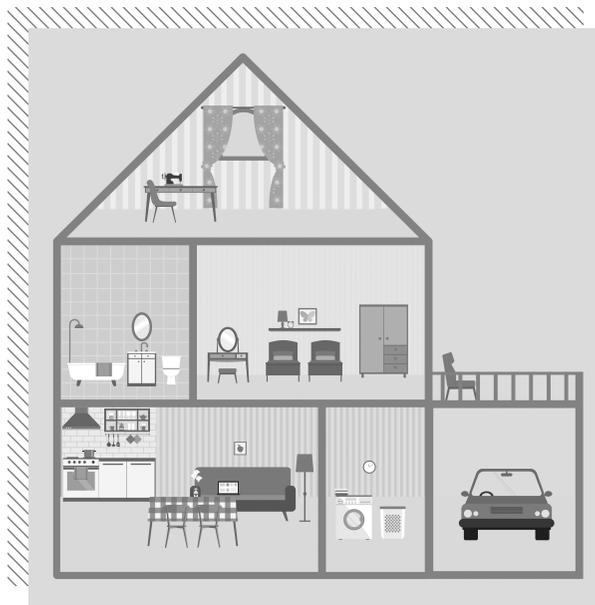


PESACH 2

Home Altar-ation

Bringing G-d into Our Personal Space



Student Manual

*Dedicated to Mrs. Vera Koch, friend and supporter of JLI and Torahcafe.com
May they enjoy health, happiness, nachat, success and abundance in all their endeavors*

HOLIDAY OVERVIEW

Last Days of Passover

It had been six days since we walked out on our Egyptian taskmasters, but our liberation was not yet complete. Not until the seventh night, when the Sea of Reeds parted for us—and then crashed down to utterly destroy our Egyptian pursuers. Only then did we feel our chains fall away forever.

We relive that taste of ultimate freedom on the seventh and eighth days of Passover.

Holiday Observances:

Light holiday candles on both nights, and make kiddush and have festive meals on both nights and both days. We don't go to work, drive, write or switch on or off electric devices. We are permitted to cook and to carry outdoors (except on Shabbat).

First Night:

Splitting the sea wasn't just a spectacular scene; it was a clear vision of a deeper cosmic order. Many relive the experience by staying up tonight with friends, studying Torah and absorbing the holiness of the night.

First Day:

We read the Sea of Reeds story from the Torah, and the song of praise we sang afterward. All rise when the song is read.

Second Night:

Some have the custom to light a 24-hour yahrtzeit candle for a deceased parent. (If the first day is Shabbat, make sure to light only after dark.) Light from a pre-existing flame.

Second Day:

Yizkor during the morning service.

On the final day of Passover, there is special focus on the final liberation, the one that's yet to happen (as of this printing). The haftorah is a classic prophecy of that era. To celebrate, the Baal Shem Tov would make a festive meal, which he called the Feast of Moshiach. You can bet your local Chabad center will be hosting one, replete with matzah and four cups of wine. It usually starts shortly before sunset.

It takes some time to repurchase the chametz that was sold for Passover. Hold out just one more hour after nightfall before eating any chametz.

The Paschal Lamb

The Commandment

TEXT 1A

Shemot (Exodus) 12:3-6, 22-23

דַּבְּרוּ אֶל כָּל עַדְתֵּי יִשְׂרָאֵל לֵאמֹר בְּעֶשֶׂר לַחֹדֶשׁ הַזֶּה וַיִּקְחוּ לָהֶם אִישׁ שֶׁהַ
לְבַיִת אֶבֶת שֶׁהַ לְבַיִת:
וְאִם יִמְעַט הַבַּיִת מִהֵיֶת מִשֶּׁהַ וְלָקַח הוּא וְשִׁכְנוֹ הַקָּרֵב אֶל בֵּיתוֹ בְּמִכְסַת
נִפְשֹׁת אִישׁ לְפִי אֲכָלוּ תִכְסּוּ עַל הַשֶּׁהַ:
שֶׁהַ תְּמִים זָכָר בֶּן שְׁנָה יִהְיֶה לָכֶם מִן הַכֹּבָשִׁים וּמִן הָעִזִּים תִּקְחוּ:
וְהָיָה לָכֶם לְמִשְׁמֶרֶת עַד אַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה וְשִׁחְטוּ אֹתוֹ כֹּל
קֹהֵל עַדְתֵּי יִשְׂרָאֵל בֵּין הָעִרְבָּיִם:
וְלִקְחֶתֶם אֲגֻדַּת אֲזוֹב וּטְבַלְתֶּם בָּדָם אֲשֶׁר בְּסֹף וְהִגַּעְתֶּם אֶל הַמִּשְׁקוֹף
וְאֶל שְׁתֵּי הַמְּזוֹזוֹת מִן הַדָּם אֲשֶׁר בְּסֹף וְאַתֶּם לֹא תִצְאוּ אִישׁ מִפֶּתַח בֵּיתוֹ
עַד בֹּקֶר:
וְעִבְרָה ה' לִנְגַף אֶת מִצְרַיִם וְרָאָה אֶת הַדָּם עַל הַמִּשְׁקוֹף וְעַל שְׁתֵּי הַמְּזוֹזוֹת
וּפָסַח ה' עַל הַפֶּתַח וְלֹא יִתֵּן הַמִּשְׁחִית לְבֹא אֶל בְּתִיכֶם לִנְגַף:

Speak to the entire community of Israel, saying,
“On the tenth of this month, let each one take
a lamb for each parental home, a lamb for
each household.

*But if the household is too small for a lamb, then he
and his neighbor who is nearest to his house shall take
[one] according to the number of people, each one ac-
cording to one’s ability to eat, shall you be counted for
the lamb.*

You shall have a perfect male lamb in its [first] year; you may take it either from the sheep or from the goats.

And you shall keep it for inspection until the fourteenth day of this month, and the entire congregation of the community of Israel shall slaughter it in the afternoon...

And you shall take a bunch of hyssop and immerse [it] in the blood that is in the basin, and you shall extend to the lintel and to the two doorposts the blood that is in the basin, and you shall not go out, any man from the entrance of his house, until morning.

G-d will pass to smite the Egyptians, and He will see the blood on the lintel and on the two doorposts, and the Lord will pass over the entrance, and He will not permit the Destroyer to enter your houses to smite [you].

Questions

TEXT 1B

Rashi, ad loc.

Rabbi Shlomo Yitzchaki
(Rashi)
1040–1105

Most noted biblical and Talmudic commentator. Born in Troyes, France, Rashi studied in the famed *yeshivot* of Mainz and Worms. His commentaries on the Pentateuch and the Talmud, which focus on the straightforward meaning of the text, appear in virtually every edition of the Talmud and Bible.

”ואתם לא תצאו וגו’.” מגיד שמאחר שנתנה רשות למשחית לחבל אינו מבחין בין צדיק לרשע, ולילה רשות למחבלים הוא.

“**A**nd you shall not go out, etc.” This tells [us] that once the Destroyer is given permission to destroy, he does not discriminate between righteous and wicked. And [that] night was the time that Destroyers were given permission.

The Birth of a Nation

TEXT 2

Yechezkel (Ezekiel), 16:4,6,8

וּמוֹלְדוֹתַיָּךְ בַּיּוֹם הַהוּא אֶתְּךָ לֹא כָרַת שָׂרֵף וּבְמִים לֹא רָחַצְתָּ לְמִשְׁעֵי וְהִמְלַח לֹא הִמְלַחְתָּ וְהִחַתַּל לֹא חִתְּלָתָּ...
וְאָעֵבֶר עֲלֶיךָ וְאַרְאֶךָ מִתְּבוֹסֶסֶת בְּדַמְיֶךָ וְאָמַר לָךְ בְּדַמְיֶךָ חַיִּי וְאָמַר לָךְ בְּדַמְיֶךָ חַיִּי...
וְאָעֵבֶר עֲלֶיךָ וְאַרְאֶךָ וְהִנֵּה עֵתָךְ עַת דְּדִים וְאָפְרַשׁ כְּנָפָי עֲלֶיךָ וְאָכַסָּה עֲרוֹתָךְ וְאָשְׁבַע לָךְ וְאָבּוֹא בְּבְרִית אֶתְּךָ נָאִם ה' ה' וְתִהְיֶי לִי:

As for your birth: on the day you were born your navel was not cut, neither were you washed with water for cleansing, nor were you salted, nor swaddled at all...

I passed by you and saw you wallowing in your blood, and I said to you, "By your blood you shall live," and I said to you, "By your blood shall you live."...

And I passed by you and saw you, and behold your time was the time of love, and I spread My garment over you, and I covered your nakedness, and I swore to you and came into a covenant with you," says G-d, "and you were Mine."

TEXT 3

Liturgy, 8 Lecha Dodi, Kabbalat Shabbat

לקראת שבת לכו ונלכה, כי היא מקור הברכה, מראש מקדם נסובה,
סוף מעשה במחשבה תחלה.

To greet Shabbat let's go, let's travel, for she is the wellspring of blessing. From the start, from ancient times she was chosen, the final deed is first in thought.

The Home Temple

Private Bama

TEXT 4

Mishnah, Tractate Zevachim 14:4-5,8

עד שלא הוקם המשכן היו הבמות מותרות ועבודה בבכורות משהוקם המשכן נאסרו הבמות ועבודה בכהנים... באו לגלגל והותרו הבמות... באו לירושלים נאסרו הבמות ולא היה להם עוד היתר...

Before the Tabernacle was erected, other altars (bamot) were permitted, and the service was performed by the firstborn. Once the Tabernacle was built, other altars were disqualified, and the service was performed by Priests ... When they arrived at Gilgal, the outer altars were permitted ... But once the Sanctuary was established in Jerusalem, other altars were prohibited, and never again permitted...

TEXT 5

Bereishit (Genesis) 35:6-7

וַיָּבֵא יַעֲקֹב לוֹזָה אֲשֶׁר בְּאֶרֶץ כְּנָעַן הוּא בֵּית אֱלֹהִים הוּא וְכָל הָעָם אֲשֶׁר עִמּוֹ:
וַיְבִן שָׁם מִזְבֵּחַ וַיִּקְרָא לְמָקוֹם אֱלֹהֵי בֵּית אֱלֹהִים כִּי שָׁם נִגְלוּ אֱלֹהֵי הָאֱלֹקִים
בְּבָרְחוֹ מִפְּנֵי אָחִיו:

And Jacob came to Luz, which is in the land of Canaan that is Beth El, he and all the people who were with him.

He built there an altar, and he called the place El Beth El, for there G-d had been revealed to him when he fled from before his brother Esau.

Creating an Altar

TEXT 6

Talmud Tractate Pesachim 96a

בעי רבי זירא: אימורי פסח מצרים היכא אקטרינהו? - אמר ליה אביי: ומאן לימא לן דלא שויסקי עבוד? ועוד, הא תנא רב יוסף: שלשה מזבחות היו שם, על המשקוף ועל שתי המזוזות. ותו מידי אחרין לא הוה.

Rabbi Zera asked: “Where did they burn the innards of the Passover offering in Egypt [as is generally required]?” Abaye replied, “They were roasted with the rest [and eaten].” This is supported by the teaching of Rabbi Joseph: There were three altars [for the Paschal Lamb in Egypt]—[placing the blood] on the lintel and the two doorposts. This indicates that no other altar was required.

DIAGRAM 1

<i>Regular Passover Sacrifice</i>	<i>First Paschal Lamb in Egypt</i>
<i>Must eat and spend the night in Jerusalem</i>	<i>Must eat and spend the night at home</i>
<i>Must slaughter in the Temple</i>	<i>Must slaughter at home</i>
<i>Must offer blood on the altar</i>	<i>Must place blood on door of home</i>

TEXT 7

Tosefta, Pesachim 7:15-16

Tosefta פסח מצרים נאמר בו ואתם לא תצאו איש מפתח ביתו עד בקר מה שאין כן בפסח דורות.

פסח מצרים כל אחד ואחד שוחט בתוך ביתו פסח דורות כל ישראל שוחטין במקום אחד.

A compendium of laws similar in format to that of the Mishnah; it consists of teachings of the sages of the Mishnah. At times, the material in both works is similar; at other times, there are significant differences between the two. The Talmud often compares these texts in its analysis. According to tradition, the *Tosefta* was redacted by Rabbis Chiyah and Oshiyah in the beginning of the 3rd century in the Land of Israel.

Regarding the Paschal Lamb in Egypt, it is stated, “And you shall not go out, any man from the entrance of his house until morning,” as opposed to the Paschal Lamb for all time.

In Egypt each man slaughtered his own Paschal Lamb in his own home, as opposed to the Paschal Lamb for

all time where the Jews all slaughtered it in the same place [in the Temple].

Making our Home Holy

TEXT 8A

The Lubavitcher Rebbe, Likutei Sichot vol. 26 p. 84

דאס איז דער טעם, וואס דוקא ביי פסח מצרים איז געווען דער ציווי אז "כל אחד ואחד שוחט בתוך ביתו", אז ענינו פון קרבן פסח זאל דורכנעמען דעם בית פון יעדן אידן--זריקת הדם על המשקוף ועל שתי מזוזות, ביז... אז דער בית ווערט פארוואנדלט אין א "מקום" אכילת הפסח, און נאכמער "ואתם לא תצאו איש מפתח ביתו עד בוקר".

T*his, then, is the reason why we find specifically in the recounting of the original Paschal Lamb in Egypt the command that every Jew perform slaughter in their own home. [The idea was] that the sacrifice penetrate the home of every Jew, in that the blood was placed on the doorposts and lintel to the extent... that the house is transformed into a place where the sacrifice is consumed. Not only that, no man was allowed to leave his house until morning.*

Rabbi Menachem Mendel Schneerson
1902–1994

The towering Jewish leader of the 20th century, known as "the Lubavitcher Rebbe," or simply as "the Rebbe." Born in southern Ukraine, the Rebbe escaped Nazi-occupied Europe, arriving in the U.S. in June 1941. The Rebbe inspired and guided the revival of traditional Judaism after the European devastation, impacting virtually every Jewish community the world over. The Rebbe often emphasized that the performance of just one additional good deed could usher in the era of Mashiach. The Rebbe's scholarly talks and writings have been printed in more than 200 volumes.

Understanding Your Divine Mission

Crafting a Mission Statement

TEXT 8B

Ibid.

וויבאלד אז פסח מצרים איז געווען בזמן לידת עם ישראל כנ"ל, האט אין דעם געדארפט זיין מודגש די מטרה ותכלית פון עבודת בני ישראל צו אויפטאן דעם "ושכנתי בתוכם"—"בתוך כל אחז ואחד מישראל", ביז צו מאכן זיין בית א מקום פון השראת השכינה—דירה לו יתברך.

Because the Paschal Lamb in Egypt came at the birth of the Jewish nation, it was important that it clearly demonstrate the mission and purpose of all the Jewish people, namely the goal of making a dwelling place for G-d within each and every Jew, to the extent that his or her own home becomes a place where G-d is at home.

Transforming the Home

TEXT 9

*Shemot 25:8; Rabbi Moshe Alshich, ad loc;
Reishit Chachmah, Sha'ar Ha'ahavah, ch. 6*

“**M**ake for Me a Sanctuary so that I may dwell among them,” The verse does not say, “so that I may dwell in it”—that is in the Sanctuary, but in *them*—because G-d’s true dwelling place is, within each and every Jew.

Rabbi Moshe Alshich
1508–1593

Born in Turkey; died and buried in Safed; student of the famed Rabbi Yosef Caro, the preeminent codifier of Jewish law. His biblical, homiletical, and ethical teachings remain popular to this day, including *Torat Moshe*, a commentary on the Torah. His students included Rabbi Chaim Vital and Rabbi Yom Tov Tsahalon.

TEXT 10

Talmud Tractate Menachot 86b

“ויעש לבית חלוני שקופים אטומים.” תנא: שקופין [מבפנים] ואטומים [מבחוץ], לא לאורה אני צריך... עדות הוא לכל באי עולם שהשכינה שורה בישראל.

It is stated, “[Solomon] built for the Sanctuary windows that were broad and narrow.” This means broad inside and narrow outside. [This is the reverse of conventional windows, demonstrating that] “I have no need for light” ... rather this is a testimony to all people of the world that the Divine Presence dwells among Israel.

TEXT 11

Likutei Sichot, Ibid.

דוקא דורך דעם, וואס א איד איז ממשיך און "שעפט" פון דער קדושה שבמשכן ומקדש, און פועל'ט אז זיין בית זאל ווערן א בית של קדושה (בדוגמת מקדש מעט)—און דאס ווערט אויפגעטאן דורך "כל אחד ואחד מישראל"—פירט זיך אויס די כוונת הבריאה, עולם הזה כולו ווערט א דירה לו יתברך.

When a Jew extends the holiness of the Temple and transforms his home into a holy home (a mini Temple)—something that is done specifically by every individual Jew—this fulfills the purpose of Creation, namely the entire world becomes a home for G-d.

TEXT 12

Siddur Tehillat Hashem, Morning Service Liturgy

רבוֹן הָעוֹלָמִים, אַתָּה צוֹיִתְנוּ, לְהַקְרִיב קֶרְבַּן הַתְּמִיד בְּמוֹעֲדוֹ, וְלְהַקְטִיר הַקְטֹרֶת בְּזִמְנָהּ, וְלִהְיוֹת הַכֹּהֲנִים בְּעִבּוֹדְתָם, וְלוֹיִם בְּדוֹכָנָם, וְיִשְׂרָאֵל בְּמַעֲמָדָם, וְעַתָּה בְּעוֹנוֹתֵינוּ, חָרַב בֵּית הַמִּקְדָּשׁ וּבָטַל הַתְּמִיד וְהַקְטֹרֶת, וְאִין לָנוּ לֹא כֹהֵן בְּעִבּוֹדְתוֹ, וְלֹא לוֹי בְּדוֹכָנוּ, וְלֹא יִשְׂרָאֵל בְּמַעֲמָדוֹ...
יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאַלְקֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְיִתֵּן חֶלְקֵנוּ בְּתוֹרָתְךָ.

Master of the World, You commanded us to sacrifice the daily offering and burn the incense—each in the proper time—and for

the Priests to serve, the Levites to sing on the platform, and the Israelites to take their station. But now, due to our sins, the Holy Temple has been destroyed, and the daily offering and incense have ceased. We have no Priest serving, no Levite singing, and no Israelite at his station...

May it be Your will, Lord, our G-d and the G-d of our fathers, to rebuild the Holy Temple speedily in our days, and show us our portion in Your Torah.

Conclusion—Into Our Personal Space

TEXT 13

The Lubavitcher Rebbe, Sichah of 15 Shevat, 5747

Each of us must prepare for the rebuilding of the Temple by building our own miniature temples. Each and every one of us should transform our own home and our own room to a “miniature Temple”—by dedicating space to Torah study, prayer, and charity.

This is especially relevant to Jewish children: each child should set aside a special corner of his or her room, or a space on his or her table or desk. This space should be designated for Torah study and prayer. In addition,

each child should have holy books in his or her room, such as a Chumash and a Siddur and a charity box—with the child’s name written inside. In this way, each child makes their room into a “miniature Temple.”

TEXT 14

Sir Edward Gibbon, The History of the Decline and Fall of the Roman Empire, I:348

There are five basic reasons why great civilizations wither and die:

1. *The undermining of the dignity and sanctity of the home, which is the basis for human society.*
2. *Higher and higher taxes; the spending of public money for free bread and circuses for the populace.*
3. *The mad craze for pleasure; sports becoming every year more exciting, more brutal, more immoral.*
4. *The building of great armaments when the great enemy was within; the decay of individual responsibility.*
5. *The decay of religion, fading into a mere form, losing touch with life, losing power to guide the people.*

TEXT 15

The Lubavitcher Rebbe, Torat Menachem 5742 vol. 3 o 1483 (adapted)

A Jew must know that no matter what he or she is doing, he or she is a Kohen (a priest) serving G-d.

A woman must know that when she takes care of the home, making sure it is clean, tending to the clothing, etc., she must know that G-d has crowned every man and woman with the title of a priestly nation. Therefore, every woman must feel at all times that she is a Kohen serving G-d. Even when she walks around the home at night, checking that the windows are closed so that there is no crosswind that might harm the health of her child, she must know that at this moment she is a Kohen in the Temple serving G-d.

Although she is at home, involved in what seems to be trivial, mundane affairs, things that appears to have nothing to do with G-dliness—still at this moment she must realize that she is a Kohen serving G-d in the Holy Temple.