the mitzvah of “*Achilas Kodshim*” - the

104 *Shemos* 12:8. *Rambam, Mishneh Torah, Hilchos Korban Pesach*, 8:1

105 See Preface BRIDGING HEAVEN AND EARTH The third quality...

106 The *mitzvah* of eating *kodshim* is two-fold:
(1) a commandment on the person who eats, which must be done in the manner of ‘Royalty’ (e.g. not raw etc.) and,
(2) concerning the sacrifice, it must be eaten so that it should not become ‘nosar’ (left-over meat).

See *Sefer HaMaamorim, Meluket Vol 6* p.58-59, *Likkutei Sichos* vol 3 p.949

107 See *HaSeder Ha-aruch* p.194-195

108a This is according to some opinions. The *Rambam*’s opinion on this is questionable, see *Mishneh Torah, Hilchos Maaseh Korbonos*, 10:1 and *Likkutei Sichos* vol. 16, page 104, note 24

108b ‘Eating’ definitely involves ingesting but does not necessarily involve chewing.

109A ‘*K’zayis*’ is approximately one ounce (R. Chaim Naah) though some opinions claim that it is 1.5 ounces (R’ Moshe Feinstein) or 1.6 - 1.8 ounces (*Chazon Ish*). If a person is sick, some authorities claim that he could follow the more lenient opinions as to the size of a *K’zayis* (approx 3/4 ounce or 7 fl/oz). See *Shulchan Oruch*, Chapter 487, *Mishneh Brurah* 1

mitzvah to eat sacrifices (in general). Additionally, the *Mitzvah* of rejoicing¹⁰⁷ during the festivals is achieved by eating the *Korban Pesach*.^{108a}

3. The Torah requires that every Jew eats^{108b} at least a ‘*k’zayis*’¹⁰⁹ of roasted meat from the *Korban Pesach* on *Seder Night* within a time span of ‘*k’day achilas pras*.’¹¹⁰ (This applies even if a person finds it difficult¹¹¹ to eat meat so long as it is not life threatening for him,¹¹²)

110 There are many opinions as to the length of this time period: 11 mins. 9 secs., 9 mins., 8 mins., 7.5 mins., 7 mins., 6 mins., 5 mins., 5 1/3 mins., 4.5 mins., 4 mins., 3 mins., 2 2/3 mins., 2 mins.

The Halachic authorities differ as to the final ruling regarding this:

Tzemach Tzedek: 6-7 mins

Shiurei Torah: 4 mins

R’ Moshe Feinstein: 3 mins

The figure of three minutes is considered to be an appropriate stringency according to an unverified Chabad Chassidic tradition. See *Shaarai Halacha U’Minhag* vol 2 p169.

111 If a person is sick and cannot eat an entire *K’zayis* some authorities maintain that he should still eat some of the meat. This is because a half-measure (i.e. half a *k’zayis*) is also of significance, since a half-measure is sometimes prohibited by the Torah.

See *Machzik Brocho* Chapter 475, *Shaalos U’Tshuvos Binyan Olam* to *Orach Chaim* 19, *Divrei Mordechai* to *Orach Chaim* Chapter 3, *Orach HaShulchan* 477:3, *Sdei Chemed*, 8:12

112 If it is life-threatening for a person to eat a *k’zayis* of *Korban Pesach* it would be prohibited for him to do so since it would be considered a mitzvah that comes through a sin. See *Maharam Shik, Orach Chaim* 260.

If a person did not eat a 'k'zayis' within this time, or is in doubt¹¹³ he must repeat the eating.

4. The correct 'Kavannah' (intention) to have when eating the *Korban Pesach* is:

- the general awareness that one is fulfilling a *mitzvah* of the Torah and,
- To remember 'Yetsias Mitzrayim' (the Exodus from Egypt), including the fact that G-d passed over the houses of our ancestors in Egypt when He killed the first-born of the Egyptians.

This 'Kavannah' is verbalized during the recital of the *Haggadah*.¹¹⁴

5. If the person did not have any 'kavannah' whilst eating the *Matzoh* and *Korban Pesach* he still fulfils his obligation to eat the *Korban Pesach*¹¹⁵ since his body took pleasure from the eating.^{116,117}

113 Based on the principle that one is stringent with doubtful situations concerning a Torah Law (of Biblical magnitude). See *Darkei Chaim* end of Laws of *Achilas Chovah*.

114 The *Kavannah* of the *Matzoh* and *Maror* must also be verbalized. This is in accordance with the statement of R' Shimon ben Gamliel, that whoever does not mention these three things has not fulfilled his obligation of the *mitzvah* of recounting the Exodus which is included in the *Haggadah*. (According to some authorities, he did not even fulfil his obligation to eat *Pesach*, *Matzoh* and *Maror* despite the fact that he did consume them). See *Pesachim* 116a/b, *Marasha*, *Kol Bo*, *Avudraham*.

115 So long as he is generally aware that it is a *Korban Pesach* and that it is *Pesach* Night

116 Unlike other *mitzvos* such as *Krias* (Reading of the) 'Shema' and the blowing of the 'Shofar' in which a person cannot fulfil his obligation without 'Kavannah'.

117 A person can even fulfil his obligation if he is forced to eat the *Korban Pesach* against his will. See *Shulchan Oruch Admor HaZaken* 475:28-29

118 See *Bays Yosef* 475. Some *Rishonim* appear to maintain that there is no requirement to lean

6. The *Korban Pesach* is eaten reclining on the left side (like *Matzoh* and the Four Cups of wine) as a reminder to the state of 'freedom' of the Jewish people.¹¹⁸

7. If a person swallowed the meat without chewing it he has still fulfilled his obligation to eat the *Korban Pesach*.¹¹⁹

WHEN IS THE KORBAN PESACH EATEN?

1. The *Korban Pesach* is eaten at night. The earliest time that eating can begin is the beginning of the night; if the roasted *Korban Pesach* is eaten before this, one violates a positive commandment.¹²⁰

2. The *Korban Pesach* is eaten at the beginning of the meal after the eating of *matzoh*, *maror* and 'Chagigah'¹²¹ sacrifice -and again at the end of the meal,¹²² to the point of satisfaction.¹²³

during the eating of the *Korban Pesach*. *Rambam* (*Mishne Torah*, *Hilchos Chametz U'Matzah* 7:8) states that leaning is required for the *matzoh* and wine but omits to mention the *Korban Pesach*. See *Pri Megadim* 477, *Ashal Avrohom*. Women customarily do not recline, *Shulchan Oruch HoRav* 472,10.

119 See *Minchas Chinuch* 6, based on *Pesachim* 115a

120 See *Rambam*, *Mishne Torah*, *Hilchos Korban Pesach* 8:5

121 An additional offering brought on the 14th of *Nissan* which is eaten first on the night of the 15th *Nissan* in order to satisfy hunger. (However it is not always brought, *Pesachim* 69b) See *Devarim* 16:2

122 See *Rambam*, *Mishne Torah*, *Hilchos Chametz U'Matzah* 8:7-9, *Meiri* to *Pesachim* 114a & 70a, *Tzlach* to *Pesachim* 121a. See *Otser Meforshei Hatalmud* p.781 foot note 44, where a distinction is made between the eating at the beginning of the meal where the person ("*gavra*") fulfills his obligation, and the latter eating done with satisfaction, -as part of the obligation originating from the Offering itself ("*cheftso*").

123 However, if the *Korban Pesach* did not fill the

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The reason for the second eating of the meat at the end of the meal is:

- a) It is preferable that not all of the meat be eaten on an relatively empty stomach.^{124a} This is because the Torah commands that sacrifices in general should be eaten with pleasure and dignity, in a royal (refined) manner,^{124a} and it is not refined to eat all the meat at the beginning of the meal.
- b) The taste of the *Korban Pesach* should remain in the person's mouth for the duration of the evening.
- c) To safe-guard against breaking a bone since, if the entire eating of the meat takes place when a person is still relatively hungry, he is likely to be much more enthusiastic and is more apt to break a bone.

WHERE CAN THE KORBAN PESACH BE EATEN ?

1. The *Korban Pesach* may only be eaten

throughout the City of Jerusalem.^{124b}

2. The windows and walls of the City are considered to be inside the City. (This is of significance since the City walls are very thick and is possible to build rooms inside where eating could take place.)
3. It is prohibited to eat any meat of the *Korban Pesach* which left the walls of Jerusalem, even after the meat has been returned within the walls of the city.

DO I HAVE TO EAT MATZO AND MAROR WITH THE KORBAN PESACH ?

1. Even though the Torah joins the *mitzvoh* of eating the *Korban Pesach* with the *mitzvoh* of eating *Matzoh* and *Maror*,¹²⁵ nevertheless, if a person does not have *Matzoh* and *Maror* he can still fulfil the *mitzvoh* of *Korban Pesach* by itself.¹²⁶
2. According to Hillel, a sage in the Second Temple Period, the *mitzvoh* of eating *Korban Pesach*, *Matzoh* and *Maror*¹²⁷ is to sandwich them together and eat them.¹²⁷

person to satisfaction he has nevertheless fulfilled his obligation. "However, see opinion of *Tosefos Pesachim* 120A, *Boacharon*."

124a See *Temurah* 23a, based on *Bamidbar* 18:8, *Shulchan Oruch HoRav* 477:1

124b See footnote #89b

125 The eating of *Maror* only applies as a Torah commandment when *Korban Pesach* is offered. In the times of 'Golus' (Exile) the eating of *Maror* is a Rabbinic Enactment as a remembrance to the Temple.

However, the eating of *Matzoh* is a Torah law even in the times of *Golus* as it is based on a different verse than that of the *Korban Pesach*. See *Shulchan Oruch Admor HaZaken* 475:15, *Shemos* 12:8

126 See *Rambam, Mishneh Torah, Hilchos Korban Pesach*, 8:2

127 Whether this sandwich will also include meat of the *Korban Pesach* is a matter of dispute: *Rambam* seems to disagree (see *Hilchos Chametz U'Matzah* 8:6), whereas our text of the *Haggadah*, *Rashi* and *Rashbam* and others do agree. See *Pesachim* 115), *Shulchan Oruch Admor HaZaken*, 475:16

The sages disputed Hillel's contention and allow them to be eaten separately but, since the *Halacha* has not been ruled according to either Hillel or the Sages, *Matzoh* and *Maror* (and at least one *K'zayis* of *Korban Pesach* as well) are also eaten together to satisfy both opinions.

IS THERE A BROCHO (BLESSING) MADE ON EATING THE KORBAN PESACH?

The *Korban Pesach* is eaten after the eating *Chagiga*, and a blessing is made:

"Boruch attoh Ad-noi El-hanu Melech ho-olam, asher kidishonu b'mitzvosov v'tzivonu al achilas HaPesach"

ברוך אתה ה' אלֹהֵינוּ מֶלֶךְ הָעוֹלָם אָשֶׁר קָרְשָׁנוּ בְמִצְוֹתָיו וְצִוּנוּ עַל אֲכִילַת הַפֵּסַח.

Blessed are You, L-rd our G-d who has sanctified us with His commandments and commanded us concerning the eating of the Pesach [sacrifice].

This *brocho* does not cover the meat of the *Chagigah* offering (see page 58, footnote 121), for which a separate *brocho* must be made. (Similarly the *brocho* on the *Chagiga*¹²⁸ does not cover the *Korban Pesach*).¹²⁹

HOW IS THE MEAT EATEN?¹³⁰

1. The meat is eaten by cutting it piece by piece directly from the carcass.
2. The bones may be separated from the carcass at the joints, provided that extreme care is taken that the bones not be broken.¹³¹
3. When the sciatic nerve¹³² (which is forbidden) is reached, it should be carefully removed and put aside, together with the

128 The blessing is "...al achilas zevach."

129 See *Rambam, Mishneh Torah, Hilchos Chametz U'Matzoh* 8:7

130 See *Rambam, Mishneh Torah, Hilchos Korban Pesach*, 10:11

131 Since breaking a bone is a prohibition. See Chapter 7

132 Others prohibit roasting the Sciatic nerve with the sacrifice. See *Rambam Hilchos Korban Pesach* 10:11 and *Raavad*. See appendix A

133 See *Rambam, Mishneh Torah, Hilchos Maaseh Korbonos* 10:10

134 However, concerning *Korban Pesach*, though it might appear to be preferable to refrain from flavor 'enhancement' so as to demonstrate that the *mitzvah* of eating *Korban Pesach* is cherished in its own right, (like the custom to perform the *mitzvah* of eating *matzoh* without

other sinews, bones and membranes.

4. Soft sinews which would eventually have hardened are not considered meat and therefore cannot be included in the *k'zayis* of meat required to fulfil the *mitzvah* of eating *Korban Pesach*; although they are (in general) permissible to eat.

5. The marrow of the thighbone cannot be eaten as it is enclosed by a bone, which is prohibited to break. (See chap. 7)

The brain, however, may be eaten, since it is possible to remove the brain without breaking a bone.

6. It is permissible to eat any sacrifice together with salt or spices.^{133,134}

7. The meat of the *Korban Pesach* should not be eaten with other, non-*mitzvah* foods.¹³⁵

WHAT HAPPENS DURING AND AFTER THE EATING ?

1. The eating of the *Korban Pesach* requires that "Hallel" be said around the eating¹³⁶ - a feature unique to the *Korban Pesach*:

- The recital of the 'Haggadah' which takes place before the meal contains the first part of the *Hallel* but it is not completed until after the meal.¹³⁷
- *Hallel* may be read sitting down on *Pesach*

salt—*Shulchan Aruch Admour Hazoken* 475:10) it is explicitly stated in *Pesachim* (2:8) "we may dip it in liquids or juices". Furthermore, the *Maharam Chalavah* explicitly states that one may dip the *Pesach* in mustard.

135 See *Pesachim* 115a

136 Whether a *brocho* (blessing) is recited on the *Hallel* is a matter of controversy since the interruption of the *Hallel* with the meal renders the appropriateness of a *brocho* dubious. The custom is not to recite a blessing *Tur* 473 in the name of *Avi Ho'Ezy*.

137 One reason for this is to avoid any delay, so that young children will not fall asleep before eating *matzoh* and *Korban Pesach*. Therefore, only the parts of the *Hagaddah* which speak of the Exodus from Egypt were placed before the meal (i.e. the first two chapters) and the

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night (unlike the usual requirement to stand) in order to emphasize the theme of 'freedom'.

Hallel is recited loudly¹³⁸

2. No dessert or further food is allowed after the final consumption of the *Korban Pesach*.¹³⁹

(One reason for this is that the taste of the *Korban Pesach* should remain in the mouth throughout the duration of the night.)

Therefore all other foods and drinks¹⁴⁰ that are desired should be eaten before the final consumption of the *Korban Pesach* (and after the *Matzohs, Marror*, and *Chagiga*).

3. Despite the fact that the *Korban Pesach*

should be eaten when satisfied, nevertheless, a person should avoid being totally full before eating the *Korban Pesach*, as this could make the *mitzvah* of dubious validity.¹⁴¹

4. It is a serious transgression^{142a} if the *Korban Pesach* is eaten after dawn.
5. The *Korban Pesach* may be eaten only until midnight.^{142b} This is a Rabbinic precaution.
6. It is biblically forbidden to leave over any meat from the *Korban Pesach* until dawn.¹⁴³ If some of the *Korban* was left over until morning, it has to be burnt on fire on the 16th of *Nissan* (i.e. after *Yom Tov*, or on the 17th if the 15th falls out on a Friday).¹⁴⁴

remaining parts which speak of the future Redemption were left until after the meal. (See *Pesachim* 116a, *Hagadah Shel Pesach im Likutei Taamim U'Minhagim* page 32.)

The *Maharal* (*Gevuros Hashem*, end of Chap. 62) explains the reason for interrupting with the meal in the middle of the *Hallel* is that the eating of *Korban Pesach* itself is considered praise and 'Hallel'. In addition, the fact that *Hallel* is being said for the sake of the *Korban Pesach* is thus emphasized to a greater degree.

¹³⁸ *Pesachim* 85b states that "The *Kezayis* eating of the *Korban Pesach* and the Recital of *Hallel*

shattered the roof"

¹³⁹ See *Rambam, Mishne Torah Hilchos Chametz U'Matzah* 8:9.

¹⁴⁰ *Shulchan Aruch Admor Hazaken* 478:1, 481:1, *Lubavitcher Hagada* p.37 left column

¹⁴¹ See *Tosafos, Pesachim* 107b

¹⁴² This results in 'Kores'.

^{142b} According to the *Rambam* this is a Rabbinic precaution but *Tosafos* holds that it is biblical in origin See *Tosafos, Pesachim* 120b "Umar".

¹⁴³ Rabbinically, the prohibition is effective at midnight.

¹⁴⁴ See *Rambam, Mishne Torah, Hilchos Korban Pesach*, 10:11.

Chapter Seven

PROHIBITION AGAINST BREAKING A BONE

Great care should be taken during handling and consumption of the *Korban Pesach* not to break a bone, which is a Biblical prohibition punishable by lashes.¹⁴⁵

WHEN DOES THE PROHIBITION APPLY?

1. The prohibition applies from the fourteenth of *Nissan* (when the obligation to slaughter begins). This is despite the fact that eating the *Korban Pesach* is still prohibited until the evening (15th).

The prohibition certainly applies during the time of eating (evening, 15th of *Nissan*).

2. The prohibition of breaking a bone never ceases to apply, so long as the bones of the *Korban Pesach* exist.

3. If a bone has already been broken, it is still prohibited to make any further break. Each additional break is punished with lashes.

4. If the meat of the *Korban Pesach* has become invalidated, (e.g. it was boiled, left raw or became impure), the prohibition of breaking the bones still applies.

5. However, if the *Korban Pesach* was never permissible to be eaten at any stage¹⁴⁶, there is no liability for breaking a bone.

6. In the event that the *Korban Pesach* was offered under impure conditions because:

- a) the majority of the participants are impure, or
- b) the cohanim are impure, or
- c) the vessels of the Temple are impure, then the entire prohibition of breaking a bone does not apply.

WHAT IS THE DEFINITION OF A 'BONE'?

1. Cartilages, such as spinal discs, are not considered "bones" for the purposes of this prohibition, and may be broken and eaten.
2. However, in very young goats and lambs in which most of the bones are soft like cartilage they are nevertheless considered to be bones and it is therefore forbidden to eat them (as this is considered breaking a bone.)
3. The method by which a soft bone can be distinguished from a cartilage is by comparison with a cooked adult ox:
 - If, in a cooked adult ox, a certain bone is hard then the corresponding soft bone in the young lamb is prohibited.
 - However, if in the cooked adult ox a particular bone is soft, then the corresponding bone in the young lamb is considered a cartilage and is permissible to eat.¹⁴⁷
4. The prohibition against breaking a bone only applies to those bones which had, at some point, sufficient meat or marrow on them to fulfil the mitzvah of eating *Korban Pesach* (i.e. a *k'zayis*).
5. If a bone contains no marrow but has a *k'zayis* of meat at one end of the bone (with the rest of the bone completely meatless) it is still prohibited to break the bone, even at end which has no meat.
6. Similarly, if the bone was initially covered with meat and it was subsequently removed from the bone, the prohibition

with the wrong intentions.

¹⁴⁵ see *Rambam, Mishneh Torah, Hilchos Korban Pesach* Chapter 10.

¹⁴⁶ If the *Korban* was slaughtered improperly or

¹⁴⁷ Such as the membranes at the ends of the bones and the bone of the tail.

against breaking still applies.

7. If a bone contains no marrow and was completely meatless from the outset, the prohibition does not apply.¹⁴⁸

HOW ARE THE BONES DISPOSED OF?

1. To avoid any possible breakage of the bones, they must be burned on the morning of the 16th of *Nissan*¹⁴⁹ together with any left-over meat.

