

A summary of the weekly Wednesday night shiur by **Rabbi Shmuel Stein** at the Miami Beach Community Kollel / To receive a copy send an email to InHilchosShabbos@gmail.com

A central theme of the Yom Tov of Pesach is the korban Pesach. Even today when we no longer bring the korban Pesach, we eat the *Afikoman* at our Pesach Seder which serves as a reminder of the korban Pesach of old. Although we did not yet merit the Bais Hamikdash and the opportunity to offer the korban Pesach, it is nevertheless worthwhile to review the halachos of this special mitzvah. The Chafetz Chaim¹ cites a Medrash² which states that "One should not say to himself that only when there was a Bais Hamikdash was it important to study the laws of karbanos, because even nowadays Hakadosh baruch Hu does not want these laws to be forgotten. In fact, Hakadosh baruch Hu says that 'One who studies these laws nowadays, it is like he sacrificed karbanos.'" Furthermore, the Chafetz Chaim³ writes, "It is especially important in our days, which is clearly *Ikvisa d'Meshicha* (days when the footsteps of Mashiach can be heard), and the arrival of Eliyahu haNavi is not far away, and we will soon sacrifice korbanos, surely, we must prepare ourselves by learning and understanding the halachos of korbanos."

An Overview of the Korban Pesach

Before we begin the more technical halachos of the korban Pesach, first let us give a basic overview of the korban Pesach:

Each year, all members of Klal Yisroel, both men and women,⁴ were obligated to sacrifice and eat from the korban Pesach, as the Torah⁵ states: "The entire congregation of Yisroel should slaughter the korban Pesach." The korban Pesach was slaughtered in the Bais Hamikdash on the afternoon of *erev Pesach* (the 14th of Nissan). Sacrificing the korban Pesach was an important mitzvah, and someone who intentionally neglected to sacrifice a korban Pesach was punished with *kares* (being "cut off" from the Jewish people).⁶

After the korban Pesach was sacrificed in the Bais Hamikdash, each person would take home the korban so that it could be eaten that evening, the first night of Pesach (the 15th of Nissan), as the Torah⁷ states: "On this night (of the 15th of Nissan), one should eat the meat (of the korban Pesach)."⁸

The type of animal used for the korban Pesach. The Torah gives several specifications for the type of animal that must be used for the korban Pesach. The Torah⁹ states that the animal must be "a male sheep or a male goat, which is less than one year old,¹⁰ and has no blemishes."

There are numerous halachos involved in the korban Pesach, in fact the Rambam¹¹ writes that there are seventeen *mitzvos* involved with bringing the korban Pesach. The Minchas Chinuch¹² states that "the korban Pesach includes so many halachos that it is necessary to write an entire book to include all of these halachos."

In this chapter, we will discuss many of these mitzvos and the basic halachos of the korban Pesach. To gain a better understanding of this unique korban we will discuss the following:

- 1) Introduction: The Korban Pesach in Mitzrayim
- 2) The *Chaburos* – Making Groups
- 3) Sacrificing the korban Pesach
- 4) Eating the Korban Pesach
- 5) The Halachos of Nosar – Leftover Meat

1) Introduction: The Korban Pesach in Mitzrayim

The first korban Pesach was brought when the Jewish people were leaving *Mitzrayim*. The Mishna¹³ writes that all the halachos that applied to the korban Pesach in *Mitzrayim* applies for all generations, except for three halachos which applied only for the korban Pesach of *Mitzrayim* and not for all generations:

1. Designating the korban Pesach on the 10th of Nissan. In *Mitzrayim*, the Jewish people had to designate the animal that would be used for the korban Pesach on the 10th of Nissan, as the Torah states: "On the 10th of this month (of Nissan) they should take for themselves (a korban Pesach)." This requirement does not apply to the korban Pesach of all generations, as one did not need to designate the animal which would be used for the korban Pesach.¹⁴

