



# Shabbos Hagadol Drasha

*with Rabbi  
Yaakov Fisch*

**The Advent  
of AI is not  
Making us  
Any Wiser**

April 5 - 7:10pm  
Etz Chaim Synagogue



# Shabbos Hagadol Drasha 5785

What is the Shabbos Hagadol Drasha ?

**ChatGPT said:**

The Shabbos HaGadol Drasha is a special sermon delivered by the rabbi on the Shabbat before Pesach. It is a long-standing tradition in Jewish communities, dating back centuries, and serves to prepare the congregation for the upcoming holiday.

Themes of the Drasha

1. Laws of Pesach – The rabbi reviews halachic (Jewish legal) details regarding chametz, kashering utensils, the Seder, matzah, and other practical laws.
2. Philosophy & Meaning – Insights into the spiritual and historical themes of Yetziat Mitzrayim (the Exodus from Egypt) and freedom.
3. Haggadah Insights – Explanations and commentary on sections of the Haggadah to enhance the Seder experience.
4. Current Events & Relevance – Some rabbis connect the themes of Pesach to contemporary issues, offering moral and ethical lessons.

## **Jewish Action Spring 2023 Issue**

JA: Is there a danger in having access to too much information?

Rabbi Glatt: For the layperson, absolutely. Too much information is not helpful. A comprehensive document, for instance, of all the opinions on reheating food on Shabbat is not going to help the layperson know what to do. He might see many contradictory opinions depending on the kind of food and other factors. He could very well throw up his hands and say, “I have no idea what to do. I’ll do whatever I want, and then I’ll find one of the rabbis cited online who agrees with me.” This would represent a serious misunderstanding of the halachic process.

In the Gemara, Rabbi Yosi HaGlili rules that one can eat chicken with cheese, *lechatchilah* (a priori). But we don't *pasken* like that. If, however, one does an online search and sees Rabbi Yosi HaGlili's opinion, he might think that that's acceptable in halachah. He won't necessarily realize that it's a minority opinion that is not accepted.

Other people might deliberately seek out non-accepted halachic opinions. ChatGPT could easily write a convincing document based upon non-accepted halachic positions, albeit from great individuals, illustrating how eating chicken and cheese together is permissible in Jewish law, when, of course, it is not. Some might use the information to then proceed to do what they want to do. This is a distortion of the halachic process.

**Wisdom is much more than amassing knowledge and information. It is about utilizing critical thinking as to when to apply the law and when there is an exception.**

### Pesachim 22b

כְּדִתְנִיָּא: שְׁמַעוֹן הָעַמְסוֹנִי, וְאַמְרִי לֵה נְחֻמִּיָּה הָעַמְסוֹנִי, הֲיָה דוֹרֵשׁ כָּל 'אֲתִים' שְׁבִתוֹרָה, כִּיּוֹן שְׁהֲגִיעַ ל'אֶת ה' אֱלֹהֶיךָ תִּירָא" פִּירֵשׁ. אָמְרוּ לוֹ תַלְמִידָיו: רַבִּי, כָּל 'אֲתִים' שְׁדִרְשֶׁת מָה תִּהְיָ עֲלֶיהָ? אָמַר לָהֶם: כָּשֶׁם שֶׁקִּבַּלְתִּי שָׂכָר עַל הַדְרִישָׁה, כֹּךָ אֲנִי מְקַבֵּל שָׂכָר עַל הַפְרִישָׁה. עַד שֶׁבָּא רַבִּי עֲקִיבָא וְדִרֵּשׁ: "אֶת ה' אֱלֹהֶיךָ תִּירָא" — לְרַבּוֹת תַּלְמִידֵי חֻכְמִים.

