

FOUNDATIONS



Foundations for a Thoughtful Judaism Practice

SOURCES



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**CLASS 3****IDENTIFYING WITH THE COLLECTIVE****Source 1**

The Passover Haggadah, Maggid Section, excerpt

רַבֵּן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְבָרִים אֵלּוּ בַפֶּסַח, לֹא יֵצֵא יְדֵי חוֹבָתוֹ,
וְאֵלּוּ הֵן: פֶּסַח, מַצָּה, וּמְרֹר.

Rabban Gamliel was accustomed to say, Anyone who has not said these three things on Pesach has not fulfilled their obligation, and they are: the paschal lamb [Passover/*Pesah*] sacrifice, the unleavened bread [*matzah*] and the bitter herbs [*marror*].

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזִמְנֵן שְׁבִיטַת הַמִּקְדָּשׁ הָיָה קָיָם, עַל שׁוּם מָה? עַל שׁוּם שֶׁפֶּסַח
הַקְדּוֹשׁ בְּרוּךְ הוּא עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וְאָמַרְתֶּם זִבַּח פֶּסַח הוּא לֵה' אֲשֶׁר
פֶּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת־מִצְרַיִם, וְאֶת־בְּתֵינוּ הִצִּיל וַיִּקַּד הָעָם וַיִּשְׁתַּחֲוּוּ.

The *Pesah* sacrifice [the paschal lamb offering] that our ancestors were accustomed to eating when the Temple existed, for the sake of what [was it]? For the sake [to commemorate] that the blessed Holy One passed over [*pasah* in Hebrew] the homes of our ancestors in Egypt, as it is stated (EXODUS 12:27); “And you shall say: ‘It is the passover sacrifice to the Lord, for God passed over the homes of the Children of Israel in Egypt, when God smote the Egyptians, and our homes God saved.’ And the people lowered the head and bowed.”

מַצָּה זוֹ שֶׁאֲנִי אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שֶׁלֹּא הִסְפִּיק בְּצֻקָם שֶׁל אֲבוֹתֵינוּ לְהַחֲמִיץ עֵד
שֶׁנֶּאֱמַר עֲלֵיהֶם מִלֶּךְ הַמְּלָכִים, הַקְדּוֹשׁ בְּרוּךְ הוּא, וּגְאָלָם, שֶׁנֶּאֱמַר: וַיֹּאפּוּ אֶת־הַבֶּצֶק
אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עִגְתַּי מִצֹּת, כִּי לֹא חָמַץ, כִּי גָרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהַתְמַהֵמֶה, וְגַם
צָדָה לֹא עָשׂוּ לָהֶם.

This *matzah* [unleavened bread] that we are eating, for the sake of what [is it]? For the sake [to commemorate] that our ancestors' dough was not yet able to rise, before the Sovereign of Sovereigns, the blessed Holy One was revealed to them and redeemed them, as it is stated (EXODUS 12:39); “And they baked the dough which they brought out of Egypt into *matzah* cakes, since it did not rise; because they were expelled from Egypt, and could not tarry, neither had they made for themselves provisions.”



מָרוֹר זֶה שְׂאֵנוּ אוֹכְלִים, עַל שׁוֹם מָה? עַל שׁוֹם שְׁמָרְרוּ הַמִּצְרִים אֶת־חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם, שְׂנֵאָמֶר: וַיִּמָּרְרוּ אֶת חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה, בַּחֹמֶר וּבִלְבָנִים וּבְכָל־עֲבֹדָה בַּשָּׂדֶה אֶת כָּל עֲבֹדָתָם אֲשֶׁר עָבְדוּ בָהֶם בְּפִרְךְ.

This *marror* [bitter herbs] that we are eating, for the sake of what [is it]? For the sake [to commemorate] that the Egyptians embittered the lives of our ancestors in Egypt, as it is stated (EXODUS 1:14); “And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigor.”

בְּכָל־דּוֹר וְדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת־עַצְמוֹ כְּאִלוֹ הוּא יֵצֵא מִמִּצְרַיִם, שְׂנֵאָמֶר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בַּעֲבוּר זֶה עָשָׂה ה' לִי בְּצֵאתִי מִמִּצְרַיִם. לֹא אֶת־אֲבוֹתֵינוּ בְּלֶבֶד גָּאֵל הַקְּדוֹשׁ בְּרוּךְ הוּא, אֲלֵא אִף אוֹתֵנוּ גָאֵל עִמָּהֶם, שְׂנֵאָמֶר: וְאוֹתֵנוּ הוֹצִיא מִשָּׁם, לְמַעַן הָבִיא אוֹתֵנוּ, לְתֵת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ.

In each and every generation, a person is obligated to see themselves as if they left Egypt, as it is stated (EXODUS 13:8); “And you shall explain to your child on that day: For the sake of this, did the Lord do [this] for me in my going out of Egypt.” Not only our ancestors did the blessed Holy One redeem, but rather also us [together] with them, as it is stated (DEUTERONOMY 6:23); “And God took us out from there, in order to bring us in, to give us the land which God promised to our ancestors.”



Source 2



Esther 9:20-28

כ וַיִּכְתֹּב מֶרְדֵּכַי אֶת הַדְּבָרִים הָאֵלֶּה וַיִּשְׁלַח סְפָרִים אֶל כָּל הַיְהוּדִים אֲשֶׁר בְּכָל מְדִינֹת
הַמֶּלֶךְ אַחֲשֻׁרוּשׁ הַקְּרוֹבִים וְהַרְחֹקִים.

20 Mordecai recorded these events. And he sent dispatches to all the Jews throughout the provinces of King Ahasuerus, near and far,

כא לְקַיֵּם עֲלֵיהֶם לִהְיוֹת עֹשִׂים אֵת יוֹם אַרְבָּעָה עָשָׂר לְחֹדֶשׁ אָדָר וְאֵת יוֹם חֲמִשָּׁה עָשָׂר
בּוּ בְּכָל שָׁנָה וְשָׁנָה.

21 charging them to observe the fourteenth and fifteenth days of Adar, every year —

כב כַּיָּמִים אֲשֶׁר נָחוּ בָהֶם הַיְהוּדִים מֵאִיְבֵיהֶם וְהַחֹדֶשׁ אֲשֶׁר נִהְפָּךְ לָהֶם מִיָּגוֹן לְשִׂמְחָה
וּמֵאֲבֵל לְיוֹם טוֹב לַעֲשׂוֹת אוֹתָם יְמֵי מְשֻׁתָּה וְשִׂמְחָה וּמְשֻׁלַּח מְנוֹת אִישׁ לְרֵעֵהוּ
וּמְתָנוּת לְאֶבְיָנִים.

22 the same days on which the Jews enjoyed relief from their foes and the same month which had been transformed for them from one of grief and mourning to one of festive joy. They were to observe them as days of feasting and merrymaking, and as an occasion for sending gifts to one another and presents to the poor.

כג וַקִּבְּלוּ הַיְהוּדִים אֶת אֲשֶׁר הִחֲלוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר כָּתַב מֶרְדֵּכַי אֲלֵיהֶם.

23 The Jews accordingly assumed as an obligation that which they had begun to practice and which Mordecai prescribed for them.

כד כִּי הָמָן בֶּן הַמֶּדְתָּא הָאֲגָגִי צִרַר כָּל הַיְהוּדִים חָשַׁב עַל הַיְהוּדִים לְאַבְדָּם וְהִפֵּל פּוּר
הוּא הַגּוֹרֵל לְהִמָּם וּלְאַבְדָּם.

24 For Haman son of Hammedatha the Agagite, the foe of all the Jews, had plotted to destroy the Jews, and had cast pur — that is, the lot — with intent to crush and exterminate them.

כה וּבִבְאֵה לְפָנָיו הַמֶּלֶךְ אָמַר עִם הַסֵּפֶר יָשׁוּב מִחֲשַׁבְתּוֹ הָרָעָה אֲשֶׁר חָשַׁב עַל הַיְהוּדִים
עַל רֹאשׁוֹ וְתָלוּ אֹתוֹ וְאֵת בָּנָיו עַל הָעֵץ.

25 But when [Esther] came before the king, he commanded: “With the promulgation of this decree, let the evil plot, which he devised against the Jews, recoil on his own head!” So they impaled him and his sons on the stake.



כו על כן קראו לַיָּמִים הָאֵלֶּה פּוּרִים עַל שֵׁם הַפּוּר עַל כֵּן עַל כָּל דְּבָרֵי הָאֲגֵרֶת הַזֹּאת
וּמָה רָאוּ עַל כָּכָה וּמָה הִגִּיעַ אֲלֵיהֶם.

- 26 For that reason these days were named Purim, after pur. In view, then, of all the instructions in the said letter and of what they had experienced in that matter and what had befallen them,

כז קִיְּמוּ וּקְבִלּוּ (וּקְבִלוּ) הַיְּהוּדִים עֲלֵיהֶם וְעַל זַרְעָם וְעַל כָּל הַנְּלוּיִם עֲלֵיהֶם וְלֹא יַעֲבוּר
לְהִיּוֹת עֲשִׂים אֶת שְׁנֵי הַיָּמִים הָאֵלֶּה כְּכַתְּבָם וְכִזְמָנָם בְּכָל שָׁנָה וְשָׁנָה.

- 27 the Jews undertook and irrevocably obligated themselves and their descendants, and all who might join them, to observe these two days in the manner prescribed and at the proper time each year.

כח וְהַיָּמִים הָאֵלֶּה נִזְכָּרִים וְנַעֲשִׂים בְּכָל דּוֹר וְדוֹר מִשְׁפָּחָה וּמִשְׁפָּחָה מְדִינָה וּמְדִינָה וְעִיר
וְעִיר וַיְמִי הַפּוּרִים הָאֵלֶּה לֹא יַעֲבְרוּ מִתּוֹךְ הַיְּהוּדִים וְזַכָּרָם לֹא יִסּוּף מִזַּרְעָם. {ס}

- 28 Consequently, these days are recalled and observed in every generation: by every family, every province, and every city. And these days of Purim shall never cease among the Jews, and the memory of them shall never perish among their descendants.



Source 3



Yom Kippur Liturgy, excerpt

כִּי אָנוּ עֲמָךְ

אֶ-לֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

סָלַח לָנוּ

מָחַל לָנוּ

כִּפֹּר לָנוּ

וְאַתָּה אֱ-לֹהֵינוּ

כִּי אָנוּ עֲמָךְ

וְאַתָּה אָבִינוּ

אָנוּ בְּנֶיךָ

וְאַתָּה אֲדוֹנֵנוּ

אָנוּ עֲבָדֶיךָ

וְאַתָּה חֲלֻקֵנוּ

אָנוּ קְהֵלְךָ

וְאַתָּה גּוֹרְלֵנוּ

אָנוּ גִּחְלֹתֶךָ

וְאַתָּה רוֹעֵנוּ

אָנוּ צֹאנֶךָ

וְאַתָּה נוֹטְרֵנוּ

אָנוּ כְּרֻמֶךָ

וְאַתָּה יוֹצְרֵנוּ

אָנוּ פְּעֻלֹתֶךָ

וְאַתָּה דוֹדֵנוּ

אָנוּ רְעֻיֹתֶךָ

וְאַתָּה אֱלֹהֵינוּ

אָנוּ סִגְלֹתֶךָ

וְאַתָּה מְלַכְנוּ

אָנוּ עֲמָךְ

וְאַתָּה מְאַמְרֵנוּ

אָנוּ מְאַמְרֶיךָ

וְאַתָּה רַחוּם וְחַנּוּן

אָנוּ עֲזֵי פָנִים

וְאַתָּה אָרַךְ אַפְּיִם

אָנוּ קָשִׁי עֶרֶךְ

וְאַתָּה מְלֵא רַחֲמִים

אָנוּ מְלֵאֵי עוֹן

וְאַתָּה הוּא וְשִׁנּוֹתֶיךָ לֹא יִתְמוּ

אָנוּ יְמֵינוּ כְּצֵל עוֹבֵר



Our God and God of our ancestors,
Forgive us, pardon us, clear us.
For we are Your people, and You are our God;
We are Your children, and You are our Parent;
We are Your servants, and You are our Lord;
We are Your community, and You are our Heritage;
We are Your possession, and You are our Destiny;
We are Your flock, and You are our Shepherd;
We are Your vineyard, and You are our Keeper;
We are Your work, and You are our Creator;
We are Your faithful, and You are our Beloved;
We are Your chosen, and You are our God;
We are Your subjects, and You are our Ruler;
We are Your worshipers, and You are our exalting One.
We are insolent, but You are gracious;
We are obstinate, but You are slow to anger;
We are sinful, but You are merciful.
Our days are like a passing shadow, but You are eternal and Your years are endless.