

Three Lessons From the Korban Pesach

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שמות י"ב: א'-כ"ד

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן בְּאֶרֶץ מִצְרַיִם לֵאמֹר: הַחֲדָשׁ הַזֶּה לָכֶם רִאשׁוֹן חֲדָשִׁים רִאשׁוֹן הוּא לָכֶם לַחֲדָשִׁי הַשָּׁנָה:
דַּבְּרוּ אֶל־כָּל־עַדְתֵּי יִשְׂרָאֵל לֵאמֹר בַּעֲשֵׂר לַחֲדָשׁ הַזֶּה וַיִּקְחוּ לָהֶם אִישׁ שֶׁה לְבֵית־אִבְתֵּי שֶׁה לְבֵיתוֹ: וְאִם־יִמְעַט הַבֵּית מֵהַיּוֹת
מִשֶּׁה וְלִקַּח הוּא וְשִׁכְנוֹ הַקָּרֵב אֶל־בֵּיתוֹ בְּמִכְסֵת נָפְשׁוֹת אִישׁ לְפִי אִכְלוּ תִכְסּוּ עַל־הַשֶּׁה: שֶׁה תְּמִים זָכָר בֶּן־שָׁנָה יִהְיֶה לָכֶם
מִן־הַכֹּבָשִׁים וּמִן־הָעִזִּים תִּקְחוּ: וְהִיָּה לָכֶם לְמִשְׁמֶרֶת עַד אַרְבַּעַה עָשָׂר יוֹם לַחֲדָשׁ הַזֶּה וְשִׁחְטוּ אֹתוֹ כָּל־קֵהַל עַדְתֵּי־יִשְׂרָאֵל
בֵּין הָעֲרָבִים: וְלִקְחוּ מִן־הַדָּם וַיִּגְתְּנוּ עַל־שִׁתֵּי הַמְּזוּזֹת וְעַל־הַמְּשָׁקוֹף עַל הַבַּיִתִּים אֲשֶׁר־יֹאכְלוּ אֹתוֹ בָּהֶם: וְאִכְלוּ אֶת־הַבָּשָׂר
בְּלִילָה הַזֶּה צְלִי־אֵשׁ וּמִצּוֹת עַל־מֵרְרִים יֹאכְלֶהוּ: אֶל־תֹּאכְלוּ מִמֶּנּוּ זָא וּבִשְׁל מִבִּשְׁל בְּמִים כִּי אִם־צְלִי־אֵשׁ רִאשׁוֹן עַל־כָּרְעִיו
וְעַל־קָרְבּוֹ: וְלֹא־תוֹתִירוּ מִמֶּנּוּ עַד־בֹּקֶר וְהִנְתֵּר מִמֶּנּוּ עַד־בֹּקֶר בְּאֵשׁ תִּשְׂרֹפוּ: וְכִכָּה־תֹאכְלוּ אֹתוֹ מִתְּנִיכֶם חֲגָרִים גְּעִלִיכֶם
בְּרַגְלֵיכֶם וּמִקְלַכֶּם בְּיָדְכֶם וְאִכְלִתֶּם אֹתוֹ בַּחֲפוּזֹן פָּסַח הוּא לִיהוָה: וְעִבְרַתִּי בְּאֶרֶץ־מִצְרַיִם בְּלִילָה הַזֶּה וְהִפִּיתִי כָל־בְּכוֹר
בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד־בְּהֵמָה וּבְכָל־אֱלֹהֵי מִצְרַיִם אֲעֲשֶׂה שְׁפָטִים אֲנִי יְהוָה: וְהִיָּה הַדָּם לָכֶם לְאֵת עַל הַבַּיִתִּים אֲשֶׁר
אַתֶּם שֹׁם וְרֵאִיתִי אֶת־הַדָּם וּפְסַחְתִּי עֲלֵיכֶם וְלֹא־יְהִיָּה בְכֶם נֶגֶף לְמִשְׁחִית בְּהַכְתִּי בְּאֶרֶץ מִצְרַיִם: וְהִיָּה הַיּוֹם הַזֶּה לָכֶם
לְזִכְרוֹן וְחִגְתֶּם אֹתוֹ חֵג לִיהוָה לְדֹרֹתֵיכֶם חֻקַּת עוֹלָם תִּחְגַּהוּ: שִׁבְעַת יָמִים מִצּוֹת תֹּאכְלוּ אַךְ בַּיּוֹם הַרִאשׁוֹן תִּשְׁבְּגִיתוּ שְׂאֵר
מִבְּתֵיכֶם כִּי כָל־אִכְל חֵמֶץ וְנִכְרְתָה הַנֶּפֶשׁ הוּא מִיִּשְׂרָאֵל מִיּוֹם הַרִאשׁוֹן עַד־יוֹם הַשְּׁבִיעִי: וּבַיּוֹם הַרִאשׁוֹן מִקְרָא־קֹדֶשׁ
וּבַיּוֹם הַשְּׁבִיעִי מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלֹאכָה לֹא־יַעֲשֶׂה בָהֶם אַךְ אֲשֶׁר יֹאכְל לְכָל־נֶפֶשׁ הוּא לְבַדּוֹ יַעֲשֶׂה לָכֶם:
וְשִׁמְרַתֶּם אֶת־הַמִּצְוֹת כִּי בְעֶצֶם הַיּוֹם הַזֶּה הוֹצֵאתִי אֶת־צְבָאוֹתֵיכֶם מִמִּצְרַיִם וְשִׁמְרַתֶּם אֶת־הַיּוֹם הַזֶּה לְדֹרֹתֵיכֶם
חֻקַּת עוֹלָם: בְּרִאשׁוֹן בְּאֶרְבַּעַה עָשָׂר יוֹם לַחֲדָשׁ בְּעָרֵב תֹּאכְלוּ מִצֵּת עַד יוֹם הָאֶחָד וְעֹשְׂרִים לַחֲדָשׁ בְּעָרֵב: שִׁבְעַת יָמִים
שְׂאֵר לֹא יִמְצָא בְּבֵתֵיכֶם כִּי כָל־אִכְל מִחֻמָּצָת וְנִכְרְתָה הַנֶּפֶשׁ הוּא מֵעַדְתֵּי יִשְׂרָאֵל בְּגֵר וּבְאֶזְרַח הָאָרֶץ: כָּל־מִחֻמָּצָת לֹא
תֹאכְלוּ בְּכָל־מוֹשְׁבֵתֵיכֶם תֹּאכְלוּ מִצּוֹת: {פ} וַיִּקְרָא מֹשֶׁה לְכָל־זִקְנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם מִשְׁכּוֹ וַיִּקְחוּ לָכֶם צֹאן
לְמִשְׁפַּחְתֵיכֶם וְשִׁחְטוּ הַפָּסַח: וְלִקְחֹתֶם אֲגָדַת אִזּוֹב וְטַבַּלְתֶּם בְּדָם אֲשֶׁר־בַּסֹּף וְהִגַּעְתֶּם אֶל־הַמְּשָׁקוֹף וְאֶל־שִׁתֵּי הַמְּזוּזֹת
מִן־הַדָּם אֲשֶׁר בַּסֹּף וְאַתֶּם לֹא תִצְאוּ אִישׁ מִפֶּתַח־בֵּיתוֹ עַד־בֹּקֶר: וְעִבְרַתִּי לְנֶגֶף אֶת־מִצְרַיִם וְרָאָה אֶת־הַדָּם
עַל־הַמְּשָׁקוֹף וְעַל שִׁתֵּי הַמְּזוּזֹת וּפְסַח יְהוָה עַל־הַפֶּתַח וְלֹא יִתֵּן הַמִּשְׁחִית לְבָא אֶל־בְּתֵיכֶם לְנֶגֶף: וְשִׁמְרַתֶּם אֶת־הַדָּבָר
הַזֶּה לְחֻק־לֶגֶ וּלְבְנֵיךָ עַד־עוֹלָם:

Adonoy said to Moshe and Aharon in the land of Egypt saying: "This month shall be [reckoned] to you [as] the head [beginning] of months. It shall be to you the first of the months of the year. Speak to the entire community of Israel saying, 'On the tenth [day] of this month they shall take—each man [shall take] a lamb for [his] family, a lamb for each household. If the [members of the] household are too few for the [eating of a] lamb then he shall take [a lamb] [together] with his neighbor, close by his house, according to the number of individuals. According to what the person eats shall you make your count regarding the lamb. A flawless lamb, a yearling male must be in your possession. You may take it from

sheep or goats. You shall hold it in safekeeping until the fourteenth day of this month, they shall slaughter it—the entire community of Yisrael—between evenings [in the afternoon]. They shall take of its blood and place it on the side of the doorposts and on the lintel of the houses in which they will eat [the lamb]. They shall eat the meat during this night. It shall be roasted over fire. They shall eat it with matzos and bitter herbs. You must not eat it half-cooked or boiled in water, but only roasted over fire, its head with its knees and its inner organs. You must not leave any of it over until morning. Any of it left over until morning must be burned in fire. This is how you must eat it: with your waist belted, your shoes on your feet, and your staff in your hand. You must eat it in haste, it is a Pesach-offering to Adonoy. I will pass through the land of Egypt on that night, and I will strike [kill] every first-born in the land of Egypt, from man to beast; and against all the gods of Egypt, I will execute judgments, I am Adonoy. The blood will be for you as a sign on the houses where you are [staying]. I will see the blood and I will pass over you. There will be no plague against you when I strike the land of Egypt. This day shall be for you a [day of] remembrance. You shall celebrate it as a festival to Adonoy, throughout your generations. It is an eternal statute that you must celebrate it. You must eat matzos for seven days, but before the first day you must remove [all] leaven from your homes; for anyone who eats chametz, that soul will be cut off from Yisrael. [Chametz is forbidden] from the first day [of Pesach] until [after] the seventh day. The first day shall be a holy assembly and the seventh day shall be a holy assembly to you. No work shall be done on them, only for [the preparation of food] which will be eaten by every person, that alone may be done for you. You must be vigilant regarding the matzos, for on this very day I brought out your hosts from the land of Egypt. You must preserve this day for your generations, it is an eternal statute. In the first [month] on the fourteenth day of the month, in the evening you shall eat matzos; until the twenty-first day of the month in the evening. For seven days leaven may not be found in your homes, for whoever eats chametz that soul shall be cut off from the community of Israel, whether a proselyte or a native born in the land. You must not eat anything that is chametz. In all your dwellings you shall eat matzos. Moshe called to all the elders of Yisrael, and he said to them, “Draw [from your flocks] or purchase for yourselves a lamb for your families and slaughter it as a Pesach offering. Take a bunch of hyssop, and dip it in the blood that is in the basin. Touch the lintel and the two side [door] posts with some of the blood in the basin. And all of you, let no man go out the door of his house until morning. Adonoy will pass through to plague the Egyptians and He will see the blood on the lintel and on the two side [door] posts. Adonoy will then pass over that door and will not allow the destroyer to enter your houses to plague you. You must preserve this [ritual] as a statute for you and your children forever.

שֶׁה תַּמִּים זָכָר בֶּן־שָׁנָה יִהְיֶה לָכֶם מִן־הַכֹּבָשִׁים וּמִן־הָעִזִּים תִּקְחוּ:

A flawless lamb, a yearling male must be in your possession.

ויקרא א':

וְאִם־מִן־הַצֹּאן קָרְבְּנוֹ מִן־הַכֹּשְׁבִים אוֹ מִן־הָעִזִּים לַעֲלֹה זָכָר תַּמִּים יִקְרִיבֶנּוּ:

If your offering for a burnt offering is from the flock, of sheep or of goats, you shall make your offering a male without blemish.

שמות י"ב:

וְלֹא־תוֹתִירוּ מִמֶּנּוּ עַד־בֹּקֶר וְהַנֶּתֶר מִמֶּנּוּ עַד־בֹּקֶר בָּאֵשׁ תִּשְׂרְפוּ:

You must not leave any of it over until morning. Any of it left over until morning must be burned in fire.

ויקרא ז':ט"ז-י"ז

וּבֶשֶׁר זֶבַח תּוֹדֹת שְׁלָמִיו בְּיוֹם קָרְבָּנוֹ יֵאָכַל לֹא־יִנִּיחַ מִמֶּנּוּ עַד־בֹּקֶר:

And the flesh of the thanksgiving sacrifice of well-being shall be eaten on the day that it is offered; none of it shall be set aside until morning.

וְאִם־נִדְרָה אוֹ נִדְבָּה זֶבַח קָרְבְּנוֹ בְּיוֹם הַקָּרִיבֹה אֶת־זֶבְחוֹ יֵאָכַל וּמִמָּחֳרָת וְהַנֶּתֶר מִמֶּנּוּ יֵאָכַל:

If, however, the sacrifice offered is a votive or a freewill offering, it shall be eaten on the day that one offers the sacrifice, and what is left of it shall be eaten on the morrow.

וְהַנֶּתֶר מִבֶּשֶׁר הַזֶּבַח בְּיוֹם הַשְּׁלִישִׁי בָאֵשׁ יִשְׂרָף:

What is then left of the flesh of the sacrifice shall be consumed in fire on the third day.

שמות י"ב:

אֶל־תֹּאכְלוּ מִמֶּנּוּ נָא וּבִשְׁלַל מִבֶּשֶׁל בְּמַיִם כִּי אִם־צִלִי־אֵשׁ רֹאשׁוֹ עַל־כַּרְעָיו וְעַל־קַרְבּוֹ:

You must not eat it half-cooked or boiled in water, but only roasted over fire, its head with its knees and its inner organs.

ויקרא א:ח-ט

וְעָרְכוּ בְנֵי אַהֲרֹן הַכֹּהֲנִים אֶת הַנֶּתְחִים אֶת הָרֹאשׁ וְאֶת־הַפָּדָר עַל־הַעֲצִים אֲשֶׁר עַל־הָאֵשׁ אֲשֶׁר עַל־הַמִּזְבֵּחַ:

and Aaron's sons, the priests, shall lay out the sections, with the head and the suet, on the wood that is on the fire upon the altar.

וְקָרְבוּ וְכָרְעוּ יָרְחָץ בַּמַּיִם וְהַקֹּטֵר הִכָּהֵן אֶת־הַכֹּל הַמִּזְבָּחָה עֲלֵה אִשָּׁה רִיח־נִיחֻם לַיהוָה: {ס}

Its entrails and legs shall be washed with water, and the priest shall turn the whole into smoke on the altar as a burnt offering, an offering by fire of pleasing odor to יהוה.

שמות י"ב: ח'

וְאָכְלוּ אֶת־הַבָּשָׂר בַּלַּיְלָה הַזֶּה צְלִי־אֵשׁ וּמִצּוֹת עַל־מַרְרִים יֹאכְלוּהוּ:

They shall eat the meat during this night. It shall be roasted over fire. They shall eat it with matzos and bitter herbs.

ויקרא ז': י"ב

אִם עַל־תּוֹדָה יִקְרִיבֶנּוּ וְהִקְרִיבוּ עַל־זֶבַח הַתּוֹדָה חֲלוֹת מִצּוֹת בָּלוּלֹת בְּשֶׁמֶן וְרִקִּיקֵי מִצּוֹת מְשֻׁחִים בְּשֶׁמֶן וְסֹלֶת מְרֻבָּכֹת חֲלוֹת בָּלוּלֹת בְּשֶׁמֶן:

One who offers it for thanksgiving shall offer, together with the sacrifice of thanksgiving, unleavened cakes with oil mixed in—unleavened wafers spread with oil—and cakes of choice flour with oil mixed in, well soaked.

גמרא פסחים צ"ו.

וְעוֹד, הָא תָּנָא רַב יוֹסֵף: שְׁלֹשָׁה מִזְבְּחוֹת הָיוּ שָׁם: עַל הַמִּשְׁקוּף, וְעַל שְׁתֵּי הַמְּזוּזוֹת. וְתוּ מִיּוֹדֵי אַחֲרֵינָא לָא הָוָה.

And furthermore, Rav Yosef taught that there were three parts of the door upon which the blood was sprinkled that took the place of **three altars there** in Egypt. The blood was applied **upon the lintel and upon the two doorposts; and there was nothing else.** Presumably, the Jewish people did not fulfill any mitzva not explicitly mentioned in the Torah, and since no other altar is mentioned, one can conclude that they did not offer the fats and other sacrificial portions on an altar.

שמות כ"א:י"ד

וְכִי־יִזְדֹּאֵשׁ עַל־רַעְהוּ לְהַרְגּוֹ בְּעַרְמָה מֵעַם מִזְבְּחִי תִקְחֶנּוּ לְמוֹת: {ס}

When one party schemes against another and kills through treachery, you shall take that person from My very altar to be put to death.