2. Applying the blood of the korban Pesach to the doorposts. In *Mitzrayim*, after the korban Pesach was slaughtered, the Torah¹⁵ required that the members of each household "take the blood of the korban and apply it on the two doorposts and lintel of their house." This requirement did not apply to the korban Pesach of all generations, as one did not need to apply the blood of the korban Pesach onto the doorposts and lintel of his house.¹⁶

3. The korban Pesach was eaten in a rush. In *Mitzrayim*, the korban Pesach was eaten *b'chipazon*, in a rush, as the Torah¹⁷ states: "You should eat the korban Pesach wearing your

shoes and holding your sticks (i.e., prepared to leave), and you should eat it *b'chipazon*, in a rush." This requirement does not apply to the korban Pesach of all generations, and the korban Pesach does not need to be eaten in haste.¹⁸

2) The *Chaburos* – Making Groups

Everyone participating in the korban Pesach would need to join a *chabura* – a group that would share a sheep (or goat) for the korban Pesach, as Torah¹⁹ states that "each man should be counted for a sheep (or goat) of korban Pesach."²⁰ The Rambam²¹ says that these people are called the "*Bnei Chabura*" – the people of the group.²² Each *Chabura* would be responsible to eat their entire korban Pesach. Typically, a *Chabura* would comprise of one's family, as the Torah²³ states "they should take a sheep (or goat) for their father's house." If a family was too small to eat an entire korban Pesach by themselves, they could join another family to form a larger *Chabura* so that they could eat the entire korban, as the Torah²⁴ states: "But if the household will be too small (to eat the entire) sheep, then he and his neighbor shall join and take an animal together for the korban." The opposite was also true, if a family was too large for just one animal, they would split into smaller *Chaburos* so that each person would have enough (i.e., at least a *k'zayis*) to eat.²⁵

Who could be included in the *Chabura*. Men, women, and children could join the *Chabura* so long as they were able to eat a *k'zayis* of meat of the korban.²⁶ Someone who was young, elderly, or sick, and could not eat a *k'zayis*, could not be included in the *Chabura*. The Torah²⁷ states: "In proportion to each person's eating shall he be counted," which means, that one can be counted in the *Chabura* only if he could take part in eating a *k'zayis* of the korban.²⁸ The Torah²⁹ states that a non-Jew may not eat from the korban Pesach, and thus can obviously not join a *Chabura* as well.³⁰

How many *Chaburos* could one join? Each person was allowed to be counted in only one *Chabura* and was not allowed to eat from the korban Pesach of another *Chabura*.³¹

Leaving the place where the *Chabura* was being eaten. Once the *Chabura* begins eating the korban Pesach together, it was prohibited to take a *k'zayis* of the meat outside the designated place where the *Chabura* was eating the korban Pesach,³² as the Torah³³ states: "They shall eat the korban Pesach in one house. One may not take the meat outside the house." Someone who takes the korban Pesach outside was punishable by lashes.³⁴

Prerequisites to join a *Chabura* and participate in the korban Pesach

In order to join a *Chabura* and be part of the korban Pesach there are several prerequisites that every person had to meet:

1. One must be *Tahor* (pure). Someone who was impure was not allowed to participate in the offering or in the eating of the korban Pesach,³⁵ as the Torah³⁶ states, "men who are impure may not participate in the korban Pesach."³⁷

If someone was *tamei* and could not participate in the korban Pesach, he had to postpone his offering and eating of the korban Pesach until *Pesach Sheini* (a month later, on the afternoon of 14th of Iyar).³⁸ The Torah³⁹ states, "Any man who is *tamei* or is (traveling and is) too far away to participate in the korban Pesach must bring the korban Pesach on the afternoon of the 14th of Iyar." Although a man who missed the initial korban Pesach in Nissan was obligated to bring the korban on *Pesach Sheini*, a woman who missed the initial korban Pesach was not obligated to bring a korban on the *Pesach Sheini*.⁴⁰ However, if a woman wanted, she too may participate in the *Pesach Sheini*.⁴¹

