

Hagadah Shiur #5: In What Way is it A KORBAN Pesach?

Source 1: Rashi Shemot 12:6

היה ר' מתיא בן חרש אומר הרי הוא אומר (יחזקאל טז ח) ואעבור עליך ואראך והנה עתך עת דודים, הגיעה שבועה שנשבעתי לאברהם שאגאל את בניו ולא היו בידם מצות להתעסק בהם כדי שיגאלו, שנאמר (שם ז) ואת ערום ועריה, ונתן להם שתי מצות דם פסח ודם מילה, שמלו באותו הלילה, שנאמר (שם ו) מתבוססת בדמיך, בשני דמים

"A statement of Rav Matia ben Charash: 'And I passed over you, and saw you and you had reached the moment of maturation' (Yechezkel 16:8) - God said, 'The time has come to fulfill the promises that I made to Avraham, that I would redeem his sons'. But Am Yisrael had no mitzvot with which to occupy themselves - 'And you were naked and bare' (ibid). He gave them two mitzvot: The blood of Pesach and the blood of Milah..."

Source 2a: Yechezkel/Ezekiel 16:4-6

וּמוֹלְדוֹתֶיךָ בְּיוֹם הַוִּלְדוּת אוֹתָךְ לֹא־כָרַת שְׂרָךְ וּבְמִיִּם לֹא־רַחַצְתָּ לְמִשְׁעֵי וְהַמְלַח לֹא הַמְלַחַת וְהַחֲתַל לֹא חֲתַלְתָּ: הֲ לֹא־חָסָה עֲלֶיךָ עֵינַי לַעֲשׂוֹת לְךָ אֲחַת מֵאֵלֶּה לְחַמְלָה עֲלֶיךָ וְתִשְׁלַכִּי אֶל־פְּנֵי הַשָּׂדֶה בְּגַעַל נַפְשֶׁךָ בְּיוֹם הַלְדוּת אוֹתָךְ: וְאָעֵבֶר עֲלֶיךָ וְאָרְאֶךָ מִתְּבוֹסֶסֶת בְּדַמֶּיךָ וְאָמַר לְךָ בְּדַמֶּיךָ חַיִּי וְאָמַר לְךָ בְּדַמֶּיךָ חַיִּי:

"As for your birth, when you were born, your umbilical cord was not cut, and you were not bathed in water ... nor were you swaddled. No one pitied you ... on the day you were born you were left lying, rejected, in the open field. When I passed by you and saw you wallowing in your blood, I said to you: 'In your blood you shall live!'"

How is the concept of “wallowing in your blood” understood in its original context?

2b) Rav David Kimchi – “Radak”

ואראך מתבוססת בדמיך - מתגואלת בדמי הלידה והמשל שהיו מתבוססים בטיט והוא החמר שהיו עושים ממנו הלבנים ולא היה להם פנאי לנקות עצמן ממנו כי תמיד היו מכריחי' אותם לעשות הלבנים יום יום לא ישובותו:

בדמיך חיי - לא תראו שתמותו מתוך כובד העבודה הזאת אלא עם כל זה הטנוף והלכלוך וכובד העבוד' תחיו ותרבו כצמח השדה:

What created such a dire situation?