As it was taught in a *baraita*: Shimon HaAmmassoni, and some say that it was Nehemya HaAmmassoni, would interpret all occurrences of the word *et* in the Torah, deriving additional *halakhot* with regard to the particular subject matter. Once he reached the verse: "You shall be in

awe of [et] the Lord your God; you shall serve Him; and to Him you shall cleave, and by His name you shall swear” (Deuteronomy 10:20), he withdrew from this method of exposition, as how could one add to God Himself? His students said to him: Rabbi, what will be with all the *etim* you interpreted until now? He said to them: **Just as I received reward for the interpretation, so I shall receive reward for my withdrawal from using this method of exposition.** The word *et* in this verse was not explained until Rabbi Akiva came and expounded: “You shall be in awe of [et] the Lord your God”: The word *et* comes to include Torah scholars, and one is commanded to fear them just as one fears God.

### Haggadah Shel Pesach

חֲכָם מָה הוּא אוֹמֵר? מָה הָעֵדוּת וְהַחֲקִים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה ה' אֱלֹהֵינוּ אֶתְכֶם.  
וְאִם אַתָּה אָמֹר לוֹ כְּהִלְכוֹת הַפֶּסַח: אֵין מִפְטִירִין אַחֵר הַפֶּסַח אֶפִיקוֹמִין:

The

WISE SON

what does he say?

“What are the testimonies, the statutes and laws,  
that the LORD our God commanded you?”

And you must tell him the laws of Pesach:

“After eating the Pesach offering  
one does not eat anything more.”

### Devarim 6:20-25

כִּי־יִשְׁאַלְךָ בְּנוֹךְ מִחֹר לֵאמֹר מָה הָעֲדֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה ה' אֱלֹהֵינוּ.  
אֶתְּכֶם:

When, in time to come, your children ask you, **“What mean the decrees, laws, and rules that our God has enjoined upon you?”**

וְאָמַרְתָּ לְבִנְךָ עֲבָדִים הָיינוּ לְפָרְעָה בְּמִצְרַיִם וַיֹּצִיאֵנוּ ה' מִמִּצְרַיִם בְּיָד חֲזָקָה:

you shall say to your children, “We were slaves to Pharaoh in Egypt and freed us from Egypt with a mighty hand.

וַיֵּתֶן ה' אוֹתוֹת וּמִפְתֹּתִים גְּדֹלִים וְרָעִים | בְּמִצְרַיִם בְּפָרְעָה וּבְכָל־בֵּיתוֹ לְעֵינֵינוּ:

wrought before our eyes marvelous and destructive signs and portents in Egypt, against Pharaoh and all his household;

וְאוֹתָנוּ הוֹצִיא מִשָּׁם לְמַעַן הָבִיא אֹתָנוּ לָתֵת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לֹאֲבֹתֵינוּ:

and us [God] freed from there, in order to take us and give us the land promised on oath to our fathers.

וַיִּצְוֵנוּ ה' לַעֲשׂוֹת אֶת־כָּל־הַחֻקִּים הָאֵלֶּה לְיִרְאָה אֶת־ה' אֱלֹהֵינוּ לְטוֹב לָנוּ  
כָּל־הַיָּמִים לְחַיֵּיתָנוּ כְּהַיּוֹם הַזֶּה:

Then G-d commanded us to observe all these laws, to revere our God, for our lasting good and for our survival, as is now the case.

### Ritva:

ומכל מקום תמהני שהרי אין אנו אומרים על השאלה הזאת התשובה שנאמרה בתורה כנגדה (דברים ו':כ"ד) ואמרת לבנך עבדים היינו לפרעה וכו' ויצונו ה' לעשות את כל החקים וכו'.

