



SHALOM HARTMAN מכון
INSTITUTE שלום הרטמן

Passover in the Time of Corona

Channa Pinchasi

Rabbinic Holiday Webinar
March 2020

1.	Exodus 12:1–3	1
2.	Maimonides, <i>Mishneh Torah</i> , Laws of the <i>Pesah</i> Offering 9:1	1
3.	Exodus 12:22	1
4.	Mishnah Pesahim 10:4	1
5.	Babylonian Talmud Pesahim 116a	2
6.	Mishnah Pesahim 10:5	2
7.	Maimonides, <i>Mishneh Torah</i> , Laws of Leaven and Matsah 7:6	2
8.	<i>Midrash Tannaim</i> , Devarim §6	2
9.	Passover Haggadah, “Maggid”	3
10.	Rebbe Nahman of Bratslav, <i>Likkutei Moharan</i> II 10:2	3
11.	Rebbe Natan of Nemirov, <i>Likkutei Halakhot</i> , Pesah §3	3
12.	Mishnah Pesahim 10:8	4
13.	Passover Haggadah, “Nirtsah”	4
14.	Passover Haggadah, “Had Gadyah”	4
15.	Exodus 12:27	6
16.	<i>Tur</i> , Orah Hayyim §433	6

Dr. Channa Pinchasi is Deputy Director of Be'eri and Director of the Be'eri School for Teacher Education at the Shalom Hartman Institute.

She is a member of the inaugural graduating class of the Institute's Maskilot program, having received her doctorate in gender studies from Bar-Ilan University; her thesis offers a feminist interpretation of *Midrash Eicha Rabba*.

From 2001-2004, Channa was a representative of the Education Department of the Jewish Agency in Canada. Upon returning to Israel, she founded and led the *Cheder Mishelach* forum for influential female leaders in Tel Aviv.

In the years since, Channa has lectured and taught in various frameworks that have developed within the world of Jewish renewal, focusing on leadership training in Israel and abroad. She is a member of the Board of Directors of the *Shaharit* think-and-do tank and writes for SHI's *Al Da'at Hakahal* blog.

The Shalom Hartman Institute is a leading center of Jewish thought and education, serving Israel and North America. Our mission is to strengthen Jewish peoplehood, identity, and pluralism; to enhance the Jewish and democratic character of Israel; and to ensure that Judaism is a compelling force for good in the 21st century.

Shalom Hartman Institute of North America
475 Riverside Drive, Suite 1450
New York, NY 10115
212-268-0300
info@shalomhartman.org | www.shalomhartman.org

1. Exodus 12:1–3

וַיֹּאמֶר ה' אֶל־מֹשֶׁה וְאַלְעָהֲרֹן בְּאֶרֶץ מִצְרַיִם לֵאמֹר: הַחֹדֶשׁ הַזֶּה לְכֶם רֵאשׁ חֳדָשִׁים רִאשׁוֹן הוּא לְכֶם לְחֳדָשֵׁי הַשָּׁנָה: דַּבְּרוּ אֶל־כָּל־עַדְתֵּי יִשְׂרָאֵל לֵאמֹר בְּעֶשֶׂר לַחֹדֶשׁ הַזֶּה וַיִּקְחוּ לָהֶם אִישׁ שֶׁה לְבֵית־אָבִת שֶׁה לְבֵית:

The Lord said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of the months; it shall be the first of the months of the year for you. Speak to the whole community of Israel and say that on the tenth of this month each of them shall take a **lamb to a family, a lamb to a household.**

2. Maimonides, *Mishneh Torah, Laws of the Pesah Offering* 9:1

כָּל הָאוֹכֵל מִן הַפֶּסַח אֵינוֹ אוֹכֵל אֶלָּא בְחֻבְרָה אַחַת וְאֵין מוֹצִיאִין מִמֶּנּוּ מִן הַחֻבְרָה שְׂיֵאכֵל בָּהּ.

Anyone who partakes of a Paschal sacrifice may partake of it only in one company. It may not be removed from the company to partake of it.

