

The background of the page is a light peach color, decorated with a repeating pattern of watercolor-style floral illustrations. These include various types of flowers such as roses and smaller blossoms in shades of pink, red, and white. Interspersed among the flowers are green and golden-brown leaves and stems, some with small berries. The overall aesthetic is soft and elegant.

Teacher's Edition



Dear Teachers,



We are very pleased to be able to share with you and your Talmidos a Haggadah that will prove to be a very enjoyable, motivating, and inspiring learning experience.

This Haggadah was uniquely designed for the students to be engaged throughout the learning of Haggada. The foldables and activities are not just very creative, they were designed with the intention for the student to process, chunk, and organize the information. The teacher can scan their work and be able to assess if her students know or understand what she taught.

The goal is for your students to gain a very clear understanding of everything related to Chag HaPesach; the Yahadus aspect, the details of the Seder, and of course, the Maggid section of the Haggadah. Your students will develop an appreciation for the magnitude of the unbelievable miracles of Yetzias Mitzrayim, and their Emunah in the Ribbono Shel Olam will be strengthened

This Haggadah comes with a complete Teacher's Resource. This resource provides you with all of the necessary information that you as the Teacher have to give over to your class. Please note that you may choose to teach more than what is included in this resource, or you may choose not to teach every single bit of information that is provided. It is all there for you. Use what you feel is suitable for your own students.

Understanding the following details will enable you to maximize use of this Haggadah:

Yahadus: There is a special pocket located at the beginning of the Haggadah that will contain the YAHADUS information, distinguishing it from the Haggadah. A beautiful booklet is prepared for your students to solidify their Yahadus learning. This foldable will be placed in the Yahadus calendar pocket. Instructions for assembling the foldable are included. All of the relevant information to teach is found in the Teacher's Resource.

Haggadah Text: The Haggadah text was laid out in a fashion to promote clarity for your students. The different sections of Maggid are divided up so that your students can focus on understanding each piece of Maggid that they are learning, and of course, that they will be saying at the Seder.

Cutouts: There are numerous activities for your students to do as they go through this Haggadah. The purpose of these activities is not

just to beautify the Haggadah. These activities are actual learning experiences that will enhance their ability to retain the information that they were taught about that specific piece in the Haggadah. These activities will prove to be very enjoyable for your students as they "cement" the valuable lessons in their minds. There is minimal writing involved in these activities, which will save you a lot of time.



Icons: There are icons on the top of the pages in the Haggadah. An open book means it is a Haggadah page. A pointed finger on the Seder pages means there will be instructions for there to be done at the Seder.



Notes: There are lines for extra writing located on the left side of each page. You can add more information or Divrei Torah on these lines, if you choose to do so.

We hope you and your Talmidos will enjoy creating this Haggadah. May all the lessons that were learned prove to be everlasting, and may we merit to encounter the ultimate Geulah, במהרה בימינו, אמן!

The Torah Umesorah Teachers Center

Yehadus



חדש ניסן

Fill in all the dates of the **current year** calendar in the small white spaces in the top right corners of each box.
 The following information about special days throughout the month can be added in the larger grey area on each applicable day on the calendar.

10 פסח
 פסח
 חנוכה
 חנוכה

(אור ליום ט"ז)
 ספירת העומר

3 שריפת חמץ
 חנוכה
 חנוכה
 חנוכה

תענית בכורים
 ערב תבשילין

15 הבייקת חמץ
 חמץ

(אור ליום י"ד)
 ליל בדיקת חמץ

* שבת הגדול
 שבת
 הגדול

לקחו השה
 לביתם... שבת
 הגדול

17 ראש חודש
 חנוכה

יום
 חנוכה
 המשכן

18 חול המועד
 חול
 המועד

19 חול המועד
 חול
 המועד

20 חול המועד
 חול
 המועד

* שבת חול המועד
 שבת
 חול
 המועד

מנהג אשכנז
 לקרא שיר השירים
 בבית הכנסת לפני
 קריאת התורה

21 פסח
 פסח

16 ראש חודש
 חנוכה
 חנוכה

22 אסרו חל
 אסרו
 חל

23 אחרון של פסח
 אחרון
 של פסח

24 שביעי של פסח
 שביעי
 של פסח

קריעת ים סוף

25 חול המועד
 חול
 המועד

ערב פסח

* Shabbos falls out on a different date each year.

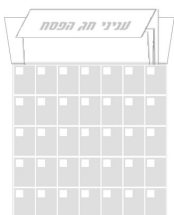
Directions For Calendar Pocket



Step 1
Cut out calendar and heading.