### Shemos 19:3

וּמֹשֶׁה עָלָה אֶל־הָאֱלֹהִים וַיִּקְרָא אֵלָיו יְהוָה מִן־הָהָר לֵאמֹר כֹּה תֹאמַר לְבֵית יַעֲקֹב וְתִגִּיד לְבָנֵי יִשְׂרָאֵל:

and Moshe went up to God. יהוה called to him from the mountain, saying, "Thus shall you say to the house of Jacob and declare to the children of Israel:

### Rashi on Shemos 19:3

בית יעקב TO THE HOUSE OF Yaakov — This denotes the **women** — to them you shall speak in gentle language

AND TELL THE CHILDREN (lit., the sons) OF ISRAEL — explain to the **men** the punishments and the details of the commandments in words that are as hard (distasteful) as wormwood (גידין)

### Mishna Shekalim 1:1

בְּאַחַד בְּאֶדָר מְשַׁמְעִין עַל הַשְּׁקָלִים

On the first of Adar the court **lets it be heard** concerning the collection of shekel

### Talmud Yerushalmi 2a

מָהוּ מְשַׁמְעִין. רַב הוּנָא אָמַר. מְכַרְיָדִין. הֵיךְ מָה דְּאֵת אָמַר. וַיִּתְּנוּ-לָקוּל בִּיהוּדָה וּבִירוּשָׁלַם.

What means “**one lets hear**”? Rav Huna said, one **proclaims**, as you are saying, *they made a proclamation in Jehudah and Jerusalem.*

### Haggadah Shel Pesach

רָשָׁע מָה הוּא אוֹמֵר? מָה הָעֲבוּדָה הַזֹּאת לָכֶם. לָכֶם – וְלֹא לוֹ. וְלִפִּי שְׁהוּצִיא אֶת עַצְמוֹ מִן הַכָּלָל כָּפַר בְּעֶקֶר. וְאִף אֶתָּה הִקְהֵה אֶת שְׁנֵי וְאַמּוֹר לוֹ: "בְּעִבּוֹר זֶה עָשָׂה ה' לִי בִצְאתִי מִמִּצְרַיִם". לִי וְלֹא-לוֹ. אֵלּוּ הֵיךְ שָׁם, לֹא הָיָה נִגְאָל

The

WICKED SON

what does he say?

“What is this service to you?”

“To you,” he says, not to him.

When he sets himself apart from the community,

he denies the very core of our beliefs.

And you must set his teeth on edge and tell him,

“Because of this

the LORD acted for me when I came out of Egypt.”

“For me,” and not for *him*;

had he been there he would not have been redeemed



### Shemos 12:24-28

וְהָיָה כִּי-תֵבְאוּ אֶל-הָאָרֶץ אֲשֶׁר יִתֵּן ה' לָכֶם כְּאֲשֶׁר דִּבֶּר וּשְׁמַרְתֶּם אֶת-הָעֲבֹדָה  
הַזֹּאת:

And when you enter the land that יהוה will give you, as promised, you shall observe this rite.

וְהָיָה כִּי-יֹאמְרוּ אֲלֵיכֶם בְּנֵיכֶם מַה הָעֲבֹדָה הַזֹּאת לָכֶם:

And when your children ask you, 'What do you mean by this rite?'

וְאָמַרְתֶּם זָבַח-פֶּסַח הוּא לַה' אֲשֶׁר פָּסַח עַל-בְּתֵי בְנֵי-יִשְׂרָאֵל בְּמִצְרַיִם בְּנֹגְפוֹ  
אֶת-מִצְרַיִם וְאֶת-בְּתֵינֵנוּ הִצִּיל וַיְקַדֵּד הָעָם וַיִּשְׁתַּחֲוּ:

you shall say, 'It is the passover sacrifice to ה' who passed over the houses of the Israelites in Egypt when smiting the Egyptians, but saved our houses.' Those assembled then bowed low in homage.

וַיֵּלְכוּ וַיַּעֲשׂוּ בְנֵי יִשְׂרָאֵל כְּאֲשֶׁר צֻוָּה ה' אֶת-מֹשֶׁה וְאַהֲרֹן כֵּן עָשׂוּ:

Rashi 12:28

**ויקד העם.** על בשורת הגאולה וביאת הארץ ובשורת הבנים שיהיו להם:

AND THE PEOPLE BOWED THE HEAD **in thanksgiving** for the tidings of the approaching deliverance and for the promise of their coming into the land, and **for the tidings regarding the children** whom they would have