

Maimonides (הלכות חמץ ומצה 7:1) states that t  
that occurred to our forefathers on the night o  
הזה, similar to the phrase זכור את יום השבת. W  
obligations associated with זכור on Passover  
of Passover the Mchilta instead of the section  
between the questions raised by the wicked a

To answer these questions, we will draw on v  
teachings of the Rav, Rabbi Yosef Dov HaLe  
examining how different cultures and nations  
communication. How are ideas, hopes and as  
next? If we were to investigate the ancient ci  
we would find that we know of them only th  
regarding their culture is available to us only  
Aristotle and Plato are known to us only thro  
between the Greek culture of their period and  
associated oral tradition that sheds any light o

Our tradition, our מסורה, is built on the comb  
They are both indispensable parts of our past  
commanded to record our eternal obligation

judges must be sure that the witness recalls everything and has forgotten nothing.

The Torah (8:18 דברים) commands us to remember the events at Sinai, our acceptance of the Torah and becoming a nation. The Torah admonishes us not to forget Gd. It is natural for human beings to forget things as time passes. Mourning, אבלות, is built upon the mourner forgetting the deceased and eventually moving on with life as the acute pain one diminishes over time. Apparently the admonition to not forget the meaning of the word "forget", willingly removing something is relevant and important to us, we are not to forget even the smallest iota. On the other hand, we do not put everything into our mental dustbin.

If we accept that the frail human being has limited memory, Rabbis warn us that forgetting even one lesser mitzvah is like forfeiting one's life, מתחייב בנפשו? How could we be so frailty? Isn't it natural to forget? Apparently, it is the individual who forgets due to limited mental capacity.

anxiously looking forward to slaying his brother. Esau might say or feel about it. Esau is incapable of forgetting, and eagerly looks forward to the death of his memory in order to exact his revenge.

The collective requirement of the Jewish people persist to this day. Many nations have come and gone, whom we have recorded history, while others have faded away. Yet the Jewish Nation survives to this day, our land, our Temple destroyed, yet our commitment as it was when the Temple stood. This phenomenon is the oral as well as the written tradition. Consistent for 2000 years. Yet both the Babylonian and Jerusalem tractates concerning the details of sacrifices and the church and others singled out the ritual service of the *תורה שבעל פה* that has kept them alive for persecution and exile. We refused to listen to the laws and traditions irrelevant, to force us to be tantamount to our national suicide.

nation may have left Egypt thousands of years ago tonight? He considers the stories of the Exodus from Sinai irrelevant to him. He has forgotten about the Exodus. The Torah tells us that such a person is **מתחייב בנפשו**. That is, on that night thousands of years ago, he would not have been here tonight to scoff at our national existence.

The connection between **זכור** on Sabbath and the Exodus is explained according to Rashi (Exodus 20:8), which is the obligation to remember the Sabbath. The Sabbath is a reminder of our Exodus from Egypt. By remembering the Sabbath, we remember the events. The proper remembering of the Sabbath is recorded in the **תורה שבכתב** but also, and perhaps more importantly, in our understanding and appreciation of the beauty and commandments of the Sabbath. From the negative perspective, failing to fulfill the positive obligation to remember the Sabbath would mean our end as a nation. For it was the Sabbath that preserved the Jewish Nation. The significance to this night just as we do the Sabbath is recorded in the **תורה שבכתב** as well as **תורה שבעל פה**.

על פה from ספר דברים together with the שבכתב  
identify and connect with the events that transpired

Why does the Hagadah tell us that the more one studies  
is praiseworthy, ספר ביציאת מצרים הרי זה משובח,  
Judges must extensively investigate and interpret  
relating the events. On the night of Passover, we  
Exodus. Hence it is appropriate that we view the event with  
much detail of the event as possible. Another reason we  
engage in the study of Torah at the Seder, חתם סופר,  
one studies Torah the greater is his reward.

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