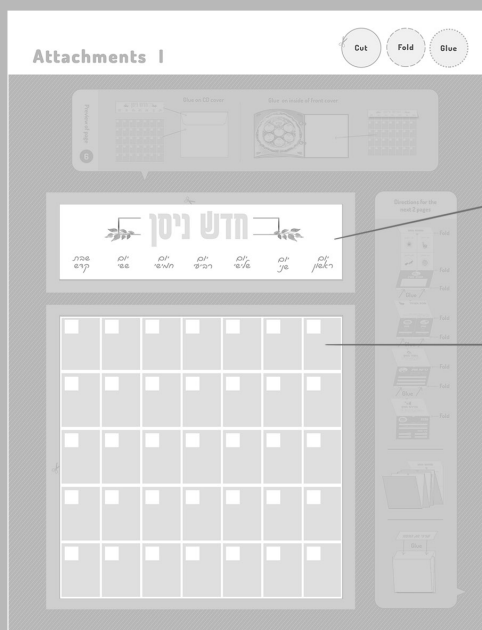
Step 2
Glue onto CD cover, then glue the CD envelope onto inside of front cover.

Step 3
Students will write dates & information of the current year.

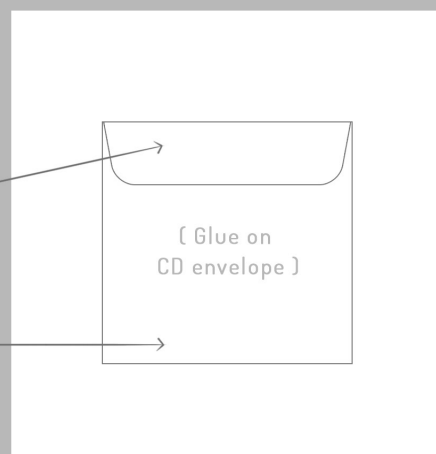


In the following pages, we will create a Yahadus foldable that will be placed in this pocket.

Step 1



Step 2



(To be placed on inside of front cover)

Step 3

חדש ניסן						
שבת קריש	יום א' שש	יום חמישי	יום רביעי	יום שלישי	יום יום	יום ראשון
ז	ו	ה	ד	ג	ב	א
יז	יז	יב	יא	י	ט	ח
כא	כ	יט	יח	יז	טז	טו
כח	כז	כו	כה	כד	כג	כב
					י	ט

Students will write

(Fill in dates according to the current year)

Note:

This is a sample. These dates do not reflect the actual order of the calendar for the **current year**.

שמות החג

1

חג הפסח

2

חג המצות

3

חג האביב

4

זמן חרותנו

מעות חטין

מעות חטין means "money for wheat". This מצוה is also known as קמחא דפסחא. It is a מנהג in כלל ישראל to dispense money to those who need help paying for all the necessary items in preparation for פסח; such as wheat for מצות, as well as the other necessary food that we use on פסח, such as wine, fish, and meat.

The מצוה of giving צדקה applies year round, not only before פסח. However, the reason for this מנהג is that since we are supposed to feel "חרות", freedom at the סדר, we cannot genuinely feel this חרות if we know that there are people among us who do not have what they need for the חג. We also have to be truthful when we say "כל דכפין ייתי ויכול" that we have helped to provide for those among us in need.

Yahadus Foldable



עניני חג הפסח

fill in the left side of attachment G as shown

Students will write

Attachments G

שמות החג

<p>חג האביב</p>	<p>חג הפסח</p>
<p>זמן חרותנו</p>	<p>חג המצות</p>

מעות חטין

נותנים כסף לעניים
לקנות מצה וכל
צרכי יום טוב

We give money to
those in need to help
pay for פסח

שבת הגדול

השבת נקרא "גדול" לכבוד
את היום שנעשה ליהודים השבת
שלישי חג הפסח

מצה

קמח
מים

18 דקות

חמץ

קמח
מים

18 דקות

שבת הגדול

The שבת before פסח is called "שבת הגדול". It is called by this name to remember the "נס גדול" that took place for בני ישראל. Every head of household took in one שה to his house on י' ניסן for 4 days in preparation for the קרבן פסח. They tied its leg to a bedpost and guarded it for 4 days so that it should not get a (blemish) מום. Although the מצרים were furious that בני ישראל were preparing their עבודה זרה for a קרבן (they worshipped the lamb), ה' made them powerless, and they were not able to harm בני ישראל even though they really wanted to. Some קהילות have a מנהג to read a few parts of the הגדה in Shul on שבת הגדול during תפילת שחרית.

חמץ ומצה

What is חמץ?

חמץ consists of flour that was made using any of the חמשת מיני דגן. These five grains are: חטה, כוסמת, שעורה, שבולת-שועל, שיפון (wheat, oats, barley, buckwheat, rye). Any of these kinds of flour that was kneaded together with water that was left unbaked for more than 18 minutes becomes חמץ. The 18 minutes begins from the second the flour comes into contact with the water. The איסור of Chametz is "בל יראה". It is not only forbidden to eat חמץ on פסח. One is not allowed to see חמץ or find it anywhere in his house, in his רשות, the entire פסח.

Yahadus Foldable



עניי
חג
הפסח

Fill in the right side of attachment G as shown.

Students will write

Attachments G

שמות החג

<p>חג האביב</p>	<p>חג הפסח</p>
<p>באן חרותנו</p>	<p>חג המצות</p>

חלות חטין

נותנים כסף לעניים
לקנות מצה וכל
צרכי יום טוב

We give money to
those in need to help
pay for **פסח**

<p style="font-weight: bold; font-size: 1.2em;">מצה</p> <p>קמח מים</p> <p style="border: 1px solid black; padding: 2px; display: inline-block; font-weight: bold;">פחות</p> <p>מ 18 דקות</p>	<p style="font-weight: bold; font-size: 1.2em;">חמץ</p> <p>קמח מים</p> <p style="border: 1px solid black; padding: 2px; display: inline-block; font-weight: bold;">יותר</p> <p>מ 18 דקות</p>
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שבת הגדול

The **מצרים** were not able to harm **בני ישראל** even though they were angry at them for taking their **עב/ודה** into their houses.

השבת נקרא "גדול" לזכר את הנס שנעשה ליהודים השבת שלפני חג הפסח

Previous Yahadus Foldable

Directions on previous page

בעור חמץ

The מצוה of בעור חמץ begins thirty days prior to חג הפסח. We are required to clear out all of the חמץ from our houses in a way that we have fulfilled the requirement of "בל יראה ובל ימצא". The morning of ערב פסח is when we are supposed to burn the חמץ. We first burn the חמץ, and then we say "כל חמירא" again.

בדיקת חמץ

We do בדיקת חמץ, searching our houses for חמץ, by זמן צאת הכוכבים on the night of י"ד ניסן. We are supposed to search the house by candlelight for חמץ, making sure that we search every possible place where חמץ may have been brought. Any חמץ that is found in the house during בדיקת חמץ is supposed to be burned. Likewise, if חס ושלום somebody should find חמץ in their house on פסח, it is supposed to be destroyed. The ברכה that we make prior to the מצוה of בדיקת חמץ is: "ברוך אתה...אשר קדשנו...וצונו על ביעור חמץ"

ביטול חמץ

After the search for חמץ is completed, the בעל הבית says "כל חמירא". This makes "הפקר", null and void, like the dust of the earth, all of the חמץ that we may not have found during בדיקת חמץ, and the חמץ that we do not know about that may inadvertently still be in our homes.

Yahadus Foldable



סניני
חג
הפסח

Fill in the left side of attachment H as shown.

Students will write

Attachments H



בעור חמץ

מצוה לפני חג הפסח
להוציא ולהשר את כל
החמץ מן הבית

בא"ה יראה
"והוא ימצא"



בדיקת חמץ

בזקקים את הבית
לחמץ בליל י"ג ניסן

הברכה


בא"ה ... על ביעור חמץ

בזקקים

עס ני

אחרים

כל חמירא



חכירת חמץ

אוכרים את החמץ שלא
מוציאים מן הבית לפני י"ג
הרה, שבותה שטר מכירה



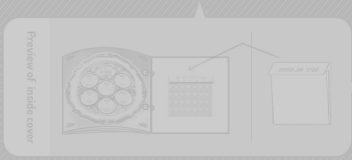
חצות

המים בשביל החצות

כשמכניס את החצות אחרים

חיני חצות

מצוה	מצוה
מצוה	מצוה



עניני חג הפסח

מכירת חמץ

If a person has חמץ that he does not want to destroy, he must sell it to a non-Jew for the duration of פסח. This is done through a בית דין or a רב. The רב writes up a שטר מכירה, and the person selling his חמץ has to sign it. Any חמץ that remains in a person's רשות and was not sold to a non-Jew is called "חמץ שעבר עליו הפסח". It is forbidden to use it after פסח.

מצות

Any מצה that is eaten on פסח has to be very carefully supervised that it should not become חמץ. The flour that is used is not allowed to have come into contact with any water prior to being made into a dough. That is why the flour and the water are kept in separate rooms until it is ready to be mixed and kneaded into a dough.

1

The dough is mixed very quickly and swiftly so that it does not have a chance to become חמץ. As the flour and water for the מצות is being mixed, those who are making it are supposed to say "מצת מצת" . לשם מצת מצוה that were specifically made for use at the

2

מצות. There are a few types of מצות that can be used on פסח:

מצה פשוטה:

מצה פשוטה is מצה that is made from flour that the wheat was watched from the time that it was ground into flour. (משעת הטחינה) The flour is protected

3

from any water coming into contact with it.

מצה שמורה:

מצה שמורה is made from flour

4

that the wheat was watched from the time that it was cut from the fields. (משעת הקצירה) The wheat is very carefully watched that

Yahadus Foldable



עניני
חג
הפסח

Fill in the right side of attachment H as shown.

Students will write

Attachments H



בעור החמץ

מצוה לפני חג הפסח
להוציא ולהשר את כל
החמץ מן הבית

"בא יראה"
"והוא ימצא"



מכירת החמץ

מוכרים את החמץ שלא
מוציאים מן הבית לגוי על ידי
הרה, שכותב שטר מכירה



בדיקת החמץ

בזריקים את הבית
לחמץ באל י"ג ניסן
הברכה
בא"ה ... על ביעור חמץ
בזריקים
עם ני
אזורים
כל חמירא

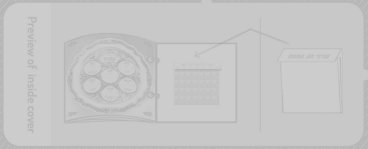


מצות

המים שבהן המצות
מים שלנו
בשמינים את המצות אזורים
"לשם מצות מצוה"

חיני מצות

מצוה מכונה	מצות י
מצוה פשוטה	מצות שמורה



עניני חג הפסח

מים שלנו

The only water that is permitted to be used for baking מצות פסח, whether they are שמורה or פשוטה, is water that is known as "מים שלנו". This is water that is taken either from a river or a well. It has to be stored very carefully in a closed utensil overnight for 12 hours until it is ready to be used for the מצה. The person who draws the water says "לשם מצת מצוה". It may only be done by a איד.

Simanei HaSeder





אבא אובש קיטל וממהר לקדש קידוש כדי שלא ישנו הילדים הקטנים

We start the סדר right away, so the young children who are an important part of the night should not fall asleep.



קודם אכילת הכרפס, נוטלים את הידים בלי הברכה "על נטילת ידים"

Before eating the כרפס we wash our hands but do not make the ברכה of "על נטילת ידים".

We wash our hands as we do for מצה, but we do not make a ברכה. This is because we are supposed to wash our hands before touching the wet food that we are about to eat. We are about to eat the כרפס dipped into salt water.

כרפס

מטבילים פחות מכזית כרפס במי מלח ומברכים "...בורא פרי האדמה" ומכוונים לפטור גם את הברכה של המרור

We dip less than a כזית of כרפס into מי מלח - salt water, and we make the ברכה of "בורא פרי האדמה..."

We have in mind the מרור and כורך as well when making the ברכה.

The word כרפס is an acronym for the vegetables that can be used for this part of the Seder:

- כ Carrot
- ר Radish
- פ Potato or Parsley
- ס Celery

Additionally, the letters of the word כרפס can be rearranged to read ס' פרך, which is a hint to the 600,000 members of בני ישראל who had to do עבודת פרך in מצרים.



יחנן

לוקחים את המצה האמצעית (לוי) ושברים לפני חלקים. מטמינים את החלק הציזל לאפיקומן

We break the middle מצה into 2 pieces. The larger piece is wrapped up and set aside for the special מצוה of אפיקומן.

We use the larger piece for אפיקומן because it is a very important part of the סדר. The קרבן פסח אפיקומן is eaten in place of the פסח.

The smaller piece will be used for מוציא מצה.



מתחילים לקרא את ההגדה מהא לחמא סניא סב גאל ישראל כדי לקיים מצות ספור יציאת מצרים

We now will tell the story of the גלות in מצרים and the נסים of מצרים.

The זוהר הקדוש teaches us:

כל אדם המספר ביציאת מצרים ושמח בספור ההוא בשמחה, עתיד הוא לשמוח "עם השכינה לעולם הבא".

Whoever tells the story of יציאת מצרים with simcha will merit to join in the simcha of השכינה in the future.

(שמות י"ג, ח) "...והגדת לבנך ביום ההוא": מצות עשה מן התורה is מגיד

We are obligated to transmit to our children all of the details of what בני ישראל endured in מצרים, and how ה' brought out their salvation. The most important part of the mitzvah of מגיד is to "tell" the children (and all other family members) the ספור יציאת מצרים with the purpose of glorifying ה' and speaking of His greatness and kindness. This will reinforce our childrens' אמונה בהי' and they will come to realize that Hashem is "הכל יכול" (ספר החינוך)

Rav Chaim Kanievsky שליט"א explains that when discussing this important mitzvah, the תורה uses the word "והגדת", and you shall "tell". This word implies a more forceful way of telling than if the פסוק would have written "ואמרת", and you shall "say".

The reason for this is that the mitzvah of ספור יציאת מצרים requires that we "tell" the story of גלות and גאולת מצרים in a "forceful" way, in an approach of strength. It should not just be told over casually and taken lightly. It is a story which is an essential part of our history and of our אמונה. We therefore have to take it seriously and impart all of the details and the messages of ספור יציאת מצרים to our children and to each other.

Rav Chaim שליט"א explains that the תורה gives the example of "והגדת לבנך", a father to a son, because that is a common scenario; a father passing on the מסורה to his son. The תורה wants us to relate the story of מצרים from one person to another, just as a father diligently relates to his own child.

We are hopeful that by planting strong roots of אמונה in our children through "telling" the story of מצרים, we will be זוכה to observe our children passing down these important lessons of אמונה to their own future generations!

הא לחמא עניא

עוד ישמע: TTT0

This is the	לחם עוני	הא לחמא עניא
That our Fathers ate	In ארץ מצרים.	די אכלו אבהתנא בארעא דמצרים
Whoever is hungry should come and eat	Whoever needs should come and eat the	כל דכפין ייתי ויכול כל דצריך ייתי ויפסח
Now we are here	Next year we will be in ישראל	השתא הכא לשנה הבאה בארעא דישראל
Now we are slaves,	Next year we will be free people.	השתא עבדי לשנה הבאה בני חורין

הא לחמא עניא refers to three things:

1

The מצה that we eat that represents the גלות of מצרים.

The מצה is the גלות.

2

Inviting others to our סדר, which represents the מצוה of giving צדקה to those in need.

כל דכפין is the צדקה that we give.

3

The reward for the מצוה of צדקה is to merit the גאולה. So...

לשנה הבאה בארעא דישראל is the reward for giving צדקה!

We hope that through our giving of צדקה (and doing other מצוות) we will merit the coming of the גאולה very soon!

מה נשתנה

מה נשתנה contains 2 categories of questions:

1

The first two questions are about the suffering of בני ישראל as slaves in מצרים.

2

The last two questions are about the freedom from the slavery in מצרים.

We are asking here in מה נשתנה why we do some things at the סדר that show עבודת, while we also do other things at the סדר that show חרות.

עבדים היינו

מה נשתה is the answer to the היינו

We are asking in the מה נשתה why we do some things at the סדר to show עבודת while we do other things at the סדר that show חרות.

Q

How is עבדים היינו the answer?

A

עבדים היינו recalls how we were slaves for פרעה in מצרים and how difficult the work was.

- We remind ourselves of the עבודת by eating מצה and מרור. The הגדה also mentions here the wonders of how ה' freed us from מצרים.
- We remind ourselves of this חרות by dipping in חרוסת, and by leaning to the left like kings do, which is symbolic of freedom.

The end of עבדים היינו explains that we are ALL part of the נס of יציאת מצרים. That is because if ה' had not taken us out of מצרים when He did, we would still be enslaved to פרעה now, in our days. That is why we can honestly say that we are all part of the נס! This explains why חז"ל tell us "זה משבח" הר זה המרבה לספר... "the more we talk about יציאת מצרים, the better! Talking a lot about יציאת מצרים shows that we really appreciate the נס that ה' did for us.

מעשה ברבי אליעזר

רבי עקיבא lived in בני ברק. He was the רב העיר. All of these צדיקים who are mentioned in this paragraph were who gathered with רבי עקיבא for the ליל הסדר בני ברק. They kept the מצוה of ספור יציאת מצרים so diligently, that they ended up talking all night long until עלות השחר, when their students came to tell them that it was time to daven שחרית!

What we learn from this story:

Everybody has the מצוה of discussing ספור יציאת מצרים at great length. This includes even those people who are descendants from לויים, כהנים, or גרים who were not even slaves in מצרים.

The צדיקים mentioned here that gathered in בני ברק for the סדר were each descendants from one of these groups of people who were not slaves in מצרים! Even so, they spent the entire night engrossed in ספור יציאת מצרים until עלות השחר.

- לוי was רבי אליעזר.
- לוי was רבי יהושע.
- כהן was רבי אלעזר בן עזריה.
- גרים was רבי עקיבא.
- כהן was רבי טרפון.

אמר רבי אלעזר בן עזריה

Did you know...?

נשיא was רבי אלעזר בן עזריה really 18 years old when he became a נשיא. He made him look like he was 70 years old so that others would respect him.

רבי אלעזר is teaching us here that:

We have the מצוה of ספור יציאת מצרים during the day, at night, and even after משיח comes!

ברוך המקום

Did you know...?

"המקום" means "THE PLACE". We are referring to HASHEM, who is in every place in the world. We are thanking ה' in this paragraph for giving us the תורה, which serves as a guide for us how to teach and reach each of our four types of children.

כנגד ארבעה בני דברה תורה

The תורה speaks of four different types of sons. Each one is uniquely spoken to on his level, regarding the מצוות related to חג הפסח.

- 1 The מצה, מרור, קרבן פסח, הלכות קרבן פסח - wise son wants to know all about the פסח. We therefore teach him: ספור יציאת מצרים, הלכות קרבן פסח.
- 2 The רשע - wicked son, does not want to take part in the מצוות of פסח, or for that matter, in any מצוות! We therefore very sharply tell him: "גאולה לאו!"
- 3 The תם - simple son, simply asks: "What is this חג all about?" We therefore tell him that we are remembering the נסים that ה' did for us when we were in מצרים and when we left מצרים.
- 4 The יודע לשאל does not know how to ask any questions. We therefore respond to him by telling him all about the מצוות that we are doing at the סדר.

יכול מראש חדש

In this paragraph, we talk about when we are obligated to do the מצוה of ספור יציאת מצרים .
These are the possibilities of the correct time for doing the מצוה of ספור יציאת מצרים:

- Starting from ראש חדש ניסן- א' ניסן
- On the day of קרבן פסח י"ד ניסן-
- On the night of the סדר- ניסן ליל ט"ו when the קרבן פסח was eaten

When is the correct time?

The הגדה tells us here the answer:

"אלא בשעה שיש מצה ומרור מונחים לפניך"

The מצוה is on the סדר night, which is ליל ט"ו ניסן , when the מצה and מרור are right in front of us.

מתחלה עובדי עבודה זרה

We now tell the story that led up to אברהם אבינו living in מצרים, beginning from תרח the father of אברהם.

מתחילת הגנות ואסיים בשבח

- חז"ל teach us that the Haggadah begins with "גנות" (shame), and ends with "שבח" (praise).
- The גנות is about תרח, who worshipped idols.
 - The שבח is about his son אברהם, who recognized ה' and taught his children and others all about ה'.
- "ברכוש גדול" but they were freed by Hashem and left "שעבוד מצרים אברהם's children suffered in

ברוך שומר הבטחתו

We thank ה' and bentsch Him for guarding His promise to בני ישראל and taking us out of מצרים.

What promise is the Haggadah referring to here?

The promise of ברית בין הבתרים.

400

גלות years of

—

190

גלות years that ה' took away from the

=

210

שעבוד מצרים years remaining of

והיא שעמדה לאבותינו

- We cover the מצות now, just like we cover the חלות on שבת, to avoid “embarrassing” the מצות when we focus on the כוס that we are about to lift up.
- We lift the כוס to show the ה' for saving כלל ישראל throughout the generations. We then begin saying “...והיא שעמדה”.

Explanations of *והיא שעמדה*

- 1 The promise of ה' is what stood by and protected us throughout all the generations. Which promise? The promise of ברית בין הבתרים . (Just as we mentioned before in ברוך שומר הבטחתו...)
- 2 It is not only פרעה who tried to destroy us. There are many other nations who have tried to destroy us, and continue to try to bring destruction upon our nation. The מדרש tells us that ה' showed אברהם אבינו by ברית בין הבתרים all of the nations that will bring us to ה' גלות. ultimately saves us from ALL of the גלויות, as we say here “והקדוש ברוך הוא מצילנו מידם”.
- 3 The זכות of תורה and למוד התורה is what makes us withstand the torment of our enemies! This is apparent from the numerical value of each letter in the word “והיא”. (אברבנאל)

ו - ששה סדרי משנה

ה - חמשה חומשי תורה

י - עשרת הדברות

א - ה' אחד

צא ולמד-גאל ישראל

The next section of the Haggadah can be divided into 3 topics:



1

העבדות והענויים במצרים

The story of our suffering in מצרים.

2


השמחה של גאולת מצרים

Our joy of being freed from מצרים. שבח והלל לה' על הנסים שעשה בשבילנו

3

Praising 'ה for all the wonderful מצרים

that He did for us in מצרים and by מצרים.



The pages are printed with a "divider" indicating which category each page is part of. Students should highlight the applicable divider during the lesson.

העבדות

גאולה

שבח והודאה

ארמי אבד אבי

Even before **מצרים** he saved us from harm. For example, he saved יעקב אבינו and his family from **לבן** who wanted to destroy him. יעקב was forced to leave לבן's house. He eventually went down to temporarily live in **מצרים** because of the **רעב** that was in **ארץ כנען**. His family was merely 70 people when they went down to **מצרים**, and they grew there into an entire nation.

ויהי שם לאזוי לזול... והני ישראל פרו וישרצו

Students will place pictures of 6 babies here, showing שהיו ילדות ששה בכרס אחד

נאמז שהיו מצוינים שם...

The word **מצוינים** here means "standing out". בני ישראל stood out from among the rest of the people in **מצרים** and were noticeable among the others because they acted differently than all the people around them.

In what way?

שלא שנו: שמש, לשונם, מלבושם

השכר: "בזכות שלא שנו שמש, לשונם, לבושם...נגאלו אבותינו ממצרים" (מדרש)

ואמר לך בדמיק חיי... ואמר לך בדמיק חיי...

The **גדה** is teaching us something by mentioning **חיי** two times. The **מצוות** related to **דם** that בני ישראל were busy with is what saved them from **מצרים** and kept them alive, even though they had sunk to a level of **מ"ט** שערי טומאה. What **מצוות**?

1

דם מילה

2

דם קרבן פסח

Steps 2 & 3

Students will write

ירידת בני ישראל למצרים
וישרצו וירבו עד מאד...

1 וירבו	2 וישרצו	3 פרו
4 מאד	5 במאד	6 ויעצמו

"...מלמד שהיו מצוינים שם..."
שלא שינו

מלבושם

לשונם

שמש

נגאלו אבותינו ממצרים

בדמיק חיי

בדמיק חיי

Highlight

מצוות
 ענין
 מצוותיות

דם
 קרבן
 פסח

דם
 מילה

וירעו אתנו המצרים

These paragraphs speak of the hard work and suffering that the בני ישראל made מצרים endure.

ויסביזו מצרים את בני ישראל בפרך...

The word פרך means crushing, back breaking work.

The סופר very clearly explains why the work that בני ישראל had to do for פרעה was considered "עבודת פרך":
A person can get used to doing very hard work if he continuously does this work for a long time. Eventually, the work will feel less harsh.

It is for this reason that פרעה continuously moved בני ישראל from one hard job to another. This way, they would not have ample time to get used to any one specific job. This very cruel approach of פרעה is what caused בני ישראל to always be doing very harsh, impossible, back breaking work!

ונצעה אל ה'

We cried out היס from our suffering. ה' heard our cries and saw our suffering, and saved us from מצרים.

- 1 The מדרש explains that there is a connection between בני ישראל's cries and suffering to the next phrase in the הגדה, which speaks of פרעה dying. Below is an explanation of the connection:

The פסוק tells us: "וימת מלך מצרים".

פרעה did not actually die. He became afflicted with צרעת. As חז"ל teach us, "מצורע חשוב כמת". He was therefore regarded as a מת. בני ישראל cried out in pain and suffering because פרעה was bathing in the blood of the Jewish babies as a remedy for his affliction of צרעת.

- 2 Rav Chaim Kanievsky זצ"ל explains here, relating to בני ישראל crying out to ה': תפילה is the BEST thing that we can do when faced with a צרה and when we need a ישועה. We learn this from בני ישראל, who cried out to ה' for salvation when they were suffering in מצרים. ה' heard their sighs and their cries and brought them salvation.

ויוציאנו ה' ממצרים

"ויוציאנו ה' ממצרים...ולא על ידי שליח, אלא הקדוש ברוך הוא בכבודו ובעצמו"

The Haggadah clearly states that ה' himself took בני ישראל out of מצרים. There was no messenger involved.



Wasn't משה רבנו the messenger of ה'?



משה was sent by ה' to speak to פרעה. His job was to tell פרעה to release the אידן.

He was not a messenger to take בני ישראל out of מצרים.

Rav Chaim Kanievsky זצ"ל explains here that it is interesting to note that משה רבנו's name is not mentioned at all in the Haggadah. This is because משה carried out his duty to tell פרעה to set בני ישראל free. He did exactly as ה' instructed him to do and added nothing on his own, taking no credit for himself. This made it clear to the world that it was ה', and only ה', who redeemed בני ישראל from מצרים!!

עֵשֶׂר מִכּוֹת

When mentioning each of the מכות, we are supposed to remove a drop of wine from the כוס.
This can be done either with a finger, or by pouring some wine off when saying each מכה.

Why do we do this?

HaRav Yechezkel Abramsky זצ"ל explains:

We do this with the wine to show that we are celebrating the ניס of being freed from מצרים, not that we are happy about the downfall of the nation of מצרים. We therefore "take away" a little bit of our שמחה by spilling out a drop of wine for each מכה that is mentioned.

רבי יהודה היה נותן בהם סימנים

Each of these abbreviations represent a set of מכות. Each set of מכות shows us a significant strength of ה' (ספורנו).

1

דצ"ך

Shows ה' power over
מים וארץ.

2

עד"ש

Shows ה' power over
בהמות ואנשים.

3

באח"ב

Shows ה' power over
שמים.

רבי יוסי הגלילי אומר

The next few paragraphs in the הגדה speak of the calculations of the amount of מכות that the people in מצרים endured in their land, and also the מכות that they endured when they were at the סוף ים.

The Vilna Gaon explains very clearly why it is important for us to mention all of these numbers at the סדר. ה' promises that keeping the תורה will serve as a protection for them never to have to suffer from מכות like the people in מצרים did. We say this in קריאת שמע every night before going to sleep:

"כל המחלה אשר שמתי במצרים לא אשים עליך".

When we make ourselves aware of the amount of מכות that there actually were, we understand how many punishments we are avoiding for ourselves by keeping ה' תורה!

כמה מכות קבלו המצריים?

תוכנית
גמילה
שיבו תורה

כמה במצרים?

אשר רבי שקיבא	אשר רבי אלפנר	אשר רבי זיס הלוי
50	40	10

כמה בים?

אשר רבי שקיבא	אשר רבי אלפנר	אשר רבי זיס הלוי
250	200	50

למה זה חשוב?
נבאן לנרים

כל המחלה אשר שמתי במצרים לא אשים עליך

דיינו

The דיינו song in the Haggadah describes all of the wonderful חסדים that ה' has done for us. Even if ה' would have given us just ONE of these great gifts of kindness, it would have been "דיינו", enough to thank Him forever!

פסח מצה ומרור

In order to properly fulfill the מצוה of ספור יציאת מצרים, we MUST say the words פסח מצה ומרור. We also MUST explain the REASONS for each one of these; the מרור, מצה, פסח, קרבן פסח, מצה, מרור (רשב"ם).

אל שום מה?

1 קרבן פסח - ה' פסח על בתי בני ישראל במכת בכורות

2 מצה - שלא הספיק הבצק להחמיץ

3 מרור - שמררו המצרים את חיי בני ישראל-

בכל דור ודור

In each and every generation a person must see himself as if he personally left מצרים on that day.
The following משל helps us to really feel the pain of שעבוד מצרים and thus really appreciate the גאולה ממצרים!

Imagine being a slave: I am being whipped. I am so tired from working all day, and there is still so much more to do! The sun is bright... blinding me, burning my skin. I feel dehydrated and hungry. I miss my family. They don't let me do what I want. My cruel masters keep shouting at me to work harder even though I am already doing my best!