2. A *bris millah*. The Torah⁴² states "Any uncircumcised male may not eat the korban Pesach." If an uncircumcised male eats the korban Pesach, he is punished with lashes.⁴³

Additionally, if someone's son or servant was uncircumcised, he too was not able to participate in the korban Pesach and could not sacrifice or to eat from the korban Pesach.⁴⁴

3. One could not own *Chametz*. The Torah⁴⁵ writes, "Do not slaughter the korban Pesach while there is still *Chametz* (which is owned)." Meaning, that at the time when the korban Pesach is slaughtered it is prohibited for anyone in the *Chabura* to own *Chametz*.⁴⁶ If one did own *Chametz* at the time of the slaughtering he violated this prohibition which is punishable with lashes.⁴⁷

3) Sacrificing the korban Pesach

The Torah⁴⁸ states that "The entire congregation of the Jewish people must slaughter the korban Pesach in the afternoon of the 14th of Nissan [i.e., on *erev Pesach after chatzos* (midday)]."⁴⁹ Both men and women were obligated in this mitzvah.⁵⁰ Typically, one of the

1 Igros u'Mamarim, 8 2 Parshas Tzav 3 Michtav HaChafetz Chaim 110 4 Rambam hilchos Korban Pesach 1:1; Chinuch, mitzvah 5 5 Shemos 12:6; Rambam sefer Hamitzvos, Aseh 55 6 Rambam Hilchos Korban Pesach 1:2 7 Shemos 1:8 8 Rambam, Hilchos Korban Pesach 8:1 9 Shemos 12:5; see Rambam Hilchos Korban Pesach 1:1 10 see Rashi on Shemos 12:5 11 Beginning of Hilchos Korban Pesach 12 Bo mitzvah 6, 4 13 Pesachim 96a; Rambam (end of Hilchos Korban Pesach) 14 The Gemara (Pesachim 96a) derives this from the words "On the 10th of this month," but not for future generations. 15 Shemos 12:7 16 The Tosfos Yom Tov (on Mishna, ibid) explains that since the Torah states [Shemos 12:13] that the purpose of applying the blood on the doorposts was in order to differentiate between the Jewish homes and the Egyptian homes, it is logical that this would not apply for the korban Pesach of all generations. 17 Shemos 12:11 18 The Gemara (Pesachim 96a) derives this from the words "and you shall it in a haste," but not for future generations. 19 Shemos 12:4 20 Rambam Hilchos Korban Pesach, 2:1 21 ibid 22 The Rambam (Hilchos Korban Pesach 2:2) writes that a person technically can have his own korban Pesach without being included with others, so long as he can eat the entire korban by himself. Additionally, the Rambam writes that it was encouraged that one joins a group together with others; as the Torah states [Bamidbar 9:12] "They should make it (the korban Pesach)." 23 Shemos 12:3 24 Shemos 12:4 25 Rashi Shemos 12:3 26 Rambam Hilchos korban Pesach 2:3 27 Shemos 12:4 28 Rambam, ibid 29 Shemos 12:43,44 30 Rambam Hilchos Korban Pesach 2:4 31 Rambam Hilchos korban Pesach 9:1 32 Rambam Hilchos Korban Pesach 9:1,2 33 Shemos 12:46 34 Rambam Hilchos Korban Pesach 35 Rambam Hilchos Korban Pesach 6:1 36 Bamidbar 9:6 37 See Rambam Hilchos Korban Pesach 6:1 38 Rambam Hilchos Korban Pesach 5:1 39 Bamidbar 9:10,11 40 Rambam Hilchos Korban Pesach 5:8 41 See Rambam ibid 42 Shemos 12:48. Even if he was not able to circumcise himself due to the fact that his brothers des from circumcision (Rashi, there) 43 Rambam Hilchos Korban Pesach 9:8. However, an uncircumcised man may eat Matzah and Maror (Rambam ibid) 44 Rambam Hilchos Korban Pesach 9:9; see Rashi Shemos 12:44 45 Shemos 34:25 46 Rambam Hilchos Korban Pesach 1:5. It was forbidden for the kohanim who were doing the sacrificing of the korban to own *Chametz* as well (Rambam, ibid), 47 Rambam, ibid 48 Shemos 12:5-6; Vayikra 23:5 49 See Rashi Shemos 12:5; Rambam Hilchos Korban Pesach 1:4. The korban Pesach could only be slaughtered after the afternoon korban tamid (Rambam, ibid).

members of the *Chabura* was appointed a *shaliach* (messenger) to sacrifice the korban Pesach on behalf of the rest of the group.⁵¹ Someone who intentionally neglected to sacrifice the korban Pesach at the proper time was punished with *kares*.⁵²

The three groups: The system of offering the korban Pesach in the Bais HaMikdash
The Mishna⁵³ explains that all of the korban Pesach of the Jewish people were sacrificed in three groups. Meaning, that the sacrificing of the korban Pesach in the Bais HaMikdash was done in three shifts.⁵⁴ The Mishna explains how this worked:

Entry into the Bais HaMikdash to sacrifice one's korban Pesach was granted by a first come, first enter basis. This was done in three shifts. The first shift entered the *Azarah* (the courtyard) of the Bais Hamikdash - the area where the korban Pesach would be slaughtered and sacrificed. Once the *Azarah* was filled with people, the doors of the *Azarah* were closed. At that point, the people began slaughtering their korbanos.⁵⁵ After the slaughtering, the blood of the korbanos were caught and taken by the kohanim⁵⁶ to be poured onto the walls of the *Mizbeich*.⁵⁷ Some of the innards were removed from the korban and offered on the *Mizbeich*.⁵⁸

During the time of the sacrifice process the Levi'im would recite Hallel.⁵⁹ At the completion of each Hallel the Levi'im would blow trumpets.⁶⁰

After the first shift completed their sacrifice of their korbanos (i.e., slaughtering, pouring of the blood on the *Mizbeich*, and offering the innards onto the *Mizbeich*), the doors of the *Azarah* opened and each person from the first shift left with his korban Pesach and went back to his home to be eaten with his *Chabura*. Then, the second shift entered the *Azarah*, and the same procedure was followed. After the second shift completed their sacrifices, the doors of the *Azarah* again opened, and the second shift left the *Azarah* with their korban Pesach and went home to their *Chabura*. The third shift then entered the *Azarah*, and the same procedure was followed. The Gemara⁶¹ refers to the third shift as "the lazy group," because they did not hasten themselves to come join the earlier groups.⁶²

4) Eating the Korban Pesach

There is a mitzvah to eat (at least a *k'zayis*⁶³) from the korban Pesach;⁶⁴ as the Torah⁶⁵ states "They shall eat the meat [of the korban Pesach] on that night (of the 15th of Nissan)."

How to prepare the Korban Pesach. The Torah states⁶⁶ that "The korban Pesach must be roasted (i.e., directly from the flame)." The *sefer ha'Chinuch*⁶⁷ explains that it is the way of royalty to eat roasted meat, and this reminds us that on this night we went out to become a royal nation.⁶⁸ The korban Pesach must be fully roasted, as the Torah states "One may not eat it *Na*" – underdone (i.e., not fit for human consumption⁶⁹). The korban Pesach may also not be cooked in a liquid; as the Torah states⁷⁰ "One may not eat it...cooked in water (or any other liquid⁷¹)." Someone who eats the korban Pesach underdone or cooked in liquid is punishable with lashes.⁷²

Additionally, the Torah⁷³ states that the korban Pesach should be roasted with its head on its legs and on its innards.⁷⁴ Meaning, it should be roasted all at once.⁷⁴