2. Since a bone cannot be broken open, the marrow inside the bones cannot be eaten. Therefore, the marrow becomes ‘*nosar*’ (forbidden left-over meat) and must be burned together with the bones (See p. 60-5).¹⁵⁰

3. If the *Korban Pesach* was never permissible at any stage (and, though not *Nossar*, must be burned in some cases) the bones, with or without marrow, do not have to be burned since:

- a) The Biblical requirement to burn the bones so as to destroy the marrow does not apply, as the bones can now be broken to remove the marrow to be burned separately.
- b) The Rabbinic requirement to burn the bones to avoid the risk of further breakage becomes redundant.”

148 This is the terminology of the *Rambam* (*Hilchos Korban Pesach* 10:3). This may imply that it is nevertheless prohibited (Rabbinically). See *Yad Malachy* (*Potur*), *Pachad Yitschok* ‘*Pay*’ (*Potur Medinay*), *Shalos U’tshuvos Tsemach Tzedek*, *Yorah Deah* 93,19. However the *Oruch Hashulcan HoAsid* (194,9) suggests that it is permissible in this case.

149 See *Rambam*, *Mishneh Torah*, *Hilchos Korban Pesach*, 10:2. In this respect the *Korban Pesach* differs from other sacrifices where only the

left-over meat is burned, but not the bones. (see *Rambam*, *Mishneh Torah*, *Hilchos Pesule Hamukdoshin* 19:9)

150 This is different than the burning of other bones not containing marrow, (stated in law no. 1), which is a Rabbinic precaution against a possible future breakage. Here, the Torah itself requires destruction of the bones because of the left-over edible marrow trapped inside.

Part Two: ESSENTIAL REFERENCE GUIDE

Chapter One GENERAL LAWS OF SACRIFICES CONCERNING KORBAN PESACH

It is prohibited to cause a sacrifice to become invalidated by:

- a) a lack of concentration ('wrong intention') at certain points of the sacrificial procedure;^{152a}
- b) making the animal impure; (See p. 73-1)
- c) blemishing the animal.

A. WRONG INTENTION

1. The four main parts of a sacrifice are:
 - a) *Shechita* - slaughtering (See p. 43)
 - b) *Kabbalah* - receiving of blood (see p. 45c)
 - c) *Halochot* - transporting the blood from the site of slaughter to the altar.
 - d) *Zerika* - depositing the blood on the altar.
2. There are three general types of 'wrong intention' that can invalidate a sacrifice if they occur at one of the above stages:-
 - a) '*Shinui HaShem*' (change of name) - the person has in mind a different sacrifice. e.g. whilst offering the *Korban Pesach* he has in mind that it is a sin-offering.
 - b) '*Machsheves Hamakom*' (thought of an incorrect location) - a person slaughters the sacrifice thinking to spill the blood, burn the parts, or to eat the meat in a place where it is forbidden to do so.

152a *Rambam, Mishneh Torah, Hilchos Pesule HaMukdoshim* 18:1-5

- c) '*Machsheves Hazman*' (thought of an incorrect timing) - a person has in mind, during slaughter, to spill the blood, burn the parts or eat the sacrifice beyond the permitted time. This is referred to as '*pigul*' in the Torah.
- 3. However, if during the four main parts of the sacrificial procedure (mentioned in 1) a different 'wrong intention' occurs, which does not fall into any of the three categories, it does not invalidate the sacrifice. (e.g. If, during the throwing of the blood of the *Korban Pesach*, the person has in mind that he will be eating the meat raw - which is prohibited - the sacrifice is nevertheless valid.^{152b})
- 4. A 'wrong intention' can only invalidate a sacrifice if it is 'intended' by those involved with the sacrificial procedure. If the owner is not involved with the procedure, his thoughts are insignificant. (e.g. If the owner states explicitly that he is planning to eat the sacrifice at a prohibited time his *Korban Pesach* is still valid.)
- 5. As a general rule, most cases of '*shinui hashem*' do not invalidate the meat of the sacrifice, but merely prevent the owner from fulfilling his obligation with this particular animal.

152b See *Rambam, Mishneh Torah, Hilchos Pesule HaMukdoshim* 13:1,8

However, the *Korban Pesach* is an exception to this rule since an incident of 'shinui haShem' will make the meat invalid as well as preventing the person from fulfilling his obligation with that animal.¹⁵³

6. A further case of 'Shinui HaShem' which can invalidate a *Korban Pesach* is if the animal is not considered to be a sacrifice at all, but rather is being slaughtered merely for the sake of eating meat.

7. The 'wrong intention' of *Shinui HaShem* can invalidate a *Korban Pesach* if it occurs at any time during the fourteenth of *Nissan*.

However if a *Korban Pesach* is brought on the wrong day (i.e. other than the fourteenth of *Nissan*) and there was also a case of 'shinui haShem' then the sacrifice is valid, but not as a *Korban Pesach*.¹⁵⁴

8. A *Korban Pesach* which was sacrificed on the morning of the fourteenth of *Nissan* with all of the proper intentions, is nonetheless invalid, since it was offered at the wrong time.

9. If the *shochet* who slaughtered the animal at the right time claims that he slaughtered it wrongly, having another *Korban* in mind it is

deemed invalid if the *shochet* is trusted as being honest by the partnership. In the absence of this "trust" it is valid.¹⁵⁵

10. If a *Korban Pesach* is offered on *Shabbos* (14th *Nissan*) but with the wrong intention (e.g. as a 'shlamim' - peace offering) the *shochet* does not have to bring a *Korban Chatas*¹⁵⁶ (Sin Offering to atone for unintentional transgression of *Shabbos*). This is because the animal's prior designation as a *Pesach* is not uprooted.

11. If a person accidentally offered a 'shlamim' as a *Korban Pesach* on *Shabbos*, he is exempt from a *Korban Chatas*, so long as the animal could have been valid as a *Korban Pesach*. (i.e. less than one year, goat or sheep)¹⁵⁷

B. IMPURITY (OR BLEMISH)

OF THE MEAT¹⁵⁸

1. If the meat of the *Korban Pesach* became impure through contact with an impurity, and it was discovered before the pouring of the blood, the sacrifice becomes invalidated and the blood should not be poured.¹⁵⁹ This is despite the fact that the fats which have been placed on the altar are pure.

able to slaughter an animal originally designated as a *Korban Pesach* as a 'shlamim', he would be obligated to bring a 'Korban Chatas'. This is because the animal effectively becomes a 'shlamim' which is prohibited to offer on *Shabbos*.

157 See *Rambam, Mishneh Torah, Hilchos Shgogos 2:12*. This is despite the fact that it is not valid as a *Korban Pesach* and *Shabbos* has been desecrated. The exemption is based on the Talmudic principle that if one is preoccupied in the fulfilment of a *mitzvah* and subsequently sinned as a result, he is exempt from a Sin Offering.

158 See *Rambam, Mishneh Torah, Hilchos Korban Pesach, 4:2* See chap. 3 (page 71) for further details.

159 Since the *Korban Pesach* is brought mainly for the purposes of eating, (see page 93) and this

153 The reason why *Korban Pesach* differs in this matter and has a more stringent law is because the Torah makes explicit statements by the *Korban Pesach* instructing that the slaughter must be carried out in an exact way. See *Rambam, Mishneh Torah, Hilchos Pesule Hamukdoshim 15:1,3*

154 But rather, as a *shlamim* (peace offering). See *Rambam, Mishneh Torah, Hilchos Pesule Hamukdoshim 15:11*

155 *Rambam Korban Pesach 4,1* Nevertheless, one may choose to be stringent in this matter and offer a *Pesach Sheni*. Others dispute the right to be stringent, arguing that a *Korban Pesach* cannot be offered on a doubt (*Raavod*).

156 See *Rambam, Mishneh Torah, Hilchos Shgogos 2:11*. However, if he purposely had a 'wrong intention', thinking that it would be permiss-

If the blood was deposited, the sacrifice nevertheless remains invalid. (See page 73-2). However, if the impurity was only discovered after the blood had already been deposited the sacrifice is acceptable even though the meat cannot be eaten.¹⁶⁰

2. If some parts of the animal become impure before the pouring of the blood, but there remains edible, pure meat,¹⁶¹ the blood may still be poured and the sacrifice is acceptable. (However, the impure parts of the meat must be burned.)

3. If the fats become impure but the meat remains pure the sacrifice is valid. Therefore the blood is deposited as usual and the meat should be eaten.

4. It is prohibited to eat any sacrifice which has become invalidated by a blemish.¹⁶²

MISTAKES IN DESIGNATION

1. If a person designates a female sheep, or a male sheep that is one year old (which are invalid for use as a *Korban Pesach*) for his *Korban Pesach*, he should leave the animal until it develops a blemish and then sell it, using the funds raised to buy a valid *Pesach* Offering.

If it becomes blemished after he bought his *Pesach* Offering the funds should be used

is no longer possible because the meat is impure, the sacrifice is invalidated and *Pesach Sheni* must be brought (see Part II, Chapter 4).

160 This is because the 'Tzitz' - golden head plate worn by the *Cohen Gadol* (High Priest) - effects acceptance of the sacrifices, based on the verse, "And it shall be upon Aaron's forehead and Aaron will bear the sin of the Holy things" (Exodus 28:38). The sages understood the word 'sin' here to refer to impurity.

However, the effectiveness of the *Tzitz* to achieve the acceptance of an impure sacrifice only applies if the owner is unaware of the impurity before the depositing of the blood takes place.

The *Tzitz* cannot achieve the acceptance of a sacrifice if the owner himself is impure, even

to purchase a 'Shlamim'.¹⁶³

2. If a person loses his designated animal, then designates another animal and eventually finds his first animal, he may offer either animal as a *Korban Pesach*. The remaining animal must be offered as a 'Korban Shlamim' (Peace Offering).¹⁶⁴

Likewise, if he finds the first animal after he has already offered the second animal as a *Korban Pesach*, he should offer the first animal as a 'Shlamim'.

3. If an animal was designated for a *Korban Pesach* within its first year, but by the time of sacrifice it already passed its first year, the animal should be offered as a 'Shlamim'.¹⁶⁵

4. If a person designates money for a *Korban Pesach*, the left-over change may not be used for personal needs since the money has the status of 'Hekdash' (Temple Property). Therefore, this money should be used to purchase a 'Shlamim'.¹⁶⁶

5. If a person designated an animal for a particular sacrifice other than *Korban Pesach* (e.g. Peace-Offering, Guilt Offering) and then proceeded to offer it as a *Korban Pesach*, the sacrifice is accepted as the original offering. Therefore, the person does not fulfil his

if he is unaware of the fact.

161 Sufficient for all members of the partnership, in the event that the fats are not available. See *Orach HaShulchan HaAsid* 187.9

162 See *Rambam, Mishneh Torah, Hilchos Pesule Hamikdoshin* 18:3-5

163 See *Rambam, Mishneh Torah, Hilchos Korban Pesach*, 4:4

164 See *Rambam, Mishneh Torah, Hilchos Korban Pesach*, 4:6. This sacrifice is similar to the *Korban Pesach* but differs in several ways, including: 'Smicha' (placing one's hands on the animal) and libation.

165 See *Rambam, Mishneh Torah, Hilchos Korban Pesach*, 4:8

166 See *Rambam, Mishneh Torah, Hilchos Korban Pesach*, 4:10

obligation to bring a *Korban Pesach*.

6. If a person's stated intention while slaughtering an animal - that was not designated as a *Korban Pesach* - was that he is intending it for the sake of *Korban Pesach* and does so outside the Temple any time during the year, his slaughtering is invalid. (However, a person can designate a *Korban Pesach* and offer it throughout the year within the Temple where it would be considered as a 'Shlamim'.¹⁶⁷)

THE BURNING OF INVALIDATED MEAT

1. Concerning all sacrifices, there is a posi-

tive mitzvoh to burn any meat which has become invalidated e.g. 'nosar' (meat left past the permitted time for eating), 'piggul' (meat invalidated by 'wrong intention' concerning the timing of the eating or offering of the sacrifice) or meat that becomes impure.¹⁶⁸

2. 'Piggul' is burnt immediately in the Temple itself whereas 'Nosar' (of the *Korban Pesach*) and impure meat is burnt within the property¹⁶⁹ of the owner.¹⁷⁰ The burning must take place immediately during the day, but may not be carried out on *Shabbos*.¹⁷¹

167 See *Rambam, Mishneh Torah, Hilchos Shechita* 2:18

168 *Rambam, Mishneh Torah, Hilchos Pesule Hamikdoshin* 19:1. In addition, the Sages decreed that a person's hands become impure by touching 'nosar' or 'pigul'. The objective of this was to discourage the formation of 'nosar' and 'pigul'. See: last *Mishnah of Pesachim*. Concerning benefit and pleasure.

169 However, a guest in Jerusalem, who does not have any property in which to burn the meat, may burn it in the Temple area using the Temple wood. See *Rambam Mishneh Torah, Hilchos Pesule Hamikdoshin* 19:8

170 If most or all of the animal becomes impure

then it is burned in public in the Temple area so as to embarrass the owner(s) for being negligent, allowing it to become impure.

In this case the Temple's own supply of wood is used, for, would the owner use his own wood and then take home the remainder of the wood after burning the meat, it would appear as if he was stealing the Temple's wood. However, the owner may use other fuels which belong to him, such as reeds, since these fuels are not used in the Temple and no suspicion would be aroused..

171 See *Rambam Mishneh Torah, Hilchos Pesule Hamikdoshin* 19:5.

Chapter Two

TROUBLESHOOTING

A REPRESENTATIVE WHO MAKES A MISTAKE¹⁷²

Question 1

If a person sends a representative to sacrifice on his behalf, but does not specify which type of animal he desires (goat or lamb), and the representative returns having offered a particular type animal, can it still be eaten?

Answer

Yes. Since the owner did not specify a certain type animal, it is assumed that he left the choice at the representative's discretion.

Question 2

If a person sends a representative to sacrifice a Korban Pesach and, in doubt as to which type of animal he should bring, the representative offered both a goat and a lamb so as to offer a choice, can either of them then be eaten?

Answer

No. Both animals must be burned since it is forbidden to register on two sacrifices.¹⁷³

Question 3

If a representative was sent to sacrifice the Korban Pesach and he forgot what animal he was instructed to offer what should he do?

Answer

He should offer both a goat and a lamb, intending when each animal is slaughtered that:

- (a) if that particular animal is the one that his employer requested, then it shall be for him
- (b) otherwise the representative will keep it for himself.

In this way both animals were sacrificed with certainty that they would be eaten

LOST ANIMAL

Question 1

A group loses their animal and sends one member to search for it. He finds the animal and offers it, but in the meantime the rest of the group grew impatient and offered another one. From which Korban should they eat?

Answer

This depends on who offered first:

- a) If the member offered first, his *Korban* is eaten by the group and theirs is burned.
- b) If the group offered first, they must eat from their *Korban* and the member must eat from his (as they did not have him in mind, but he did have them in mind).

172 See *Rambam, Mishneh Torah, Hilchos Korban Pesach*, chapter 3

173 This seems to be a contradiction to Chapter 1.2 / Law 6, where it was stated that if a person registered twice he may eat from the one that was slaughtered first.

Nevertheless there is a clear distinction to be

made. In that case both animals were slaughtered with the intention they would be eaten which ensures that the *shechita* was valid. However, in the above situation, the representative was not certain at the time of *shechita* of each animal if it would ever be eaten, and therefore the *shechita* is invalid.

Question 2

What if they do not know who offered first?

Answer

In this case, the member may eat from his Korban Pesach but the group cannot eat at all, as it is uncertain which Korban they should eat.

(Nevertheless, they have still fulfilled the mitzvah of offering korban pesach and do not have to bring Pesach Sheni.¹⁷⁴

Question 6

Two people lose their animals and plan to go searching. Each one says to the other, "If you find your animal and sacrifice it, have me in mind!" Then, they both find their animals and sacrifice them. Who should eat from which?

Answer

They both eat from the Korban which was offered first. If it is not known which was offered first then both are burned (and they do not have to bring Pesach Sheni).

¹⁷⁴ Because at the time of the offering, the animal was 'fit' for consumption.

Chapter Three

IMPURITY OF AN OWNER

WHAT IS IMPURITY?

1. One of the factors involved concerning the issue of exemption from *Korban Pesach*, or any sacrifice, is “*Tumah*”: (See page 33 #16)

Tumah is a certain type of impurity which cannot be seen but which does not affect the relationship that a Jew has with G-d. Nevertheless, the Torah instructs that a person who is in a state of *Tumah* may not enter the Holy Temple or eat from the sacrifices when in this state.

2. In “*Tumah*,” there are three degrees of severity:

- a) One-day impurity : this can be relieved by total immersion in a *mikveh* (ritual bath) and waiting for sunset. (See page 37 #5)
- b) 7 day impurity: involves various procedures for its relief.
- c) 7 day impurity plus sacrifices: a stronger degree of impurity which is partially relieved by various procedures on the seventh day, and fully relieved by bringing sacrifices on the eighth day.

175 See *Rambam, Mishneh Torah, Hilchos Korban Pesach*, Chap 6.

176 A person who has a certain type of seminal discharge, due to sickness:

A person who has a normal discharge, or has a sexual relations, is called a “*Baal Keri*” and has a one-day impurity (type ‘a’ above).

A *Zav* however, suffers a discharge which differs in substance and the manner in which it is experienced. (see Leviticus 13:1-15 & 15:2, *Rashi*, and *Rambam, Mishneh Torah, Hilchos Mechusarei Kaporah* 1:1-2.)

A *Zav* may be affected with impurity according to (a), (b), or (c) above, depending on whether he has suffered one, two or three

3. A person who is impure at the time of slaughter, but will become pure by the evening, may have the *Korban Pesach* sacrificed on his behalf. This only applies in cases *a*) and *b*) above, but not to *c*). This is because the need to bring sacrifices in *c*) means that a person would not be totally pure at the time of eating.

However, if the eighth day falls out on 14th of *Nissan*, the *Korban Pesach* may be sacrificed on his behalf, but only if he brings the necessary sacrifices of purity on that day (or even if he has delivered the necessary animals to the Temple).

WHICH IMPURE PERSON MUST POSTPONE HIS KORBAN PESACH

UNTIL PESACH SHENI ? (See page 73)

1. Anybody¹⁷⁵ who cannot eat the *Korban Pesach* on the night of the 15th *Nissan* because of his impurity such as:
 - a) *Zav*¹⁷⁶
 - b) *Zavah*¹⁷⁷ or
 - c) Women who have just given birth.

emissions, and on the time frame within which they occurred.

Those who fall into type (c) are termed ‘*mechusarei kaporrah*’ (lacking atonement) on the eighth night, since they have counted seven clean days free of discharge, but have not yet brought their appropriate sacrifice

- 177 Menstruating woman (‘*niddah*’). A *Zavah* becomes impure through a discharge during the 11 irregular days of her cycle which fall between her normal periods. If, during these eleven days, she menstruates for one day, she is called “*shomeres yom keneged yom*” and she must wait one “clean” day free of discharge, and is cleansed as in (a). Similarly, if she has

2. However, a person who touches a carcass ('nevayla') or a dead insect on the fourteenth day which causes impurity of type (a), he should go to the 'mikvah' on the fourteenth and, afterwards, may have the *Korban Pesach* slaughtered on his behalf.¹⁷⁸ This is permissible despite the fact that he will not become fully pure until sunset.

On the night of the fifteenth he may then eat the *Korban Pesach*, since he is pure.

3. Similarly, a *Zav* that experienced two discharges (type b), counted seven clean days and visited the *Mikvah* may have the *Korban Pesach* slaughtered on his behalf and then eat it on the night of the fifteenth.^{179a}

4. In contrast to this a 'Tama Mays' (person impure through contact with a human corpse) cannot have the *Korban Pesach* slaughtered on his behalf, even if his seventh day is on the 14th of *Nissan* and he immersed in the mikveh and performed the purification procedure of the *Para Aduma* (red Heifer). (See p. 36, *Parshas Parah*)

discharges on two consecutive days, she must count one clean day and is cleansed as in (a). If, however, she discharges on three consecutive days she is termed a "Zavah Gedolah" and is cleansed by method (c) above, and until she brings a sacrifice on the eighth day she may not eat from sacrifices

178 The reason why he is permitted to have the *Korban Pesach* offered on his behalf after immersing in the 'mikvah', even though he is impure, is because the only factor which now remains in regaining his purity is nightfall, which is "automatic" and not dependent on his control.

This contrasts with his state before immersing in the 'mikvah', when he was still required to take part in an "activity" which would contribute to his purity. Therefore, at that point, the offering would not be slaughtered on his behalf.

179a *Rambam Korbon Pesach* 6,3.

179b This law is based on *Bamidbar* 9:6, but it only

He must therefore offer *Pesach Sheni* despite the fact that he will be in a state of purity on the night of the fifteenth of *Nissan*.^{179b}

Other authorities maintain that a 'Tama Mays' who has completed the cleansing process and immersed in the *Mikvah* may have the *Korban Pesach* sacrificed on his behalf (similar to a *Zav*).¹⁸⁰

5. A *Korban Pesach* may not be sacrificed for a 'niddah' (menstruant) even if her seventh day is on the fourteenth of *Nissan*.¹⁸¹

6. A "shomeres yom keneged yom" (see note to 1.ii.) may have a *Korban Pesach* offered on her behalf if she immerses in the mikvah on the day of the fourteenth, since she may eat it that evening (15th).^{182a}

7. Those who are classified as "mechusar kaparah"^{182b} can slaughter and eat the *Korban Pesach* if their eighth day falls out on the fourteenth, if they have already delivered the necessary animals for their 'sacrifice of purification' to the "Bais Din", to avoid any possi-

applies to certain types of 'tumas mays'. See *Rambam, Mishneh Torah, Hilchos Nazirus*, Chap.

7. (See *Rambam Tumas Meis* 5,2 concerning *Tumas Chiburin* in reference to *Korbon Pesach*).

180 See *Raaved* to *Mishneh Torah, Hilchos Korbon Pesach* 6:6

181 This is because she immerses herself in the mikvah on the evening of her eighth day, and is not fit to eat sacrifices until the night of her ninth day. Hence, even if she would immerse herself on the evening of the 15th (the *Seder* evening) she would have to wait one additional day before being able to eat it. See *Rambam, Mishneh Torah, Hilchos Korbon Pesach* 6:3.

182a *Rambam Korbon Pesach* 6,3.

182b i.e. the person has impurity of type (c) above and has counted seven clean days and is awaiting the eighth day of cleanliness to bring a sacrifice. *Rambam Korbon Pesach* 6,4.

bility of negligence.

In the event that this sacrifice was not brought before the afternoon *Korban Tamid* on the fourteenth, an exception can be made for this private sacrifice to be offered after the *Korban Tamid*. As a rule, the daily *Tamid* demarcates the end of all sacrifices (except *Korban Pesach*, see page 31-b). In this case, though, this private sacrifice may be offered in order to allow for the eating of the *Korban Pesach*.^{182c}

IMPURITY OF THE OWNER AND THE SLAUGHTER OF THE KORBAN PESACH¹⁸³

1. If the owner of a *Korban Pesach* becomes impure before the slaughter of his *Korban Pesach*, his animal is not sacrificed.
2. If he becomes impure after the slaughter, but before the depositing of the blood, the blood is not deposited.

If the blood was nonetheless deposited, the sacrifice remains invalid, even if the owner was unaware that he was impure throughout the entire procedure. He is therefore obligated to bring *Pesach Sheni*.

3. If a person becomes impure after the depositing of the blood (though he is not eligible to eat from the meat of the offering) he is exempt from bringing *Pesach Sheni*.
4. If a *Korban Pesach* is slaughtered and later it becomes known that the owner was impure, the sacrifice is invalid and must be burned. (See page 124). In this case it is not

182c *Rambam Korban Pesach* 6,4.

183 *Rambam, Mishneh Torah, Hilchos Korban Pesach* 4:2

184 See *Rambam, Mishneh Torah, Hilchos Korban Pesach*, 4:3.

185 See *Rambam, Mishneh Torah, Hilchos Mishkov U'Moshav* 11:9. See *Likutei Sichos* 5750 *Shmini*.

186 See *Rambam Mishnah Torah, Hilchos Pesule Hamukdoshim*, 18:12. A person who is impure (to the extent that if he entered the Temple

burned immediately, since the impurity rests with the owner rather than the meat, but it is left until it becomes 'Nosar' (leftover meat) and is then burned.¹⁸⁴

However, if the owner's impurity was known before the slaughter, the meat is burned immediately, as this is considered an invalidity in the sacrifice itself.

5. If some members of the 'partnership' are impure and some members are pure, their *Korban Pesach* is valid, but only the pure members are permitted to eat the meat.
6. All Jews are presumed to be pure during the festival.¹⁸⁵

IMPURITY AND THE MEAT OF THE KORBAN PESACH

1. It is prohibited to render a sacrifice impure by any means since this will invalidate the sacrifice. (See page 65) If a person did so, he does not however receive the punishment of lashes.
2. A person who is pure is not permitted to eat a sacrifice which has been become impure. If a *k'zayis* is eaten the person is punished by lashes.¹⁸⁶
4. If an impure person eats a *Korban Pesach*, even if was not roasted, it is punishable by 'Kores'.^{188a}
5. If during group consumption some members of the 'partnership' become impure (or died), they must separate away from the pure members, and their meat must be burned. However, if the pure members did

he would be punished by *Kores*) and eats (intentionally) a *k'zayis* of a sacrifice, he is punished by *Kores*, even if the sacrifice itself is impure. If he eats the sacrifice unintentionally he is obligated to bring an offering called "korban olah v'yored"¹⁸⁷

187 See *Rambam Mishnah Torah, Hilchos Pesule Hamukdoshim* 18:13 and *Leviticus* 5.

188a *Rambam Pesulei Hamukdoshin* 18,19

not yet start eating, the pure members are members.
permitted to take the meat from the impure

Chapter Four

PESACH SHENI

Concerning all sacrifices which have a fixed schedule, if the offering was missed or invalidated, the rule of “ovar zmano botail korbano” (the time has passed for the *Korban*) is applied. An exception for this rule is the *Korban Pesach*. In the event it was not brought on the 14th of *Nissan*, the Torah provides a second date when the *Korban* can be offered a month later on the 14th of *Iyar*. This second date is called *Pesach Sheni* (second *Pesach*). This is of particular value to those rendered impure by a corpse, or to those who were in a distant place and consequently unable to bring the sacrifice. (See Preface; AN OPEN STATEMENT OF CONFIDENCE) *Pesach Sheni* is intended for those who were either genuinely exempt, or neglected to bring the *Pesach Offering*. **ONLY ONE MISTAKE IS PERMITTED**^{188b}

If someone did not bring the *Korban Pesach*, either because he was prevented from doing so or because he made a mistake, and then he purposefully did not bring *Pesach Sheni* then there is a penalty of “*Kores*” (soul excision). However, if he was then prevented from bringing a sacrifice for the second time, or made another mistake, then he is excepted from the punishment of “*Kores*”.

An exception to the above rule are women who did not bring the first *Korban Pesach*, who then have the option to bring the

188b *Rambam Korban Pesach* Chap. 5 .

a *Pesach Sheni* on *Shabbos* unless they joined a group which contained men.

Rambam Korban Pesach 5,8

189a Therefore they would not be permitted to

Pesach Sheni, if they so desire, but they are not obligated to do so.^{189a}

MAJORITY RULES OVER IMPURITY^{189b}

1. If:
 - a) The majority of the Jewish people were “*Tamei Mays*” (impure through contact with the dead) during the *First Pesach*
 - b) or, the *Cohanim*¹⁹⁰ were impure (even though the congregation itself was pure)
 - c) or, both the *Cohanim* and the people were not pure
 - d) or, the Holy vessels¹⁹⁰ of the Temple were impure

The *Korban Pesach* is not postponed until *Pesach Sheni*. Instead, the entire congregation are obligated to bring the *Pesach* on the 14th of *Nissan*, the pure with the impure. (In such a case there would be no *Pesach Sheni* that year). (See Appendix C)

2. Such a *Korban Pesach* that was offered in a state of impurity is still eaten, despite its impurity, because the very objective of *Korban Pesach* is that it should be eaten (See page 57, part 1, chap. 7).

However, it can only be eaten by those that are impure through “*Tamei Mays*” or an externally acquired impurity (i.e. through touching), but not other types of impurity which are discharged from the body itself (e.g. a *Zav*).

189b *Rambam Korban Pesach* 7,18

190 i.e. all of them, or the majority in the event that the remaining minority will not suffice for the handling of the services. See *Orach HaShulchan HaAsid* 191:10

3. When the majority of the Jewish People are '*Tamai Mays*', resulting in the *Korban Pesach* being brought on the 14th of *Nissan*, those who have remained pure are permitted to eat the *Korban Pesach* in a state of impurity.¹⁹¹

4. However, if the Majority of the community are affected with impurities other than '*Tamai mays*' then they do not bring the *Korban Pesach*, since it is only '*Tumas Mays*' which can be 'pushed away' in order to offer a *Korban Pesach*¹⁹² (see page 71).

5. The estimation of 'majority' takes place outside the Temple Courtyard, before the first shift enters and is based on a head count of those present. It does not take into account additional people who will be eating the *Korban Pesach*.

6. If the *Bais-Hamikdosh* (Temple) is built

between *Passover* and *Pesach Sheni*: would there be an obligation to bring *Pesach Sheni*? See APPENDIX C.

DIFFERENCES BETWEEN THE FIRST PESACH AND PESACH SHENI¹⁹³

1. A person is permitted to possess chametz during the offering and eating of *Pesach Sheni*.
2. *Hallel* and *Haggada* are not recited during the eating of the *Korban*, but *Hallel* is recited during the slaughter.
3. The meat of the *Pesach Sheni* may be removed from the site of eating.
4. A *chagigah* offering is not brought with the *Pesach Sheni*.
5. The *Pesach Sheni* is not brought in three shifts.
6. The animal of the *Pesach Sheni* does not require a four day inspection for blemishes.¹⁹⁴

191 This is based on the principle that no 'divisions' should be made amongst the community:

However, if half the community are pure then a separation of the community is permitted. See *Rambam, Mishneh Torah, Hilchos Hilchos Korban Pesach*, Chapter 7

Furthermore, if the majority of the congregation do not bring a *Korban Pesach* because

they are impure with impurities other than *Tamai Mays*, then the minority, who were *Tamai Mays* at the time, do not bring *Pesach Sheni*.