Source 3: Yechezkel Ch. 20

וְהִתְשַׁפֵּט אֹתָם הַתְּשַׁפּוּט בֶּן־אָדָם אֶת־תּוֹעֵבֹת אֲבוֹתָם הַיְהוּדִיעִים: ה וְאָמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר אֲדֹנָי יְהוִה בְּיוֹם בְּחַרְי בְּיִשְׂרָאֵל וְאָשָׂא יָדִי לְזָרַע בַּיִת יַעֲקֹב וְאוֹדַע לָהֶם בְּאֶרֶץ מִצְרַיִם וְאָשָׂא יָדִי לָהֶם לֵאמֹר אֲנִי יְהוָה אֱלֹהֵיכֶם: ו בְּיוֹם הַהוּא נִשְׂאֵתִי יָדִי לָהֶם לְהוֹצִיאֵם מֵאֶרֶץ מִצְרַיִם אֶל־אֶרֶץ אֲשֶׁר־תִּרְתִּי לָהֶם וְבַת חֶלֶב וּדְבַשׁ עָבִי הִיא לְכָל־הָאֲרָצוֹת: ז וְאָמַר אֱלֹהִים אִישׁ שְׁקוּצֵי עֵינָיו הַשְּׁלִיכוּ וּבְגָלוֹלֵי מִצְרַיִם אֶל־תִּשְׁמָאוּ אֲנִי יְהוָה אֱלֹהֵיכֶם: ח וַיִּמְרוּ־בִי וְלֹא אָבוּ לִשְׁמָע אֵלַי אִישׁ אֶת־שְׁקוּצֵי עֵינֵיהֶם לֹא הַשְּׁלִיכוּ וְאֶת־גְּלוּלֵי מִצְרַיִם לֹא עָזְבוּ וְאָמַר לִשְׁפָר חַמְתִּי עֲלֵיהֶם לְכָלוֹת אִפִּי בָהֶם בְּתוֹךְ אֶרֶץ מִצְרַיִם:

"When I made myself known to them in the Land of Egypt ... I said to them, 'Cast away, every one of you the detestable things that you are drawn to, do not defile yourselves with the gods of Egypt.' But they defied me and refused to listen." (Ez. 20:4-8)

Rashi describes the skipping over Jewish homes in Egypt

ופסחתי מדלג היה מבתי ישראל לבתי מצרים, שהיו שרוים זה בתוך זה

“And I jumped over” – He skipped over the Jewish homes to the Egyptian homes, because they were living amongst one another

Rav Alex Israel:”....Let us just note something about the Midrashic reading of Yechezkel. Pay attention to the way in which the Midrash beautifully reverses the imagery of Yechezkel. In the Yechezkel story, God tells the child: “In your blood you will live!” The thrust of this comment is: *Despite your bloodied state, and your abandonment, you shall live and be healthy. But the Midrash skillfully re-reads and reverses the verse directing it in a new direction. The Midrash states: “BeDamayich Chayee!” – Through the blood (of Pesach and Mila) you will live – i.e. you shall merit life!* The blood is not the pathetic outcome of helplessness and tragic neglect, but rather, the key to a meaningful and optimistic future. The blood is the source of continued life.

Source 4: Rambam, Guide for the Perplexed:

The Korban Pesach as the Trigger for Revitalizing Jewish Identity

" We know that the Egyptian Kevatim would worship the Zodiac sign of the sheep (Aries). To this end, they banned the slaughter of sheep and despised sheep traders and shepherds (Ex.8:22,Bereshit 46:34) It was for this very reason that we were commanded to slaughter the Paschal lamb, daubing its blood - in Egypt - on the doorways, in full view. This was to cleanse ourselves of those (idolatrous) views and to publicise the very opposite; in order to internalise the notion that the very act that they (Egypt) expect to bring our destruction (ie. the slaughter of the gods) will save us from destruction; 'And

the Lord will pass over the door and not let the destroyer enter and smite your home.'(12:23)"

Source 5a) Shemot 12:21

כא וַיִּקְרָא מֹשֶׁה לְכָל-זִקְנֵי יִשְׂרָאֵל, 21 Then Moses called for all the elders of
וַיֹּאמֶר אֲלֵהֶם: מִשְׁכוּ, וּקְחוּ לָכֶם Israel, and said unto them: 'Draw out, and
צֹאן לְמִשְׁפַּחַתֵיכֶם--וְשַׁחֲטוּ הַפֶּסַח. take you lambs according to your families,
and kill the passover lamb.

Source 5b) Shemot Rabba

[כא] מִשְׁכוּ וּקְחוּ לָכֶם. מִשְׁכוּ יְדִיכֶם מֵע"ז וְאִח"כ וְשַׁחֲטוּ הַפֶּסַח

Additional notes on affirming Jewish identity in the Tanach...

1. When B'nei Yisrael enter into the land of Israel, they perform a national Milah ceremony, followed by Pesach. (See Sefer Yehoshua Ch.5).
2. Likewise as we have claimed, Pesach is about getting rid of Avoda Zara and commitment to God. When the kings of Israel (the good ones) wanted to purge the idolatry from the nation and to reaffirm commitment to Hashem, they chose the festival of Pesach to enact their policy of teshuva and eradication of avoda Zara. See Divrei Ha-yamim II, ch. 30: Chizkiyahu's teshuva programme takes place on Pesach, and see Divrei Hayamim II, ch. 35: King Yoshiayhu conducts a public Pesach celebration as part of his own process of renewal.

So it all seems to be about “Identifying as a Jew” – A recommitment!

**Why, then, do we call the Pesach a “Korban Pesach”?
It’s a feast celebrating Jewish identity!**

Prerequisites of Korbanot/Sacrifices

A) **The animal's blood is sprinkled or placed on the altar.** The underlying principle behind this requirement relates to the blood's status as the body's critical life-source.

B) **Certain limbs of the animal's body ("emurin") are burnt on the altar.** Although only a small portion of the body must actually be placed on the altar (a fact which itself demonstrates the purely symbolic nature of this offering), the limbs selected by the Torah for this purpose are the choicest parts of the animal's meat.

- **Did the Pesach of the Jewish people in Mizraim have these components?**
- **Is the Pesach of Mizraim a family feast or a Korban?**
- **Merely a symbolic meal/act of “identifying” as a Jew?**

פסח דורות - Pesach into the future

Source 6: Devarim Ch. 16

- | | |
|---|--|
| <p>א שמור, את-חדש האביב, ועשית פסח, ליהוה אלהיך: כי בחדש האביב, הוציאך יהוה אלהיך ממצרים--לילה.</p> | <p>1 Observe the month of Abib, and keep the Passover unto the LORD thy God; for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.</p> |
| <p>ב וזבחת פסח ליהוה אלהיך, צאן ובקר, במקום אשר-יבחר יהוה, לשכן שמו שם.</p> | <p>2 And thou shalt sacrifice the Passover-offering unto the LORD thy God, of the flock and the herd, in</p> |

the place which the LORD shall choose to cause His name to dwell there.

ד ולא יראה לך שאר בכל-גבלה, שבעת ימים; ולא-ילין מן-הבשר, אשר תזבח בערב ביום הראשון--לבקר. 4 And there shall be no leaven seen with thee in all they borders seven days; **neither shall any of the flesh, which thou sacrificest the first day at even, remain all night until the morning.**

ה לא תוכל, לזבח את-הפסח, באחד שעריה, אשר-יהוה אלהיה נתן לך. 5 Thou mayest not sacrifice the Passover-offering within any of thy gates, which the LORD thy God giveth thee;

ו כי אם-אל-המקום אשר-יבחר יהוה אלהיה, לשכן שמו--שם תזבח את-הפסח, בערב: כבוא השמש, מועד צאתך ממצרים. 6 but at the place which the LORD thy God shall choose to cause His name to dwell in, there thou shalt sacrifice the passover-offering at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

ז ובשלת, ואכלת, במקום, אשר יבחר יהוה אלהיה בו; ופנית בבקר, והלכת לאהליך. 7 And thou shalt roast and eat it in the place which the LORD thy God shall choose; and thou shalt turn in the morning, and go unto thy tent

Source 7 – Pesukim in Shemot & Vayikra: Even in Pesach Mizraim....

Shemot 12:5

ה שיה תמים זכר בן-שנה, יהיה לכם; מן-הכבשים ומן-העזים, תקחו. 5 Your lamb shall be without blemish, a male of the first year; ye shall take it from the sheep, or from the goats;

Shemot 12:10

י ולא תותירו ממנו, עד-בקר; והנותר ממנו עד-בקר, באש תשרפו. 10 And ye shall let nothing of it remain until the morning; but that which remaineth of it until the morning ye shall burn with fire.



Source 8: Shemot 12:9

ט 9 Eat not of it raw, nor sodden at all with water, but roast with fire; its head with its legs and with the inwards thereof.

Compare to ...Vayikra 4:11 – Korban Chatat

יא 11 But the skin of the bullock, and all its flesh, with its head, and with its legs, and its inwards, and its dung.

What actions are performed on the מזבח?

Rav Yonatan Grossman:

In order to properly understand this dialectic of the Pesach requirement, we must carefully examine a central component of this service - **the laws relating to the sheep's blood. As noted, Benei Yisrael had no altars erected in Egypt and, as such, there was no requirement of "zerikat hadam,"** sprinkling the blood as was performed in the Tabernacle and later in the Temple. The Torah does, however, mandate clear guidelines with regard to the blood of the korban Pesach: "They shall take some of the blood and put it on the two door-posts and the lintel of the houses in which they are to eat it" (12:7). Much to our surprise, the Torah requires a "blood service," only here the blood is to be placed on the doorposts rather than on the altar. *Can we regard the placement the Pesach's blood on the door-frame as paralleling the sprinkling of a sacrifice's blood on the altar?*

Source 9: Talmud Pesachim 96a

תנא רב יוסף: שלשה מזבחות היו שם, על המשקוף ועל שתי המזוזות.

"Rav Yosef taught: There were three altars there [in Egypt] - the lintel and the two door-posts."



Furthermore, the verse in the context of the pesach - "And DIP into THE BLOOD that is in the basin and apply it to the lintel and to the two door posts" (12:22) - reminds us of the service conducted in the Tabernacle on the eighth day of its consecration: "He DIPPED his finger in THE BLOOD and put in on the horns of the altar" (Vayikra 9:9).

Additional Sources (9): Emphasis on the House – Shemot Ch. 12

ד וְאִם-יִמְעַט הַבַּיִת, מִהַיּוֹת מִשֶּׁה--וְלָקַח הוּא וּשְׁכָנּוֹ הַקָּרֵב אֵל-בֵּיתוֹ, בְּמִכְסַת נִפְשׁוֹת: אִישׁ לְפִי אָכְלוֹ, תִּכְסּוּ עַל-הַשָּׁה.
ה שֶׁה תָּמִים זָכָר בֶּן-שָׁנָה, יִהְיֶה לָכֶם; מִן-הַכֹּבָשִׁים וּמִן-הָעִזִּים, תִּקְחוּ.
ו וְהָיָה לָכֶם לְמִשְׁמֶרֶת, עַד אַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה; וְשַׁחֲטוּ אֹתוֹ, כָּל קֵהַל עֵדֶת-יִשְׂרָאֵל--בֵּין הָעַרְבִּים.
ז וְלָקַחְוּ, מִן-הַדָּם, וְנָתְנוּ עַל-שְׁתֵּי הַמְּזוּזוֹת, וְעַל-הַמִּשְׁקוּף--עַל, הַבַּתִּים, אֲשֶׁר-יֹאכְלוּ אֹתוֹ, בָּהֶם.
ח וְאָכְלוּ אֶת-הַבָּשָׂר, בְּלִילָה הַזֶּה: עָלֵי-אֵשׁ וּמִצּוֹת, עַל-מִרְרִים יֹאכְלֶהוּ.

"On the tenth of the month, take a lamb to a family, a lamb for the HOUSE, and if the HOUSE (hold) is to small for a lamb take it with a neighbor near to your HOUSE ... take the blood and put it on the doorposts and lintel of the HOUSE which you will eat in.."

13 And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and there shall no plague be upon you to destroy you, when I smite the land of Egypt.

יג וְהָיָה הַדָּם לָכֶם לְאֹת, עַל הַבַּתִּים אֲשֶׁר אַתֶּם שָׁם, וְרָאִיתִי אֶת-הַדָּם, וּפָסַחְתִּי עֲלֵכֶם; וְלֹא-יִהְיֶה בְּכֶם נֶגֶף לְמִשְׁחִית, בְּהַכֹּתִי בְּאֶרֶץ מִצְרַיִם.

כג וְעָבַר יְהוָה, לְנִגְף אֶת-
 מִצְרַיִם, וְרָאָה אֶת-הַדָּם עַל-
 הַמַּשְׁקוּף, וְעַל שְׁתֵּי הַמְּזוּזוֹת;
 וּפָסַח יְהוָה, עַל-הַפֶּתַח, וְלֹא
 יִתֵּן הַמַּשְׁחִית, לָבֵא אֶל-
 בְּתִיכֶם לְנִגְף. **23** For the LORD will pass through to
 smite the Egyptians; and when He
 seeth the blood upon the lintel, and on
 the two side-posts, the LORD will pass
 over the door, and will not suffer the
 destroyer to come in unto your houses
 to smite you.

Why the focus on the home?

Rav Israel: ..The prohibition to leave the house the entire night (12:22). This law limits the eating of the Paschal Lamb to a specific location. **This insistence is clearly reminiscent of the requirement to eat the Korban Pesach EXCLUSIVELY within the area prescribed by the walls of Jerusalem.**

Likewise, the issur of Chametz is reflected in the laws of the mizbeach. Chametz was forbidden upon the altar (see Shemot 23:18, Vayikra 2:11, 6:9-10).

By placing the blood on our doorways, we are transforming our homes into a semi-altar. What is the significance of this house-altar?

The altar is God's place. It is where God's fire comes down from heaven (Vayikra 9:24; Melachim I 18:39) It is under God's protection. Maybe we are saying exactly that. We are placing our protection in Hashem, and maybe that is the reason that the strange "mashchit" - God's destroying angel - cannot touch us.

Additionally, we may suggest that the daubing of the blood is some sort of Kappara - atonement. It is as if our homes became a mizbeach kappara - an atoning altar, atoning for all the idolatry that we had performed, and letting the Jewish nation become reborn anew. Much like the sacrifices of Yom Kippur, this night

would allow Am Yisrael to achieve some sense of reprieve, of renewal. Maybe this relates to the sense of commitment and religious upheaval and change that we noted earlier.

Source 10: Shemot Ch. 12

<p>טו שבעת ימים, מצות תאכלו--אך ביום הראשון, תשביתו שאר מבתים: כי כל-אכל חמץ, ונכרתה הנפש ההוא מישראל--מיום הראשון, עד-יום השבעי.</p>	<p>15 Seven days shall ye eat unleavened bread; howbeit the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.</p>
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Rav Grossman: The moment the Jewish home becomes **defined as an altar, it is transformed into "divine territory," as it were. The house/altar is no longer merely human property; rather,** it becomes an isolated island belonging to the Almighty. In this sense, the destroying angel cannot possibly penetrate these walls - this home lies outside the angel's domain. The house has become an altar, and the residents simulate the altar's consumption of the sacrificial meat through their partaking of the korban pesach. This ceremony **affords a unique status of sanctity to the home, elevating it beyond the concrete world in which we live.** Moshe therefore stresses to his constituents their assured protection so long as they remain inside their homes: "None of you shall go outside the door of his house until morning. For when God goes through to smite the Egyptians, He will see the blood on the lintel and the two door-posts, and God will pass over the door..." (12:22-3). **Only those located upon the altar of God, in His exclusive domain, will be spared the devastation of the plague.** Those who leave this sublime territory of sanctity, who leave their homes, expose themselves to the perils of destruction.