

Shivim Panim – Melton Scholar's Curriculum

Sefer Shmot

Unit 7 – The First Pesach

May 16, 2012

- A) Background material – Shmot chapter 11, verses 1, 4 – 8
- B) Our unit – Shmot chapter 12, verses 1 - 14
- C) Commentaries
- 1) Commentary 1 – Ramban on the Torah, page 157
 - 2) Commentary 2 – Professor Nachum Sarna, page 158
 - 3) Commentary 6 – Midrash Raba, page 164
 - a) Book of Yechezkel chapter 20, verses 6 - 7
 - 4) Commentary 5 – Rabbi Yaacov Tzvi Macklenberg, page 163
- D) Passover Hagada
- 1) “This is the bread of affliction which our forefathers ate in Egypt” *Lechem Oni*
 - a) “In Egypt”, and not while or after having left Egypt
 - b) ‘Bread of affliction’ and not the bread of freedom
 - (l) Devarim chapter 16, verse 3
 - Breishit chapter 15, verse 13
 - Shmot chapter 1, verses 11 – 12
 - Shmot chapter 3, verse 7
 - Shmot chapter 3, verse 17
 - Shmot chapter 4, verse 31
 - 2) “This unleavened bread which we now eat, what does it mean? ... neither had they made any provisions for themselves.”
 - a) Eaten after having left Egypt
 - b) Not called the bread of affliction
 - c) Would seem to symbolize freedom or the flight to freedom
 - 3) We have found a contradiction within the hagada
- E) The verses of the Torah
- 1) Shmot chapter 11, verses 4 – 8 (already seen above)
 - 2) Shmot chapter 12, verses 1 – 14 (already seen above)
 - 3) Shmot chapter 12, verses 15 – 20
 - 4) Shmot chapter 12, verses 21 – 27
 - 5) Shmot chapter 12, verses 28 – 34, 37 – 39
 - 6) Shmot chapter 13, verses 1 – 12
- F) First Level of Meaning - Exegesis
- G) Commentators
- 1) *Masechet Pesachim*, page 36a - “Why does the *Torah* say *Lechem Oni*? - To exclude dough kneaded with wine, oil, or honey.”
 - 2) *Masechet Pesachim*, pages 115b-116a - “*Lechem Oni* - ... What is the way of the impoverished (*ani*)? - He fuels the oven and his wife bakes, so here also – he fuels the oven and his wife bakes.”
- H) Second Level of Meaning – Religious Philosophy
- 1) Vayikra chapter 25, verse 42
 - 2) Ethics of the Fathers chapter 6, mishna 2 – “Only he who is immersed in Torah is truly free”.
 - 3) *Rebbi Yehudah haLevi*, *Kol Sherei Rihal*, “*HaTirdof Na’arut*” - Temporal slaves are indeed the slaves of slaves, While only the slave of God is truly free. Therefore, as every human being searches for his portion, My soul says – God is my portion.
 - 4) Martin Buber (“*Herut v’Yi’ud*”, in *T’uda v’Yi’ud*, volume 1, *haSifria haTzionit*, 5720, page 316) “Freedom is not a matter that can be actualized according to any whim, arbitrarily. Rather, the central meaning of freedom and its very purpose, is the fulfillment of an ideal.”
- I) Deeper Philosophical Analysis
- 1) Rabbi Abraham Isaac HaCohen Kook

a) Freedom is to be found inside, by overcoming the outside forces that would enslave the immanent godliness

מזדה משתנה

Fill the cups with wine the second time. The youngest present then asks The Four Questions.

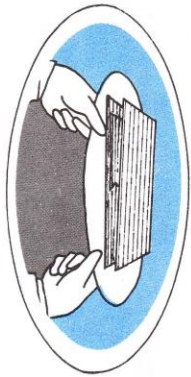
מה Wherefore is this night distinguished from all other nights? Any other night we may eat either leavened or unleavened bread, but on this night only unleavened bread; all other nights we may eat any species of herbs, but this night only bitter herbs; all other nights we do not dip even once, but on this night twice; all other nights we eat and drink either sitting or reclined, but on this night we all of us recline.

MA NISH-TA-NAW HA-LAI-LAW HA-ZEH MEE-KAVL HA-LAY-LOS? SHE-B'CHAVL HA-LAY-LOS AW-NU O-CH'LEEN CHAV-MAVTZ U-MA-TZAW, HA-LAI-LAW HA-ZEH KU-LO MA-TZAW. SHE-B'CHAVL HA-LAY-LOS AW-NU O-CH'LEEN SH'AVR Y'RAV-KOS, HA-LAI-LAW HA-ZEH MAW-ROR. SHE-B'CHAVL HA-LAY-LOS AYN AW-NU MAT-BEE-LEEN A-FEE-LU PA-AM E-CHOS, HA-LAI-LAW HA-ZEH SH'TAY F'AV-MEEM. SHE-B'CHAVL HA-LAY-LOS AW-NU O-CH'LEEN BAVN YO-SH VEEN U-VA'YIN M'SU-BEEN, HA-LAI-LAW HA-ZEH KU-LAW-NU M'SU-BEEN.

עצבים היינתן

When the dish is replaced on the table, the company responds:

עברים Because we were slaves unto Pharaoh in Egypt, and the Eternal, our God, brought us forth thence with a mighty hand and an outstretched arm. And if the Most Holy, blessed be He, had not brought forth our ancestors



מזנה

He then elevates the dish containing the matzahs, and all at the table take hold thereof and say:

רא This is the bread of affliction which our ancestors ate in the land of Egypt; let all those who are hungry, enter and eat thereof; and all who are in distress, come and celebrate the Passover. At present we celebrate it here, but next year we hope to celebrate it in the land of Israel. This year we are servants here, but next year we hope to be freemen in the land of Israel.

HAW LACH-MAW AN-YAW DEE-A-CHAV-LU A-VAW-HAW-SAW-NAW B'AR-AW D'MITZ-BAV-YIM. KAVL DIGH-FEEN VAY-SAY V'YAV-CHUL. KAVL DITZ-REECH VAY-SAY V'YF-SAGH, HA-SHA-TAW HAW-CHAV L'SHAW-NAW HA-BAW-AW B'AR-AW D'YIS-BAW-AYL. HA-SHA-TAW AV-DAY, L'SHAW-NAW HA-BAW-AW B'NAV CHO-BEEN.



our ancestors in Egypt; as it is said, "They embittered their lives with hard bondage, in mortar and brick, and in all manner of labour in the field. All their labour was imposed upon them with rigour."

בכל In every generation each individual is bound to regard himself as if he had gone personally forth from Egypt, as it is said, "And thou shalt relate to thy son on that day saying, this is on account of what the Eternal did for me, when I went forth from Egypt." Thus it was not our ancestors alone, whom the Most Holy, blessed be He, then redeemed but us also did He redeem with them, as it is said, and He brought us forth from thence, in order to bring us in, that He might give us the land which He swore unto our ancestors.

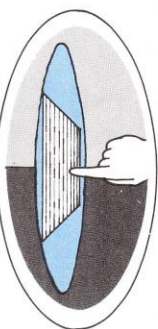
לפיכך Therefore, we are bound to thank, praise, laud, glorify, extol, honour, bless, exalt, and reverence Him who performed for our fathers, and for us all these miracles. He brought us from slavery to freedom; from sorrow to joy; from mourning to festivity, and from servitude to redemption. Let us therefore sing a new song in his presence. Hallelujah!

אֲחֵרֵי אֲבוֹתֵינוּ פּוֹמְצֵרִים שְׂמֹאָתָם וְמִמָּרוֹ אֲחֵרֵי־חַיֵּיהֶם פְּעֻבָּה קָשָׁה מְחִמָּה וּבְלִבָּנִים וּבְכַל־עֲבָדָה פִּשְׁתָּה אֶת פְּלִעְצֻכָתָם אֲשֶׁר־עָבְדוּ בָהֶם בְּפִגְרוֹ:

בְּכָל־דּוֹר וְדוֹר תִּזְכֹּר אֲדָם לְרֵאוֹת אֲחֵרֵי־עַמּוּנוֹ פֶּאֱלֹהֵי הוּא יָבִיא מִמִּצְרָיִם שְׂמֹאָתָם וְהִגְדִּיתָ לְבָנֶיךָ פִּינִים הָהוּא לְאִמֹר פְּעֻבָּה הָיָה עִשָׂה יי לִי פְּצֵאֵי מִמִּצְרָיִם: לֹא אֲחֵרֵי־אֲבוֹתֵינוּ בְּלִבָּר וְאֵל תְּקַדְּשׁוּ בְּרוּךְ הוּא. אֵלֶּה אֵף אֹתָנוּ וְאֵל עַמּוּתָם. שְׂמֹאָתָם וְאֹתָנוּ הוֹצִיא מִשָּׁם לְמִנְיַן תְּבִיאָתָנוּ לְחַת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ:

לְפִיכָךְ אַחֲרֵינוּ תִזְכְּרִים לְהוֹדוֹת לְהַלֵּל לְשַׁבַּח לְפָאֵר לְרוֹמֵם לְתַהַר לְגַבֵּר לְעִלָּה וּלְקַלֵּס לְמִי שְׁעִשָׂה לְאֲבוֹתֵינוּ וְלָנוּ אֲחֵרֵי־הַנֶּסִּים הָאֵלֶּה. הוֹצִיאָנוּ מִעֲבָדוֹת לְחַרְוֹת, מִסָּוִי לְשִׂמְחָה, מֵאֲבֵל לְיוֹם שׁוֹב. וּמִצִּפְזוּת לְאוֹר וְרוֹל. וּמִשְׁעָבֹד לְאֵלֶּה וְנִשְׁמָר לְפָנֶיךָ שִׁירָה תְהִי־שִׁירָה: הִלְלוּ־הוּא.

"Ye shall say, it is a sacrifice of the Passover unto the Lord, who passed over the houses of the children of Israel in Egypt, when he smote Egyptians, and spared our houses, and the people bowed themselves and worshipped."



Shows the matzah to the assembly:

מצה This Unleavened Bread which we now eat, what does it mean? It is eaten because the dough of our ancestors had not time to become leavened, before the supreme King of kings, the Most Holy, blessed be He! revealed Himself unto them, and re-deemed them; as it is said, "They baked unleavened cakes of the dough which they had brought forth out of Egypt, for it was not leavened, because they were thrust out of Egypt, and could not tarry, neither had they made any provision for themselves."



Shows the bitter herbs to the assembly:

מרור This bitter herb which we eat, what does it mean? It is eaten because the Egyptians embittered the lives of

וְאִמְרוּתָם וְכִדְפָסָתָהּ הוּא לִי אֲשֶׁר פָּסַח עַל־בְּתֵי בְנֵי־יִשְׂרָאֵל מִמִּצְרָיִם בְּנִפְּחוֹ אֲחֵרֵי־מִצְרָיִם וְאֶת־בְּתֵינָנוּ הִצִּיל וְעַל־הַיְשָׁבוֹתָיו:

מצה זה שאֲנוּ אוֹכְלִים עַל שׁוֹם קָמוּ, עַל שׁוֹם שְׁלֵא הִסְפִּיק בְּצַדְקָתָם שֶׁל אֲבוֹתֵינוּ לְחַמּוּדֵי עַר שְׁנֵנְיָה עֲלֵיהֶם מְקַיָּה מְלָכִי הַמְּלִיכִים הַקְּדוֹשׁ בְּרוּךְ הוּא וְנִאֲלָם, שְׂמֹאָתָם וְלֹאִפְנֵי אֲחֵרֵי־הַבָּצֵק אֲשֶׁר הוֹצִיאָנוּ מִמִּצְרָיִם עָנֹת מַצּוֹת פִּי לֹא תִמְצֵן מִמּוֹצְאוֹ מִמִּצְרָיִם וְלֹא נִכְלוּ בְּיַד־שׁוֹ מִמִּצְרָיִם וְנִשְׁמָר לֹא עֲשֵׂה לְחַמּוּתָמָה וְנִשְׁמָר לֹא עֲשֵׂה לְחֵם:

מרור זה שאֲנוּ אוֹכְלִים עַל שׁוֹם קָמוּ, עַל שׁוֹם שְׂמֹאָתָם וְנִשְׁמָר לֹא עֲשֵׂה לְחַמּוּתָמָה וְנִשְׁמָר לֹא עֲשֵׂה לְחֵם: