**Parashas Bo Perek 12 Pessukim 15 – 23**



**Passuk 15**

שִׁבְעַת יָמִים מַצּוֹת תֹּאכֵלוּ אַךְ בַּיּוֹם הָרִאשׁוֹן תַּשְׁבִּיתוּ שְּׂאֹר מִבָּתֵּיכֶם כִּי כָּל־אֹכֵל חָמֵץ וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִיִּשְׂרָאֵל מִיּוֹם הָרִאשֹׁן עַד־יוֹם הַשְּׁבִעִי׃

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.

1. **Please summarise the passuk?**
2. **What two things need to be removed from our houses over Pesach?**

**Passuk 16**

וּבַיּוֹם הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ וּבַיּוֹם הַשְּׁבִיעִי מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלָאכָה לֹא־יֵעָשֶׂה בָהֶם אַךְ אֲשֶׁר יֵאָכֵל לְכָל־נֶפֶשׁ הוּא לְבַדּוֹ יֵעָשֶׂה לָכֶם׃

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.

**Rashi**

**מקרא קדש.** מקרא שֵׁם דָּבָר; קְרָא אוֹתוֹ **קדש** לַאֲכִילָה וּשְׁתִיָּה וּכְסוּת

(מכילתא):

מקרא קדש — The word מקרא is an infinitive and the translation is, “And on the first day there shall be “a calling it holy”, which implies: call it holy in regard to eating and drinking and raiment ([Mekhilta d'Rabbi Yishmael 12:16:1](https://ukc-word-edit.officeapps.live.com/Mekhilta_d%27Rabbi_Yishmael.12.16.1)).

1. **According to Rashi, in what way should Yom Tov be special and holy?**
2. **What is the source of Rashi?**

**Passuk 17**

וּשְׁמַרְתֶּם אֶת־הַמַּצּוֹת כִּי בְּעֶצֶם הַיּוֹם הַזֶּה הוֹצֵאתִי אֶת־צִבְאוֹתֵיכֶם מֵאֶרֶץ מִצְרָיִם וּשְׁמַרְתֶּם אֶת־הַיּוֹם הַזֶּה לְדֹרֹתֵיכֶם חֻקַּת עוֹלָם׃

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.

1. Please summarise the passuk.

**Rashi**

**ושמרתם את המצות.** שֶׁלֹּא יָבֹאוּ לִידֵי חִמּוּץ; מִכָּאן אָמְרוּ תָּפַח תִּלְטֹשׁ בְּצוֹנֵן, רַבִּי יֹאשִׁיָּה אוֹמֵר אַל תְּהִי קוֹרֵא אֶת הַמַּצּוֹת, אֶלָּא אֶת הַמִּצְווֹת – כְּדֶרֶךְ שֶׁאֵין מַחֲמִיצִין אֶת הַמַּצָּה, כָּךְ אֵין מַחֲמִיצִין אֶת הַמִּצְוָה, אֶלָּא אִם בָּאָה לְיָדְךָ, עֲשֵׂה אוֹתָהּ מִיָּד

 (שם):

ושמרתם את המצות AND YE SHALL WATCH THE UNLEAVENED BREAD that it shall not reach the stage of becoming leavened; hence the Rabbis said, if it (the dough) is rising (a sign that the leavening process is setting in) she (the woman kneading the dough) polishes it with cold water (i. e. she slaps the dough with hands dipped in cold water). Rabbi Josiah said: Do not read “את המַּצּוֹת”, the unleavened bread, but את הַמִּצְוֹת “[ye shall watch] the commandements” — just as we may not cause the unleavened bread to become leavened by letting the dough remain in its raw state too long so we may not let the commandment become “leavened” by waiting too long before we perform it; but if it (a commandment) comes to your hand, perform it immediately ([Mekhilta d'Rabbi Yishmael 12:17:1](https://ukc-word-edit.officeapps.live.com/Mekhilta_d%27Rabbi_Yishmael.12.17.1)).

1. **According to Rashi how should we guard the matzos?**
2. **Rabbi Yoshiya in Rashi understands matzos as if it is written in a different way?**
	1. **What is the other way of reading matzos?**
	2. **What is the lesson Rashi is teaching us?**
3. **Can you think of ways that you have recently done mitzvos with enthusiasm and not put them off?**

**Passukim 18 - 20**

בָּרִאשֹׁן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ בָּעֶרֶב תֹּאכְלוּ מַצֹּת עַד יוֹם הָאֶחָד וְעֶשְׂרִים לַחֹדֶשׁ בָּעָרֶב׃

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.

שִׁבְעַת יָמִים שְׂאֹר לֹא יִמָּצֵא בְּבָתֵּיכֶם כִּי כָּל־אֹכֵל מַחְמֶצֶת וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעֲדַת יִשְׂרָאֵל בַּגֵּר וּבְאֶזְרַח הָאָרֶץ׃

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.

כָּל־מַחְמֶצֶת לֹא תֹאכֵלוּ בְּכֹל מוֹשְׁבֹתֵיכֶם תֹּאכְלוּ מַצּוֹת׃

 (פ)

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

1. **What is the date of Pesach?**
2. **For how long is Pesach?**
3. **What does the Torah will happen if anybody eats chametz on Pesach?**

**Passuk 21**

וַיִּקְרָא מֹשֶׁה לְכָל־זִקְנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם מִשְׁכוּ וּקְחוּ לָכֶם צֹאן לְמִשְׁפְּחֹתֵיכֶם וְשַׁחֲטוּ הַפָּסַח׃

Moses then summoned all the elders of Israel and said to them, “Go, pick out lambs for your families, and slaughter the passover offering.

**Passuk 22**

וּלְקַחְתֶּם אֲגֻדַּת אֵזוֹב וּטְבַלְתֶּם בַּדָּם אֲשֶׁר־בַּסַּף וְהִגַּעְתֶּם אֶל־הַמַּשְׁקוֹף וְאֶל־שְׁתֵּי הַמְּזוּזֹת מִן־הַדָּם אֲשֶׁר בַּסָּף וְאַתֶּם לֹא תֵצְאוּ אִישׁ מִפֶּתַח־בֵּיתוֹ עַד־בֹּקֶר׃

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.

**אזוב.** מִין יָרָק שֶׁיֵּשׁ לוֹ גִּבְעוֹלִין:

אזוב HYSSOP — a kind of herb which has thin stalks.

**אגדת אזוב.** שְׁלוֹשָׁה קְלָחִין קְרוּיִין אֲגֻדָּה

 ([שבת ק"ט](https://ukc-word-edit.officeapps.live.com/Shabbat.109a)):

אגדת אזוב A BUNCH OF HYSSOP — three stalks are called a bunch (cf. [Shabbat 109b](https://ukc-word-edit.officeapps.live.com/Shabbat.109b); [Sukkah 13a](https://ukc-word-edit.officeapps.live.com/Sukkah.13a)).

**אשר בסף.** בַּכְּלִי, כְּמוֹ סִפּוֹת כֶּסֶף:

אשר בסף means WHICH IS IN THE VESSEL, as in ([2 Kings 12:14](https://ukc-word-edit.officeapps.live.com/II_Kings.12.14)) “basins (ספות) of gold.”

**מן הדם אשר בסף.** לָמָּה חָזַר וּשְׁנָאוֹ? שֶׁלֹּא תֹאמַר טְבִילָה אַחַת לִשְׁלוֹשׁ הַמַּתָּנוֹת, לְכָךְ נֶאֱמַר עוֹד אֲשֶׁר בַּסַּף, וְשֶׁתְּהֵא כָל נְתִינָה וּנְתִינָה מִן הַדָּם אֲשֶׁר בַּסַּף, עַל כָּל הַגָּעָה טְבִילָה

 (מכילתא):

מן הדם אשר בסף WITH THE BLOOD WHICH IS IN THE BASIN — Why does Scripture repeat this (אשר בסף) again? In order that you should not say that one dipping of the hyssop in the basin suffices for the three sprinklings, therefore it is again stated: “[you shall touch the lintel…] “with the blood that is in the basin”, to show that each separate sprinkling must be with the blood which is in the basin — for each touching of the lintel and doorposts there must be a separate dipping ([Mekhilta d'Rabbi Yishmael 12:22:1](https://ukc-word-edit.officeapps.live.com/Mekhilta_d%27Rabbi_Yishmael.12.22.1)).

1. **Looking at the passuk and Rashi what should the Bnei Yisrael do with the bunch of Hyssop?**
2. **What are the Jewish People told at the end of the passuk?**
3. **Please can you draw a picture of the Jewish People dipping the hyssop into the blood and placing it on the lintel and the doorposts of the houses.**