Imagine being saved: I see משה and אהרן telling פרעה to let us go. He is saying, "No, never!" 'ה' is giving the מצרים the מכות. They are hurting. Finally after the last one, פרעה tells us to quickly leave. We eat the קרבן פסח and we are then ready to go. In the morning, 'ה' leads us out of מצרים. I am very happy and relieved. I am very, very thankful to 'ה'!

לפיכך אנחנו חייבים להודות

We use 10 different words of praise for 'ה' in this paragraph:

להודות, להלל, לשבח, לפאר, לרומם, להדר, לברך, לעלה, ולקלס

The tenth word of praise is הללוקה, which has the שם 'ה' in it. It is the greatest of all the words of praise because it combines the שם 'ה' with הלל, praise for Hashem! (פסחים י"ז, א', מחזור ויטרי)

We mentioned the concept of "מתחיל בגנות ומסיים בשבח" when saying in the Haggadah.

Now that we are have completed מגיד, we are מסיים (end off) with a lot of שבח for 'ה'!

רחצה

ננטלים את הידים ומברכים על נטילת ידים

We wash our hands and say the ברכה of על נטילת ידים. We do not talk until after eating the מצה.

מוציא מצה

אוקחים את שלש המצות ומברכים ברכת "המוציא" וברכת "על אכילת מצה", ואוכלים את הכהן ורחי האוי

We hold all three מצות in our hands and we say the ברכה of "המוציא לחם מן הארץ".

We then put down the bottom מצה and we say the ברכה of "על אכילת מצה".

We then eat the מצה. (לוי and smaller half of the כהן).

מרור

אוקחים כזית של מרור, מטבילים בחרוסת, ומברכים "על אכילת מרור"

We take a כזית of מרור and we dip it a drop into חרוסת. We then make the ברכה of מרור על אכילת מרור.

We also have in mind the חזרת of כורך when we make this ברכה.

(מרור reminds us of the cement that בני ישראל had to make by themselves when they were slaves in מצרים.)

We do not lean when eating the מרור.

כורך

אוקחים כזית של מצה (ישראל) עם כזית של מרור, כורכים ביחד, אומרים "זכר למקדש כהלל", ואוכלים בהסיבה

We make a sandwich using the bottom מצה and a כזית of מרור (חזרת) that is dipped into a bit of חרוסת.

We say "זכר למקדש כהלל..." and eat the כורך while leaning to the left.

We eat כורך as a reminder of what הלל would do. He would dip the כורך into חרוסת and eat it while leaning to the left side.

על מצות וחוררים יאכלהו



שלחן עורך

אוכלים סעודת יום טוב

יום טוב סעודה.

We eat enough during the meal to be satisfied, but we have to make sure to leave a little room for the אפיקומן!

צפון

אכלים את האפיקומן בהסיבה

We eat the אפיקומן for "dessert", leaning to the left, instead of the קרבן פסח.

We do not eat or drink anything, except water, if needed, after eating the אפיקומן for the rest of the night.

This is because we want the taste of the קרבן פסח (אפיקומן) to linger in our mouths until the morning.

We are supposed to eat the אפיקומן before חצות on the first night for sure, because we are eating it in place of the קרבן פסח, which had to be eaten before חצות.

What does אפיקומן mean?

- 1 In Aramaic, this means "bring out food" to the table. (ספר הפרדס לרש"י)
- 2 In Greek, it means something that is eaten after the meal, dessert. The אפיקומן is our "dessert", as it is the last thing that we eat at the סדר. (מוסף הערוך).

בורך

מוזלים כוס שלישית ומהרכיב ברכת המזון

We pour the third cup of wine in preparation for ברכת המזון.

Some also pour the "כוס של אליהו" at this time. Others pour כוס של אליהו after ברכת המזון.

We drink the third כוס after completing ברכת המזון. We then pour the fourth כוס of wine and the כוס של אליהו, if it was not done yet. We open the front door of the house and we say the following paragraph of "...שפוך חמתך".

Why do we prepare a special cup for אליהו הנביא at the סדר?

In order to eat from the קרבן פסח, a male must have a ברית מילה. אליהו הנביא visits each and every ברית that takes place in כלל ישראל. Therefore, he can bear testimony that the participants in the eating of the קרבן פסח had a ברית מילה. (הר"מ חאגיט בספר ברכת אליהו).





אומרים את הַלל בשמחה ובהתלהבות

We say the second half of Hallel, beginning from "לא לנו". We say נשמת and ישתבח at the end.
We then make a ברכה on the fourth כוס and drink it, leaning to the left. We then say a ברכה אחרונה.



מקוים ששנינו את הסדר כהלכתו ושהסדר יהיה רצוי לפני ה'

חסל סדור פסח, לשנה הבאה, ויהי בחצי הלילה...

What does נרצה mean?

If we have performed the סדר properly, it will be accepted favorably by ה'!

We hope that we will be able to celebrate פסח next year in ירושלים!



TORAHUMESORAH