

Exodus 12: 31-37

He summoned Moses and Aaron in the night and said, "Up, depart from among my people, you and the Israelites with you! Go, worship the LORD as you said!

Take also your flocks and your herds, as you said, and begone! And may you bring a blessing upon me also!"

The Egyptians urged the people on, impatient to have them leave the country, for they said, "We shall all be dead."

So the people took their dough before it was leavened, **their kneading bowls wrapped in their cloaks upon their shoulders.**

The Israelites had done Moses' bidding and borrowed from the Egyptians objects of silver and gold, and clothing.

And the LORD had disposed the Egyptians favorably toward the people, and they let them have their request; thus they stripped the Egyptians.

Sfat Emet 5659 (1898)

בפסוק 'משארותם צרורות בשמלותם'. אמרו במכילתא וכי לא הי' להם בהמות רק לחבב את המצוה ע"ש. כי הנה עיקר תכלית המצוה להיות נשאר ממנה רשימה באדם. כמ"ש במ"א פי' ומצותי תצפון אתך. כאשר עושין המצות ברוב אהבה ותשוקה נשאר הארת המצוה בנפש האדם. וכמ"ש צדיק זכיותיו חקוקין על עצמותיו. וזה שהי' שיורי מצוה ומרור צרורות בשמלותם רמז על הלבוש שנעשה ע"י המצות. וכן מ"ש חז"ל בפסוק ויקחו להם. למה הקדים לקיחת הפסח לפי שהיו בני"י ערום וערי' מן המצות ע"ש. והענין הוא כי וודאי עיקר המצוה היא צורך גבוה. וצריך האדם לעשות המצוה לש"ש בלבד. אבל הכנת המצוה והתשוקה קודם המצוה ולאחריה. מצד זה נעשה מלבוש הנפש שהמצוה נותנת ברכה לפני' ולאחרי'. וכמ"ש במ"א ממ"ש חז"ל הרהורי עבירה קשין מעבירה. כמו כן הרהורי מצוה טובים מגוף המצוה. והיינו כי הגם שעיקר פגם העבירה בשורש היא בעשייתה. אבל הקילקול אל נפש האדם. מתרבה ביותר ע"י הרהורי עבירה. וכן הוא במצוה. אשר עיקר המצוה צורך גבוה. אבל רוב הרהור והתשוקה אל המצוה. מתקן נפש האדם. וז"ש חז"ל רצה הקב"ה לזכות את ישראל הרבה להם תורה ומצות. שכל התקונים שלמעלה. מסר הקב"ה לבני"י להיות נעשין אלה התיקונים ע"י המצות שבנ"י עושין. ועי"ז מדדכבין הנפשות של בני"י:

לכל איש יש חג; זה החג שלו - זאת עונת השנה שמחזירה אותו ל"אז", אל אותו היום בו נפל דבר;
משהו התחיל, משהו נגמר, משהו הנץ, או דמם.
חג שהוא מפגש שנתי עם הכאב, ההחמצה, ההתרגשות, הזמן החולף, הכסא הריק, הלידה
מחדש.

כל החגים מתחילים מפסח, וכל החגים מובילים אליו.

(גלית כהן קדם)

Devarim 26:5-11

You shall then recite as follows before the LORD your God: "My father was a fugitive Aramean. He went down to Egypt with meager numbers and sojourned there; but there he became a great and very populous nation.

The Egyptians dealt harshly with us and oppressed us; they imposed heavy labor upon us.

We cried to the LORD, the God of our fathers, and the LORD heard our plea and saw our plight, our misery, and our oppression.

The LORD freed us from Egypt by a mighty hand, by an outstretched arm and awesome power, and by signs and portents.

He brought us to this place and gave us this land, a land flowing with milk and honey.

Wherefore I now bring the first fruits of the soil which You, O LORD, have given me." You shall leave it before the LORD your God and bow low before the LORD your God.

And you shall enjoy, together with the Levite and the stranger in your midst, all the bounty that the LORD your God has bestowed upon you and your household.

- The Impasse

God

Shmot 2: 23-25 A long time after that, the king of Egypt died. The Israelites were groaning under the bondage and cried out; and their cry for help from the bondage rose up to God. God heard their moaning, and God remembered His covenant with Abraham and Isaac and Jacob. God looked upon the Israelites, and God took notice of them.

The Jewish People

Shmot 6: 9 But when Moses told this to the Israelites, they would not listen to Moses, their spirits crushed by cruel bondage.

Rashi: **מקצר רוח**: כל מי ששהוא מצר, רוחו ונשימתו קצרה, ואינו יכול להאריך בנשימתו.

Shmot 6: 12 But Moses appealed to the LORD, saying, “The Israelites would not listen to me; how then should Pharaoh heed me, a man of impeded speech!”

Mei HaShiloach, Shmot 2: “Immediately as their cry rose up, salvation began. Till then they had not any arousal to cry and to pray. But since God wanted to save them, He roused in them a cry – and that is the beginning of redemption. For before God wants to save, one does not see ones own lack, one is unaware of what one has not. But when god wants to save, He shows one the root of ones lack so that one sees that all the complexity of one’s needs is rooted in this basic lack. And he gives the power of prayer, of crying out to God. One begins to rage to God about it...”

Moses

Shmot 4; 10-12 But Moses said to the LORD, “Please, O Lord, I have never been a man of words, either in times past or now that You have spoken to Your servant; I am slow of speech and slow of tongue.” And the LORD said to him, “Who gives man speech? Who makes him dumb or deaf, seeing or blind? Is it not I, the LORD? Now go, and I will be with you as you speak and will instruct you what to say.” But he said, “Please, O Lord, make someone else Your agent.”

Pharaoh

Shmot 7: 15 Go to Pharaoh in the morning, as he is coming out to the water, and station yourself before him at the edge of the Nile, taking with you the rod that turned into a snake.

רש"י- הנה יצא המימה לנקביו; שְׁהִיָּה עוֹשֶׂה עֲצָמוֹ אֵלֹהִים וְאוֹמֵר שְׂאִינוּ צָרִיךְ לְנִקְבָּיו, וּמְשֻׁבִּים .
וְיֵצֵא לְנִילוֹס וְעוֹשֶׂה שָׁם צָרְכָיו (תנחומא)

כל זמן שהדיבור בגלות הסתלק הקול (זוהר חלק ב, כה):

- Redemption...

Shmot 12:14-19 This day shall be to you one of remembrance: you shall celebrate it as a festival to the LORD throughout the ages; you shall celebrate it as an institution for all time.

Seven days you shall eat unleavened bread; on the very first day you shall remove leaven from your houses, for whoever eats leavened bread from the first day to the seventh day, that person

shall be cut off from Israel. You shall celebrate a sacred occasion on the first day, and a sacred occasion on the seventh day; no work at all shall be done on them; only what every person is to eat, that alone may be prepared for you. You shall observe the [Feast of] Unleavened Bread, for on this very day I brought your ranks out of the land of Egypt; you shall observe this day throughout the ages as an institution for all time. In the first month, from the fourteenth day of the month at evening, you shall eat unleavened bread until the twenty-first day of the month at evening. No leaven shall be found in your houses for seven days. For whoever eats what is leavened, that person shall be cut off from the community of Israel, whether he is a stranger or a citizen of the country.

The deeper lesson is that having a sense of a future is a core element of being able to leave something behind. The people are asked not just to leave slavery behind, but to regard their departure, in live-time, as historically significant. The holiday of Passover, we are told, is not just a memorial of past events, but is a way of being, an act of trust, inaugurated by a people who still had yet to witness their liberation. The holiday of liberation is, in its essence, a holiday not of completion, but a holiday of hope in the midst of what is incomplete. (Zohar Atkins, Parshat Bo, 5780)

לחם עוני – לחם שעונין
עליו הרבה (מס'
פסחים)

זזה סוד פסח – פה
סח (כתבי האר"י)

"וכל המרבה ביציאת
מצרים, הרי זה
משובח." (הגדה של

Stories happen to people who
tell stories – Paul Aster

God made man because He loves
stories – Elie Wiesel

