

## ~ צליית קרבן פסח בערב שבת ~

### Roasting the Korban Pesach when Pesach falls on Shabbos

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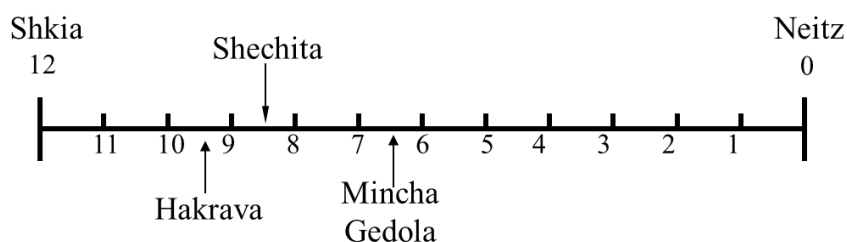
When the first day of Pesach falls on Shabbos, there are a number of unique Halachos. One of these Halachos is "Hilchesa Lemeshicha" (Halachos which are relevant only once Moshiach has arrived), pertaining to the bringing of the Korban Pesach in the Beis Hamikdash on Erev Pesach, the 14<sup>th</sup> of Nissan. B'ezras Hashem, Moshiach will come before Pesach this year and these Halachos will be relevant.

### Slaughtering the Korban Pesach on Erev Shabbos

Each day, the afternoon Tamid sacrifice would be brought in the Beis Hamikdash. The earliest time that this Korban could be Shechted is from the time when the shadows become elongated as the sun begins its setting into the Western sky. This is half an hour after midday or 6 ½ hours after sunrise (this time is known as *Mincha Gedola*, the earliest time that one can daven Mincha. The Korban could be Shechted until the end of the day (sunset).

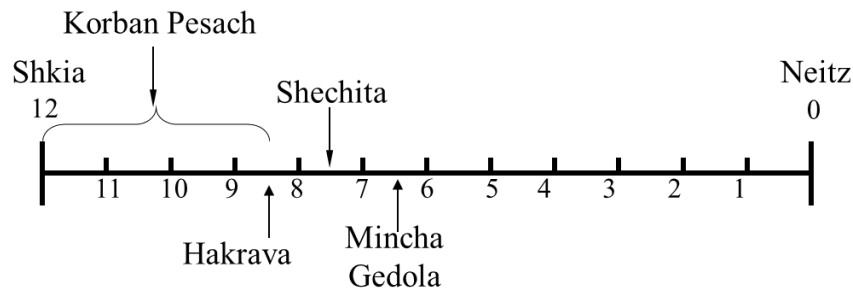
All times mentioned in this discussion refer to Halachic hours – שעות זמניות, calculated by dividing the daylight time between sunrise and sunset by 12.

On a regular day, the afternoon Tamid would be Shechted after 8½ hours. It would be offered on the Mizbeach (Hakrava) one hour later at 9½ hours (this time is known as *Mincha Ketana*, the preferable time to daven Mincha). The reason why the Korban Tamid was delayed for two hours after the earliest possible time was because after the afternoon Korban Tamid, no other Korbanos could be offered. The two-hour delay was to allow sufficient time for any private sacrifices to be offered.

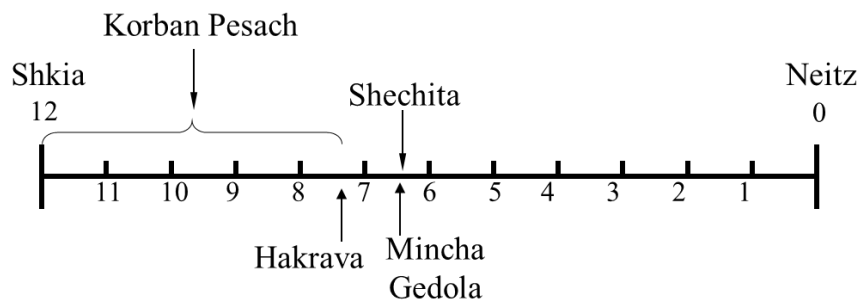


The exception to this rule was the Korban Pesach which was specifically Shechted after the afternoon Tamid.

