

**Text Sources for Learning With Rabbi Dan Ehrenkrantz
Pesakh 5767**

You can use this link to [listen to this teaching](#) at the RRC Web Site.

Raise the wine glass:

היא שְׁעִמְדָּה לְאַבוֹתֵינוּ, וְלָנוּ--שְׁלֵא אֶחָד בְּלָבָד עָמַד עָלֵינוּ, אֵלָא בְּכָל דּוֹר וְדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ; וְהַקָּדוֹשׁ בְּרוּךְ הוּא, מְצִילֵנוּ מִיָּדָם.	It is this that has stood by our ancestors and us: It is not only one that has risen up against us to destroy us; rather, in every generation, they rise against us to annihilate us. But the Holy One blessed be He saves us from their hand
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Uncover the matzot:

הָא לַחֲמַא עֲנִיָּא, דְּאָכְלוּ אַבְהֵתְנָא דְּנִפְקוּ מֵאַרְעָא דְּמִצְרַיִם. כָּל דְּכָפִין, יִיתֵי וְיִיכּוּל; וְכָל דְּצָרִיךְ לְפִסַּח, יִיתֵי וְיִפְסַח. שְׂתָא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל; שְׂתָא הָדָא עֲבָדִי, לְשְׂתָא דְּאִתֵּיָא בְּנֵי חוּרֵי.	This is the bread of affliction, which our ancestors ate in the land of Egypt. Whoever is hungry, let him come and eat; whoever is in need of a Passover Seder, let him come and celebrate with us. This year we are here; next year, may we be in the Land of Israel. This year we are slaves; next year, may we be free men.
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Source: Pesach Haggadah according to Mishneh Torah
<http://www.mechon-mamre.org/phgdh.htm>

THE BIBLICAL PESACH/PASSOVER

EXODUS, CHAPTER 12

25: And when you come to the land which the LORD will give you, as he has promised, you shall keep this service.

26: And when your children say to you, 'What do you mean by this service?'

27: you shall say, 'It is the sacrifice of the LORD's passover, for he passed over the houses of the people of Israel in Egypt, when he slew the Egyptians but spared our houses.'" And the people bowed their heads and worshiped.

EXODUS, CHAPTER 13

6: Seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to the LORD.

7: Unleavened bread shall be eaten for seven days; no leavened bread shall be seen with you, and no leaven shall be seen with you in all your territory.

8: And you shall tell your son on that day, 'It is because of what the LORD did for me when I came out of Egypt.'

14: And when in time to come your son asks you, 'What does this mean?' you shall say to him, 'By strength of hand the LORD brought us out of Egypt, from the house of bondage.'

EXODUS, CHAPTER 23

15: You shall keep the feast of unleavened bread; as I commanded you, you shall eat unleavened bread for seven days at the appointed time in the month of Abib, for in it you came out of Egypt. None shall appear before me empty-handed.

DEUTERONOMY, CHAPTER 16

1: "Observe the month of Abib, and keep the passover to the LORD your God; for in the month of Abib the LORD your God brought you out of Egypt by night.

2: And you shall offer the passover sacrifice to the LORD your God, from the flock or the herd, at the place which the LORD will choose, to make his name dwell there.

3: You shall eat no leavened bread with it; seven days you shall eat it with unleavened bread, the bread of affliction -- for you came out of the land of Egypt in hurried flight -- that all the days of your life you may remember the day when you came out of the land of Egypt.

4: No leaven shall be seen with you in all your territory for seven days; nor shall any of the flesh which you sacrifice on the evening of the first day remain all night until morning.

8: For six days you shall eat unleavened bread; and on the seventh day there shall be a solemn assembly to the LORD your God; you shall do no work on it.

Source: <http://etext.virginia.edu/rsv.browse.html>

MISHNA PESACHIM 10:4

They pour a second cup. Here the child asks his father (and if the child does not know how the father teaches her/him): 'In what way is this night different from all other nights? On all other nights we eat ḥametz or matzah, [but] tonight only matzah. On all other nights we eat any vegetables, tonight maror. On all other nights we eat meat roasted, stewed or boiled, [but] tonight only roasted. On all other nights we dip once, [but] tonight twice.' According to the child's understanding the father teaches him, **beginning with shame and ending with praise**. (מתהיל בגנות ומסיים בקצבה) And he expounds from 'My father was a wandering Aramean' until he concludes that whole section.

MISHNA PESACHIM 10:5

Rabban Gamli'el would say, Anyone who has not mentioned these three items on Passover has not fulfilled his duty; they are: the paschal lamb, Matzah and Maror. The Paschal lamb - because God passed over the homes of our ancestors in Egypt; Matzah - because our ancestors were redeemed in Egypt; Maror - because the Egyptians embittered the lives of our ancestors in Egypt. In every generation [each] person must look upon himself as if he had left Egypt, for it says: “And you shall tell your child on that day, saying [that I do this] because of what God did for me when I left Egypt” [*Exodus 13:8*]. That is why we have the duty to thank, extol, praise, honor, raise up, adore, bless and exalt the One who performed for our ancestors and for us all these miracles: **God brought us from slavery to liberty, from wretchedness to joy, from mourning to festivity, from darkness to a great light, and from enslavement to redemption**: so let us say before God, Hallelujah.

THE RABBINIC PASSOVER--FROM THE PASSOVER HAGGADAH:

Deuteronomy 26:5: "And you shall make response before the LORD your God, `A wandering Aramean was my father; and he went down into Egypt and sojourned there, few in number; and there he became a nation, great, mighty, and populous."

According to the instructions of Rabbi Isaac Luria, the wine cup is now raised and the Matzot are covered.

This is what has stood by our fathers and us! For not just one alone has risen against us to destroy us, but in every generation they rise against us to destroy us; and the Holy One, blessed be He, saves us from their hand!

Put down the wine cup and uncover the Matzah.

Go forth and learn what Laban the Aramean wanted to do to our father Jacob. Pharaoh had issued a decree against the male children only, but Laban wanted to uproot everyone - as it is said: "The Aramean wished to destroy my father; and he went down to Egypt and sojourned there, few in number; and he became there a nation - great and mighty and numerous."

"And he went down to Egypt" forced by Divine decree. "And he sojourned there" - this teaches that our father Jacob did not go down to Egypt to settle, but only to live there temporarily. Thus it is said, "They said to Pharaoh, We have come to sojourn in the land, for there is no pasture for your servants' flocks because the hunger is severe in the land of Canaan; and now, please, let your servants dwell in the land of Goshen."

Source: <http://www.chabad.org/holidays/passover/pesach.asp?AID=1737>

TORAH

MIDRASH IN THE HAGGADAH

My father was a wandering/fugitive Aramean	Go forth and learn what Laban the Aramean wanted to do to our father Jacob. Pharaoh had issued a decree against the male children only, but Laban wanted to uproot everyone - as it is said: "The Aramean wished to destroy my father;
He went down to Egypt	forced by Divine decree
And sojourned there	this teaches that our father Jacob did not go down to Egypt to settle, but only to live there temporarily.

What is Jacob doing here?

Why does the *midrash* want to make Laban worse than Pharaoh?

Why "forced by the word of God?"

Why is it important that Jacob didn't go to Egypt to settle but only to live temporarily?