

Pesach Mitzrayim and Pesach Dorot - Menachot 82a-b

The mishnah bases the prohibition to buy required korbanot from *ma'aser sheni* money (=i.e., money used to redeem *ma'aser sheni* produce) on the korban Pesach. After all, in both Egypt and in the desert, people did not yet separate *ma'aser sheni*, so they certainly did not use the money to buy the animals for these korbanot. This leads the Gemara into a discussion about the similarities between the Pesach in Egypt, known as *Pesach Mitzraim*, and the way Pesach is observed for all time, known as *Pesach Dorot*. In this shiur, we will examine layered relationship between the original Pesach and all Pesachim since! אג שמח!

Questions? Comments? Email dinanddaf@gmail.com

1. שמות יגה

וְהָיָה כִּי-יָבִיאֲכֶם יְ-הוָה אֶל-אֶרֶץ הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַחִיטִּי וְהַיְבוּסִי אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם לָתֵת לָךְ אֶרֶץ זָבַת חֵלֶב וְדָבָשׁ וְעַבַדְתָּ אֶת-הָעֶבֶדָה הַזֹּאת בְּחֹדֶשׁ הַזֶּה:

So, when GOD has brought you into the land of the Canaanites, the Hittites, the Amorites, the Hivites, and the Jebusites, which was sworn to your fathers to be given you, a land flowing with milk and honey, you shall observe in this month the following practice:

2. מנחות פב.-:

מִתְּנִי מִיָּן לְאוֹמֵר "הֲרִי עָלֵי תוֹדָה", שְׁלֵא יָבִיא אֶלָּא מִן הַחֻלִּין? תִּלְמוּד לומר "וְזָבַחְתָּ פֶסַח לַה' אֶ-לֵהִיךָ צֵאן וּבָקֵר". וְהֵלֵא פֶסַח אֵין בָּא אֶלָּא מִן הַכְּבָשִׁים וּמִן הָעִזִּים, אִם כֵּן מָה תִּלְמוּד לומר "צֵאן וּבָקֵר"? לְהַקִּישׁ כָּל הַבָּא מִן הַצֵּאן וּמִן הַבָּקֵר לְפֶסַח: מָה פֶסַח דְּבָר שְׁבַחֻבָה וְאֵין בָּא אֶלָּא מִן הַחֻלִּין, אִף כָּל דְּבָר שְׁבַחֻבָה אֵין בָּא אֶלָּא מִן הַחֻלִּין.
MISHNA: From where is it derived with regard to one who says: It is incumbent upon me to bring a thanks offering, that he may bring it only from non-sacred money? It is derived from a verse, as the verse states: "And you shall sacrifice the Paschal offering to the Lord your God, of the flock and the herd" (Deuteronomy 16:2). The verse is difficult: Doesn't the Paschal offering come only from lambs and goats? If so, why does the verse state: "The flock and the herd"? It is to juxtapose all offerings that come from the flock and from the herd to the Paschal offering, teaching that just as the Paschal offering is a matter of obligation and comes only from non-sacred money, so too any matter of obligation comes only from non-sacred money.

לְפִיכָה, הָאוֹמֵר "הֲרִי עָלֵי תוֹדָה", "הֲרִי עָלֵי שְׁלָמִים", הוֹאִיל וּבָאִין חוֹבָה – לֹא יָבֹאוּ אֶלָּא מִן הַחֻלִּין, וְנִסְכִּים בְּכָל מְקוֹם – לֹא יָבֹאוּ אֶלָּא מִן הַחֻלִּין.

Therefore, in the case of one who says: It is incumbent upon me to bring a thanks offering, or: It is incumbent upon me to bring a peace offering, since these offerings come as an obligation due to his vow, they may be brought only from non-sacred money. And libations, in any case, may be brought only from non-sacred money, and not from second-tithe money, because second-tithe money must be used to purchase items eaten by people, while libations are poured out next to the altar.

גמ' ופסח גופיה מנא לן? דתנא: רבי אליעזר אומר: נאמר פסח במצרים, ונאמר פסח לדורות, מה פסח האמור במצרים לא בא אלא מן החולין, אף פסח האמור לדורות לא בא אלא מן החולין.

