

Introduction to Masechet Pesachim

Shemot 12:3-20; 43-49

דָּבְרוּ אֶל־כָּל־עַדְתֵי יִשְׂרָאֵל לֵאמֹר בְּעֶשֶׂר לַחֹדֶשׁ הַזֶּה וַיִּקְחוּ לָהֶם אִישׁ שֶׁה לְבֵית־אָבֶת שֶׁה לְבֵיתוֹ: וְאִם־יִמְעַט הַבַּיִת מִהֵיֶת מִשֶּׁה וְלָקַח הוּא וְשִׁכְנוּ הַקָּרֵב אֶל־בֵּיתוֹ בְּמִכְסַת נֶפֶשׁת אִישׁ לְפִי אָכְלוּ תִכְסּוּ עַל־הַשֶּׁה: שֶׁה תַּמִּים זָכָר בֶּן־שָׁנָה יִהְיֶה לָכֶם מִן־הַכֹּבָשִׁים וּמִן־הָעִזִּים תִּקְחוּ: וְהָיָה לָכֶם לְמִשְׁמֶרֶת עַד אַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה וְשִׁחֲטוּ אוֹתוֹ כָּל־קֹהֶל עַדְת־יִשְׂרָאֵל בֵּין הָעֲרָבִים: וְלָקְחוּ מִן־הַדָּם וְנָתְנוּ עַל־שְׁתֵּי הַמְּזוּזוֹת וְעַל־הַמְּשַׁקּוֹף עַל הַבָּתִּים אֲשֶׁר־יֹאכְלוּ אוֹתוֹ בָּהֶם: וְאָכְלוּ אֶת־הַבָּשָׂר בַּלַּיְלָה הַזֶּה צְלִי־אֵשׁ וּמִצּוֹת עַל־מְרִירִים יֹאכְלוּ: אֶל־תֹּאכְלוּ מִמֶּנּוּ נֶאֱוָבְשָׁל מִבָּשָׂל בְּמַיִם כִּי אִם־צְלִי־אֵשׁ רֹאשׁוֹ עַל־כַּרְעִיו וְעַל־קָרְבּוֹ: וְלֹא־תוֹתִירוּ מִמֶּנּוּ עַד־בֹּקֶר וְהִנָּתַר מִמֶּנּוּ עַד־בֹּקֶר בָּאֵשׁ תִּשְׂרֹפוּ: וְכַכֵּה תֹאכְלוּ אוֹתוֹ מִתְּנִיכֶם חֲגָרִים נְעֻלִיכֶם בְּרַגְלֵיכֶם וּמִקְלָכֶם בְּיַדְכֶם וְאָכַלְתֶּם אוֹתוֹ בַּחֲפֹזוֹן פֶּסַח הוּא לֵה': וְעַבְרַתִּי בְּאַרְץ־מִצְרַיִם בַּלַּיְלָה הַזֶּה וְהִכִּיתִי כָל־בְּכוֹר בְּאַרְץ מִצְרַיִם מֵאָדָם וְעַד־בְּהֵמָה וּבְכָל־אֱלֹהֵי מִצְרַיִם אֲעֹשֶׂה שְׁפָטִים אֲנִי ה': יִהְיֶה הַדָּם לָכֶם לְאֹת עַל הַבָּתִּים אֲשֶׁר אַתֶּם שֹׁמְרֵי וְרֹאֲיֵי אֶת־הַדָּם וּפְסַחְתִּי עֲלֵכֶם וְלֹא־יִהְיֶה בָכֶם נֶגֶף לְמִשְׁחִית בְּהִכְתִּי בְּאַרְץ מִצְרַיִם: וְהָיָה הַיּוֹם הַזֶּה לָכֶם לְזִכְרוֹן וְחֻגְתֶּם אוֹתוֹ חֹג לֵה' לְדֹרֹתֵיכֶם חֻקַת עוֹלָם תִּחְגְּלוּ: שִׁבְעַת יָמִים מִצּוֹת תֹּאכְלוּ אַךְ בַּיּוֹם הָרִאשׁוֹן תִּשְׁבִּיתוּ שְׂאֵר מִבְּתֵיכֶם כִּי כָל־אֹכֵל חֲמֵץ וּנְכַרְתָּה הַנֶּפֶשׁ הַהוּא מִיִּשְׂרָאֵל מִיּוֹם הָרִאשׁוֹן עַד־יּוֹם הַשְּׁבִיעִי: וּבַיּוֹם הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ וּבַיּוֹם הַשְּׁבִיעִי מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלֹאכָה לֹא־יַעֲשֶׂה בָהֶם אַךְ אֲשֶׁר יֹאכֵל לְכָל־נֶפֶשׁ הוּא לְבַדּוֹ יַעֲשֶׂה לָכֶם: יִשְׁמְרֶתֶם אֶת־הַמִּצּוֹת כִּי בְעֵצָם הַיּוֹם הַזֶּה הוֹצֵאתִי אֶת־צְבָאוֹתֵיכֶם מֵאֶרֶץ מִצְרַיִם וּשְׁמַרְתֶּם אֶת־הַיּוֹם הַזֶּה לְדֹרֹתֵיכֶם חֻקַת עוֹלָם: בְּרִאשׁוֹן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ בְּעֶרֶב תֹּאכְלוּ מִצַּת עַד יוֹם הָאֶחָד וְעֹשְׂרִים לַחֹדֶשׁ בְּעֶרֶב: שִׁבְעַת יָמִים שְׂאֵר לֹא יִמָּצָא בְּבֵתֵיכֶם כִּי כָל־אֹכֵל מִחֻמָּצַת וּנְכַרְתָּה הַנֶּפֶשׁ הַהוּא מֵעַדְתֵי יִשְׂרָאֵל בְּגֵר וּבְאֶזְרַח הָאָרֶץ: כָּל־מִחֻמָּצַת לֹא תֹאכְלוּ בְּכָל מוֹשְׁבֵתֵיכֶם תֹּאכְלוּ מִצּוֹת: וַיֹּאמֶר ה' אֶל־מֹשֶׁה וְאַהֲרֹן זֹאת חֻקַת הַפֶּסַח כָּל־בֶּן־נֶכֶר לֹא־יֹאכֵל בוֹ: וְכָל־עֶבֶד אִישׁ מִקְנֵת־כֶּסֶף וּמִלְתָּה אוֹתוֹ אִזּוֹ יֹאכֵל בוֹ: תוֹשֵׁב וְשֹׁכֵר לֹא־יֹאכֵל בוֹ: בְּבֵית אֶחָד יֹאכֵל לֹא־תוֹצִיא מִן־הַבַּיִת מִן־הַבָּשָׂר חוּצָה וְעֵצָם לֹא תִשְׁבְּרוּ בוֹ: כָּל־עַדְתֵי יִשְׂרָאֵל יַעֲשׂוּ אוֹתוֹ: וְכִי־יִגֹר אֶתְּךָ גֵר וְעֹשֶׂה פֶסַח לֵה' הַמּוֹל לוֹ כָּל־זָכָר וְאִזּוֹ יִקְרַב לַעֲשׂוֹתוֹ וְהָיָה כְּאֶזְרַח הָאָרֶץ וְכָל־עַרְל לֹא־יֹאכֵל בוֹ: תוֹרָה אַחַת יִהְיֶה לְאֶזְרַח וְלִגֵּר הַגֵּר בְּתוֹכְכֶם:

Shemot 13:3-10

וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם זְכוֹר אֶת־הַיּוֹם הַזֶּה אֲשֶׁר יֵצְאתֶם מִמִּצְרַיִם מִבֵּית עַבְדִּים כִּי בַחֲזֶק יַד הוֹצִיא ה' אֶתְכֶם מִזֶּה וְלֹא יֵאָכֵל חֶמֶץ: הַיּוֹם אֲתֶם יֵצְאִים בַּחֲדָשׁ הָאֶבִּיב: וְהָיָה כִּי־יִבְיָאֵךְ ה' אֶל־אַרְץ הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַחִוִּי וְהַיְבוּסִי אֲשֶׁר נֹשְׁבֵעַ לְאַבְתִּיךָ לְתֵת לָךְ אֶרֶץ זֶבֶת חֶלֶב וְדִבְשׁ וְעַבְדְּתָ אֶת־הָעֶבֶדָה הַזֹּאת בַּחֲדָשׁ הַזֶּה: שִׁבְעַת יָמִים תֹּאכַל מִצַּת וּבַיּוֹם הַשְּׁבִיעִי חַג לַה': מִצּוֹת יֵאָכֵל אֶת שִׁבְעַת הַיָּמִים וְלֹא־יֵרָאֶה לָךְ חֶמֶץ וְלֹא־יֵרָאֶה לָךְ שְׂאֹר בְּכָל־גְּבֻלְךָ: וְהִגַּדְתָּ לְבִנְךָ בַיּוֹם הַהוּא לֵאמֹר בְּעִבּוֹר זֶה עָשָׂה ה' לִי בְצֵאתִי מִמִּצְרַיִם: וְהָיָה לָךְ לְאוֹת עַל־יָדְךָ וּלְזִכְרוֹן בֵּין עֵינֶיךָ לְמַעַן תִּהְיֶה תּוֹרַת ה' בְּפִיךָ כִּי בְיַד חֲזָקָה הוֹצֵאָךְ ה' מִמִּצְרַיִם: יוֹשְׁמֶרֶת אֶת־הַחֻקָּה הַזֹּאת לְמוֹעֵדָה מִיָּמִים יְמִימָה:

Devarim 16:1-9

שְׁמוֹר אֶת־חֲדָשׁ הָאֶבִּיב וְעָשִׂיתָ פֶּסַח לַה' אֱלֹהֶיךָ כִּי בַחֲדָשׁ הָאֶבִּיב הוֹצִיאָךְ ה' אֱלֹהֶיךָ מִמִּצְרַיִם לְיִלְהָ: בּוֹזֶבֶת פֶּסַח לַה' אֱלֹהֶיךָ צֹאן וּבִקֵּר בְּמָקוֹם אֲשֶׁר־יִבְחַר ה' לְשִׁכַּן שְׁמוֹ שָׁם: גַּל־תֹּאכַל עָלָיו חֶמֶץ שִׁבְעַת יָמִים תֹּאכַל־עָלָיו מִצּוֹת לֶחֶם עֲנִי כִּי בַחֲפִזּוֹן יֵצְאתָ מֵאֶרֶץ מִצְרַיִם לְמַעַן תִּזְכֹּר אֶת־יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַיֶּיךָ: דּוֹלֵא־יֵרָאֶה לָךְ שְׂאֹר בְּכָל־גְּבֻלְךָ שִׁבְעַת יָמִים וְלֹא־יִלִּין מִן־הַבָּשָׂר אֲשֶׁר תִּזְבַּח בְּעֶרֶב בַּיּוֹם הָרִאשׁוֹן לְבִקֵּר: הֲלֹא תוּכַל לְזַבַּח אֶת־הַפֶּסַח בְּאֶחָד שְׁעָרֶיךָ אֲשֶׁר־ה' אֱלֹהֶיךָ נָתַן לָךְ: וְכִי אִם־אֶל־הַמָּקוֹם אֲשֶׁר־יִבְחַר ה' אֱלֹהֶיךָ לְשִׁכַּן שְׁמוֹ שָׁם תִּזְבַּח אֶת־הַפֶּסַח בְּעֶרֶב כְּבוֹא הַשֶּׁמֶשׁ מוֹעֵד צֵאתְךָ מִמִּצְרַיִם: זוֹבִשְׁלֵת וְאֶכְלֵת בְּמָקוֹם אֲשֶׁר יִבְחַר ה' אֱלֹהֶיךָ בּוֹ וּפְנִיתָ בְּבִקֵּר וְהִלַּכְתָּ לְאַהֲלֵיךָ: חֲשֶׁשֶׁת יָמִים תֹּאכַל מִצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצַרְתָּ לַה' אֱלֹהֶיךָ לֹא תַעֲשֶׂה מְלֶאכָה:

Bemidbar 9:5-14

דוֹיְדַבֵּר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל לַעֲשׂוֹת הַפֶּסַח: הוֹיַעֲשׂוּ אֶת־הַפֶּסַח בְּרִאשׁוֹן בְּאַרְבַּעַת עָשָׂר יוֹם לַחֲדָשׁ בֵּין הָעֲרֵבִים בְּמִדְבַר סִינַי כָּכֵל אֲשֶׁר צִוָּה ה' אֶת־מֹשֶׁה כִּן עָשׂוּ בְנֵי יִשְׂרָאֵל: וּוְהָיָה אֲנָשִׁים אֲשֶׁר הָיוּ טְמֵאִים לְנֶפֶשׁ אָדָם וְלֹא־יָכְלוּ לַעֲשׂוֹת־הַפֶּסַח בַּיּוֹם הַהוּא וַיִּקְרְבוּ לְפָנֵי מֹשֶׁה וּלְפָנֵי אֶהֱרֹן בַּיּוֹם הַהוּא: זוֹיֹאמְרוּ הָאֲנָשִׁים הַהֵמָּה אֵלָיו אֲנַחְנוּ טְמֵאִים לְנֶפֶשׁ אָדָם לָמָּה נִגְרַע לְבַלְתִּי הַקָּרֵב אֶת־קָרְבָן ה' בְּמַעַדוֹ בְּתוֹךְ בְּנֵי יִשְׂרָאֵל: חוֹיֹאמֵר אֲלֵהֶם מֹשֶׁה עֲמַדוּ וְאִשְׁמְעָה מֵה־יְצִוָּה ה' לָכֶם: (פ) טוֹיְדַבֵּר ה' אֶל־מֹשֶׁה לֵאמֹר: יִדְבַר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אִישׁ אִישׁ כִּי־יִהְיֶה־טְמֵא לְנֶפֶשׁ אוֹ בַדְרֵךְ רַחֲקָה לָכֶם אוֹ לְדַרְתֵּיכֶם וְעָשָׂה פֶּסַח לַה': יִאֲבַחֲדָשׁ הַשְּׁנִי בְּאַרְבַּעַת עָשָׂר יוֹם בֵּין הָעֲרֵבִים יַעֲשׂוּ אֹתוֹ עַל־מִצּוֹת וּמִרְרִים יֹאכְלֵהוּ: יִבְלֵא־יִשְׂאִירוּ מִמֶּנּוּ עַד־בִּקֵּר וְעֶצֶם לֹא יִשְׁבְּרוּ־בוֹ כְּכָל־חֻקֵּי הַפֶּסַח יַעֲשׂוּ אֹתוֹ: יִגוּהָאִישׁ אֲשֶׁר־הוּא טְהוֹר וּבַדְרֵךְ לֹא־הָיָה וְחָדַל לַעֲשׂוֹת הַפֶּסַח וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מֵעַמִּיהָ כִּי קָרְבָן ה' לֹא הִקְרִיב בְּמַעַדוֹ חֲטָאוּ יִשְׂאֵהָאִישׁ הַהוּא: יִדְכִי־יִגוּר אֶתְכֶם גֵּר וְעָשָׂה פֶּסַח לַה' כַּחֲקֵי הַפֶּסַח וְכַמְשַׁפְטוֹ כִּן יַעֲשֶׂה חֻקָּה אַחַת יִהְיֶה לָכֶם וְלִגֵּר וְלִאֲזַרְח הָאֶרֶץ:

Rambam lists over 20 mitzvot connected to Pesach (not including the laws of the *musaf* and *shelamim* offerings that were also brought, and the laws of *aliya leregel*):

- Positive
 - To rest on the first day of Passover—Vayikra 23:8
 - To rest on the seventh day of Passover—Vayikra 23:8
 - To destroy all chametz on 14th day of Nissan—Shemot 12:15
 - To eat matzah on the first night of Passover—Shemot 12:18
 - To relate the story of *Yetziat Mitzrayim* on that night—Shemot 13:8
 - To slaughter the *korban* at the specified time—Shemot 12:6
 - To eat the *korban pesach* with Matzah and Maror on the night of the 15th of Nissan—Shemot 12:8
- Negative
 - Not to do prohibited labor on the first day of Pesach—Vayikra 23:8
 - Not to do prohibited labor on the 7th day of Pesach—Vayikra 23:8
 - Not to eat chametz on the afternoon of the 14th day of Nissan—Devarim 16:3
 - Not to eat chametz all seven days of Pesach—Shemot 13:3
 - Not to eat mixtures containing chametz all seven days of Pesach—Shemot 12:20
 - Chametz should not be seen in your domain seven days—Shemot 13:7
 - Chametz should not be found in your domain seven days—Shemot 12:19
 - Not to slaughter the *korban* while in possession of chametz—Shemot 23:18
 - Not to leave the fat overnight—Shemot 23:18
 - Not to eat the *korban* meat raw or boiled—Shemot 12:9
 - An apostate must not eat from it—Shemot 12:43
 - Not to take the *korban* meat from the confines of its group—Shemot 12:46
 - A permanent or temporary [non-Jewish] hired worker must not eat from it—Shemot 12:45

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- An uncircumcised male must not eat from it—Shemot 12:48
- Not to break any bones from the *korban Pesach*—Shemot 12:46

Not to leave any meat from the *korban Pesach* over until morning—Shemot 12:10



Mural from the Dura-Europos synagogue (c. 250 CE – the time of the Gemara)

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Structure

Follows a chronological sequence:

- Chapter 1
 - Requirement to search for chametz
 - Requirement to dispose of all chametz before noon of Erev Pesach
 - Prohibition to eat or benefit from chametz (takes effect at noon on Erev Pesach *midioraita*)
- Chapter 2
 - What does ownership of chametz mean?
 - What may be used for matzah?
 - How is matzah prepared?
 - What may be used for *maror*?
- Chapter 3
 - Mixtures containing chametz
 - Chametz that is unfit for human consumption
- Chapter 4
 - Working on the afternoon of Erev Pesach
- Chapters 5-8
 - The Korban Pesach and its laws
- Chapter 9
 - Pesach Sheini
- Chapter 10
 - The Seder night and its procedures

Chametz and its prohibitions

The Torah prohibits chametz, but only in general terms. It does not tell us what can become chametz, exactly what that means, or if the *issur* applies to things that won't be eaten. It also does not specify how and when chametz must be removed from one's possession, or how extensive the checking for chametz should be.

Anything made of "the five species of grain" can become chametz. These species are: חיטה, שעורה, שיבולת-שועל, כוסמין ושיפון.

There are various ways to define these categories. The Steinsaltz says:

The five species of grain native to biblical Israel: three types of wheat and two types of barley.

- Wheat:
 - שיפון *shifon* – einkorn;
 - כוסמין *Kusmin* – farro; and
 - חיטים *Hittim* – durum or bread wheat.
- Barley: distinguished by the number of rows of grain in each stalk.[2 or 6]
 - שעורים *Seorim* and
 - שיבולת שועל *Shibbolet shual*,

Modern grains such as oats, spelt and rye have been included in the "Five" because they can be used to make chametz.

It's interesting to note that Professor Felix wrote an article saying that שיבולת-שועל was NOT oats (as it is called that in modern Hebrew), and Rav Shlomo Zalman Orbach began making a "Shehakol" on his morning oatmeal. He stopped doing that when his father-in-law, Rav Elyashiv, complained that he was changing a centuries-old practice.¹

The Schottenstein says:





- Wheat חיטה
- Barley שעורה
- Spelt כוסמין
- Rye שיפון
- Oats שיבולת שועל

1

https://he.wikipedia.org/wiki/%D7%97%D7%9E%D7%A9%D7%AA_%D7%9E%D7%99%D7%A0%D7%99_%D7%93%D7%92%D7%9F

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For the science nerds:

Einkorn	Farro	Durum	Barley
			
<p>Einkorn is the oldest wheat known to scientists, and is considered man's first wheat. The term einkorn is derived from the German language and interpreted to mean "single grain". Einkorn wheat is known in taxonomy as either <i>Triticum boeoticum</i> (wild wheat), or <i>Triticum monococcum</i> (domesticated species). Domesticated and wild forms of wheat may be considered either as separate species, or as <i>Triticum monococcum</i>'s subspecies. Einkorn is the most primitive form of wheat on Earth. It contains only 14 chromosomes, whereas</p>	<p>Farro is an ethnobotanical term for three species of hulled wheat: spelt (<i>Triticum spelta</i>), emmer (<i>Triticum dicoccum</i>), and einkorn (<i>Triticum monococcum</i>). Hulled wheat is wheat that cannot be threshed. Emmer is by far the most common variety of farro grown in Italy, specifically in certain mountain regions of Tuscany and Abruzzo. It is also considered higher quality for</p>	<p>Durum wheat, also called pasta wheat or macaroni wheat (<i>Triticum durum</i> or <i>Triticum turgidum subsp. durum</i>), is a tetraploid species of wheat. It is the second most cultivated species of wheat after common wheat, although it represents only 5% to 8% of global wheat production. It was developed by artificial selection of the domesticated emmer wheat</p>	<p>Barley (<i>Hordeum vulgare</i>), a member of the grass family, is a major cereal grain grown in temperate climates globally. It was one of the first cultivated grains, particularly in Eurasia as early as 10,000 years ago. Spikelets are arranged in triplets which alternate along the rachis. In wild barley (and other Old World species of <i>Hordeum</i>), only the central</p>

<p>modern wheat contains 42.²</p>	<p>cooking than the other two grains and thus is sometimes called "true" farro³.</p>	<p>strains formerly grown in Central Europe and the Near East around 7000 BC, which developed a naked, free-threshing form. Like emmer, durum wheat is awned (with bristles). It is the predominant wheat that grows in the Middle East.⁴</p>	<p>spikelet is fertile, while the other two are reduced. This condition is retained in certain cultivars known as two-row barleys. A pair of mutations (one dominant, the other recessive) result in fertile lateral spikelets to produce six-row barleys.⁵</p>
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² [https://www.einkorn.com/einkorn-history/#:~:text=Einkorn%20is%20the%20oldest%20wheat,Triticum%20monococcum%20\(domesticated%20species\).](https://www.einkorn.com/einkorn-history/#:~:text=Einkorn%20is%20the%20oldest%20wheat,Triticum%20monococcum%20(domesticated%20species).)

³ <https://en.wikipedia.org/wiki/Farro>

⁴ <https://en.wikipedia.org/wiki/Durum>

⁵ <https://en.wikipedia.org/wiki/Barley>

לע"נ אבי מורי ר' יוסף ב"ר מנחם מענדל ופעשא ז"ל יאראסלאוויטש

The prohibitions involved in chametz are:

- **Eating אכילה** : The Torah prohibition of eating chametz begins at mid-day (6 “hours”) of Erev Pesach. The Rabbis extended that prohibition to the 4th or 5th hour (11b). If someone intentionally eats chametz on Pesach, he is subject to the punishment of *karet*. If he eats it in the presence of witnesses and after having been warned that it is prohibited (*eidim vehatra’ah*), he receives *malkot* (lashes). If he eats it inadvertently, he must bring a *korban chatat*. The *karet* and *chatat* penalties only apply to chametz eaten on Pesach itself.
- **Benefit הנאה**: One may not benefit from chametz on Pesach (for example, selling it to a non-Jew or using it as animal feed). The *issur* begins at the same time as the prohibition to eat chametz. However, there is no *karet* penalty for violation.
- **Possession בל יראה ובל ימצא**: One may not own chametz. This is actually a violation of two separate commandments: Shemot 13:7 and Shemot 12:19. Although violation only occurs if the chametz is actually yours, full ownership is not required. If one is legally liable for someone else’s chametz, this is considered ownership. There is a dispute as to when this prohibition takes effect – midday on Erev Pesach, or Pesach itself. Rashi’s view is that it is midday on Erev Pesach (4a).

There is also a positive mitzva of **השחתה, eliminating the chametz**, which goes into effect at midday on Erev Pesach, based on Shemot 12:15. Rambam and Rashi hold that “elimination” can be effected by nullifying the chametz in one’s possession (**ביטול חמץ**) – declaring it to be worthless to you. Tosafot hold that one must actually remove the chametz, requiring actual destruction of any chametz. If the chametz is destroyed, there is a dispute (21a) as to how to destroy it.

Matzah



There is a Torah-based requirement to eat matzah on the first night of Pesach (in Chutz La'Aretz, there is a rabbinic requirement for the second night as well). Matzah must be made of the "five species," and the dough may not ferment or rise. The matzah for the mitzvah of eating matzah (the 1st/first 2 night[s]) must be made *l'shem mitzva* – for the specific purpose of the mitzvah – by being guarded against leavening (*shimur l'shma*). There is no obligation to eat matzah on the other days of Pesach – but if you want to eat grain products, they cannot be chametz.

Sefardic soft matzot:



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Korban Pesach

The *Korban Pesach*, while subject to the laws of all sacrifices, has additional restrictions and details. All *korbanot* require:

- Slaughtering
- Collection of blood in a sanctified vessel
- Placement on the *mizbeach*
- Sprinkling of the blood on the *mizbeach*

The *korbanot* are divided into various subcategories, and the *Korban Pesach* is included in some of these categories, and subject to those laws as well. In addition, there are many laws which are unique to the *Korban Pesach*.

All other <i>korbanot</i>	<i>Korban Pesach</i>
Slaughtered at any time during the day	Slaughtered on the afternoon of Erev Pesach
Eaten throughout the day and the following night (only until midnight as a Rabbinic restriction)	Eaten only at night (according to one opinion, only until midnight as a Torah based restriction)
Meat can be prepared in any manner	Meat must be broiled before it is eaten

- To be eligible to eat the Pesach, you need to “register” in advance for that specific animal.
- All the people “registered” for a *korban* must eat it as a group.
- Someone who is uncircumcised may not eat from the *korban*.
- If someone has failed to circumcise his son (or slave) without the exemption of danger, he may not eat of the *korban*.
- The bones may not be broken
- If one fails to bring a *Korban Pesach*, the punishment is *karet*. (This is one of the 2 positive commandments which incur *karet* for lack of fulfillment. The other is *brit milah*.)
- If someone is unable to offer the *Korban Pesach* on Erev Pesach, s/he can fulfill the obligation on *Pesach Sheini*.



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