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| משנה, מסכת פסחים, פרק י', ה':בכל דור ודור חייב אדם **לראות** **את עצמו**. כאילו הוא יצא ממצרים. שנאמר ([שמות יג, ח](https://www.sefaria.org.il/Exodus.13.8)) והגדת לבנך ביום ההוא לאמר. בעבור זה עשה ה' לי בצאתי ממצרים.  | Mishnah Pesachim 10:In every generation a person must **regard** **himself** as though he personally had gone out of Egypt, as it is said: “And you shall tell your son in that day, saying: ‘It is because of what the Lord did for me when I came forth out of Egypt". |

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| רמב"ם הלכות חמץ ומצה פרק ז', הלכה ו':בְּכָל דּוֹר וָדוֹר חַיָּב אָדָם **לְהַרְאוֹת אֶת עַצְמוֹ** כְּאִלּוּ הוּא בְּעַצְמוֹ יָצָא עַתָּה מִשִּׁעְבּוּד מִצְרַיִם שֶׁנֶּאֱמַר ([דברים ו כג](https://www.sefaria.org.il/Deuteronomy.6.23)): וְאוֹתָנוּ הוֹצִיא מִשָּׁם" וְגוֹ'. | Mishneh Torah, Leavened and Unleavened Bread, 7:In each and every generation, a man is obligated to **show himself** as though he himself went out now from the slavery of Egypt as it is said ([Deuteronomy 6:23](https://www.sefaria.org.il/Deuteronomy.6.23)) "And He took us out of there, etc." |

1. What difference can you see between the way the law appears in Mishna and the way it is presented by Maimonides?
2. Why purpose is there in obligating us to regard ourselves as having left Egypt?
3. What is the connection between the first half of the verse – “And you should tell your son” – and the second half – “it is because of what the Lord did for me?”
4. How do you think we can succeed in fulfilling the obligation to see ourselves/to show ourselves as if we left Egypt?

**Rav Shagar – *A Time of Freedom* – Sermons for Passover, p. 161, p. 208**

Maimonides’ approach to the commandment to remember on Passover…is not to remember the past, rather it is to create a consciousness of the day itself. The point of remembrance is not to recall an historical event, rather it is to make use of the memory to better understand the true situation today. This is precisely the purpose of the law that requires that "In each and every generation, a man is obligated to show himself as though he himself went out now from the slavery of Egypt.” One must live the reality of his memory.

… In this statement, Maimonides attempts to place the story of the Exodus and the commandments of the Passover Seder as a recurring event that takes place around the retelling of that story at the Seder… Maimonides emphasizes the immediacy of the experience of freedom, as expressed in an outward showing of that freedom.

1. What is the purpose of remembrance according to Rav Shagar?
2. During the Seder in your house, are there things that your family does whose purpose is to make the participants feel that they are free? (Special family traditions or practices.)

**Rav Yitzchak Hutner, Pachad Yitzchak for Passover, (notebook 7b)**

The redemption that took place in Egypt was not only a general redemption of the Jewish people. The law is clear – there is a requirement for each and every individual to establish his or her own sense of redemption “as though he left Egypt.” No Jewish individual experiences a full sense of redemption until he uses his freedom to erect his own Holy Temple. “I will build a tabernacle in my heart.”

1. By means of what two perspectives must every Jewish individual fulfill the experience of redemption?
2. How can this be applied in everyday life?