GEMARA: The mishna teaches that the *halakha* that any matter of obligation must be brought from non-sacred property is derived from the *halakha* of the Paschal offering. The Gemara asks: And concerning the Paschal offering itself, from where do we derive that it is brought only from non-sacred property? As it is taught in a *baraita*: Rabbi Eliezer says: "Paschal offering" is stated in the Torah with regard to the offering sacrificed in Egypt (see Exodus 12:3), and "Paschal offering" is stated with regard to the yearly obligation throughout the generations (see Exodus 12:25). Therefore, just as the Paschal offering stated with regard to Egypt was brought only from non-sacred property, as there was no second tithe in Egypt, so too the Paschal offering stated with regard to the obligation throughout the generations may be brought only from non-sacred property.

אמר לו רבי עקיבא: וכי דנין אפסר משאי אפסר? אמר לו: אף על פי שאי אפסר, ראיה גדולה היא, ונלמד הימנה. Rabbi Akiva said to him: But does one derive the possible from the impossible? Does one derive the *halakha* with regard to the Paschal offering of the generations, when there exists the possibility of using second-tithe money, from the *halakha* with regard to the Paschal offering sacrificed in Egypt, when there was no second tithe? Rabbi Eliezer said to him: Even though it was impossible to bring the Paschal offering in Egypt from consecrated money, it is a great proof, and we shall derive this *halakha* from it.

הזר רבי עקיבא ודנו דין אחר: מה לפסח מצרים, שכן אין טעון מתן דמים ואימורין לגבי מזבח, Rabbi Akiva then presented a different logical derivation to reject the proof of Rabbi Eliezer: One cannot derive the *halakha* with regard to the Paschal offering of the generations from that of the Paschal offering in Egypt, as what is notable about the Paschal offering sacrificed in Egypt? It is notable in that it did not require the placement of blood on the altar nor that the sacrificial portions be consumed by the altar.

פ"ב

תאמר בפסח דורות שטעון מתן דמים ואימורין לגבי מזבח?

Can you say the same with regard to the Paschal offering of the generations, which requires the placement of blood on the altar and that the sacrificial portions be consumed by the altar?

אמר לו: הרי הוא אומר: "ועבדת את העבדה הזאת בחדש הזה", שיהיו כל עבודות של חודש הזה כזה. Rabbi Eliezer said to him: The Paschal offerings should be compared, as the verse states with regard to the Paschal offering of the generations: "And it shall be when the Lord shall bring you into the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite, which He swore to your fathers to give you, a land flowing with milk and honey, that you shall perform this service in this month" (Exodus 13:5). This indicates that all the services of this month for the generations shall be like this, the Paschal offering of Egypt.

מה בין פסח מצרים לפסח דורות, פסח מצרים מקחו מבעשור, וטעון הזאה באגדת אזוב על המשקוף ועל שתי מזוזות, ונאכל בחפזון בלילה אחד, ופסח דורות נוהג כל שבעה:

What are the differences between the Paschal lamb that the Jewish people offered in Egypt and the Paschal lamb offered in all later generations? The Paschal lamb the Jewish people offered in Egypt had to be taken from the tenth of the month of Nisan and required the people to sprinkle its blood with a bundle of hyssop, unlike the Paschal lamb in all later years, and its blood was also sprinkled upon the lintel and the two doorposts, and it was eaten with haste; in addition, the Paschal lamb in Egypt was only on one night, whereas the Paschal lamb throughout the generations is observed for seven days.

4. שמות יב-ז

והיה לכם למשמרת עד ארבעה עשר יום לחודש הזה ושחטו אתו כל קהל עדת ישראל בין הערבים:

You shall keep watch over it until the fourteenth day of this month; and all the assembled congregation of the Israelites shall slaughter it at twilight.

ולקחו מן הדם ונתנו על שתי המזוזות ועל המשקוף על הבתים אשר יאכלו אתו בהם:

They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they are to eat it.

5. דברים טז-א-ב

שמור את חודש האביב ועשית פסח ליהוה אלהיך כי בחודש האביב הוציאך יהוה אלהיך ממצרים לילה:

Observe the month of Abib and offer a passover sacrifice to the ETERNAL your God, for it was in the month of Abib, at night, that the ETERNAL your God freed you from Egypt.

וזבחת פסח ליהוה אלהיך צאן ובקר במקום אשר יבחר יהוה לשכן שמו שם:

You shall slaughter the passover sacrifice for the ETERNAL your God, from the flock and the herd, in the place where GOD will choose to establish the divine name.

6. תוספתא פסחים ח

אילו דברים שבין פסח מצרים לפסח דורות:

פסח מצרים אין חייבין עליו כרת, פסח דורות חייבין עליו כרת, פסח מצרים לא נהגו בו דקין, ותבלולים, אתנן ומחיר, מה שאין כן בפסח דורות.

פסח מצרים נאמ' בו ולקח הוא ושכנו וגו', מה שאין כן בפסח דורות.

ר' שמעון או' אומ' אני אף בפסח דורות נאמ' כן, וכל כך למה, כדי שלא יניח אדם שכנו הקרוב אל ביתו וילך ויעשה פסחו אצל חברו, לקיים מה שנ' טוב שכן קרוב מאח רחוק.

פסח מצרים לא היה טעון דמים וחלבים לגבי מזבח, מה שאין כן בפסח דורות.

פסח מצרים נאמר בו והגעתם אל המשקוף ואל שתי המזוזות, מה שאין כן בפסח דורות.

פסח מצרים נאמ' בו ואתם לא תצאו איש מפתח ביתו עד בקר, מה שאין כן בפסח דורות.

פסח מצרים כל אחד ואחד שוחט בתוך ביתו, פסח דורות כל ישראל שוחטין במקום אחד.

פסח מצרים מקום אכילה שם היתה לינה, פסח דורות אוכלין במקום אחד ולנין במקום אחר.

These are the variables that differ between the original Pesach in Egypt and Pesach for future generations:

- One would not get *karet* (spiritual excision) for not offering the paschal lamb in Egypt, whereas one would get *karet* for not offering future paschal lambs
- They did not disqualify paschal lambs if they were irregularly small, had a growth in their eye, (see Vayikra 21:20 for both) or an animal used as a harlot or dog's wage (see Devarim 23:19 for both), which is not the case for future paschal lambs.
- Regarding the paschal lamb in Egypt it is said that a person on their neighbor will take it, which is not the case for future paschal lambs.
- R. Shimon says: the same applies to the future paschal lambs. And why is this written? So that a person wouldn't leave their closeby neighbor and go do the paschal lamb with a friend (who lives further), to uphold that which is said: A closeby neighbor is better than a sibling far away.
- The paschal lamb in Egypt did not require blood or fats to be burned on the altar, which is not the case regarding future paschal lambs.
- Regarding the paschal lamb in Egypt, it is said: And you shall put them on the lintel and the two posts, which is not the case for future paschal lambs.
- Regarding the paschal lamb in Egypt, it is said: And you shall not leave your home until the morning, which is not the case for future paschal lambs.

אחד פסח מצרים ואחד פסח דורות, מי שהיו לו עבדים שלא מלו, ושפחות שלא טבלו, מעכבין אותו מלולל בפסח, ר' ליעזר בן יעקב אומ', אומ' אני בפסח מצרים הכתוב מדבר.

אילו דברים ששוה בהן פסח מצרים לפסח דורות:

פסח מצרים בשלש כתים ופסח דורות כיוצא בו,

פסח מצרים נאמ' בו שה תמים זכר בן שנה, פסח דורות כיוצא בו.

פסח מצרים נאמ' בו ולא תותירו ממנו עד בקר, פסח דורות כיוצא בו.

פסח מצרים נוהג כל שבעה, פסח דורות כיוצא בו, ר' יוסה הגלילי אומ', אומ' אני שלא נאסר חמץ במצרים אלא יום אחד, שנ' לא יאכל חמץ היום.

פסח מצרים טעון שיר, ופסח דורות טעון שיר

- Both Pesach in Egypt and in future generations: If one's indentured servants had not been circumcised or immersed for conversation, they could not eat the Pesach. R. Eliezer ben Yaakov says this is only the case regarding the Pesach in Egypt.

The paschal lamb in Egypt and in future generations share the following aspects:

- Both were slaughtered in three shifts.
- Both required non-blemished male lamb within its first year.
- Both should not be left until morning.
- Both the holiday in Egypt and in future generations lasted seven days. R. Yose Hagellili says: I say that *hametz* was only prohibited for one day in Egypt, as is said: "no leaved bread shall be eaten (Shemot 13:3)," and the next verse begins with the word "today (Shemot 13:4)."
- For both, Hallel is required.

שֵׁשׁ מִזְבְּחוֹת הָיוּ לְאֲבוֹתֵינוּ בְּמִצְרַיִם. מִשְׁקוּף וּשְׁתֵּי מְזוּזוֹת. אֵת תְּנַיִ תְּנַיִ סֶף כְּלִי. אֵת תְּנַיִ תְּנַיִ סֶף אֶסְקוּפָה

Our ancestors in Egypt had three altars, the lintel and two door-posts. Some Tannaim state, four: the door-step, and the lintel, and two door-posts. Some Tannaim state, סֶף is a vessel. Some Tannaim state, סֶף is the door-step.

8. פסחים צו.

מָנָא לֵן? דְּכִתִּיב: "דַּבְּרוּ אֶל כָּל עֵדַת יִשְׂרָאֵל לְאָמַר בְּעֶשְׂוֹר לְחֹדֶשׁ הַזֶּה וְיִקְחוּ." זֶה מִקְחוֹ מִבְּעֶשְׂוֹר, וְאִין פֶּסַח דְּזוֹרוֹת מִקְחוֹ מִבְּעֶשְׂוֹר.

GEMARA: From where do we conclude that the requirements of the Paschal lamb sacrificed in Egypt do not apply to later generations? As it is written: "Speak to all the congregation of Israel, saying: On the tenth day of this month they shall take to them every man a lamb, according to their fathers' houses, a lamb for a household" (Exodus 12:3); and we derive from the superfluous word "this" that this Paschal lamb offered in Egypt had to be taken from the tenth of Nisan, and the Paschal lamb of later generations is not taken from the tenth of Nisan.

...

וּפֶסַח דְּזוֹרוֹת נִמִּי, הִכְתִּיב: "וְעִבְדֶתְ אֶת הָעֲבוּדָה הַזֹּאת בְּחֹדֶשׁ הַזֶּה", שְׁיִהוּ כָּל עֲבוּדוֹת חֹדֶשׁ זֶה — כְּזֶה. Similarly, the Paschal lamb sacrificed in later generations also requires examination four days prior to slaughter, as it is written: "And it shall be when the Lord shall bring you into the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite, which He swore to your fathers to give you, a land flowing with milk and honey, that you shall perform this service in this month" (Exodus 13:5). From here it is derived that all the services of this month for all later generations shall be like this, including examination of the animal four days prior to sacrifice. Despite the fact that the verse connects the Paschal lamb in later years to the Paschal lamb in Egypt, the requirement to take the animal on the tenth of Nisan applied only on the first Passover.

אֵלָא הָהוּא "הַזֶּה" — לְמַעוֹטֵי פֶסַח שְׁנֵי דְכוּוַתִּיהּ.

Rather, what does that phrase: "this month," stated with regard to the Paschal lamb sacrificed in Egypt, come to exclude? The Gemara answers that it comes to exclude the Paschal lamb of the second *Pesah*, which is similar to it, as it is also limited to a one day celebration. The Paschal lamb of the second *Pesah* does not require examination four days prior to its slaughter.

אֵלָא מַעַתָּה דְכִתִּיב: "וְאָכְלוּ אֶת הַבָּשָׂר בְּלֵילָה הַזֶּה", הִכִּי נִמִּי דְזֶה נֶאֱכַל בְּלֵילָה, וְאִין אַחַר נֶאֱכַל בְּלֵילָה!? אָמַר קְרָא: "וְעִבְדֶתְ אֶת הָעֲבוּדָה".

Once again the Gemara questions its assertion that the phrase "this month" stated in the context of the Paschal lamb sacrificed in Egypt indicates that its *halakhot* are not relevant to other offerings. However, if that is so, with regard to that which is written: "And they shall eat the meat on that night" (Exodus 12:8), so too, should it be inferred that this Paschal lamb offered in Egypt was eaten at night and no other Paschal lamb offered in later generations must be eaten at night? The Gemara answers that the verse states: "You shall perform this service in this

month" (Exodus 13:5), in order to teach that the *halakhot* of the Paschal lamb sacrificed in Egypt apply to later generations as well.

אָלֵא "הַזֶּה" לָמָּה לִי? לְכַדְרֵי אֶלְעֶזֶר בֶּן עֲזַרְיָה וְרַבִּי עֲקִיבָא.

The Gemara asks: Rather, if so, why do I need the word "this" stated with regard to the Paschal lamb sacrificed in Egypt if all the *halakhot* relevant to that offering apply to the Paschal lambs of later generations? The Gemara answers that the phrase is needed for the derivations cited by Rabbi Elazar ben Azarya and Rabbi Akiva (see *Berakhot* 9a) with regard to the length of time during which the Paschal lamb may be eaten.

אָלֵא מֵעֵתָּה דְכִתְיִב: "וְכָל עֶרְל לֹא יֹאכֵל בּוֹ", הֲכִי נִמְי ד'בוֹ" אֵינוֹ אוֹכֵל, אָבֵל אוֹכֵל בְּפֶסַח דּוֹרוֹת? אָמַר קְרָא: "וְעַבְדְּתָּ."

The Gemara asks: However, if that is so, with regard to that which is written in the context of the Paschal lamb offered in Egypt: "And no uncircumcised person shall eat from it" (Exodus 12:48), so too, should it be inferred that the expression "from it" limits the application of the verse and teaches that "from it," the Paschal lamb sacrificed in Egypt, he may not eat, but he may eat from the Paschal lamb sacrificed in later generations? The Gemara answers that the verse states: "You shall perform," which teaches that the *halakhot* of the Paschal lamb sacrificed in Egypt apply to later generations as well.

אָלֵא, "בוֹ" לָמָּה לִי? ד'בוֹ" אֵינוֹ אוֹכֵל, אָבֵל הוּא אוֹכֵל בְּמִצֵּה וּמְרוֹר.

The Gemara asks: But if so, why do I need the expression "from it" stated here? The Gemara answers that it teaches that from it, the Paschal lamb, he may not eat, but he eats from the *matza* and bitter herbs. An uncircumcised person is obligated to eat *matza* and bitter herbs on Passover, just like any other Jew.

9. מכילתא ד"ר ישמעאל מסכתא דפסחא ד'

רַבִּי אֱלִיעֶזֶר אוֹמֵר: צֹאן לְפֶסַח, וּבִקְרָ לְחִגְיָה. אֵתָּה אוֹמֵר כֵּן, אוֹ אֶחָד זֶה וְאֶחָד זֶה בְּפֶסַח? וּמָה אֲנִי מְקַיֵּם "שֶׁה תַּמִּים זָכַר בֶּן שָׁנָה יִהְיֶה לָכֶם"? פֶּסַח מִצְרַיִם, אָבֵל פֶּסַח דּוֹרוֹת, יָבִיא מִזֶּה וּמִזֶּה! תִּלְמַד לּוֹמַר: (שְׁמוֹת יב, כד) "וּשְׁמַרְתֶּם אֶת הַדְּבָר הַזֶּה לְחֹק לָךְ", הֲרִי פֶסַח דּוֹרוֹת אָמוֹר. אִם כֵּן, מָה תִּלְמַד לּוֹמַר: (דְּבָרִים טז, ב) "וְזָבַחְתָּ פֶסַח לִי-אֶל־הֵיךְ צֹאן וּבִקְרָ" צֹאן לְפֶסַח, וּבִקְרָ לְחִגְיָה.

R. Eliezer says: Sheep for the Pesach and cattle for the chagigah. You say this, but perhaps both are for the Pesach? And how would I understand "an unblemished lamb, etc."? As referring to the Pesach of Egypt, but for the Pesach of all the generations (I would say that he brings from both. It is, therefore, written (Ibid. 12:24) "And you shall keep this thing as a statute for you and for your children forever." This refers to the Pesach of all the generations. How, then, am I to understand "And you shall slaughter the Pesach to the Lord your God, sheep and cattle"? Sheep for the Pesach and cattle for the chagigah.

10. מכילתא ד"ר שמעון בר יוחאי י"ג

מכלל שנאמר (דברים ט"ז ב') וזבחת פסח לה' א-להיך צאן ובקר יכול יהא פסח דורות בא מן הצאן ומן הבקר ת"ל ועבדת את העבודה הזאת בחדש הזה מה פסח מצרים לא בא אלא מן הכבשים ומן העזים אף פסח דורות אינו בא אלא מן הכבשים ומן העזים:

Given that it is said: And you shall slaughter the Pesach sheep and cattle - perhaps the paschal lamb of future generation may come from sheep or cattle. Hence, it says: "And you shall perform this worship in this month" - just as the paschal lamb in Egypt came only from sheep or goats, so too regarding the paschal lambs in the future only come from sheep and goats.

11. רב מרדכי ברויאר, פסח מצרים ופסח דורות, מגדים כ' (תמוז תשנ"ג) עמ' 17-18

אולם אף-על-פי שזו היא המטרה האחת של כל הפסחים, יש הבדל עקרוני בין פסח מצרים ובין פסח דורות. בפסח מצרים היו ישראל קרובים אל ה' וסמוכים על שולחנו מאליהם. שהרי ה' עמד לעבור בארץ מצרים ולהכות את בכורי מצרים; ובאותה שעה הוא פָּסַח על בתי בני ישראל, משום שהם עמו ונחלתו. ולפיכך כאשר היו מסובים אל שולחן הפסח, מצפים למעבר שכינה, כבר ראו את עצמם יושבים אל שולחן המלך ואוכלים

There is an essential difference between the paschal lamb in Egypt and in future generations. For the paschal lamb in Egypt, the Israelites were close to God and were able to feel that they were at God's table on their own, for God was going to pass in the land of Egypt and to strike the Egyptian firstborn. And at the time, God skipped over/protected the houses of the Children of Israel, because they are God's nation and inheritance. Therefore, when they were sitting around the paschal table, awaiting God's passing through - so they already saw themselves sitting at God's table and eating of God's meal.

מסעודתו. משום כך לא היה כל צורך שיאכלו בשר קרבן; אלא אכילת הפסח הפכה מאליה אכילה משולחן גבוה, אף-על-פי שהפסח עצמו לא היה לו אופי של קרבן. שונה הדבר בפסח דורות. אותו פסח קרב בארץ ישראל במסגרת עולם הנוהג כמנהגו. משום כך אין אוכליו נחשבים אוכלים משולחן גבוה, אלא אם כן הם אוכלים קרבן שדמו הגיע על קיר המזבח ובעליו נתכפרו בו על-ידי עבודות הדם - על-פי הסדר הרגיל של הקרבנות. אולם אף-על-פי שעל-ידי כך נשתנה כל אופיו של הפסח, הרי משנה ראשונה של

Therefore, they did not need to eat of a real korban. Thus, eating from the Pesach was automatically eating from the Divine table, though the Pesach itself did not have the character of a korban.

It is different when it comes to the paschal lamb for future generations: the pesach that was offered in Eretz Yisrael was in a context of the world working by its usual pattern (i.e., not in overt miracles). Therefore, people are not considered eating at God's table, unless they eat a korban whose blood was placed on the wall of the altar, and whose owners could gain atonement through the actions done with the blood - based on the regular order of the sacrifices.