

Congregation K.I.N.S.
presents
WOMEN'S PESACH SEMINAR 5783

Pesach Update
with Rabbi Yaakov Eisenbach, cRc

Haggadah Divrei Torah
with Rabbis Bresler, Leibtag & Matanky

March 22, 2023 • 8:00 pm
@ KINS Main



The Chief Rabbi's Haggadah - Rabbi Lord Jonathan Sacks

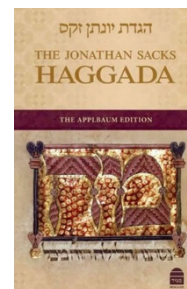
Karpas

Dipping karpas in salt water or vinegar is one of the things we do on the seder night to arouse the curiosity of children so that they will ask, 'Why is this night different?' It is one of the two acts referred to in the question, 'On all other nights we do not dip even once, but tonight we dip twice.' The second, just before the meal, is the dipping of maror in charoset.

There is symbolic significance in these two acts. The Exodus began and ended with acts of dipping. It began when Joseph's brothers sold him into slavery. They dipped his robe in the blood of a slaughtered goat (Genesis 37:31) and brought it to Jacob, to persuade him that Joseph had been attacked and killed by a wild animal. The sale of Joseph into slavery in Egypt was the beginning of the long process through which the entire family of Jacob travelled to Egypt and eventually became slaves.

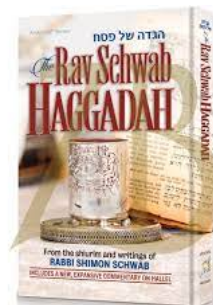
The exile ended with the Israelites taking bunches of hyssop, dipping it in the blood of the paschal offering, and daubing it on the door-frames of their houses (Exodus 12:22). God 'passed over' these houses during the final plague, after which they went free.

The two dippings recall these events. The karpas, itself sweet, is dipped in salt and becomes sour. The maror, itself bitter, is dipped in the sweet charoset and has some of the bitterness removed. These two acts remind us that freedom, which is sweet, becomes sour when we use it to mistreat others. Slavery, which is bitter, is sweetened when collective suffering becomes human solidarity and thus a prelude to freedom.



YACHATZ / יחץ

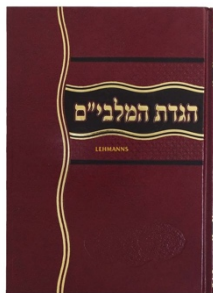
The *minhag* of יחץ, whereby we break the middle matzah into two pieces, one larger and one smaller, with each being used for its defined purpose, is deeply symbolic. The smaller piece, the *לחמא ענינא*, the poor man's bread, is left in the Seder plate along with the *maror* and the *charoses*. However, the larger piece is hidden for the *afikoman* to be snatched by the children, who will ask for a reward for its return, and it is then eaten at the end of the meal, על השׁוּבֵעַ.



Rav Schwab Haggadah

I heard a beautiful explanation for the symbolism of this *minhag* from my father, HaChaver R' Yehudah Schwab zt"l. He explained that the smaller piece of matzah, the *לחמא ענינא*, represents *Olam Haze*, with all its trials and tribulations. This piece is left in the Seder plate along with the *maror* and *charoses*, reflecting life in this world, with

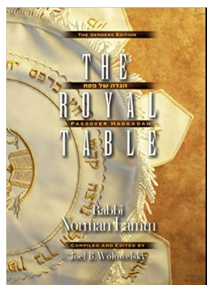
all its sweet and bitter experiences. However, the larger, main piece, which is hidden during the Seder to be eaten after the meal as the *afikoman*, represents *Olam Haba*, which is hidden from us during our lives in this world. The eating of this piece על השׁוּבֵעַ, when one is satiated, after the meal, is symbolic of our reward in *Olam Haba*, which we are granted only if we have first satiated ourselves in this world with a life of Torah and mitzvos. The children's request for a reward before giving back the *afikoman* is symbolic of our reward in *Olam Haba*, which is granted to us by Hakadosh Baruch Hu if we have earned it.



מה נשתנה

הטעם דקבעו חובה לומר מה נשתנה לפני סיפור יציאת מצרים, כי בהזכרת השינויים אכילת מצה ומרור וטיבול והסיבה, אשר השניים הראשונים מורים על עבדות ומרירות והשניים האחרונים על הישועה והחירות, יכנוס על ידי זה תיכף הרגשה בלב והכרה פנימית להודות ולהלל לשם ה', ויתחיל לספר ביציאת מצרים תיכף בהתלהבות הלב והתפעלות הנפש, כי בלא זה תתאחר הכרת הלב והתרגשות הנפש לבוא רק אחרי המשך הסיפור הארוך, אחרי אשר יתועדו לו המעשים אשר נעשו, אבל בהתעוררו על השינויים המרמזים תמצית כל המאורע הלא תיכף יתפעל, וטרם יכנוס אל הסיפור בפרטות

כבר ימצא את נפשו מחוייבת לספר נפלאות ה' ומעשיו ברינה, כי השינויים האלה כוללים בקצרה כל הנעשה לנו מתחילה ועד סוף להרע ולהיטיב: א. המצה, מאכל עבדים משועבדים שאינם ברשות עצמם, לזכרון השעבוד, ב. המרור, זכר למרירות גדולות ולעומתם השינויים המעוררים על התשובה: ג. טיבול המרור בחרוסת, כדי להמתיק המרירות שהוא היפך המרור, ד. ההסיבה, אות החירות, היפך השעבוד המרומז במצה. [הגדת המלבי"ם]



R'Dr. Norman Lamm, The Royal Table

עבדים היינו לפרעה בַּמִּצְרַיִם - The sovereign of Egypt is never mentioned by name - neither in the Haggadah nor, indeed, in the entire Bible. It remained for Egyptologists to identify him - and they are not all of one mind about the name of this infamous tyrant, whether one or another of the Rameses or some other ancient despot. Considering his important role in the narrative, one wonders why his title is always used, but his name - never.

I heard an interesting answer: Had his name been provided by the Torah, historians and psychologists and novelists would have speculated about him, especially his childhood, suggesting probable reasons for his atrocious behavior. He was weaned too early- or too late; he had a harsh father and thus Oedipal feelings, or his mother was overprotective. Some of these speculations may be true, most probably not so. But for the Torah, that is irrelevant. The point of the Bible's (and the Haggadah's) silence about his background is surely to avoid his escaping responsibility for his behavior. No matter what his upbringing, we ought judge a person, especially a leader, by his or her actions, and insist upon accountability. By providing a name and thus an identity, we open the door to excuses and thence to the erosion of personal responsibility.

The explanations of the causes of a person's behavior may be of legitimate concern to a therapist treating a moral-political monster, but to the masses of his victims that is of no consequence whatsoever. The Pharaoh of the Book of Exodus was a genocide and no one should provide for him or for his historical genocidal descendants any hint of an excuse. Hence, "Pharaoh" - and no personal name, because, ultimately, that is irrelevant.

הגדה שמן הטוב מאת הרב ברוך וויינברגר

ומדוע בחרו להסב דוקא בבני ברק.



נראה להציע הסבר נפלא. אם נעיין ברשימת המסובין בבני ברק נבחין שחלק מהם היו עם רבי עקיבא אחר חורבן הבית, כמסופר במסכת מכות (כד:), שכאשר עלו לירושלים וראו שועל יוצא מבית קדש הקדשים, הם בכו ורבי עקיבא צחק, ומי היה שם עם רבי עקיבא, רבן גמליאל, רבי אלעזר בן עזריה ורבי יהושע. רבי עקיבא מנחם אותם ואומר להם, הנביא מיכה בנבואתו אמר ציון שדה תחרש, ולא אמר ציון שדה תחרב. בורא עולם יחרש' את המקדש ואת ירושלים, אם כן בודאי יבוא זמן ואחרי החרישה תהיה זריעה וממנה צמיחה וגאולה. על כך אמרו לו, עקיבא ניחמתנו, עקיבא ניחמתנו. והנה, מגיע פסח שאחר החורבן, בלי מקדש, בלי כהן ובלי קרבן פסח. זהו הרי קושי עצום להרגיש חרות בליל הסדר. אמרו אותם תנאים, מי שיכול ללמדנו שגם אחר החורבן אפשר להמשיך ולהסב מתוך בטחון ואמונה בקב"ה שמהחרישה תהיה צמיחה זה רק רבי עקיבא. לכך בחרו להסב דוקא עמו.

הלכה והלבוש

איתא בספר דברי שלום שיש לפרש רחץ מלי בטחון כמו שאומרים בברוך שמים ביה אנא רחץ, כי הרבה פעמים האדם עושה מצות ומעש"ט ואינו מרגיש קדושה בעשייתם, והיינו 'קדש' את עצמך, אתה עשה את שלך לעשות מעשים המביאים קדושה, ואח"כ בטח בה' כי תחול עליך קדושה מלמעלה, כי על האדם מוטל לעשות את שלו. ועיין בדברי השפת אמת (תרומה תרל"א) שאדם צריך שיהיה לו בטחון במעשיו הטובים ובמצותיו. וזה כונת הפסוק בטח בה' ועשה טוב, שגם לעשיית טוב בעי מדת בטחון. ולכן ההקדמה לליל הסדר שיהיה לו מדת הבטחון, שמעשיו הטובים שעושה בלילה הזה עושים רושם למעלה ועושים תיקונים גדולים. ועוד י"ל שעם בטחון אפשר לרחוץ את המעשים הרעים.

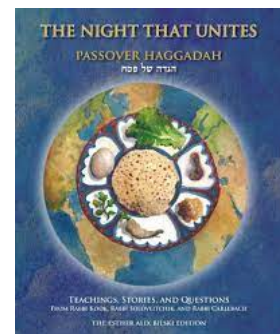


WHY IS GOD REFERRED TO AS HAMAKOM?

"Blessed is God, HaMakom, blessed be He!"

One traditional interpretation as to why one of God's names is *HaMakom* is the idea that God is the *Makom Shel Olam*, "the place of the world" (Genesis Rabbah 68:9). The interpretation of this is that God embraces the universe or that the universe is within God.

Rabbi Soloveitchik says that there is another way to look at this. God is called "place," or "home." To be homeless does not mean that a person does not have a roof over his head. Someone can have a strong roof and feel secure in his home, but can still remain exposed, insecure, and vulnerable. The only home where man can find security is within God, which is why a person who is close to God and feels that he is protected by His guiding hand, is a person who is truly "at home." This is the experience of knowing God as *HaMakom*.





ומצאנו שני פעמים שאנו משתמשים בסינוי 'המקום'. ראשית בניחוח אבלים שאומרים לאכל 'המקום' ינחם אתכם בתוך שאר אבילי ציון וירושלים. והיינו ג"כ כנ"ל דבא לרמוז דכשמת הקרוב של האבל והוא תושב שהשם יתברך עשה לו אסון ונתרחק ממנו. ידע דגם זה ההרחקה יש לו להאמין כי יבוא עי"ז לקרבות ויבין למפרע דעשה לו הקב"ה הרחקה כדי שיתקרב. והפעם השנית הוא, ביום שני וחמישי כשקוראים את התורה אומרים אחרי זה, 'אחינו כל בית ישראל הנתונים בצרה ובשביה העומדים

בין בים ובין ביבשה 'המקום' ירחם עליהם ויוציאם מצרה לרוחה וגו'. גם כאן בא סינוי 'המקום' לרמוז וללמד על ההרחקה מאתו יתברך דע"י אותו הרחק יעזור לו השם שיתקרב לו ויכיר דהצרה באה לו משום שהשם יתברך רוצה שיתעלה, ויבוא להרחקה כדי שאחרי כך יבוא לקירוב.

ומה שהוסיף הבעל ההגדה השבחה 'ברוך שנתן תורה לעמו ישראל'. היינו משום דכל הד' בנים הם מרוחקים מהשם יתברך ואפילו החכם מרוחק קצת ואף שהוא רק שואל, מה יאמרו ומה יתרוצו 'לדור הבא' לאחר המופתים, והיינו 'היה כי ישאלך בנך' 'מחר' לאמר מה העדות והחוקים 'וגו' (דברים י, כ) דהיינו דעל הדור של מחר הוא שואל (ע"ן בטאמר חכם מה הוא אומר). אבל הוא ג"כ מרוחק קצת כיון דשואל אף על החוקים, והלא הוא חכם ויודע דאין לשאול על חוקים דאין להם טעם גלוי. ולכן מוסיף השבחה 'ברוך שנתן תורה לעמו ישראל', דע"י התורה יבואו כל הד' בנים להתקרב ולקיים מצותיה חוקי ומשפטי ושלום שלום לרחוק ולקרוב אמר ה'.



The Chinuch Haggadah - Rabbi Yaakov Bender

One wise one, one wicked one, one simple one, and one who is unable to ask.

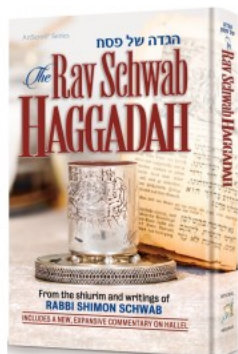
The question is why the Baal Haggadah refers to each by again using the term *echad* - why not just list the four types of sons?...

Fathers, mothers, teachers - those charged with allowing these *arba'ah banim* to flourish - there is only one path: whether with a wise son or a wicked one, a simple one or one who can't even formulate a proper question, there is but one way to reach their hearts.

See them as *echad*. See the power of this *yachid*, and only this *yachid*. Believe in the individual and see nothing before them or after them.

With that sort of vision, you can build worlds.

R'Schwab Haggadah



למִתְחַלֶּה עוֹבְדֵי עֲבוֹדָה זָרָה הָיוּ אֲבוֹתֵינוּ. וְעַכְשָׁיו קִרְבָּנוּ הַמָּקוֹם לְעֲבוֹדָתוֹ.
Very significantly, the *Baal Haggadah* uses the word וְעַכְשָׁיו, meaning *now*, and not וְאָז, *and then* - thousands of years ago - Hakadosh Baruch Hu brought us close to Him. The telling use of the word וְעַכְשָׁיו reflects the fact that it was not only *then* that לְעֲבוֹדָתוֹ, but rather, וְעַכְשָׁיו, *now*, Hakadosh Baruch Hu is bringing us close to His service. Serving Hakadosh Baruch Hu is an ongoing process. If we do not continually make an effort through Torah and mitzvos today

within the confines of *Yiddishkeit*, and thereby remain close to Hakadosh Baruch Hu, we will still be the same *ovdei avodah zarah* - in whatever form it presents itself in each generation - as our ancestors were in the ancient *eiver hanahar*.

שְׂבָכָל דּוֹר וָדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתָנוּ - ... *but in every generation they rise against us to annihilate us*

We thank Hashem for His constant protection of the Jewish people, and for saving us in every generation from those who try to harm us. Even when we do not realize it, *in every generation* there are those who try to destroy us, and we are spared only by Hashem rescuing us from their hands.

But if so, why do we attach such importance to the Exodus and spend the Seder relating only the tale of our salvation from the Egyptians; are we not constantly being saved? Moreover, are we trying to minimize the miracle of our salvation from Egypt by saying that such events happen constantly?

When we thank Hashem for our salvation from Egypt, we are principally thanking Him not for the actual rescue from slavery, but for transforming us into His chosen people. Our primary intention during the Seder night should be that, in spite of the efforts of the Egyptians and others (Esav, Lavan, the Amalekites, etc.) to destroy us, we merited to become Hashem's nation and receive the Torah. All our salvations in subsequent generations are a direct result of the Exodus from Egypt:

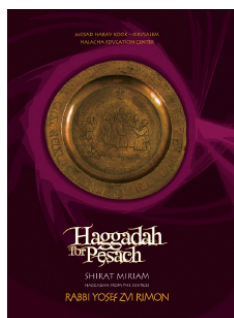
We are persecuted by other nations *because* we are Hashem's chosen people, and, in turn, Hashem constantly saves us.

Furthermore, the persecution itself is related to this, and is, in a sense, a hidden blessing. Hashem causes the nations to persecute us in order to keep us apart from them, which helps us retain our special status as Hashem's unique nation, and enables us to keep the Torah and mitzvos in their purest form.

Rav Chaim Kanievsky Haggadah



R'Rimon



Laban wanted to uproot everyone?

Was Laban really worse than Pharaoh? Why is Laban considered to have wanted to destroy everyone? To explain this, we will try to briefly follow Laban's wiles and examine the common element between them.

Laban is first revealed to be a cheater when he swaps Leah for Rachel. Later, Jacob also describes how Laban cheated him out of wages (*Genesis* 31:7):

Your father mocked me and changed my wages ten times, but God did not permit him to harm me.

This idea of Laban harboring ill intentions toward Jacob can also be seen in the words of Rachel and Leah about the harshness of Laban's dealings with Jacob's family (*Genesis* 31:14-15) and in the words of Laban himself when he's telling how God appeared to him in a dream (*Genesis* 31:29):

I have the power to inflict harm upon you, but the God of your father spoke to me last night, saying, "Beware of speaking with Jacob either good or bad."

From these sources, it is clear that Laban wanted to treat Jacob badly, but God did not permit him to do so. The author of *Shibolei HaLeket* on the haggadah (218) states that from here we can see that Laban wanted to kill Jacob, and even though this was just a thought, God still considers evil thoughts equivalent to actually committing the evil deed (see *Kiddushin* 40a). Therefore, it is quite appropriate to say that he wished to uproot everyone.

However, it is also possible to explain this in a different way, which will clarify the tremendous severity of Laban's dastardly deeds. It appears that one can discern Laban's deep-seated motivation from his last words before he left Jacob (*Genesis* 31:43):

And Laban answered and said to Jacob, "The daughters are my daughters, and the sons are

my sons, and the animals are my animals, and all that you see is mine..."

Laban wanted to **take complete control of Jacob's family**. Laban felt that he was **the father of the family! All belonged to him – "the daughters are my daughters, and the sons are my sons, and the animals are my animals."** Laban wanted Jacob's family to become Aramean and to be part of his family. This desire to indicate his control over Jacob was the reason he switched Leah for Rachel and was the reason he wanted Jacob's family to live with him. He even controlled Jacob's wives, and he was the one to decide whom Jacob was to marry!

In this, Laban's decree was worse than that of Pharaoh, for Pharaoh decreed against the males – in a direct physical confrontation with the Nation of Israel. Laban, on the other hand, wanted to destroy everything – to destroy the very essence of existence and identity of the Nation of Israel. That is the greatest danger to the Nation of Israel. When it comes to a physical struggle, one can fight against it, and, thank God, despite numerous such struggles in our history, we have always survived. However, the times when another nation has imposed an alien culture upon us have proven far more dangerous. Many times people are not aware of the danger until it is too late.

On the seder night, the night of freedom, we proclaim: Jews, watch out! Laban wishes to destroy all! Be wary of being swallowed up by foreign culture (although, if approached properly, it is permissible and even desirable to accept ideas from the rest of the world in order to sanctify them). **Be mindful of assimilation among other nations, and know that it is very difficult to struggle against the "Laban" of each generation. Always remember: the struggle to maintain the identity of the Nation of Israel is a struggle for the very existence of the nation, because "Laban wished to destroy all!"**

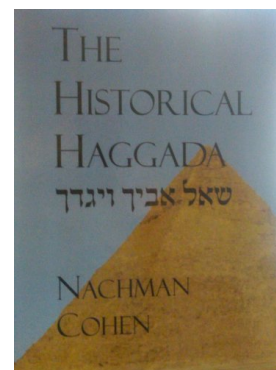
Dayyenu: The real secret

Many discussions on *Dayyenu* center about an analysis of individual lines. For example, people ask: How can we say it is enough had we merely been taken before Mount Sinai and not given the Torah, or that it would have been sufficient had God supplied us with food for forty years and not given us the *Shabbat*? Independent of the truly beautiful interpretations which result from these questions, both the questions and answers are somewhat wanting.

From our hindsight 20-20 perspective, we take it for granted that the Israelites praised God for all of His benevolence and that we tonight are following the example set by our forebears. Nothing could be further from the truth. Many of the redeemed were at best silent and at worst, critical, and ill-tempered towards Moshe and *HaShem* when God wrought wonders and miracles for them. They took the greatest blessings negatively. Everything for which we praise *HaShem* with "*Dayyenu*," they scoffed at.

The following chart demonstrates Israel's response for each of God's blessings

| Had God only — | Israel's response |
|--|--|
| אלו הוציאני ממצרים Redeemed us from Egypt | בשנאת ה' אתנו הוציאנו מארץ מצרים לתת אתנו ביד האמרי להשמידנו: Because the Lord hated us, He has brought us out of the land of Egypt, to deliver us into the hands of the Amorites, to destroy us. ⁴⁵ |
| אלו עשה בהם שפטים Smote the Egyptians | אבותינו במצרים לא השכילו נפלאותיך. Our fathers, when they were in Egypt, did not understand Your wonders ⁴⁶ |
| אלו עשה באלהיהם Demolished their gods אלו הרג את בכוריהם Smote their first born | יַעֲשׂוּ עֵגֶל בְּחָרֵב וַיִּשְׁתַּחֲווּ לְמַסְכָּה They made a calf in Chorev, and worshiped the molten image. וַיִּמְרֹאוּ אֶת כְּבוֹדָם בְּתִבְנִית שׁוֹר אֵכֶל עֵשָׂב: Thus they changed their glory for the likeness of an ox that eats grass! ⁴⁷ |

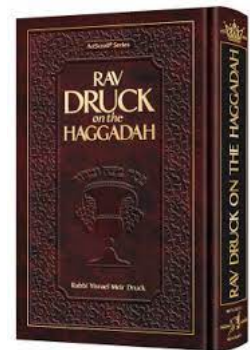


| | |
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| אלו נתן לנו את ממונם Cave us their wealth | וְכֶסֶף הַרְבֵּיתִי לָהֶם וְזָהָב עָשׂוּ לְבָעַל: I supplied Israel with a great deal of silver and gold, which they used for the Ba'al. ⁴⁸ |
| אלו קרע לנו את הים Split the Reed Sea | וַיִּמְרוּ עַל יָם בְּיָם סוּף They rebelled against You even when they were in the Reed Sea. ⁴⁹ |
| אלו העברנו בתוכו בחרבה Dried the sea bottom when Israel crossed | וַיִּמְרוּ עַל יָם בְּיָם סוּף They rebelled against You even when they were in the Reed Sea. ⁵⁰ |
| אלו שקע צרינו בתוכו Drowned the Egyptians | לֹא זָכְרוּ אֶת רַב חֲסְדֶיךָ They did not remember the multitude of your deeds of loving kindness. ⁵¹ |
| אלו ספק צרכנו במדבר ארבעים שנה Sustained Israel for forty years in the desert. | אָמְרוּ הַיּוֹכֵל אֵל לַעֲרֹךְ שִׁלְחָן בַּמִּדְבָּר: ... לֶחֶם אַנְיָנִים אָכַל אִישׁ צִידָה שִׁלַּח לָהֶם לְשֹׁבַע: ... בְּכָל זֹאת חָטְאוּ עוֹד וְלֹא הֶאֱמִינוּ בִּנְפִלְאוֹתָיו: They said: Can God spread a table in the wilderness? ... Man ate the bread of angels; He sent them food in abundance... For all this they still sinned, and did not believe in His wondrous works. ⁵² |
| אלו האכילנו את המן Fed us the <i>mann</i> | וְנַפְשֵׁנוּ קִצָּה בִּלְחֶם הַקֶּלֶקֶל: וַיִּנָּסוּ אֶל בִּישִׁימוֹן: Our soul loathes this light bread. ⁵³ |
| אלו נתן לנו את השבת Gave us the <i>Shabbat</i> . | וַיְהִי בַיּוֹם הַשְּׁבִיעִי יָצְאוּ מִן הָעָם לִלְקֹט וְלֹא מָצְאוּ: And it came to pass, that some of the people went out on the seventh day to gather [the <i>mann</i>], and they found none. ⁵⁴ |
| אלו קרבנו לפני הר סיני Gathered us before Mount Sinai | מִהֲרֹו שָׁכְחוּ מַעֲשָׂיו לֹא חָכוּ לַעֲצָתוֹ: They soon forgot his works; they did not wait for his counsel. ⁵⁵ |

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| אלו נתן לנו את התורה Gave us the Torah. | וַיִּרְא מֹשֶׁה אֶת הָעָם בֹּכֶה בְּכָה לְמִשְׁפַּחְתָּיו... וַיִּרְגְּנוּ בְּאָהָלֵיהֶם לֹא שָׁמְעוּ בְּקוֹל ה': Then Moses heard the people weep throughout their families. ⁵⁶ And they murmured in their tents, and did not listen to the voice of the Lord. ⁵⁷ |
| אלו הכניסנו לארץ ישראל Ushered us into Israel. | אֶרֶץ אוֹכֶלֶת יוֹשְׁבֶיהָ הִיא. The land, through which we have gone to spy, is a land that eats up its inhabitants. ⁵⁸ |

על שום שפסח הקדוש ברוך הוא על בתי אבותינו
 —במצרים. שנאמר ואמרתם זבח פסח הוא לה'
*Because the Holy One, Blessed is He, passed
 over the houses of our fathers in Egypt, as
 it is written: You shall say: "It is a pesach
 offering for Hashem."*

Rav Druck Haggadah



The name "Pesach" ("Passover") relates to Hashem's act of passing over the Jewish houses in Egypt and sparing them. While this miracle was indeed significant, why is the festival commemorating the Exodus named after this localized event rather than after the redemption in general?

**Pesach Versus
 and Other Festivals** Apparently, this idea of passing over is actually fundamental to the festival of Pesach.

To answer this question, let us first pose another question: Pesach is the only festival in which each individual brings an offering, yet those offerings have the status of a communal offering. On other festivals, only one communal offering is brought. Why does Pesach differ from other festivals in this regard?

Commenting on the above verse 'ואמרתם זבח פסח הוא לה', *You shall say: "It is a pesach offering for Hashem,"* the Seforno writes: "Each person had to bring an offering because the miracle was performed for each person individually, and not for the public at all."

The Seforno is conveying a novel idea: Every other festival commemorates a miracle that was performed for the Jewish people collectively. Succos commemorates the Clouds of Glory, which were given to the Jewish people as a whole; Shavuot commemorates the Jewish people's receiving the Torah. In contrast, on Pesach there was no communal miracle in which all of Israel were redeemed from enslavement; the miracle happened to each individual.

The other miracles that were performed for the Jewish people occurred after they were already a unified nation, at which point Hashem protected them as a community. At the time of Pesach, however, the Jews had not yet coalesced into a nation, for that happened only at the time of the Exodus, as the verse states (*Yeshayah 43:21*): עם זו יצרתי לי, *This people which I fashioned for Myself*. Previously, they were merely a collection of individuals.

If so, the miracle of the redemption from Egypt was performed for each person individually, after which they all became one unified nation. Since the Exodus was an individual miracle, not a collective one, each person was required to bring his own *korban pesach*, commemorating his own personal redemption. And since the personal redemption of each individual led to the formation of the Jewish nation, each individual *korban pesach* has the status of a communal offering.

The reason the festival is called "Pesach," after Hashem's passing over the Jewish homes in Egypt, is that this event was not merely one of many episodes that occurred in the process of the Exodus; it was the most significant event of the Exodus, surpassing even the actual

departure from Egypt. That is because Hashem's passing over the Jewish homes represented the redemption of each individual: With each home that Hashem passed over, He was essentially saying, "I want to redeem you personally." This special affection that Hashem showed each individual Jew is the basis of the name "Pesach" — which, as we can now appreciate, is highly appropriate for this festival.

Other festivals are celebrated by the entire Jewish people collectively, as one nation, and one communal offering therefore suffices for everyone. But on Pesach, each person received personal attention, as an individual, and therefore each person brings his own *korban pesach*.