The correct time to eat the korban Pesach. As we mentioned, the korban Pesach was eaten on the first night of Pesach (the 15th of Nissan). There is a dispute in the Mishna⁷⁵ regarding the latest time to eat the korban Pesach. Some rule⁷⁶ that the korban Pesach must be eaten before *chatzos* (midnight), while others⁷⁷ rule that it may be eaten the entire night. Nevertheless, all agree that it is required rabbinically to eat the korban Pesach before *chatzos* as a safeguard to ensure that one does not inadvertently miss the correct time to eat the korban Pesach.⁷⁸

Eating the korban Pesach together with Matzah and Maror. The Torah states that "One should eat the korban Pesach with Matzah and Maror." The Gemara⁷⁹ writes that Hillel took this literally to mean that one must actually wrap the korban Pesach together with the Matzah and Maror and eat it together.⁸⁰ However, *b'dieved*, if one does not have Matza or Maror he can still fulfill his obligation by eating the meat of the korban Pesach without Matza and Maror.⁸¹

During our Pesach Seder, after we eat the Matzah and Maror separately, we eat then eat the Matza and Maror together as a remembrance of what Hillel did in the times of the Bais HaMikdash.⁸²

Eating the Pesach when already satisfied. The best way to fulfill the mitzvah of eating the korban Pesach is to eat it *Al ha'Sovah* - when one is already satisfied.⁸³ This is the way of eating royal foods, to eat them when one is full and not hungry.⁸⁴ (However, one may not eat the korban when he is so full that he has no more appetite to eat the korban Pesach or is even disgusted by eating it.⁸⁵)

For this reason, there were additional korbanos which were sacrificed on the 14th of Nissan together with the korban Pesach. These korbanos were called the *Shalmei Chagigah* and offering them were optional.⁸⁶ These *Shalmei Chagigah* were eaten before eating the korban Pesach so that the korban Pesach would be eaten *Al ha'Sovah*.⁸⁷ (This *Shalmei Chagigah* was in addition to the regular korban *Chagigah* which was a korban brought on the first day of each of the *Shalosh Regalim*.⁸⁸)

Where was the korban Pesach eaten? The korban Pesach was required to be eaten in Yerushalayim, just as all other *kodshei kalim* (lower level korbanos) were.⁸⁹ If the korban Pesach was taken out of the walls of Yerushalayim it becomes invalid and must be burnt; if one eats it (even if it subsequently returned into the walls of Yerushalayim) he is punished with lashes.⁹⁰

The prohibition against breaking the bones while eating the korban Pesach. The Torah⁹¹ states that "One may not break any bones [of the korban Pesach]." The *sefer ha'Chinuch* explains that "it is not the way of royalty to break bones as they eat meat. Therefore, on the day that we became a royal nation it is befitting that we should show that we are a royal nation. Through these actions these messages will become instilled in our hearts forever." One who breaks a bone of the korban Pesach (which has a *k'zayis* of meat on it) is punished with lashes.⁹²

Reciting Hallel while eating the korban Pesach. When eating the korban Pesach, one must recite Hallel.⁹³ The verse⁹⁴ states "The song (of Hallel) will be yours like the night of the Holiday (of the first night of Pesach)." The Gemara⁹⁵ recounts that Rav Chiya would eat the Pesach with a large *Chaburah* and the roof shook when they would recite Hallel.

Remembering the Korban Pesach and Shalmei Chagigah nowadays. The Shulchan Aruch⁹⁶ writes that nowadays, when we do not have the korban Pesach, we have two foods (which we place on the Seder Plate) that serve as reminder of the korban Pesach and the *Shalmei Chagigah*. The custom is to use a piece of meat as a reminder of the korban Pesach, and typically the *zeroah* (shank bone) is used because it is a reference to the "zeroah *netuya*" – outstretched arm, that Hakadosh baruch Hu redeemed us with.⁹⁷ It is also roasted, just as the korban Pesach was.⁹⁸

The custom is to use an egg as a reminder of the *Shalmei Chagigah*.⁹⁹ This is for two reasons¹⁰⁰: Firstly, a *Beitza*, egg, is a reminder that we *Baei rachmana* – ask from Hashem, to redeem us. Secondly, an egg serves as a reminder of mourning, as we remember the mourning over the loss of the Bais HaMikdash.

The Shulchan Aruch¹⁰¹ writes that the custom is to cook the egg, not roast it, because the *Shalmei Chagigah* was not roasted. However, the Rema¹⁰² writes that the custom is to roast the egg as well, in accordance with one opinion cited in the Gemara that the *Shalmei Chagigah* was roasted just as the korban Pesach was.¹⁰³

Additionally, during the Seder we eat the Matzah of *Afikomen* as a remembrance of the korban Pesach. The Mishnah Berura¹⁰⁴ adds that, "it is good to eat *two k'zaysim* of Matzah for *Afikomen*. One *k'zayis* serves as a reminder for the korban Pesach, and one *k'zayis* serves as a reminder for the *matzah* that was eaten with the korban Pesach."¹⁰⁵ As we discussed earlier, some opinions rule that *mid'Oraisa* the korban Pesach had to be eaten before *chatzos*, while others rule that eating before *chatzos* is only *mid'rabanan*. The Shulchan Aruch¹⁰⁶ rules that one should be careful to eat the *Afikomen* before *chatzos*, following the opinions that *mid'Oraisa* the korban Pesach had to be eaten before *chatzos*. The Mishna Berura writes that one should be careful to follow this opinion. Furthermore, the Vilna Goan was careful to eat the *Afikomen* before *chatzos* because all agree that *mid'rabanan* the korban Pesach was eaten before *chatzos*.

The Rema¹⁰⁷ adds that one should even complete the Hallel which is recited after the *Afikomen* before *chatzos*. Just as there was a mitzvah to recite Hallel when eating the korban Pesach, and should be completed before *chatzos*, so too the Hallel that we recite nowadays should be completed before *chatzos*.¹⁰⁸

5) Leftover korban Pesach

The Torah¹⁰⁹ states "One may not leave over (the meat of the korban Pesach) until the morning," but must be careful to eat all of the meat on the night of the 15th of Nissan.¹¹⁰ If one did leave over meat until the morning violated this Torah prohibition.¹¹¹ The meat which was left over to the morning must be burnt, as the Torah states "The (meat which was) leftover until the morning, must be burnt in the fire."

The *Sefer ha'Chinuch*¹¹² explains that this too is a reminder that we were taken out to become a royal nation, because someone of royalty does not eat leftover meat.