דברים ט"ז:ג'

לֹא־תֹאכַל עִלְיוֹ חֶמֶץ שִׁבְעַת יָמִים תֹּאכַל־עִלְיוֹ מִצֹּת לֶחֶם עִנִּי כִּי בַחֲפוּזוֹן יֵצְאֶת מֵאֶרֶץ מִצְרַיִם לִמְעַן תִּזְכֹּר אֶת־יוֹם יְצִאתְךָ מֵאֶרֶץ מִצְרַיִם כָּל יְמֵי חַיֶּיךָ:

You shall not eat anything leavened with it; for seven days thereafter you shall eat unleavened bread, bread of distress—for you departed from the land of Egypt hurriedly—so that you may remember the day of your departure from the land of Egypt as long as you live.

שמות י"ב:מ"ד-מ"ח

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאַהֲרֹן זֹאת חֻקַּת הַפֶּסַח כֹּל־בֶּן־נֶכֶד לֹא־יֹאכַל בּוֹ: יְהוּה וְכֹל־עֶבֶד אִישׁ מִקְּנֹת־כֶּסֶף וּמִלְתָּה אֲתוֹ אִזַּיֹּאכַל בּוֹ: תוֹשֵׁב וְשֹׁכֵר לֹא־יֹאכַל בּוֹ: בְּבֵית אֶחָד יֹאכַל לֹא־תוֹצִיא מִן־הַבַּיִת מִן־הַבָּשָׂר חוּצָה וְעֶצֶם לֹא תִשְׁבְּרוּ־בּוֹ: כֹּל־עַדְת יִשְׂרָאֵל יַעֲשׂוּ אֹתוֹ: וְכִי־יִגֹּר אֶתְךָ גֵר וְעָשָׂה פֶסַח לַיהוָה הַמּוֹל לּוֹ כֹּל־זָכָר וְאִזַּיִקְרַב לַעֲשׂוֹתוֹ וְהָיָה כְּאֶזְרַח הָאֶרֶץ וְכֹל־עַרְל לֹא־יֹאכַל בּוֹ:

said to Moses and Aaron: This is the law of the passover offering: No foreigner shall eat of it. But any householder's *householder's NJPS "a man [has bought]"*; trad. "man's." See the *Dictionary under 'ish*. purchased male slave may eat of it once he has been circumcised. No bound or hired laborer shall eat of it. It shall be eaten in one house: you shall not take any of the flesh outside the house; nor shall you break a bone of it. The whole community of Israel shall offer it. If a male stranger who dwells with you would offer the passover to יהוה, all his males must be circumcised; then he shall be admitted to offer it; he shall then be as a citizen of the country. But no uncircumcised man may eat of it.

רש"י שם

כל בן נכר. שנתנכרו מעשיו לאביו שבשמים, ואחד הגוי ואחד ישראל משמד במשמע (מכילתא):

one whose actions are estranged from his Heavenly Father (Zevachim 22b); both a heathen and an apostate Israelite therefore are implied in this term (Mekhilta d'Rabbi Yishmael 12:43:2).

ספר החינוך מצוה י"ג

משרשי מצוה זו, כמו שכתוב בשחטתו, לזכר נסי מצרים, ועל כן ראוי שלא יאכל בו מומר (משמד), מאחר שאנו עושין אותו לאות ולזכרון שבאנו באותו הזמן לחסות תחת כנפי השכינה ונכנסנו בברית התורה והאמונה, אין ראוי שנאכיל ממנו למי שהוא הפך מזה שיצא מן הכלל וכפר באמונה. ועל כיוצא בזה נאמר בגמרא לפעמים: סברא הוא, כלומר ואין צריך ראייה אחרת (פ"ט מהלכות קרבן פסח)

From the roots of this commandment is like that which is written about its slaughter (Sefer HaChinukh 5) - that it is to remember the miracles of Egypt. And therefore it is fitting that a habitual sinner (apostate) not eat from it. Since we are doing it as a sign and as a memory device that we came at that time to take refuge under the wings of the Divine Presence and that we entered into the covenant of Torah and faith, it is not fitting that we feed him - someone who is the opposite of this and went out from the group and denied the faith - of it. And sometimes it is said in the Gemara about things similar to this, "It is logical" - meaning to say that there is no need for a [further] proof (Mishneh Torah, Laws of Paschal Offering 9).