3. Exodus 12:22

וּלְקַחְתֶּם אֲגֻדַּת אֲזוּב וּטְבַלְתֶּם בְּדָם אֲשֶׁר בַּסֵּף וְהִגַּעְתֶּם אֶל הַמִּשְׁקוֹף וְאֶל שְׁתֵּי הַמְּזוּזוֹת מִן הַדָּם אֲשֶׁר בַּסֵּף וְאַתֶּם לֹא תֵצְאוּ אִישׁ מִפֶּתַח בֵּיתוֹ עַד בֹּקֶר.

Take a bunch of hyssop, dip it in the blood that is in the basin, and apply some of the blood that is in the basin to the lintel and to the two doorposts. **None of you shall go outside the door of his house until morning.**

4. Mishnah Pesahim 10:4

מִזְגוּ לוֹ כּוֹס שֵׁנִי, וְכֹאן הֵבֵן שׂוֹאֵל אָבִיו, וְאִם אֵין דַּעַת בְּבִן, אָבִיו מְלַמְּדוֹ, מֵה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת, שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֻמֶץ וּמִצָּה, הַלַּיְלָה הַזֶּה כֻּלּוֹ מִצָּה. שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יְרֻקוֹת, הַלַּיְלָה הַזֶּה מְרוֹר...

They mixed him a second cup, and here the son questions his father. If the son lacks the intelligence to ask, his father instructs him: How is this night different from all other nights? On all other nights we eat hametz or matzah, on this night only matzah. On all other nights we eat all vegetables, on this night only *maror*...

5. Babylonian Talmud Pesahim 116a

תנו רבנן : חכם בנו שואלו, ואם אינו חכם אשתו שואלתו, ואם לאו הוא שואל לעצמו, ואפילו שני תלמידי חכמים שיודעין בהלכות הפסח שואלין זה לזה.

The Sages taught: If his son is wise, his son asks him. And if he is not wise, his wife asks him. And if not, he asks himself. And even if two Torah scholars who know the *halakhot* of Passover are sitting together and there is no one else present to pose the questions, they ask each other.

6. Mishnah Pesahim 10:5

בכל דור ודור חייב אדם לראות את עצמו כאילו הוא יצא ממצרים

In every generation one is obligated to regard oneself as though he personally had gone forth from Egypt.

7. Maimonides, *Mishneh Torah, Laws of Leaven and Matsah* 7:6

חייב אדם להראות את עצמו כאלו הוא בעצמו יצא עתה משעבוד מצרים שלא את אבותינו בלבד גאל אלא אף אותנו שנאמר : ואותנו הוציא משם

In every generation, one must portray himself as if he personally had come out from the subjugation of Egypt...as it is stated (Deuteronomy 6:23), "And He took us out from there..."

8. *Midrash Tannaim, Devarim* §6

"ואֲוֹתָנוּ הוֹצִיא מִשָּׁם" (דברים ו כג) מכאן אמרו בכל דור ודור חייב אדם להראות את עצמו כאלו הוא בעצמו יצא עתה משעבוד מצרים שלא את אבותינו בלבד גאל אלא אף אותנו שנאמר : ואֲוֹתָנוּ הוֹצִיא מִשָּׁם

"And He took us out from there..." Based on this verse, the rabbis said that in every generation, one must portray himself as if he personally had come out from the subjugation of Egypt even now, for it was not just our fathers that God redeemed, but us as well, as the verse says, "And He took us out from there..."

9. Passover Haggadah, "Maggid"

מעשה ברבי אליעזר ורבי יהושע ורבי אלעזר בן עזריה, ורבי עקיבא ורבי טרפון, שהיו מסבין בבני ברק, והיו מספרים ביציאת מצרים כל אותו הלילה, עד שבאו תלמידיהם ואמרו להם: "רבותינו, הגיע זמן קריאת שמע של שחרית!"

It happened once [on Pesach] that Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azariah, Rabbi Akiva and Rabbi Tarfon were reclining in Bnei Brak and were telling the story of the exodus from Egypt that whole night, until their students came and said to them, "The time of [reciting] the morning Shema has arrived!"

10. Rebbe Nahman of Bratslav, *Likkutei Moharan* II 10:2

אך דע, שעלידי מרה־שחורה אי אפֿשֿר להנהיג את המוח כרצונו, ועלֿכן קשה לו לישב דעתו. רק עלידי השמחה יוכל להנהיג המוח כרצונו, ויוכל לישב דעתו, כי שמחה הוא עולם החרות, בבחינת "כי בשמחה תצאו" (ישעיהו, נה, י"ה) שעלידי שמחה נעשין ברחורין ויוצאין מן הגלות.

But know! Depression makes it impossible to direct the mind the way one wants. It is therefore difficult for a person to attain *yishuv ha-daat*. Only joy enables him to direct the mind as he pleases and attain *yishuv ha-daat*. This is because joy is the realm of freedom, as in "For through joy you will go out" (Isaiah 55:12). Through joy a person becomes free and goes out of exile.

11. Rebbe Natan of Nemirov, *Likkutei Halakhot*, Pesah §3

והנה גאולת מצרים עיקרה על ידי החירות כמו שכתבו "כי בשמחה תצאו" ... ועיקר הגלות על ידי עצבות, שהיא גלות השכינה כביכול, והגאולה על ידי שמחה כנ"ל... כי השמחה היא היפוך יללה שעל ידה הפגם של המקרה...

The redemption from Egypt is primarily about freedom, as it is written, "For through joy you will go out" (Isaiah 55:12)... Meanwhile, the exile is primarily about sadness, which is the exile of the *Shekhinah*, so to speak, and redemption is about happiness, as mentioned above... For happiness is the opposite of sobbing, which causes the corruption of happenstance...

12. Mishnah Pesahim 10:8

וְאִין מִפְטִירִין אַחַר הַפֶּסַח אֲפִיקוֹמֶן

One may not eat dessert after the *Pesah* offering.

13. Passover Haggadah, “Nirtsah”

חֲסַל סְדוּר פֶּסַח כְּהַלְכָתוֹ, כְּכֹל מִשְׁפָּטוֹ וְחֻקָּתוֹ.
כְּאֲשֶׁר זָכִינוּ לְסִדֵּר אוֹתוֹ, כִּן נִזְכָּה לַעֲשׂוֹתוֹ.
זָד שׁוֹכֵן מְעוֹנָה, קוֹמֵם קֹהֵל עֲדַת מִי מְנָה.
קָרַב נֶהַל נִטְעֵי כְּנָה, פְּדוּיִם לְצִיּוֹן בְּרָנָה.
לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם.

Completed is the Seder of Pesach according to its law, according to all its judgement and statute. Just as we have merited to arrange it, so too, may we merit to do [its sacrifice].

Pure One who dwells in the habitation, raise up the congregation of the community, which whom can count.

Bring close, lead the plantings of the sapling, redeemed, to Zion in joy.

Next year, let us be in the built Jerusalem!

14. Passover Haggadah, “Had Gadyah”

חַד גְּדִיָּא, חַד גְּדִיָּא דְזַבִּין אַבָּא בְּתַרֵּי זַוְיָ, חַד גְּדִיָּא, חַד גְּדִיָּא.
וְאַתָּא שׁוֹנְרָא וְאַכְלָה לְגְדִיָּא, דְזַבִּין אַבָּא בְּתַרֵּי זַוְיָ. חַד גְּדִיָּא, חַד גְּדִיָּא.
וְאַתָּא כְּלָבָא וְנִשְׁדָּ לְשׁוֹנְרָא, דְאַכְלָה לְגְדִיָּא, דְזַבִּין אַבָּא בְּתַרֵּי זַוְיָ. חַד גְּדִיָּא, חַד גְּדִיָּא.
וְאַתָּא חוּטְרָא וְהִפָּה לְכְלָבָא, דְנִשְׁדָּ לְשׁוֹנְרָא, דְאַכְלָה לְגְדִיָּא, דְזַבִּין אַבָּא בְּתַרֵּי זַוְיָ. חַד גְּדִיָּא, חַד גְּדִיָּא.
וְאַתָּא נוֹרָא וְשָׂרְף לְחוּטְרָא, דְהִפָּה לְכְלָבָא, דְנִשְׁדָּ לְשׁוֹנְרָא, דְאַכְלָה לְגְדִיָּא, דְזַבִּין אַבָּא בְּתַרֵּי זַוְיָ. חַד גְּדִיָּא, חַד גְּדִיָּא.
וְאַתָּא מְיָא וְכָבָה לְנוֹרָא, דְשָׂרְף לְחוּטְרָא, דְהִפָּה לְכְלָבָא, דְנִשְׁדָּ לְשׁוֹנְרָא, דְאַכְלָה לְגְדִיָּא, דְזַבִּין אַבָּא בְּתַרֵּי זַוְיָ. חַד גְּדִיָּא, חַד גְּדִיָּא.
וְאַתָּא תוֹרָא וְשִׁתָּה לְמְיָא, דְכָבָה לְנוֹרָא, דְשָׂרְף לְחוּטְרָא, דְהִפָּה לְכְלָבָא, דְנִשְׁדָּ לְשׁוֹנְרָא, דְאַכְלָה לְגְדִיָּא, דְזַבִּין אַבָּא בְּתַרֵּי זַוְיָ. חַד גְּדִיָּא, חַד גְּדִיָּא.
וְאַתָּא הַשׁוּחַט וְשַׁחַט לְתוֹרָא, דְשִׁתָּה לְמְיָא, דְכָבָה לְנוֹרָא, דְשָׂרְף לְחוּטְרָא, דְהִפָּה לְכְלָבָא, דְנִשְׁדָּ לְשׁוֹנְרָא, דְאַכְלָה לְגְדִיָּא, דְזַבִּין אַבָּא בְּתַרֵּי זַוְיָ. חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּה מְלֹאךְ הַמָּוֹת וְשַׁחַט לְשׁוֹחֵט, דְּשַׁחַט לְתוֹרָא, דְּשַׁתָּה לְמֵינָא, דְּכַבֵּה לְנוֹרָא, דְּשַׁרְף
לְחוּטְרָא, דְּהִקֵּה לְכַלְבָּא, דְּנָשַׁף לְשׁוֹנְרָא, דְּאָכְלָה לְגַדְיָא, דְּזָבִין אַבָּא בְּתַרְי זִוְיָ. חַד גַּדְיָא,
חַד גַּדְיָא.

One kid, one kid that my father bought for two *zuz*, one kid, one kid.

Then came a cat and ate the kid that my father bought for two *zuz*, one kid, one kid.

Then came a dog and bit the cat, that ate the kid that my father bought for two *zuz*, one
kid, one kid.

Then came a stick and hit the dog, that bit the cat, that ate the kid that my father bought
for two *zuz*, one kid, one kid.

Then came fire and burnt the stick, that hit the dog, that bit the cat, that ate the kid that
my father bought for two *zuz*, one kid, one kid.

Then came water and extinguished the fire, that burnt the stick, that hit the dog, that bit
the cat, that ate the kid that my father bought for two *zuz*, one kid, one kid.

Then came a bull and drank the water, that extinguished the fire, that burnt the stick, that
hit the dog, that bit the cat, that ate the kid that my father bought for two *zuz*, one kid,
one kid.

Then came the *schochet* and slaughtered the bull, that drank the water, that extinguished
the fire, that burnt the stick, that hit the dog, that bit the cat, that ate the kid that my
father bought for two *zuz*, one kid, one kid.

Then came the angel of death and slaughtered the *schochet*, who slaughtered the bull,
that drank the water, that extinguished the fire, that burnt the stick, that hit the dog, that
bit the cat, that ate the kid that my father bought for two *zuz*, one kid, one kid.

Then came the Holy One, blessed be He and slaughtered the angel of death, who
slaughtered the *schochet*, who slaughtered the bull, that drank the water, that
extinguished the fire, that burnt the stick, that hit the dog, that bit the cat, that ate the
kid that my father bought for two *zuz*, one kid, one kid.

15. Exodus 12:27

אֲשֶׁר פָּסַח עַל בְּתֵי בְּנֵי יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת מִצְרַיִם וְאֶת בְּתֵינוּ הִצִּיל

because He passed over the houses of the Israelites in Egypt when He smote the Egyptians, but saved our houses.

16. Tur, Orah Hayyim §433

חור שבין יהודי לחבירו כל אחד בודק עד מקום שידו מגעת והשאר מבטלו בלבו ודיו

If there is a hole between one Jew and another, each checks as far as his hand can reach. The rest each should nullify in his heart, and that is sufficient.