



1. Rabbi Tzvi Hirsch Kalischer, Derishat Zion, Ma'amar ha'Avodah

מניעה השנית שאנחנו טמאי מתים, כבר נפסקה ההלכה שטומאה הותרה לקרבן צבור. ואף שפסק הרמב"ם כמ"ד טומאה דחוייה בצבור וצריך לחפש לעשותו בטהרה, מ"מ אם כולם טמאים מתים יכולין להקריב כל קרבנות צבור, כמו קרבן פסח ותמיד בבקר וערב...

The second obstacle is our *tumat meit*. It has already been ruled that *tumah* is permitted for communal korbanot. Although Rambam ruled with the view that *tumah* is only "pushed off" for communal korbanot and one must search for a way to perform it in *taharah*, still, if all are *tamei meit* then they may bring any communal korban, like the korban pesach, and the morning and evening *tamid*...

Our parshah

2. Shemot 12:3-13 (fr. JPS 1985) Hashem tells Moshe about Korban Pesach in Mitzrayim

(ג) וַדַּבְּרוּ אֶל כָּל עַדְתֵּי יִשְׂרָאֵל לֵאמֹר בְּעֶשֶׂר לַחֹדֶשׁ הַזֶּה וַיִּקְחוּ לָהֶם אִישׁ שֶׁה לְבַיִת אִשֶׁה לְבַיִת: (ד) וְאִם יִמְעַט הַבַּיִת מִהְיוֹת מִשֶּׁה וְלָקַח הוּא וְיִשְׁכְּנוּ הַקָּרֵב אֶל בֵּיתוֹ בְּמִקְסַת נִפְשֵׁת אִישׁ לְפִי אֹכְלוֹ תִּכְסֹּו עַל הַשֶּׁה: (ה) שֶׁה תְּמִים זָכָר בֶּן שָׁנָה יִהְיֶה לָכֶם מִן הַכֹּבְשִׁים וּמִן הָעִזִּים תִּקְחוּ: (ו) וְהָיָה לָכֶם לַמִּשְׁמֶרֶת עַד אֶרְבַּעַּה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה וְשִׁחְטוּ אֹתוֹ כָּל קֹהֵל עַדְתֵּי יִשְׂרָאֵל בֵּין הָעֲרָבִים: (ז) וְלָקַחוּ מִן הַדָּם וַנִּתְּנוּ עַל שְׁתֵּי הַמְּזוּזוֹת וְעַל הַמַּשְׁקוּף עַל הַבְּתִימִים אֲשֶׁר יֹאכְלוּ אֹתוֹ בָּהֶם: (ח) וְאָכְלוּ אֶת הַבָּשָׂר בְּלִילָה הַזֶּה צְלִי אֵשׁ וּמִצּוֹת עַל מַרְרִים יֹאכְלֶהוּ: (ט) אֵל תֹּאכְלוּ מִמֶּנּוּ נֹא וּבִשָּׁל מִבִּשָּׁל בַּמַּיִם כִּי אִם צְלִי אֵשׁ רֹאשׁוֹ עַל כְּרַעְיוֹ וְעַל קַרְבּוֹ: (י) וְלֹא תוֹתִירוּ מִמֶּנּוּ עַד בֶּקָר וְהִנְתֵּר מִמֶּנּוּ עַד בֶּקָר בְּאֵשׁ תִּשְׂרְפוּ: (יא) וְכִכָּה תֹאכְלוּ אֹתוֹ מִתְּנִיכֶם הַגָּרִים וְעַלְיֶכֶם בְּרַגְלֵיכֶם וּמְקַלְכֶם בְּיַדְכֶם וְאָכַלְתֶּם אֹתוֹ בְּחִפְזוֹן פֶּסַח הוּא לַד': (יב) וְעִבְרַתִּי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה וְהִפְתִּיתִי כָל בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד בְּהֵמָה וּבְכָל אֱלֹהֵי מִצְרַיִם אֲעַשֶׂה שְׁפָטִים אֲנִי ד': (יג) וְהָיָה הַדָּם לָכֶם לְאֹת עַל הַבְּתִימִים אֲשֶׁר אֲתֶם שִׁם וַרְאִיתִי אֶת הַדָּם וּפְסַחְתִּי עֲלֵיכֶם וְלֹא יִהְיֶה בְּכֶם נֶגֶף לְמִשְׁחִית בְּהַפְתִּי בְּאֶרֶץ מִצְרַיִם:

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. But if the household is too small for a lamb, let him share one with a neighbor who dwells nearby, in proportion to the number of persons: you shall contribute for the lamb according to what each household will eat. Your lamb shall be without blemish, a yearling male; you may take it from the sheep or from the goats. You shall keep watch over it until the fourteenth day of this month; and all the assembled congregation of the Israelites shall slaughter it at twilight. They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they are to eat it. They shall eat the flesh that same night; they shall eat it roasted over the fire, with unleavened bread and with bitter herbs. Do not eat any of it raw, or cooked in any way with water, but roasted—head, legs, and entrails—over the fire. You shall not leave any of it over until morning; if any of it is left until morning, you shall burn it. This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly: it is a passover offering to the Lord. For that night I will go through the land of Egypt and strike down every first-born in the land of Egypt, both man and beast; and I will mete out punishments to all the gods of Egypt, I the Lord. And the blood on the houses where you are staying shall be a sign for you: when I see the blood I will pass over you, so that no plague will destroy you when I strike the land of Egypt.

3. Shemot 12:14-20 (fr. JPS 1985) Hashem tells Moshe about Matzah and 7-day observance for all generations

(יד) וְהָיָה הַיּוֹם הַזֶּה לָכֶם לְזִכְרוֹן וְחֻגְתֶּם אֹתוֹ חֹג לַד' לְדֹרֹתֵיכֶם חֻגַת עוֹלָם תִּחְגְּהוּ: (טו) שִׁבְעַת יָמִים מִצּוֹת תֹּאכְלוּ אֹף בַּיּוֹם הָרִאשׁוֹן תִּשְׁבִּיתוּ שְׂאֵר מִבְּתִיכֶם כִּי כָל אֹכֵל חֻמֵץ וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מִיִּשְׂרָאֵל מִיּוֹם הָרִאשׁוֹן עַד יוֹם הַשְּׁבִיעִי: (טז) וּבַיּוֹם הָרִאשׁוֹן מִקְרָא קֹדֶשׁ וּבַיּוֹם הַשְּׁבִיעִי מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם כָּל מִלְאֲכָה לֹא יַעֲשֶׂה בָהֶם אֹף אֲשֶׁר יֹאכַל לְכָל נֶפֶשׁ הוּא לְבַדּוֹ יַעֲשֶׂה לָכֶם: (יז) וּשְׁמֶרְתֶּם אֶת הַמִּצּוֹת כִּי בְעֶצְמָם הַיּוֹם הַזֶּה הוֹצֵאתִי אֶת צְבָאוֹתֵיכֶם מֵאֶרֶץ מִצְרַיִם וּשְׁמֶרְתֶּם אֶת הַיּוֹם הַזֶּה לְדֹרֹתֵיכֶם חֻגַת עוֹלָם: (יח) בְּרִאשׁוֹן בְּאֶרְבַּעַּה עָשָׂר יוֹם לַחֹדֶשׁ בְּעָרֵב תֹּאכְלוּ מִצַּת עַד יוֹם הָאֶחָד וְעֶשְׂרִים לַחֹדֶשׁ בְּעָרֵב: (יט) שִׁבְעַת יָמִים שְׂאֵר לֹא יִמְצָא בְּבִתְיֶכֶם כִּי כָל אֹכֵל מִחֻמֵץ וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מֵעַדְתֵּי יִשְׂרָאֵל בְּגֵר וּבְאֲזִנְחֵי הָאֶרֶץ: (כ) כָּל מִחֻמֵץ לֹא תֹאכְלוּ בְּכָל מוֹשְׁבֵיכֶם תֹּאכְלוּ מִצּוֹת:

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. You shall eat nothing leavened; in all your settlements you shall eat unleavened bread.

4. Shemot 12:21-23 (tr. JPS 1985) Moshe tells the Jews about Korban Pesach in Mitzrayim

(כא) וַיִּקְרָא מֹשֶׁה לְכָל זִקְנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם מֵשָׁכוּ וּקְחוּ לָכֶם צֹאן לְמִשְׁפַּחְתֵּיכֶם וְשַׁחֲטוּ הַפֶּסַח: (כב) וּלְקַחְתֶּם אֶגְדַּת אֲזוּב וַיִּטְבַּלְתֶּם בָּדָם אֲשֶׁר בְּסוֹף וְהַגַּעְתֶּם אֶל הַמִּשְׁקוֹף וְאֶל שְׁתֵּי הַמְּזוּזוֹת מִן הַדָּם אֲשֶׁר בְּסוֹף וְאַתֶּם לֹא תִצְאוּ אִישׁ מִפֶּתַח בֵּיתוֹ עַד בֹּקֶר: (כג) וְעָבַר ד' לַנֶּגֶף אֶת מִצְרַיִם וְרָאָה אֶת הַדָּם עַל הַמִּשְׁקוֹף וְעַל שְׁתֵּי הַמְּזוּזוֹת וַפְסַח ד' עַל הַפֶּתַח וְלֹא יִתֵּן הַמַּשְׁחֵת לְבֹא אֶל בְּתֵיכֶם לַנֶּגֶף:

Moses then summoned all the elders of Israel and said to them, "Go, pick out lambs for your families, and slaughter the passover offering. 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. For when the Lord goes through to smite the Egyptians, He will see the blood on the lintel and the two doorposts, and the Lord will pass over the door and not let the Destroyer enter and smite your home.

5. Shemot 12:24-27 (tr. JPS 1985) Moshe tells the Jews about Korban Pesach for all generations

(כד) וּשְׁמַרְתֶּם אֶת הַדָּבָר הַזֶּה לְחֹק לְפָנָי וּלְבְנֵיךָ עַד עוֹלָם: (כה) וְהָיָה כִּי תָבֹאוּ אֶל הָאָרֶץ אֲשֶׁר יִתֵּן ד' לָכֶם פְּאֻשֶׁר דָּבָר וּשְׁמַרְתֶּם אֶת הָעֵבֶדָה הַזֹּאת: (כו) וְהָיָה כִּי יֹאמְרוּ אֲלֵיכֶם בְּנֵיכֶם מַה הָעֵבֶדָה הַזֹּאת לָכֶם: (כז) וְאַמַּרְתֶּם זָבַח פֶּסַח הוּא לַד' אֲשֶׁר פָּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת מִצְרַיִם וְאַתְּ בְּתֵינּוּ הִצִּיל הָעַם וַיִּקְדוּ הָעַם וַיִּשְׁתַּחֲוּוּ:

"You shall observe this as an institution for all time, for you and for your descendants. And when you enter the land that the Lord will give you, as He has promised, you shall observe this rite. And when your children ask you, 'What do you mean by this rite?' you shall say, 'It is the passover sacrifice to the Lord, because He passed over the houses of the Israelites in Egypt when He smote the Egyptians, but saved our houses.'" The people then bowed low in homage.

6. Shemot 12:43-49 (tr. JPS 1985) Hashem tells Moshe the laws of Korban Pesach for all generations

(מג) וַיֹּאמֶר ד' אֶל מֹשֶׁה וְאַהֲרֹן זֹאת חֻקַּת הַפֶּסַח כָּל בֶּן נֹכַר לֹא יֹאכַל בו: (מד) וְכָל עֶבֶד אִישׁ מִקְנֵת כֶּסֶף וּמִלְתָּה אֹתוֹ אִם יֹאכַל בו: (מה) תוֹשֵׁב וְשֹׁכֵר לֹא יֹאכַל בו: (מו) בְּבֵית אֶחָד יֹאכַל לֹא תוֹצִיא מִן הַבַּיִת מִן הַבֶּשֶׂר חוּצָה וְעַצְמוֹ לֹא תִשְׁבְּרוּ בו: (מז) כָּל עֵדוּת יִשְׂרָאֵל יַעֲשׂוּ אֹתוֹ: (מח) וְכִי יִגֹּר אִתְּךָ גֵר וַעֲשֵׂה פֶסַח לַד' הַמּוֹל לוֹ כָּל זָכָר וְאִם יִקְרַב לַעֲשׂוֹתוֹ וְהָיָה כְּאִזְרַח הָאָרֶץ וְכָל עֶרֶל לֹא יֹאכַל בו: (מט) תוֹרָה אַחַת יִהְיֶה לְאִזְרַח וְלִגֵּר הֵגֵר בְּתוֹכְכֶם:

The Lord said to Moses and Aaron: This is the law of the passover offering: No foreigner shall eat of it. But any slave a man has bought may eat of it once he has been circumcised. No bound or hired laborer shall eat of it. It shall be eaten in one house: you shall not take any of the flesh outside the house; nor shall you break a bone of it. The whole community of Israel shall offer it. If a stranger who dwells with you would offer the passover to the Lord, all his males must be circumcised; then he shall be admitted to offer it; he shall then be as a citizen of the country. But no uncircumcised person may eat of it. There shall be one law for the citizen and for the stranger who dwells among you.

7. Shemot 13:5-10 (tr. JPS 1985) Moshe tells the Jews about Matzah and 7-day observance for all generations

(ה) וְהָיָה כִּי יָבִיאָךְ ד' אֶל אֶרֶץ הַכְּנַעֲנִי וְהַחִתִּי וְהַחִיטִּי וְהַיְבוּסִי אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם לָתֵת לָךְ אֶרֶץ זָבַת חֶלֶב וּדְבַשׁ וְעֵבֶדְךָ אֶת הָעֵבֶדָה הַזֹּאת בְּחַדְשׁ הַזֶּה: (ו) שִׁבְעַת יָמִים תֹּאכַל מִצַּת וּבַיּוֹם הַשְּׁבִיעִי חֵג לַד': (ז) מִצּוֹת יֹאכַל אֶת שִׁבְעַת הַיָּמִים וְלֹא יִרְאָה לָךְ חֶמֶץ וְלֹא יִרְאָה לָךְ שָׂאֵר בְּכָל גְּבֻלְךָ: (ח) וְהִגַּדְתָּ לְבְנֶךָ בַּיּוֹם הַהוּא לֵאמֹר בַּעֲבוּר זֶה עָשָׂה ד' לִי בְּצֵאתִי מִמִּצְרַיִם: (ט) וְהָיָה לָךְ לְאוֹת עַל יָדְךָ וּלְזִכְרוֹן בֵּין עֵינֶיךָ לְמַעַן תִּהְיֶה תוֹרַת ד' בְּפִיךָ כִּי בְיַד חֲזָקָה הוֹצֵאתָ ד' מִמִּצְרַיִם: (י) וּשְׁמַרְתָּ אֶת הַחֻקָּה הַזֹּאת לְמוֹעֵדָה מִיָּמִים יְמִימָה:

So, when the Lord has brought you into the land of the Canaanites, the Hittites, the Amorites, the Hivites, and the Jebusites, which He swore to your fathers to give you, a land flowing with milk and honey, you shall observe in this month the following practice: "Seven days you shall eat unleavened bread, and on the seventh day there shall be a festival of the Lord. Throughout the seven days unleavened bread shall be eaten; no leavened bread shall be found with you, and no leaven shall be found in all your territory. And you shall explain to your son on that day, 'It is because of what the Lord did for me when I went free from Egypt.'" "And this shall serve you as a sign on your hand and as a reminder on your forehead—in order that the Teaching of the Lord may be in your mouth—that with a mighty hand the Lord freed you from Egypt. You shall keep this institution at its set time from year to year.

8. Mixed messages in Halachah – Communal

- Not alone, ideally (Pesachim 91a; Mishneh Torah, Hilchot Korban Pesach 2:2, Kesef Mishneh there)
- En masse (Yoma 51a, and see Rashi Pesachim 70b)
- Even when tamei (Pesachim 95b, and see Pesachim 79a)
- Even on Shabbat (Mishnah Pesachim 6:1 (65b-66a))

9. Mixed messages in Halachah – Personal

- Only in your house
- Only for the members of the korban
- We don't share one communal korban (Tosafot Yoma 6b אמר)

10. Rambam, Commentary to Mishnah, Introduction to Zevachim

והסוג הרביעי קרבן יחיד כעין קרבן צבור. והוא קרבן פסח ששוחט כל אדם ביום ארבעה עשר בניסן...

The fourth kind is a personal korban which is like a communal korban. This includes the korban pesach, which each person slaughters on the 14<sup>th</sup> of Nisan...

Three Approaches

11. The three approaches

- Commemoration and gratitude (Shemot 12:14, 12:26, 13:8)
- Education in service of Hashem (Shemot 12:26, 13:8)
- Transformation and sanctification as Hashem's community (12:43, 12:45, 12:48)

12. Rabbi Dovid Hofstedter, *Dorash Dovid*, Korban Pesach

Why is it prohibited to remove the meat of the *Korban Pesach* from our homes? Perhaps this alludes to the proper way for us to observe all of the dimensions of the mitzvah of *Korban Pesach*. The proper observance of this mitzvah does not take place outdoors, in a public setting; rather, it should be observed in a private venue, inside one's home. A person's home, his private domain, is the place where he can follow his own individual path in *avodas Hashem*. It is only in that context that every individual – or group – can carve out his own niche. The proper setting for expressions of our individuality is not the public sphere, where we must function as part of the conglomerate whole of the Jewish nation; rather, it is within the privacy of our own homes.

13. Rabbi Avraham Yitzchak haKohen Kook (20<sup>th</sup> century Israel), **אל חכי שופר** (excerpt)

אל נמדוד כל קנין רק לפי מדתנו. נדע כי כל אחד הנהו רק פרט, חלק אחד, אחוז מקהלינו, ומה יוכל על הכלל לדון, הלא מעט... כל איש להפץ לבבו ילך ויצליח, ומתנבות כפימו עמם ירוממו. כל אחד במקצועו רוח חיים יפיח, בבנותו לו בית, הריסות עמנו יקוממו.	We will not measure every acquisition by our personal measure. We will know that each individual is only a unit, one portion, a share of our community, and how could the whole judge, but little?... Each person toward his heart's desire will travel and succeed, and from the fruit of their hands, their nation will be elevated. Each in his trade will breathe the breath of life; when he builds for himself a home, the ruin of our people will be rebuilt.
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14. Rabbi Moshe Feinstein, Igrot Moshe Orach Chaim 2:27

ואף שבגמ' ברכות דף ח' איתא שהוא משום דבצבור נשמע ומתקבל התפלה וכן הוא ברמב"ם רפ"ח מתפלה, מסתבר שזה עצמו עושה החיוב דאם לא היה אפשריות לתפלתו של האדם להתקבל אפשר שלא היתה תפלה כלל ולא היה יוצא ידי מצות תפלה...

Even though the Talmud (Berachot 8) says [the acceptance of communal prayer] is because prayer is heard and accepted when it is communal, and so is found in Rambam (Hilchot Tefillah 8:1), it is logical that this should itself generate an obligation, for if a person's prayer could not be accepted, perhaps it would not be a prayer at all, and one would not fulfill his obligation to fulfill the mitzvah of prayer...

15. Midrash, Mechilta d'R' Yishmael, Bo, Masechta d'Pischa 6

"ונתנו על שתי המזוזות ועל המשקוף." שומע אני אם הקדים זה לזה לא יצא ת"ל "והגעתם אל המשקוף ואל שתי המזוזות," הא אם הקדים זה לזה יצא. נמצינו למדין ששלשה מזבחות היו לאבותינו במצרים המשקוף ושתי המזוזות. ר' ישמעאל אומר ארבע היו: הסף והמשקוף ושתי המזוזות:

"And they shall place the blood on the two doorposts and on the lintel." I might have thought that reversing the order and putting the lintel first might disqualify the mitzvah, but then the Torah also says, "And you shall put the blood on the lintel and on the two doorposts," so putting one before the other is still effective. We see that our ancestors had three altars in Egypt – the lintel and the two doorposts. Rabbi Yishmael said there were four: The bowl, the lintel and the two doorposts.

### 16. Midrash, Shemot Rabbah 17:3

ובב' דמים ניצולו ישראל ממצרים בדם פסח ודם מילה, שנא' (יחזקאל טז) "ואומר לך בדמיך חיי ואומר לך בדמיך חיי", בדם פסח ודם מילה.  
With two bloods Israel was saved from Egypt: the blood of Pesach and the blood of circumcision. As Yechezkel 16:6 says, "And I said to you, 'By your blood shall you live,' and I said to you, 'By your blood shall you live.'" The blood of Pesach and the blood of circumcision.

### 17. Sefer haChinuch 13

אחר שאנו עושין אותו לאות ולזכרון שבאנו באותו הזמן לחסות תחת כנפי השכינה ונכנסנו בברית התורה והאמונה, אין ראוי שנאכיל ממנו למי שהוא הפך מזה שיצא מן הכלל וכפר באמונה.

Sine we do this for a sign and memorial that we have now come – at that time – to shelter under the wings of the Shechinah, and we have entered the covenant of Torah and Emunah, it would not be right to feed from it to someone who is the opposite of this, leaving the community and denying Emunah.

### 18. Bamidbar 9:7

...למה נגברע לבלתי הקריב את קרבן ד' במעדו בתוך בני ישראל:

...Why should we be reduced, not bringing the korban of Gd at its time, among the Children of Israel?

### 19. Rabbi Yaakov Moshe Wohlberg, נס חנוכה בשמן טהור, ליקוטי שיחות:

וההסברה הפנימית בזה שאפשר טומאה בציבור הוא - שקדושת עם ישראל (צבור) היא למעלה מענין הטומאה והטהרה.

And the inner explanation for why *tumah* is accepted for the community is that the sanctity of the nation of Israel (community) is higher than matters of *tumah* and *taharah*.

### A Closing Thought

#### 20. Rabbi Menachem M. Schneerson, A Passover Message: The Individual and Society

In the Korban-Pesach itself there is yet another point which indicates the inter-connection of the individual with the Tzibbur, in that the Korban Pesach had to be prepared whole, "with its head, its legs, and its inwards." The difference and "distance" between the head and legs, etc. is obvious; yet it was required that all components be prepared together and in like manner. The symbolic inference from it is that although a Tzibbur consists of different individuals, of widely ranging levels, from that of "head" to that of "foot," they nevertheless join together to constitute a Tzibbur and contribute, each his full share, to the Tzibbur.

How is unity between one individual and another, and between an individual and the collective, achieved? This, too, is indicated in the name "Pesach," one meaning of which is to "pass over," more precisely to "leap over," indicating, among other things, leaping over partitions separating Jew from Jew and individual from community, until all are united and merged into the single organic entity that constitutes the Jewish nation...

In practical terms this means that every Jew has been given the capacity, and is expected, to rise above his narrow personal interests for the sake of the overriding interests of the community in which he lives and of Klal Yisroel. On their part, the Tzibbur and Klal Yisroel intervene in behalf of each individual, so that not a single Jew should be lost G-d forbid, helping each and all to free themselves from their l'Mitzraim, in whatever form it may be. And the Geuloh of the Klal is contingent upon the Geuloh of the individual as an individual.

Our Sages declare that the Geuloh from the present Golus will be in the manner of the Geuloh from Egypt...

### Review Questions

- (1) Which laws of the Korban Pesach indicate that it is communal?
- (2) Which laws of the Korban Pesach indicate that it is personal?
- (3) What are three reasons to bring the Korban Pesach?
- (4) How does the emphasis on communal prayer fit the lesson of the Korban Pesach?
- (5) Which elements of the Korban Pesach demonstrate commitment to Gd?
- (6) Which elements of the Korban Pesach demonstrate community?