192 However in this case, the minority who were '*Tamai mays*' may bring the first *Pesach*.

193 See *Rambam, Mishneh Torah, Hilchos Korban Pesach* 10:15

194 *Tosafos, Pesachim* 95a states more differences.

Appendix A

IS ROASTING MERELY A PREPARATION FOR EATING?

Concerning the law of ‘roasting in fire’ of the *Korban Pesach*, the *Rambam* maintains that the animal is roasted together with those parts of the sacrifice which are not eaten (e.g. sciatic nerve) (See page 60, # 132). Hence, these parts are not removed and the animal is roasted whole.

A question arises:

The requirement of *Roasting of the Korban Pesach* is considered to be a detail of its eating, as the verse says, “*you should eat the meat roasted in fire*” (Exodus 12:8). Why therefore, should the roasting include those parts of the sacrifice which are not to be eaten?

One is forced to conclude, that according to the *Rambam* the requirement for roasting is not only a detail of the consumption of the *Korban Pesach*, but it is also an essential part of its ‘offering’. The source of this premise seems to be the very fact that the Torah is so precise in the specific requirements for roasting (e.g. the animal is roasted whole), which extend beyond the requirements of eating.

On further analysis, it is apparent that the

requirement for roasting has two ‘elements’:

- (a) It is a condition for eating of the *Korban Pesach*, and
- (b) it is part of a general obligation for a person, “*to appear as if he, personally, has now left the Egyptian bondage*,” through the fact that he does, “*all the actions of this night in a manner of freedom*” (see *Shulchan Orach Admur Chaim HaZaken* 472.7).

The *Sefer HaChinuch* (*Mitzvoh 7*) states:

“this is why we were commanded to eat it specifically roasted, since this is the way of Royal Princes and Rulers to eat roasted meat . . . We eat the *Korban Pesach* to commemorate that we went out in to freedom . . . It is certainly fitting for us while eating it, in the manner of freedom and lordship.”

It is therefore evident that roasting has its own intrinsic importance, as distinct from being merely a preparation to eating. Hence, the laws of Roasting contain aspects which are not directly connected to eating. (See *Likutei Sichos*, Vol. 31 p. 53-61)

Appendix B

THE KORBAN PESACH SHARES CHARACTERISTICS OF PRIVATE AND PUBLIC SACRIFICES

The *Korban Pesach* is essentially a *private* sacrifice since:

- (a) each 'partnership' has to pay for the sacrifice themselves, and
- (b) it is eaten by the owners.

However, *Korban Pesach* also possesses characteristics of a communal sacrifice, - which is one of the compelling reasons of it being offered on *Shabbos* - because it is brought by the entire community at one time (see page 46).

It is possible to classify 'community' in

two ways:

- (1) the joining of many individuals (i.e. an increase in quantity), or
- (2) an entirely new entity which is more than the sum of its parts (i.e. a qualitative change).

Hence, it is appreciated that the *Korban Pesach* has a semicommunal status, since it does not possess the qualitative advantage of community as a new entity (2), but rather it represents the joining of many individuals (1) (see *Likutei Sichos*, Vol 18, p113).

Appendix C

IF THE TEMPLE IS BUILT BETWEEN THE FIRST AND SECOND PESACH, IS THERE AN OBLIGATION TO BRING PESACH SHENI?

In the Jerusalem Talmud, there is a dispute if a *Pesach Sheni* could be brought in the event that the Temple was built between the first *Pesach* and *Pesach Sheni*.

However, the Babylonian Talmud clearly states: “An individual may be pushed-off to *Pesach Sheni* but the community may not be pushed-off to *Pesach Sheni*” (*Pesachim* 67a) see P. 75, Majority Rules #1.

This statement may understood in one of two ways:

- (1) This statement is part of the laws of *Pesach Sheni*, stating that the Torah did not offer *Pesach Sheni* to the community. Or,
- (2) This is part of the laws of postponement of the First *Pesach*, stating that only individuals have the right of postponement, and not the community.

From analyzing the terminology of the Talmud, “an individual is pushed-off” it appears that this statement is a part of the laws of postponement of the first *Korban Pesach*. (2)

Therefore, a community is not permitted to be ‘pushed-away’ to *Pesach Sheni*, according to *halacha* (but, in theory, there is no prohibition against the community bringing a *Pesach Sheni*, it is just that halacha does not present the opportunity).

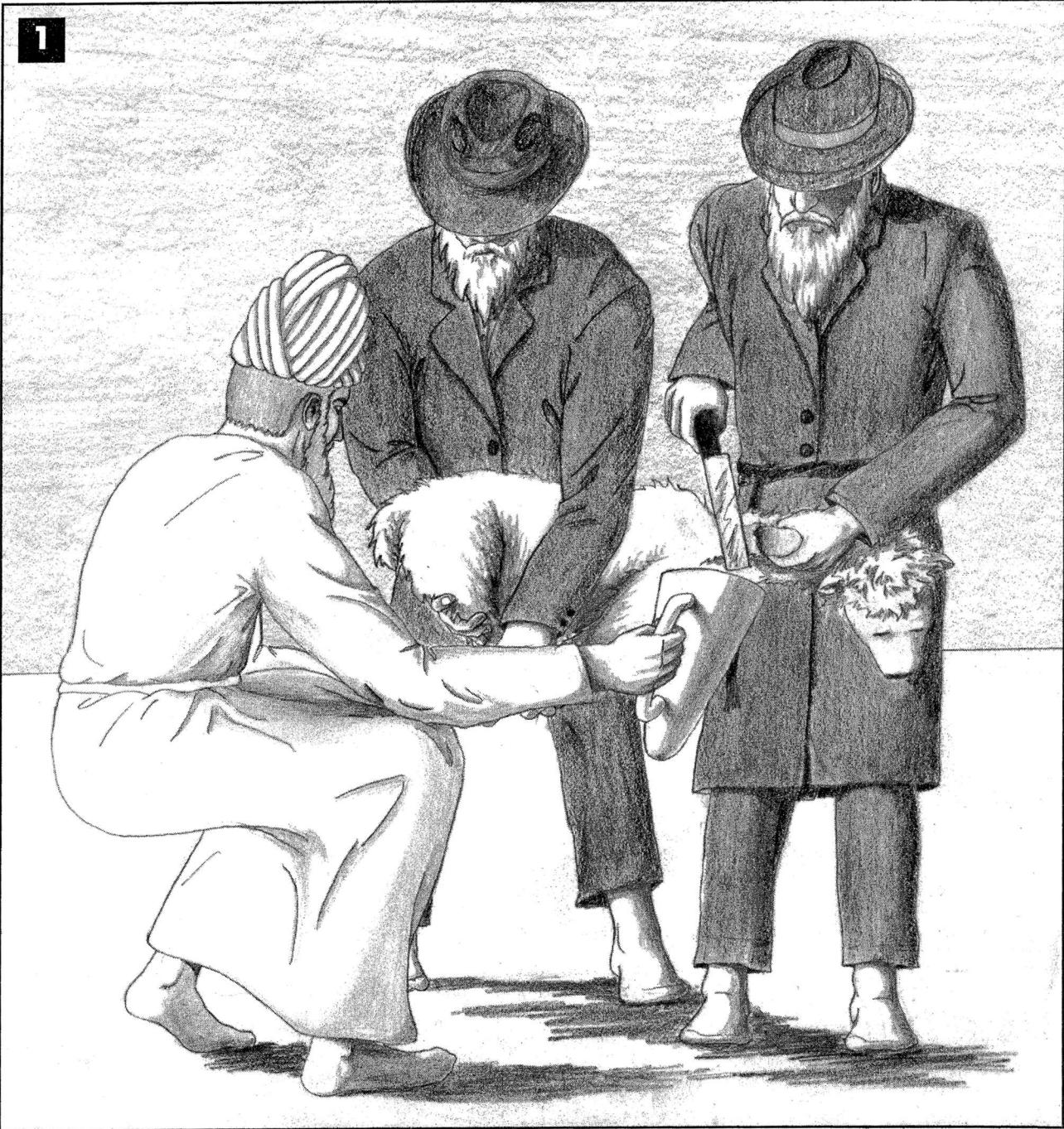
This analysis appears to have practical application:

In the event that the ‘community’ did not carry out the first *Korban Pesach* because of practical rather than *Halachic* considerations (e.g. persecution) then the community would be obligated in *Pesach Sheni*.

Similarly, if the building of the Temple takes place between the first and second *Pesach*, this would be considered a practical rather than halachic obstacle, and so *Pesach Sheni* would be brought by the entire community.

Therefore, it would seem that the debate of the Jerusalem Talmud may also exist in the Babylonian Talmud. (see *Likutei Sichos*, Vol 12, p219)

Appendix D
PICTURE ESSAY

**DIAGRAM 1****SHECHITAH (SLAUGHTER)**

This may be performed by a non-Cohen (non-priest). Only a Cohen may perform the service of 'kabolas HaDom' (receiving of the blood) and the subsequent services involving the blood. Any person entering the Temple Mount must remove his shoes, showing proper reverence for the Holiness of the area. The Cohen must wear his Holy garments when performing services in the Temple. The shochet (slaughterer) must have the appropriate 'partnership' in mind at the time of slaughter (see p. 44 for details).

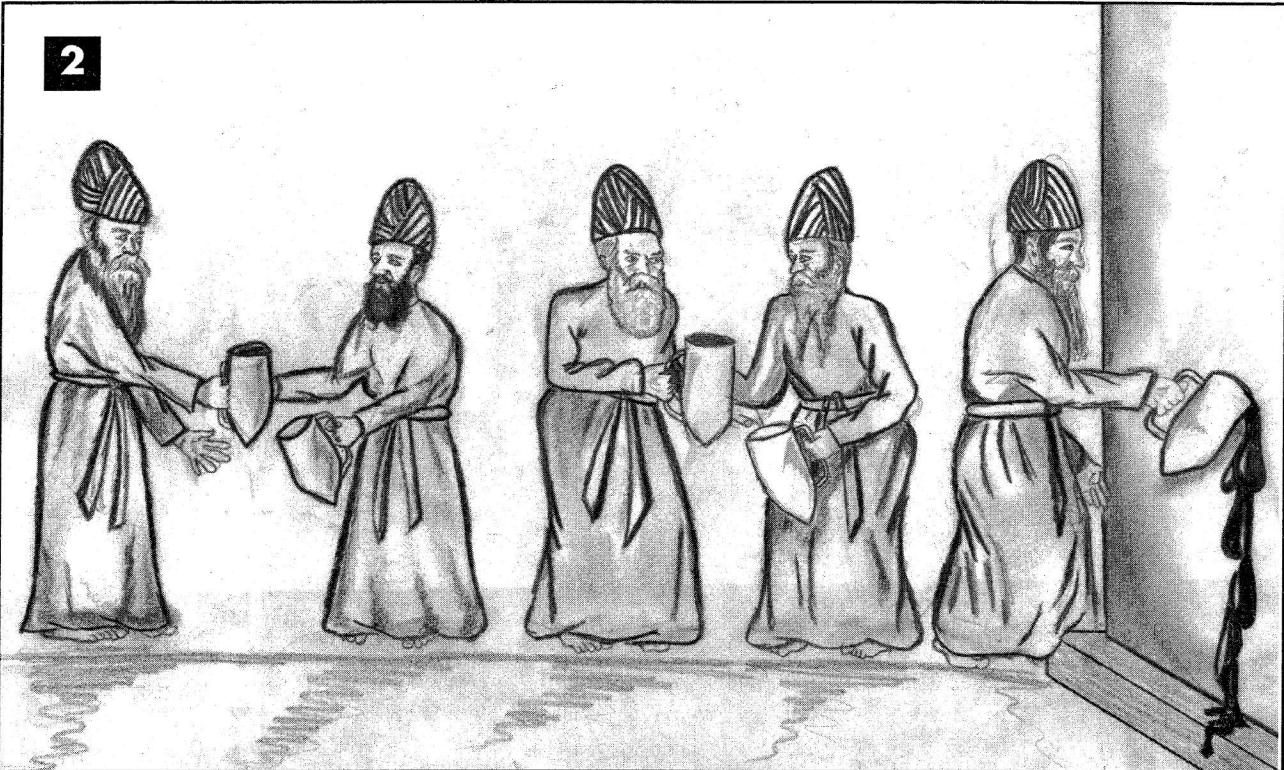


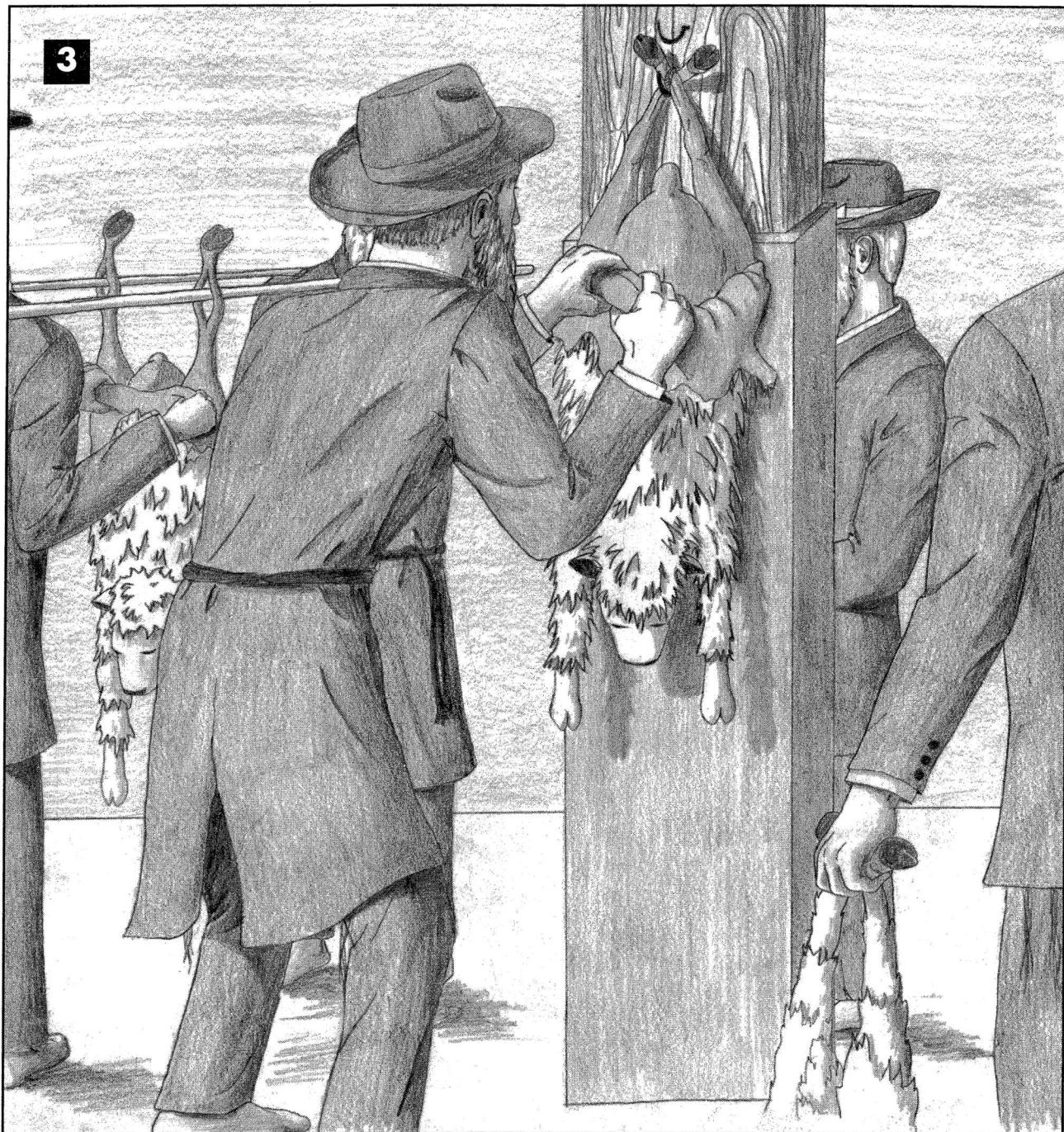
DIAGRAM 2

TRANSFERRING AND DEPOSITING THE BLOOD

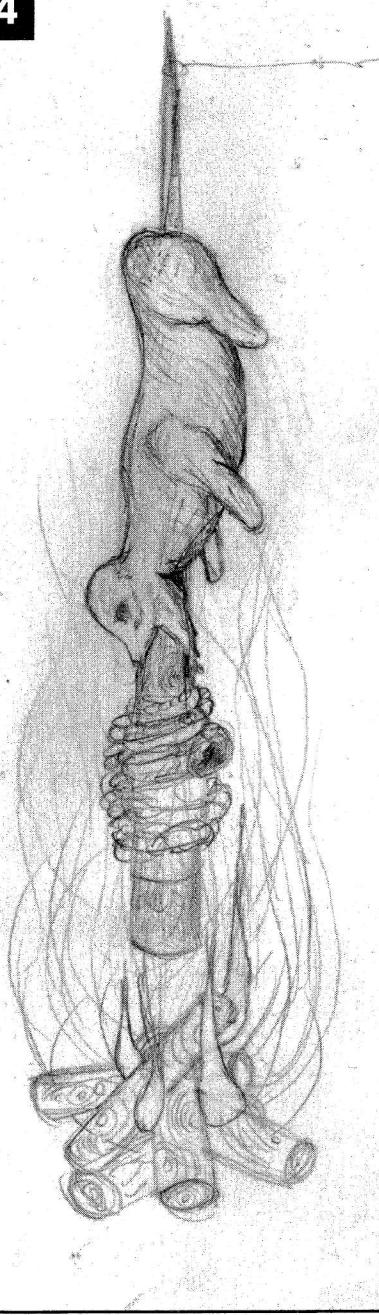
There are two processes involved here: 'Holoch' - taking the blood after it has been collected and delivering it to the mizbeach (Altar) for deposition. 'Sheficha' - pouring the blood on the walls of the Mizbeach

In contrast to the usual service of 'holoch' during the year which involve a single Cohen, on Pesach many Cohanim are involved. The Cohanim are grouped in organized lines from the site of slaughter to the Altar. Each Cohen in the line must first hand over a vessel containing blood and then passes back an empty vessel. The vessels used do not have a flat base, to avoid congealment of their blood in the event that a vessel was left on the ground.

The blood is deposited only on those walls of the Altar which possess a base ('Yesod') For the Korban Pesach, the blood is poured rather than thrown (see part I, Chap. 3).

3**DIAGRAM 3****HAFSHOTO' (SKINNING)**

This may be performed by a non-Cohen. The procedure is performed on iron hooks which are fixed into the walls or low pillars (North of the Altar) which supported (removable) locks of wood. On *Erev Pesach*, when there are insufficient hooks, sticks supported on the shoulders of two people are used (see Part I, Chap. 3).

4**5****DIAGRAM 4 & 5****ROASTING**

A wooden spit is inserted into the animal. The thicker part of the spit prevents the animal from sliding down. The legs and innards are placed directly on the same spit next to the head (see Part I Chap. 5)

Appendix E

WHAT IS THE PURPOSE OF RECITING THE ‘SEDER KORBAN PESACH’ ON EREV PESACH, AND HOW DOES IT DIFFER FROM A GENERAL LEARNING OF THE LAWS OF KORBAN PESACH?

In the temporary absence of the Holy Temple, when we are deprived of the atoning benefits of Sacrifices, Prayer and the study of the laws of Sacrifices constitute a replacement of sorts in a variety of ways:-

- 1) The recital of the Offerings from the written Law brings atonement, compensating for the “results” of the Offerings themselves. [Ta'anis 27B, Megilah 31B]
- 2) The study of the sacrifices in the oral law compensates for ‘human participation’ in the services of the Temple. (“Gavra”). (This and ‘1’ are said prior to Prayer, daily.) [Menochos 110A]

However, these two activities of learning only provide a substitute for the ‘participation’ and ‘results’ of the Offerings, but they do not provide a physical act within the world which can be considered as a replacement for the sacrifice itself.