On Erev Pesach, whether it coincided with Shabbos or a weekday, the Tamid would be Shechted earlier than usual at 7½ hours after sunrise and offered an hour later at 8½ hours. This was to allow sufficient time for the large volume of Korban Pesach sacrifices to be Shechted after the Tamid.



When Erev Pesach would fall out of Erev Shabbos (as it does this year), the Tamid would be brought at the earliest possible time (6½ hours). This was to allow time not only for Shechting the Korban Pesach, but also to allow it to be transported and placed into the oven to be roasted before Shabbos came in<sup>1</sup>.



Whilst the Shechting of the Korban Pesach overrides Shabbos, the roasting of the Korban Pesach does not override Shabbos. When Pesach falls on a weekday, the Korban Pesach could be placed over the fire at night, since cooking is permissible on Yomtov. But when Pesach falls on Shabbos, the Korban Pesach had to be placed into the oven or over the fire before Shabbos came in.

The Tosefta<sup>2</sup> details additional Halachos that applied to the roasting of the Korban Pesach on Erev Shabbos when Pesach falls out on Shabbos;

<sup>1</sup> Pesachim 58a

<sup>2</sup> Chapter 7:1-2

1. When Pesach would fall on Shabbos, they would make a cover by placing planks over the top of the oven in which the Korban Pesach was roasted.

When Pesach would fall on a weekday, if the fire died down, more wood could be added. Since on Shabbos wood cannot be added to the fire, the opening of the oven on top would be covered to preserve the heat of the fire to ensure that the Korban roasts properly<sup>3</sup>.



2. The Korban Pesach must be completely roasted. On a

weekday, one could remove the Korban Pesach from the oven to check it because if it were not fully roasted one could return it to the oven to finish roasting.

However, on Shabbos one could not remove the Korban from the oven to check if it was completely roasted because if it were removed and found to be not completely roasted, one would not be allowed to return it to the fire as this would be a violation of cooking on Shabbos. Instead it had to be checked while still in the oven.

## Placing meat in an oven to roast on Erev Shabbos

On the topic of roasting meat for Shabbos, there are practical Halachos which are relevant nowadays as well concerning placing food in an oven before Shabbos<sup>4</sup>.

There are more details to these Halachos including some fundamental arguments between the Mechaber and Ram"o. This article will follow the Halacha according to the Ashkenazi Poskim as per the rulings of the Ram"o and Shulchan Aruch Harav.

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<sup>3</sup> Chazon Yechezkel on Tosefta

<sup>4</sup> See Shulchan Aruch OC 253 and 254

Rabbinically one is not allowed to leave food in an oven or on a stove<sup>5</sup> before Shabbos unless the food is cooked to Machal be Drusai – one half cooked<sup>6</sup>. The reason for this Gezeira was a concern that one may stoke the coals on Shabbos to increase the fires and accelerate the cooking. Stoking the coals would constitute the Biblically forbidden Melacha of Havara – kindling or increasing fire. If the food was already Machal ben Drusai before Shabbos comes in, there is no concern of stoking the coals as there is no need to accelerate the cooking<sup>7</sup>.

If the coals were covered or raked out of a stove (Gerufah or Ketumah), the food may be left on the stove even if it is not yet cooked to Maachal ben Drusai. Covering the fire serves as a reminder to prevent a person stoking the coals<sup>8</sup>. This is why we use a Blech when leaving food over a flame for Shabbos.

Covering or removing the coals does not help for an oven and food may not be left in an oven unless it is Machal ben Drusai<sup>9</sup>.

## The Heter of Basar Chai – Raw Meat

There is an exception to the above laws in the case of raw meat. The Shulchan Aruch<sup>10</sup> rules that if meat is placed completely raw into the oven or on a stove just before Shabbos it is permissible even without a Blech. The rationale is that since the meat is completely raw, even if one were to stoke the coals, the food would still not be ready to eat at night. By morning, the meat would cook by itself without any stoking required.

The Heter when the food is raw applies only to meat and not to vegetables and the like. Meat takes a long time to cook and could not become ready to eat at night

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<sup>5</sup> According to Halacha (Shulchan Aruch Harav 253:2) this applied to a stove which is kindled with wood and the like which burn strongly. If the stove is kindled with straw and stubble, this Halacha will not apply, since their coals have no substance, there is no concern that one may stoke them. Stoves today are considered to be like those which are kindled with wood and therefore the Halacha is as quoted within.

<sup>6</sup> The shiur of Machal ben Drusai is subject to a Machlokes of the Rishonim as being either 1/3 or ½ cooked. For Hilchos Shabbos we rule lechumra.

<sup>7</sup> Shulchan Aruch Harav 253:1

<sup>8</sup> Shulchan Aruch Harav ibid

<sup>9</sup> This is because the oven concentrates the heat more strongly. Since the coals are never completely removed, stoking the few remaining coals in an oven can still generate sufficient heat. Based on the Acharonim, some Poskim write that our ovens are different to the Talmudic ovens and have the same status as stoves of the times of the Gemara.

<sup>10</sup> Shulchan Aruch Harav 253:8

even if the coals were stoked. Vegetables on the other hand cook easily and the concern of stoking the coals still remains. If there is even one piece of meat in the dish, this is sufficient to render the entire pot as though it were all “raw” and remove the concern of stoking the coals<sup>11</sup>.

(Based on this distinction, many modern-day Poskim write that even the Heter of raw meat does not apply either nowadays as our ovens are capable of cooking food much more quickly, including meat).

In the following Siman, the Shulchan Aruch<sup>12</sup> qualifies that this Heter for raw meat only applies to meat being cooked in a pot or roasted in a pot. Since the pot slows the cooking process, stoking the coals will not significantly hasten the cooking of the raw meat and the concern of stoking will not apply.

However, if the meat is roasted directly over fire or coals, the heat is more intense and stoking can accelerate the cooking process. Therefore even if the meat was raw, the concern remains that one may open the oven to stoke the coals.

This concern only applies to the meat of an ox, goat or ram. Since these are larger animals with tougher meat, opening the oven, which would allow air into the oven, will not adversely affect the meat.

However if the meat was from a young goat, lamb or fowl, this concern would not apply. Since their flesh is soft, exposing the meat to air in the middle of cooking would adversely affect the meat. In this case there is no concern that someone would open the oven in the middle of cooking to stoke the coals. Therefore the meat of a kid or lamb may be left in an oven whether raw or partially cooked even without a blech<sup>13</sup>.

But the Shulchan Aruch<sup>14</sup> goes on to further qualify that this is only where the lamb or kid was cut up. If the lamb, kid or fowl is roasted whole, the meat, like the meat of a cow, would not be adversely affected by cool air and so the concern of opening the oven to stoke the coals would still be relevant.

The only Heter that remains is if the oven is sealed. Talmudic ovens were often sealed with clay to retain the heat. Since one would need to first open the seal to

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<sup>11</sup> Shulchan Aruch Harav 253:8

<sup>12</sup> Shulchan Aruch Harav 254:1

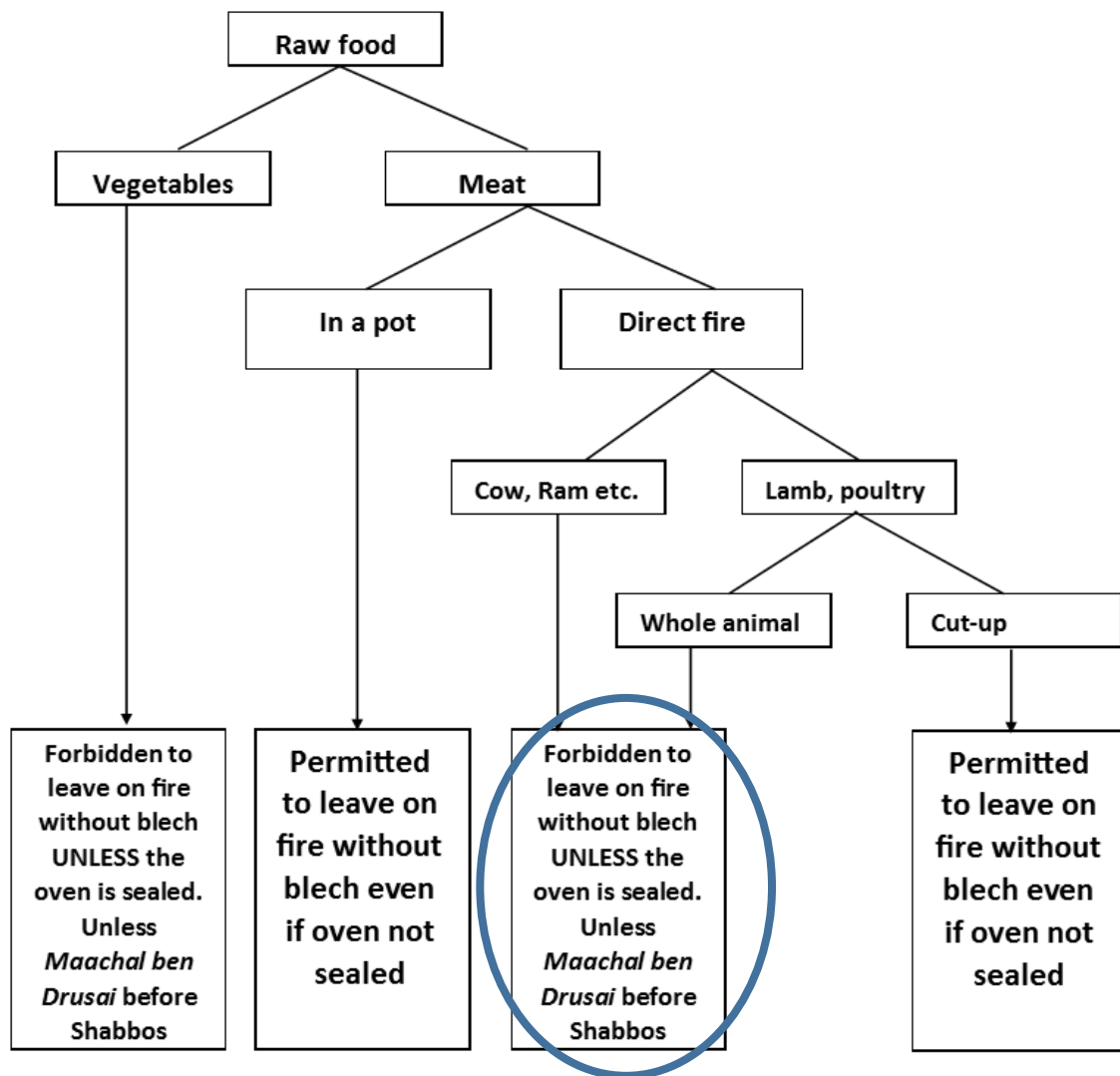
<sup>13</sup> Shulchan Aruch Harav 254:2

<sup>14</sup> ibid

reach the food inside, this would give sufficient time to remember that it is Shabbos and that one may not stoke the coals<sup>15</sup>.

(The above applies to where the meat was raw or partially cooked. If the meat was roasted on all sides to the point of Machal ben Drusai, it will be permissible in all instances).

The multiple Halachos and different cases discussed above can be presented in the flowchart below <sup>16</sup>.



<sup>15</sup> Shulchan Aruch Harav 254:1

<sup>16</sup> The above discussion on raw meat is based on the Ram"o. The position of the Mechaber is based on a different rationale (Shitas Harambam) and this gives rise to some differences

## Back to the Korban Pesach

Based on the above (see circled Halacha in flowchart), one is not allowed to place a whole lamb to roast over fire just before Shabbos if it is raw, unless the oven is sealed or unless it was able to reach the shiur of Machal ben *Drusai* before Shabbos.

Nonetheless the Gemara<sup>17</sup> rules that the Korban Pesach, which is roasted over an open fire, may be lowered into the oven just before Shabbos comes in<sup>18</sup> even though it would be completely raw (or partially cooked). The Korban Pesach had to be either a lamb or kid and had to be roasted whole, yet there is no requirement to seal the oven, only to cover it (as discussed above).

Why aren't the sages concerned that someone may mistakenly stoke the coals to accelerate the cooking of the Korban Pesach<sup>19</sup>?

This Gemara<sup>20</sup> asks this question and answers that the reason we are not concerned for stoking the coals in the case of the Korban Pesach is because the Korban Pesach must be eaten in a group and we apply the principle *Bnei Chaburah Zerizin*<sup>21</sup>.

There are a number of explanations of this rationale; one approach is that the members of a group are vigilant in fulfilling the Mitzvos. Accordingly, this principle applies specifically to a group that is involved in Kodshim – sacrificial matters<sup>22</sup>. Elsewhere Rashi<sup>23</sup> explains that the members of the group will remind one another that they may not stoke the coals.

The Rambam<sup>24</sup> codifies this distinction as the Halacha, writing that a whole kid may not be left in an oven unless the oven is sealed so that one does not come to stoke the coals. He concludes the Halacha that one may place the lamb of the Korban Pesach into the oven just before Shabbos come in even if it is not sealed – because the members of the group are vigilant.

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<sup>17</sup> Shabbos 19b

<sup>18</sup> Shabbos 19b and 20a. See Rashi Eiruvim 103a

<sup>19</sup> Since this concern is only Rabbinic it would not apply in the Beis Hamikdash based on the principle אין שבות המקדש. However, since the Korban Pesach is roasted by each group in their homes, the concern should apply.

<sup>20</sup> Eiruvim 103a

<sup>21</sup> This answer is recorded in the Gemara Shabbos 19b.

<sup>22</sup> Rashi Eiruvim 103a

<sup>23</sup> Shabbos 19b

<sup>24</sup> Rambam Hilchos Shabbos 3:15

## Learning “Hilchesa Lemeshicha”

The term “Hilchesa Lemeshicha” is used in the Gemara<sup>25</sup> to negate a ruling on the basis that it is not relevant nowadays and will only be relevant in the times of Moshiach and is therefore somewhat theoretical.

However the Rebbe teaches that in our times when we stand on the threshold of the Geulah, “Hilchesa Lemeshicha” is very relevant.

Concerning the study of Hilchos Beis Habechira (the laws of the Temple design) the Rebbe<sup>26</sup> said that now as we stand on the threshold of the Geulah we learn these halachos with the knowledge and certainty that they are not “hilchesa Lemeshicha”, but rather are הלכה למעשה בפועל – actual and relevant halachos.

In our times when we stand on the threshold of the Geulah... there is a particular stress on the study of “Hilchesa Lemeshicha” - the halachos that apply to the life of a Jew in the times of the Geulah<sup>27</sup>.

We increase our yearning and anticipation for the Geulah through increasing the study of Torah in matters of Geulah and the Beis Hamikdash, and the studying of these matters hastens their actual observance. From this learning we will go immediately to greet Moshiach and we will say to him that just now we have concluded learning some of the halachos that relate to his coming<sup>28</sup>.

In the merit of our study of “Hilchesa Lemeshicha” in relation to the Korban Pesach, may we be zoche this Erev Shabbos to offer the Korban Pesach in the Third Beis Hamikdash and eat it by our Seder as we celebrate our redemption from this final exile, with the immediate coming of Moshiach.

### ונאכל שם מן הזבחים ומן הפסחים



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<sup>25</sup> See for example Sanhedrin 51 with Rashi and Tosfos

<sup>26</sup> Balak 5751

<sup>27</sup> Simchas Torah 5752 – Sefer Hasichos 5752 p39

<sup>28</sup> Sicha to Nshei Chabad – Sefer Hasichos 5750 volume 2 p485