50 Rambam Hilchos Korban Pesach 1:1; Chinuch, mitzvah 5 51 See Rambam Hilchos Korban Pesach 2:8, 3:3. The korban had to be slaughtered with intention that it is being slaughtered specifically for the people of the Chabura (Rambam 2:1) 52 Rambam Hilchos Korban Pesach 1:2 53 Pesachim 64a 54 The Mishna derives this from the verse (Shemos 12:6) *קְהַל עֵדוּת יִשְׂרָאֵל* "should slaughter the korban Pesach." 55 According to one opinion in the Gemara (Pesachim 64b) the doors of the Azara miraculously closed on their own. 56 The Mishna explains that kohanim there were rows of kohanim who would accept the blood in a cup and pass the cup from one kohen to the next until the cup reached the Mizbaich and the blood was poured onto the wall of the Mizbaich (Mishna Pesachim 64a). This method of forming rows of kohanim to transport the blood to the Mizbaich was done in order to involve many kohanim in the service and fulfill the mandate of "when there are a lot of people the King is glorified" (Gemara Pesachim, 64b). 57 Generally, a korban had its blood thrown (from a far distance) on two corners of the Mizbaich, however this was not the case by the korban Pesach where its blood was poured (from a close distance) on one of the walls of the Mizbaich opposite the foundation of the Mizbaich (See Rashi Pesachim 89a, d'h Pesach b'shifchecho). 58 Rambam Hilchos Korban Pesach 1:6. The innards of each korban Pesach must be offered separately; they could not be offered together with another korban Pesach (Rambam ibid). 59 Mishna, Pesachim 64a; Rambam Hilchos Korban Pesach 1:12. If the Levi'im finished reciting Hallel before all of the korban Pesach had been sacrificed, they would repeat the Hallel (Mishna, ibid). The Mishna (ibid) testifies that in all the years the Levi'im never completed their third round of Hallel before all of the sacrifices were completed. 60 Rambam ibid 61 Pesachim 65a 62 The same process was followed when the 14th of Nissan fell out on Shabbos (Rambam 1:16) 63 See Gemara Pesachim 41b; Minchas Chinuch 6:1) 64 Rambam, Hilchos Korban Pesach 8:1 65 Shemos 12:8 66 Shemos 12:8 67 Mitzvah 7 68 It also reminds us that we ate the korban Pesach in great haste (sefer ha'Chinuch, ibid) 69 Rambam Hilchos Korban Pesach 5:6 70 Shemos 12:9 71 See Rashi Shemos 12:9 72 Rambam Hilchos Korban Pesach 8:4 73 Shemos 12:9 74 Rashi, there. The innards should be roasted outside of the body of the animal in accordance with Rabbi Akiva (Pesachim 74a); see Rambam Hilchos Korban Pesach 8:10. 75 Braisa in Pesachim 120b. Rav Elazar be Azarya holds that one should eat the korban Pesach before *Chatzos*, while Rabbi Akiva holds that one may eat it the entire night. 76 See Tosfos Meggillah 21a d'h L'asuyei. See listing of Rishonim in Biur Halacha beginning of siman 477. 77 Rambam Hilchos Korban Pesach 8:15; Chinuch Mitzvah 6 (Minchas Chinuch 6:3). See listing of Rishonim in Biur Halacha beginning of siman 477. 78 Rambam ibid 79 Pesachim 115a 80 The Gemara is left undecided if the other Chachamim agreed with Hillel or not. The Rambam (Chametz U'Matza 8:6) rules in accordance with Hillel. 81 Rambam Hilchos Korban Pesach 8:2. However, nowadays when we do not have the korban Pesach, eating Maror without the korban Pesach is only *d'rabanan*. Yet, Matzah nowadays is still *d'Oraisa* since the verse states that "One should eat Matzah for seven days." (see Rambam ibid and Hilchos Chametz U'Matza 6:1) 82 Rambam, Chametz U'Matza 8:8 83 Rambam Hilchos Korban Pesach 8:3 84 See Mahari Korkos on Rambam ibid; see Rashi Pesachim 70a d'h al ha'Sovah 85 See Rama 466:1 and Mishna Berura 466:6 86 Rambam Korban Pesach 10:13 87 Rambam Hilchos Korban Pesach 8:3 88 See Rambam Hilchos Chagigah 1:1 89 Rambam Hilchos Maasei Kobranos 11:6 90 Rambam Hilchos Maasei Kobranos 11:6; Hilchos Korban Pesach 4:3 91 Shemos 12:46 92 Rambam Hilchos korban Pesach 10:1 93 Rambam Hilchos Korban Pesach 10:15 94 Yeshaya 30:29 95 Pesachim 85b 96 473:4 97 Shulchan Aruch ibid, Mishna Berura 473:27 98 Shulchan Aruch, ibid; Mishna Berura 473:28 99 Shulchan Aruch ibid 100 Brought in Mishna Berura 473:23 101 ibid 102 473:4 103 Sha'ar HaTzion 473:36 104 477:1 105 Mishna Berura ibid. However, the Chai Adam (130 halachos of the Seder) writes that the second *k'zayis* serves as a reminder of the korban Chagiga. Rav Dovid Feinstein (Haggadah Kol Dodi pg.77) writes that his father Rav Moshe followed this opinion. 106 477:1 107 477:1 108 Kaf haChaim 477:14 109 Shemos 12:10 110 Rambam Hilchos Korban Pesach 10:11 111 Rambam ibid 112 Mitzvah 8