Nevertheless:

- 3) Prayer possesses the distinct advantage of qualifying as a replacement act for the offerings themselves, (“Cheftso”). This explains many of the identical laws of Prayer and Sacrifices, such as similar times of obligation (first part of morning and afternoon) and the requirement to

stand. (In contra distinction to #1 and #2 above which can be done at night or in a sitting position.) [Shulchan Oruch HoRav 98,4]

Not notwithstanding, the ‘Seder Korban Pesach’ (a summary of the events that take place when the *Korban Pesach* is brought, that is printed in the Haggadah) does not seem to fit into any one of these three categories since:-

- a) There is a custom to recite it at a particular time, (on *Pesach* eve after the *Mincha* prayer, resembling the *Pesach* Offering time), but it is not a prayer. Hence it does not fall under category 3 above.
- b) It does not contain the standard quotations from the Written Torah or quotes from the Oral Law but merely rather relates what is done in practice. Hence it does not fall under categories 1 or 2 above.

Hence the *Alter Rebbe* concluded (as is indicated in his *Siddur*) that the recital of “Seder Korban Pesach” has even greater significance than any of the three regular methods of sacrifice compensation. (Especially when this is accompanied with concern about the destruction of the Temple, together with

pleading “ before G-d the creator of the universe, that he rebuild it speedily in our days:amen.” [Hagadah Shel Pesach, page 5].)

This unique advantage of the “*Seder Korbon Pesach*” appears to be generated from the inherent qualities of the *Korbon Pesach* itself - redemption and release from restrictions creating the potential for a mere recital

to be of equivalent nature to an actual sacrifice. Nevertheless, besides emulating the offering, a cry resounds from the depth of the heart for the actual *Pesach* Offering to be done physically, with the imminent rebuilding of the *Third Bais-Hamikdosh* may it happen immediately! (see *Likkutei Sichos Erev Pesach* 5751)

סדר קרבן פסח

Seder Korban Pesach

The Order of the Pesach Sacrifice

In the time of the Beis HaMikdash, the Pesach sacrifice would be offered after the afternoon sacrifice. In the spirit of the verse, “*May [the words of] our lips take the place of [the sacrifice of] bulls,*” it is proper to study the laws of the Pesach sacrifice after the afternoon service, saying the following:

The Pesach sacrifice would be brought from male lambs or goats that are one year old. It would be slaughtered anywhere in the Courtyard of the Beis HaMikdash after midday on the fourteenth [of Nissan], after the afternoon sacrifice was offered and the cups [of the Menorah] were cleaned and the Menorah was kindled. We may not slaughter the Pesach sacrifice while we still possess chametz.

If one slaughters [the Pesach sacrifice] before the [afternoon] sacrifice, it is acceptable, provided one stirs its blood so it does not coagulate until after the blood of the [afternoon] sacrifice is sprinkled on the altar.

Afterwards, the blood of the Pesach sacrifice would be dashed [against the altar]. All [the blood] would be thrown against the altar’s base at one time.

What procedure would be followed? The slaughterer would slaughter [the animal] and the priest who was first in line would receive the blood [in a sacred vessel]. He would pass it to his colleague, and his colleague would pass it to another colleague, until it would reach the priest standing next to the altar. This priest would dash [the blood] against the base [of the altar], [emptying the vessel] with one pouring. He would then pass the empty vessel to his colleague, and that colleague would pass it to another. First, the priests would take the full vessel, and then return the empty one.

[There were several lines of priests leading to the altar, among them] lines [where the priests passed] silver containers [to each other], and [other] lines where gold containers [were passed]. The containers did not have [flat] bottoms, lest they be placed down and the blood coagulate.

Afterwards, the Pesach sacrifice would be hung and skinned. Its belly would be ripped open and its intestines pressed until the wastes were removed.

The portions to be offered on the altar would then be separated. These included the fat on the entrails, the lobe of the liver, the two kidneys and the fat which is on them, and the fat tail up to the backbone. These would be placed in sacred vessels and salted. Afterwards, a priest would burn them on the altar, each one individually.

The slaughter, dashing [the blood against the altar], the pressing of the intestines, and the offering of the fats supersede the Sabbath prohi-

סדר קרבן פסח

ונשלמה פרים שפתינו ותפלת מנהה היא במקום תמיד של בין העربים ובזמן שבham'k היה קיים היה הפסח אחר תפלת המנה ויאמר זה:

קָרְבָּן פסח מביא מן הכבשים או מן העזים אחר חצאת ארבעה עשר דיווא ואחר שהיית תמיד של בין העربים ואחר הטבת נרות של בין העARBים ואין שוחטין את הפסח על החמץ ואם שחת קודם לסתור בשר ובלבד שהוא אחר מרים בדם הפסח כדי שלא יקרש עד שיזורקו דם התמיד ואחר כן יזרקו דם הפסח וריקה אחת בנגד היסוד וכיין עושין שחת השוחט וקבל הכהן הראשון שבראש השורה ניתן לחבירו וחבירו לחבירו והכהן הקרוב אצל המזבח זורקו וריקה אחת בנגד היסוד וחוזר הבלי ריקן לחבירו וחבירו לחבירו ומקבל כל הפלא תחלה ואחר כן מחויר הריקן והיו שורות של בזיכי כסף ושורות של בזיכי זהב ולא היו לבזיכין שלדים שמא יגיחם ויקרש הדם אחר כן תולין את הפסח ומפשיטין אותו בלוי וקורעין אותו וממחין את קרבנו עד שייצא הפרש ומוציאין את האימורים והם החלב שעיל הקרב ויותרת הכביד וב' כלות והחלב שעיליה והאליה לעומת העצה ונותם כל שרת ומולחים ומקטירים הכהן על גבי המזבח כל אחר לבדו והשחיטה והזיקה ומהוי קרביו והקטר חלביו דוחין את השבת ושאר עניינו אינם דוחין את השבת וכן

bitions. The remaining aspects of the service do not.

Similarly, when [Pesach eve] falls on the Sabbath, [the people] would not bring the sacrifice to their homes [immediately]. [Instead, the following procedure would be carried out:] The first [of the three] group[s mentioned below] would remain with their Pesach sacrifices on the Mount of the Beis HaMikdash. The second group would wait on the surrounding rampart, and the third group would wait in the Courtyard of the Beis HaMikdash. At nightfall, they would go home and would roast their Pesach offerings.

The Pesach sacrifices would be slaughtered in three groups, each group containing no less than 30 people. [This is the procedure which would be followed:] The first group would be allowed into the Courtyard of the Beis HaMikdash. When the courtyard filled, it would be locked. While they were slaughtering their sacrifices and offering the portions on the altar, [the Levites] would recite the Hallel. If they completed it before all had offered [their sacrifices], they would repeat it. And if they completed its repetition, they would recite it a third time. For each recitation, the priests would sound three [trumpet] blasts: a tekiah, a teruah, and a tekiah.

After this group completed its sacrifice, the courtyard would be opened. The first group would depart and the second group would enter. The gates of the courtyard would be locked [and the above procedure would be repeated]. When it was completed, [the gates] would be opened. The second group would depart and the third group would enter.† The same procedure would be carried out for all three groups.

After they all departed, the courtyard would be washed. This applies even on the Sabbath, because of the refuse from the blood [that would collect].

How would it be washed? There was a water conduit passing through the courtyard, which had a drain. When they desired to wash the floor [of the courtyard], they would block the drain and cause the conduit to overflow on either side. The water would rise, lifting with it all the blood and refuse. Afterwards, the priests would unplug the drain and everything would flow out, leaving the floor clean and bright. This is an expression of honor for the Beis [HaMikdash].

If a Pesach sacrifice is discovered to be trefe [unfit to be eaten because of ritual law], [its owners] have not fulfilled [their] obligation until they bring another.

This is a biref description of the Order of the Pesach offering.

The G-d-fearing person should recite it in its proper time, so that its recital shall be regarded in place of its offering. One should be concerned about the destruction of the Beis Hamikdosh, and plead before G-d, the Creator of the universe, that He rebuild it speedily in our days, Amen.

אין מוציאין את הפסח לבית כבש בשבט אלא בת האחת הם מתחביבים עם פסחיהם בהר הבית והבאת השניה יושבת לה בחיל והשלישית במקומה עומדת חסבה יצא וצלו פסחיהם. בשלשה בתות הפסח נשחת ואין בת פחותה משלשים אנשי נגנסה בת הראשונה נתמלה העזרה נועלין אותה ובעוד שהם שוחטין ומקריבין את האימורים קוראין את ההלל אם גמרו אותו קדם שיקריבו כלם שונים אותו ואם שני ישלו על כל קריאה תזקען ג' תקיעות תקיעת תריעעה תקיעת גמרו להקריב פותחין העזרה יצא בת ראשונה נגנסה בת שנייה נועלין דלתות העזרה גמרו פותחין יצא בת שנייה נגנסה בת שלישית ומעשה כלו שווין ואחר שיצאו כלו רוחzion העזרה ואפילו בשבט מפני לכלהם שהיה בה ובצד היהה הרחיצה אמת הימים היהה עוצרת בעזרה והיה לה מקום לצאת ממנה ובשרוצין להדריך את הרצפה סוחמין מקום יציאה והיא מתחמלהת על כל גדורותיה מפה ומפה עד שהמים עולים וצפים מבאן ומבן ומקבץ אליה כל דם וכל לכלהם שהיה בעזרה ואחר כך פותחין מקום יציאה והכל יוצא עד שנשאר הרצפה מנקה ומשפה וזה לבדוק הבית ואם הפסח נמצא טריפה לא עליה לו עד שambil אחר:

זה העניין בקיצור גדול.

וצריך האדם הירא וחרד על דבר ה' לקרות אותו בזמןו שתעלת קרייתו במקום הקרבתו וידאג על חורבן הבית ויתחנן לפני ה' בורא עולם שיבנה אותו במהרה ביוםינו אמן:

