

### 1. Pesachim 116b (modified Koren translation)

מתני': ...בְּכָל דּוֹר וָדוֹר חַיִּיב אָדָם לִרְאוֹת אֶת עֲצָמוֹ כְּאִילוֹ הוּא יֵצֵא מִמִּצְרַיִם, שְׁנַאֲמַר: "וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בְּעִבּוֹר זֶה עָשָׂה ה' לִי בְּצֵאתִי מִמִּצְרַיִם" ...גַּם: אָמַר רַבָּא: צָרִיךְ שְׂיֵאמַר "וְאִוֹתֵנוּ הוֹצִיא מִשָּׁם".

Mishnah: ...In each and every generation, a person must view himself as though he left Egypt, as it is stated: "And you shall tell your child on that day, saying: "It is because of this which Hashem did for me when I came forth out of Egypt" (Shemot 13:8).

Gemara: Rava said: [When mentioning the exodus from Egypt one] must say: "And He took us out from there."

### Leaving Egypt: Past or Present?

#### 2. Rabbi Shimon Schwab, *Rav Schwab on Chumash*, pp. 234-35

How can we understand *Chazal's* statement that Hashem redeemed *us* from Egypt, when we were born 3,300 years later? Is this not plain hyperbole?

The following analogy may help us understand that this concept is not hyperbole, but can be understood literally: When I was a young child, a cauldron of scalding water accidentally spilled on my arm. All the skin of my arm peeled off, and it took many months for it to heal. As we know, a person's flesh is composed of cells that, as they die, are replaced by new cells. What's more, one's appearance changes as one grows older. Nevertheless, although many years have passed since that incident occurred, I can still hold my arm and truthfully proclaim, "This is the arm that was burned when I was a child," because even though the arm has grown and the cells that make up the arm have changed over the years, it's still the same arm that was injured when I was a child.

Similarly, the Jewish Nation is a living organism made up of all generations of Jews. The Klal Yisrael that was redeemed from Egypt is the same Klal Yisrael that exists today. The old cells of our ancestors have been replaced with new cells - us, their descendants. Each one of us is a part of the great organism of Jewish humanity that emerged from Egypt. Thus, every person can truthfully declare that Klal Yisrael of today left Egypt, and I was among them.

#### 3. Rabbi Shalom Noach Berezovsky, *Netivot Shalom*, vol. II, p. 251

...שבכל שנה ושנה מתחדשת בחי' יציאת מצרים בלילה הזה. נמצא שיש בלילה זה ב' ענינים, יציאת מצרים הכללית שבה היו כל נשמות ישראל שבכל הדורות, ובחי' יציאת מצרים המתחדשת בכל שנה ושנה בליל פסח...

...that every year, the experience of the Exodus is renewed on this night. Thus, the night has two aspects: the general exodus from Egypt at which all the souls of all Jews in every generation were present, and the experience of the exodus from Egypt which recurs every year on the night of Pesach...

### Past vs. Present: A practical difference

#### 4. Rambam, *Mishneh Torah*, *Hilchot Chametz u'Matzah* 7:6 (modified Moznaim translation)

בְּכָל דּוֹר וָדוֹר חַיִּיב אָדָם לִרְאוֹת אֶת עֲצָמוֹ כְּאִילוֹ הוּא בְּעֲצָמוֹ יֵצֵא עִתָּהּ מִשְׁעֶבֶד מִצְרַיִם שְׁנַאֲמַר (דְּבָרִים ו' כג) "וְאִוֹתֵנוּ הוֹצִיא מִשָּׁם" וְגו'. וְעַל דָּבָר זֶה צִוָּה הַקְּדוֹשׁ בְּרוּךְ הוּא בַּתּוֹרָה וְנִכְרַתְתָּ כִּי עֶבֶד הָיִיתָ כְּלוּמַר כְּאִילוֹ אַתָּה בְּעֲצָמְךָ הָיִיתָ עֶבֶד וְיֵצֵאתָ לְחֵירוֹת וְנִפְדִּיתָ.

In each and every generation, a person is obligated to **conduct** himself as if he, himself, is **currently** leaving the slavery of Egypt, as [Deuteronomy 6:23] states: "He took us out from there." Regarding this manner, G-d commanded in the Torah: "Remember that you were a slave [Deuteronomy 5:15]" - i.e., as if you, yourself, were a slave and went out to freedom and were redeemed.

#### 5. Pesachim 116b (Koren translation)

מתני': ...לְפִיכָה אֲנַחְנוּ חַיִּיבִים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבֵּחַ, לְפָאֵר, לְרוּמֵם, לְהַדָּר, לְכַבֵּד, לְעֵלָה וּלְקַלֵּס לְמִי שֶׁעָשָׂה לְאַבוֹתֵינוּ וְלָנוּ אֶת כָּל הַנִּסִּים הָאֵלֵּינוּ...

Mishnah: ...Therefore we are obligated to thank, praise, glorify, extol, exalt, honor, bless, revere, and laud [*lekales*] the One who performed for our forefathers and for us all these miracles...

**6. Rabbi Yosef Dov Soloveitchik, *Shiurei l'Zecher Abba Mari*, vol. I, p. 2, note 4 (VBM translation)**

The obligation to remember [the Exodus] does not cast upon the individual a requirement to recite praise and thanksgiving. The obligation to tell the story of the Exodus [on Seder night], by contrast, requires one not only to tell of the wonders and miracles that He performed for us, but also to praise and thank - [as we say at the end of the *Maggid* section of the Haggadah]: "Therefore we are obliged to thank and praise..." Herein lies the basis of the obligation of reciting Hallel on Pesach eve.

**7. Rabbeinu Nisim, *Pesachim 26b b'Dapei haRif***

רבינו האי גאון ז"ל כתב בתשובה שאין מברכין על הלל שבליילי פסחים "לגמור את ההלל", שאין אנו קוראין אותו בתורת קורין אלא בתורת אומר שירה... לפיכך אם בא אדם לברך משתקין אותו.

Rabbeinu Hai Gaon z"l wrote in a responsum that we do not recite the blessing, "[who has commanded us] to complete [the recitation of] Hallel" upon the Hallel of Pesach night, since we do not read it as a formal recitation; rather, it is in the category of "song." ...Therefore, if one wishes to recite a blessing, he is silenced.

**8. Rabbi Shalom Noach Berezovsky, *Netivot Shalom*, vol. II, p. 251**

והנה אחז"ל בזכות אמונה נגאלו אבותינו ממצרים ובזכות אמונה עתידין להגאל. וכמו שביציאת מצרים נגאלו בזכות האמונה כך גאולת מצרים שבכל שנה ושנה היא בזכות האמונה, היינו בכח האמונה הבהירה שיהודי מאמין שבכל שנה ושנה יש יציאת מצרים, וכי בליל פסח יכול להשתנות מזלו מרעה ליפה, על ידי זה ממשיך גאולתו ופדותו נפשו...

Our Sages tell us that our forefathers were redeemed from Egypt in the merit of their faith, and we will be granted the Future Redemption in the merit of faith. Just as the redemption from Egypt was in the merit of faith, similarly, the redemption from Egypt that takes place every year is in the merit of faith, i.e., the clear faith that a Jew has that the Exodus takes place every year, and that on the night of Pesach, his fate can change from bad to good. Through this, he brings about his salvation and the redemption of his soul...