



# A Meaningful Seder Experience



YOUR STUDENTS WILL KNOW WHAT TO DO,  
THINK, & FEEL THROUGHOUT ליל הסדר



## Dear Rebbi or Morah,

Have you ever seen those funny pictures taken by a two year old? A carefully taken picture of a zoomed in eyeball or the cuff of a sleeve, as opposed to the little prince or princess who was supposed to have starred in the portrait? While you can get a clear picture of the exact shade of the eyeball or the thread-count of the cuff, you might still be missing the appreciation for the 'whole' child.

Thinking of the ליל הסדר and the chaos that ensues as every child, grandchild, niece and nephew vies to say each of his/her דברי תורה can literally make you dizzy. The most holy night of the year flies by, and at its close, we are sometimes left scratching our heads and wondering, have we imparted and absorbed the true, most basic אמונה of the night? Have we fulfilled, and ensured that our students have fulfilled the halachic requirements of the evening?

Welcome to the precious  
Meaningful & Mindful Seder Experience.

A GUIDE TO TEACH STUDENTS WHAT TO DO, THINK  
& FEEL THROUGHOUT LEIL HASEDER.



This guide is a fresh look at ליל הסדר.

A fresh look; one that is fully aligned with our מסורה. It gives students the tools to experience ליל הסדר, while actually being at the סדר.

**At the סדר? Of course they will sit at the סדר.**

**For real at the סדר.**

**Their minds will be at the סדר.**

**This year's lessons will make ליל אמונה happen.**

**Happen? It's going to happen anyway.**

**Happen for them.**

## More Meaning

Let's take a step back to ensure that our students are prepared to develop whole-picture, all-encompassing אמונה, along with the confidence to do the actions at the סדר that are halachic requirements in building that אמונה.

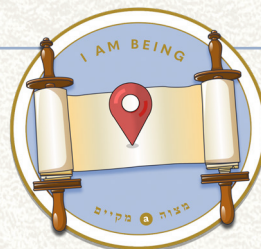
## EXPLANATION OF ICONS

Student learning is divided into three categories to meet this goal.



### I WILL DO

The actual actions that each person does at the סדר.



### I AM BEING מצוה א מקיים

The basic thought process to have when being mekayem each aspect of the סדר.



### I AM THINKING DEEPER

The big-picture, feelings, appreciation and background concepts to reflect on as each person experiences the סדר. \* Ideal for דברי תורה

Please note: Typical classroom constraints behoove the teacher to choose from among the "I am thinking deeper"s, rather than racing through many in an unrealistic time frame.

# מצוות ליל פסח

## Clarity for Teachers & Students

One of the things that are unique about the ליל הסדר is that almost every single thing we do throughout the סדר is a מצוה.

**Nowadays, מדאורייתא we only have 2 מצוות. We have many, many מצוות on this special night.**

**In fact, it is said in the name of the גר"א that on the night of the סדר we fulfill 63 מצוות!** It's difficult to count the exact number of מצוות because it isn't always clear what's qualified as a מצוה, and what counts as a separate מצוה. However we see that many of the things we do at the סדר are in fact מצוות. Almost every single aspect of the סדר is an explicit הלכה ערוך, usually stemming from the גמרא and the ראשונים, and some of them are actually derived from פסוקים, as opposed to just being a מנהג or an ענין. The differences of מנהגים are almost exclusively just about the fine details. This is very unique.

It's important for students to be aware of the many מצוות and הלכות we are fulfilling throughout the סדר.

**To clarify:** It's difficult to define exactly what qualifies as a מצוה, however in general anything which we are מחוייב do to מדינא דגמרא, we refer to as a "מצוה".

The only מצוות of the סדר which are מדאורייתא nowadays are סיפור יציאת מצרים and אכילת מצה. In addition, ברכת המזון, ליל שבת, and when the סדר falls out on שבת, as we do every שבת, we fulfill the מצוה עשה מדאורייתא לקדשו of מצות עשה מדאורייתא. All the other מצוות are מדרבנן.

**Within the מצוה of סיפור יציאת מצרים there are really 2 מצוות which are both stated clearly in the פסוקים, however they are counted as one מצוה.**

One aspect of this מצוה is the מצוה of סיפור, which applies to every yid, even if he is all alone for the סדר.

The other aspect is the מצוה of "והגדת לבנך", a specific מצוה for parents to teach their children about יציאת מצרים, each child according to their understanding, as explained in the הגדה by the ארבעה בנינים. If we go through the הגדה, we find that these מצוות are explained clearly, the first מצוה in מעשה ברבי and עבדים היינו in מצוה etc., And the second מצוה by the ארבעה בנינים. We also find both aspects in the הלכה. The הלכה states clearly that even one who

is all alone for the סדר should ask himself the מה נשתנה, in order to fulfill מצרים יציאת מצרים with סיפור יציאת מצרים. We also find that there is a מצוה specifically for children to ask the מה נשתנה to their parents. This is in order that the הגדה לבנים be done דרך שאלה ותשובה.

In addition, within the מצוה of מצרים יציאת מצרים there are many specific הלכות of how we should fulfill this מצוה. Not all of them are actually מעכב the basic fulfillment of the מצוה גמרא, however all of them are מצוות מדרבנן which are clearly stated in the גמרא. To clarify: when we refer to these as a "מצוה" we don't necessarily mean that they are a separate מצוה apart from מצרים יציאת מצרים, we just mean to highlight some of the individual מצוות which are mentioned in the גמרא within מגיד, so students will understand, and will be mindful that this part of the הגדה is a specific מצוה mentioned in the גמרא and in הלכה.

1. **מה נשתנה** דרך שאלה ותשובה. We fulfill this מצוה with the מה נשתנה
2. **מתחיל בגנות ומסיים בשבח**. We don't just mention the גאולה, we actually begin with remembering the גנות, which refers to the suffering and the low מדריגה we were on, and only then do we go on to remember how we were saved and uplifted. We fulfill this מצוה with מתחילה עובדי עבודה זרה היו אבותינו and עבדים היינו
3. **The מצוות** When we recount מצרים יציאת מצרים we aren't just saying a story with our words, we also do actions, like eating מצה and מרור, to remember מצרים יציאת מצרים. Although these are separate מצוות, there is a מצוה, which is mentioned in the הגדה, and is actually derived from a פסוק, to discuss מצרים יציאת מצרים specifically לפניך מונחים למרור ומצה. This changes the whole quality of the סיפור because we connect the words to the actions. In addition, we have a specific מצוה within the הגדה to mention the מצוות and explain the reasons for them, which we do by רבן גמליאל. In fact, according to הלכה, aside from the מה נשתנה and עבדים היינו, from this part and on is the most important part of מגיד.
4. There is a specific הלכה to discuss מצרים יציאת מצרים through the פרשה **ארמי אובד of פרשה אבי**. This פרשה consists of 4 פסוקים. The first פסוק describes the ירידה למצרים, the second פסוק describes מצרים שעבוד, the third פסוק describes how the yidden cried out to Hashem and their תפילות were accepted, and the fourth פסוק describes מצרים יציאת מצרים and hints to the מכות.
5. **חייב אדם לראות את עצמו כאלו הוא יצא ממצרים**
6. We finish the הגדה with saying part of הלל and making the ברכה of גאל ישראל. After we spoke and taught about מצרים יציאת מצרים we actually thank and praise Hashem for taking us out of מצרים



- With this כוס of wine, I am fulfilling the מצוה of קדוש של יום טוב.
  - With this כוס of wine, I am also fulfilling the מצוה of the first of the 4 כוסות.
- מצות כוס ראשון-והוצאתי

### IF THE SEDER FALLS OUT ON LEIL SHABBOS

- With this כוס of wine, I am also fulfilling the מצוה of making kiddush on Shabbos- which is the זכור את יום השבת לקדשו of מצות עשה מן התורה.
- I am also fulfilling the מצוה of saying עדות על מעשה בראשית -ויכולו.

### IF THE SEDER FALLS OUT ON MOTZEI SHABBOS

- With this כוס of wine, I am also fulfilling the מצוה of הבדלה.

student  
takeaway



IF SEDER FALLS OUT ON שבת OR מוצאי שבת STUDENTS SHOULD ADD THESE מצוות.

STUDENTS SHOULD HIGHLIGHT THE EXTRA WORDS SAID.



- When I say the bracha of שהחיינו, I have in mind that this ברכה applies to all the מצוות of the סדר.
- I drink the right amount from the כוס in the right amount of time.
- I lean to the left. (There are different מנהגים whether women/girls lean.)

student  
takeaway



WHICH ברכה APPLIES TO ALL THE מצוות OF THE סדר?



• When I make קדוש, I am now being מקדש, sanctifying the יום טוב. I raise a כוס of wine, as wine specifically is a drink of חשיבות and שמחה, and declare the קדושה of the day that is beginning.

• With the bracha of שהחיינו, I am thanking ה' for keeping me alive to celebrate this יום טוב, and for the opportunity to fulfill all the מצוות of this היילגע night: eating מצה and מרור, telling the הגדה, drinking the four כוסות, saying הלל...

• When I lean throughout the night, or watch the men lean, I am thinking that we are doing everything in a clear way of דרך חרות. Leaning as opposed to sitting straight connotes a royal way of eating. On this night we establish that בני כלל ישראל are בני מלך. How fortunate we are to be called בני מלך of the מלכי המלכים! אשרנו מה טוב חלקנו!

1) I AM BEING MEKADESH THE YOM TOV.

2) I AM THANKING HASHEM THAT I CAN CELEBRATE AT THE THE SEDER

WHICH BRACHA APPLIES TO ALL THE MITZVOS OF THE SEDER?

HELP STUDENTS WRITE IN BRIEF

תורת = LEARNING



# ורחץ



- I don't make a ברכה when washing my hands.



THEY KNOW NOT TO MAKE A ברכה. SUGGEST TO JUST PUT AN X ברכה BY ורחץ.



- I'm fulfilling the שיטה that requires washing נטילת ידים before eating any wet fruit or vegetable.

# כרפס



- מצוות טיבול
- It is a מצוה to do things differently at the סדר specifically כדי שישאלו, to pique the children's curiosity at the סדר so that they question what is going on.



- When I say ברכת האדמה on the כרפס, I also have in mind the מרור which shares the same ברכה.
- I take a small piece of כרפס and dip in salt water, and eat less than a כזית without leaning.



- As I dip/taste the כרפס in saltwater, I am thinking of the salty tears the אידען cried as they suffered in מצרים.

I AM DOING:  
 כרפס FOR THE מרור TOO!  
 LESS THAN A כזית  
 I AM THINKING DEEPER:  
 STUDENTS CAN DRAW  
 TEARS AND WRITE מצרים.





# יהץ

student  
takeaway



WHAT DOES THE  
MITZVA OF YACHATZ  
SYMBOLIZE?



- I am fulfilling the מצוה to have a פרוסה, a broken piece-for לחם עוני (The middle matzah is broken into two pieces.)

# מגיד



- I am fulfilling the מצות עשה מן ספור יציאת מצרים of התורה.
- I am מספר ביציאת מצרים with מצה and מרור on the table.

WHICH מצוה  
WILL I BE  
FULFILLING  
NOW?

student  
takeaway



- I say the story of what happened to בני ישראל with great joy! When we tell over ספור יציאת מצרים and rejoice with the גאולה, Hashem gathers the מלאכים and sends them to come listen to us. The מלאכים go back and praise ה' for all His wondrous נסים. They also praise ה' for His wonderful nation that lights up the whole world on this night.

student  
takeaway



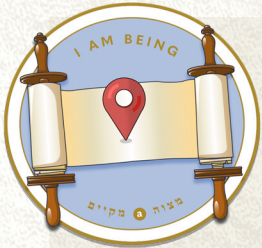
DESCRIBE WHAT  
HAPPENS WHEN WE  
TELL OVER ספור יציאת מצרים  
WITH JOY?

## הא לחמא



- After **הא לחמא עניא**, I pour the second כוס.
- The בעל הבית uncovers the מצה.

## מה נשתנה



- I am fulfilling the מצוה of being ביציאת מצרים in a question and answer format, דרך שאלה ותשובה.
- I am fulfilling the מצוה that specifically children should ask their father/mother/grandfather. The מסורה is passed down from one generation to the next.



HAVE THEM FILL IN THE TWO מצוות FOR מה נשתנה



- I am thinking about the things that we do tonight that are completely different than a regular night. Things are different because tonight is completely different. Tonight is the night of גאולה. The night when Hashem performed endless open miracles to show us His power, who He is. This is the night הקב"ה shows Himself, ובצעמו.

## עבדים היינו



- I am "מתחיל בגנות ומסיים בשבח". We start off talking about how בני ישראל had to suffer during the hard times and finish off with how Hashem redeemed בני ישראל. Here, I am talking about the physical גלות and גאולה. We suffered **physically** in מצרים and ה' redeemed us.

# ואפילו כלנו חכמים



THIS PART OF THE HAGADDAH CLARIFIES THE 2 ASPECTS OF THE MITZVA:

- מצות ספור: Even big חכמים, as we see in the מעשה, and even if one is all alone- it is a mitzvah to be מספר. This Mitzvah is to tell over the story, even though we "know it already." The more one is מספר, the more it is praiseworthy- הרי זה משובח. This aspect of the Mitzvah is explained beginning with ואפילו כלנו חכמים through the מעשה.

- There is a mitzvah to tell the children. Each child, of the 4 kinds of בנים should be told on his level. This aspect of the מצוה is explained with the ארבעה בנים.

- The Hagaddah also tells us in the paragraph אמר רבי אלעזר בן עזריה that there is also a מצוה to remember מצרים all year.

- The הגדה clarifies that this סיפור is a מצוה. This is not just a story that we enjoy repeating. This is an explicit מצוה in the תורה.

- The many מצוות that we have to talk about יציאת מצרים shows us the importance of יציאת מצרים as one of the fundamentals of yiddishkeit.



WE HAVE SO MANY מצוות ABOUT ספור יציאת מצרים. WHAT DOES THAT TEACH US?



# אלא בשעה שיש מצה ומרור



- We say the ספור with מצה and מרור in front of us. The ספור is not just a story that we tell. We perform מעשים to bring יציאת מצרים to life. We say the ספור over the מצה and מרור to explain what they symbolize.

# מתחילה



• I am in the spiritual גלות and גאולה. In מצרים not only did we suffer physically, we also fell spiritually into the מ"ט שערי טומאה, and were greatly distanced from ה' and weakened in our אמונה. Hashem took us out of the impurity, brought us close to Him, strengthened our אמונה, and lifted us up to great heights of קדושה.



• I am thinking that even though the אבות lived such a long time ago, I am genuinely connected to them. My קדושה, and the innately good characteristics that are inside me come from the אבות. I don't have to start a רוחניות'דיק life with no background. Rather, I have strong and unbreakable roots going all the way back to the אבות.



FILLS ON BLACK LINES: מסורה - I HAVE UNBREAKABLE KEDUSHA IN MY ROOTS GOING ALL THE WAY BACK TO THE אבות.

# ברוך שומר



• I am thinking that יציאת מצרים was in the זכות of Hashem's promise to אברהם by ברית בין הבתרים. Bnei Yisroel were on such a low מדרגה before יציאת מצרים, yet Hashem took us out of מצרים.



WE WERE ON SUCH A LOW מדרגה BEFORE יציאת מצרים, YET ה' TOOK US OUT OF מצרים.

## והיא שעמדה



- I hold up the כוס while I say this paragraph.
- The בעל הבית covers the matzos.

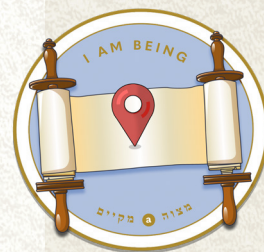


I am thinking that not only does our קדושה come from the אבות, but our survival guarantee does, as well. The promise that we will survive every form of persecution comes from the time of the בתרים. Each time the Jewish people faces yet another threat to our survival, our nation survives because of Hashem's promise to our אבות. It is not that at each frightening time, Hashem simply has pity on His nation and saves us; rather, each ישעוה is a result of Hashem's promise to us. Our survival is guaranteed forever.

## צא ולמד



- The מצות בעל הבית uncovers the מצות.

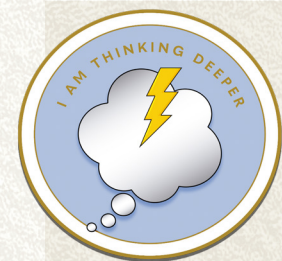


- I am fulfilling the מצוה to specifically discuss this פרשה.  
(ספר דברים: פרשת כי תבא, פרק כו: ה'ח')
- This is the main part of the ספור when we actually relive all the different parts of the story of מצרים.
- This פרשה consists of four פסוקים: ירידה למצרים, שעבוד מצרים, תפלה, יציאת מצרים והמכות

SEE THE FOLDABLE ON  
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"SIPPUR YETZIAS MITZRAYIM"  
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\*GRAPHIC ORGANIZER OF  
פסוקים 4



- As we talk about the details of גלות מצרים, I think about when we actually make the ברכה on this mitzva. This special ברכה of ישראל is said at the end of מגיד. As we tell over the story, we ourselves are actually living through the details of the story. This is not an exciting story in a dramatic novel. **We are the story!** Our lives are the lives in the story! First we actually live through the painful times of מגיד, and then as we leave מצרים, along with the rest of בני ישראל, we finally make the ברכה upon our very own redemption.

## דם ואש



- I drip some wine with my finger when I say each of these 3 words מכות 10, דם, ואש, ותמרות עשן, and by דצ"ך עד"ש באח"ב, which is a total of 16 times.

## ר' יוסי הגלילי



- I am realizing that the 10 מכות were only like an אצבע. (Perhaps we used our "finger" to imply each of the ten מכות because all of these incredible miracles were only "the little finger" of what Hashem can do.) The main place where Hashem reveals His יד הגדולה, His great hand was at the ים סוף. Why did Hashem want to show us this incredible "hand"? He shows it to us for a special result. The result of קריעת ים סוף was "ויאמינו בה' ובמשה" and ייראו העם את ה' ויראו העם את ה' ויאמינו בה' ובמשה" and ייראו העם את ה' ויאמינו בה' ובמשה" and ייראו העם את ה' ויאמינו בה' ובמשה". This too is the result of telling the ספור; we develop אמונה and יראת שמים in Hashem.

## דיינן



- I am thinking how each individual טובה is infinite! With all the טובות combined, our appreciation to ה' is endless!!
- I see from דיינן that we should constantly focus on the many ברכות Hashem has given us. This will make us much happier people.



LET THE STUDENTS WRITE THIS OUT!

# רבן גמליאל



- According to the הלכה, the most important part of מגיד is this section. From רבן גמליאל until "גאל ישראל". I make sure to say each word with כונה.



- I explain the מצוות of this night and this way I connect to them. This is where it all comes together, the ספור and the מצוות.

STUDENTS SHOULD  
MAKE AN ARROW  
OR CIRCLE ON  
HAGADDAH- AND  
WRITE "EXTRA  
כיוונה"

student  
takeaway



# פסח זו



- I wish we could have a קרבן פסח. For now we remember it and its reason. Through talking about it, it's as if we brought the קרבן פסח. "ונשלמה פרים שפתינו"

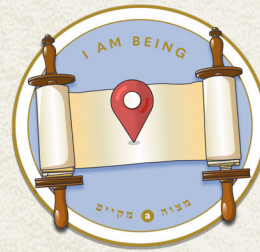


- I am thinking of what the קרבן פסח accomplished. Since we were in מצרים for so long, we became a part of מצרים- in their way of thinking and acting. Hashem actually separated and pulled us away from the מצריים using the דם הפסח. When Hashem passed over our houses, He was literally separating us from the מצריים. This is when we became the עם הנבחר.

# מצה זו



- The בעל הבית lifts the Matzos. I look at the Matzah or point to it depending on my מנהג.



- I am fulfilling the מצוה to say the reason for אכילת מצה, before the מצוה of actually eating the מצה, as part of מציאת מצרים.



- The מצה reminds me of the concept of "חיפזון." Even though it seemed impossible for us to be redeemed, not only did it happen at the right time, it happened in an instant! The actual גאולה was so quick that the dough didn't even have enough time to rise. This is because Hashem is controlling everything with His plan, down to every single second.

- I am thinking of the מצה which also represents בארץ לא זרועה. By Yetzias Mitzrayim, בני ישראל had the ultimate בטחון in Hashem. They followed Him into the מדבר with their families, without food or water, without asking any questions or making any חשבונות. They put themselves completely in the hands of Hashem, this was the polar opposite of the self-sufficiency of מצרים.

FOR THESE YESODOS, STUDENTS SHOULD EXPRESS IN THEIR OWN WORDS:

מצה REPRESENTS:

1- חפזון

WHAT DOES THE SPEED OF THE GEULA EVEN THOUGH IT SEEMED SO IMPOSSIBLE, TEACH US?

ONE SENTENCE OR PHRASE

POSSIBLE ANSWERS: YESHUAS HASHEM KEHEREF AYIN, HE IS THE KOL YACHOL, EVEN WHEN THINGS SEEM BAD, HASHEM COULD...

2- לכתך אחרי

WHAT MITZVA/MIDDAH DID BNEI YISROEL PORTRAY WHEN THEY WERE IN THE MIDBAR?

EXPLAIN IN ONE SENTENCE OR PHRASE.

POSSIBLE ANSWERS: BITACHON, TRUST IN HASHEM WITHOUT MAKING CHESHBONOS...

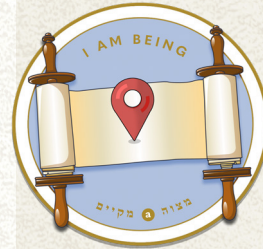




# מרור זו



• The מרור בעל הבית lifts the מרור. I look at the מרור or point to it depending on my מנהג.

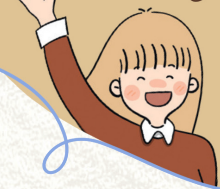


• I am fulfilling the Mitzvah to say the reason for אכילת מרור, before the mitzvah of actually eating the מרור, as part of יציאת מצרים.



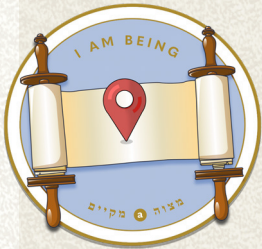
• I am thinking about the מרירות, and the bitter suffering that בני ישראל endured. We're up to the "happy" part of the seder and still talking about the suffering! Any suffering is for a purpose. The suffering of בני ישראל and any painful situation we go through is for a purpose. The בני ישראל grew from their suffering. That growth is valuable and stays with us forever. I have a special benefit from any suffering that I go through.

student  
takeaway



WHAT IS A SPECIAL BENEFIT FROM ANY SUFFERING THAT I GO THROUGH?

# בכל דור ודור



• This is a special mitzvah to see ourselves as if we experienced יציאת מצרים. I try to imagine that I actually worked in מצרים. After really picturing what we went through, I will feel truly grateful that Hashem took us out of there.  
• If Hashem hadn't taken us out then we would have been lost forever חס ושלום.

student  
takeaway



I AM PICTURING TO MYSELF THAT....



- Every single year, on this specific night, Hashem takes each person out of his/her personal מצרים. Mitzrayim is צר narrow, a place that is constricting and too tight. Anything that restricts our growth and עבודת ה' is מצררים! Tonight, Hashem breaks open those barriers for us and connects us to Him.

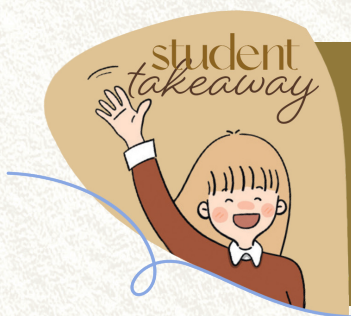
## לפיכך



- The בעל הבית covers the matzos.
- I lift the כוס until הללוקה.



- Saying הלל and praising Hashem for all His miracles is the climax of מגיד! I see myself as having been personally saved by Hashem. My personal obligation to thank and praise Hashem is endless!



IMAGINE THAT YOU WERE JUST PERSONALLY SAVED BY HASHEM!

## הללוקה



- The בעל הבית uncovers the matzos.



- הללו עבדי ד': This פרק is the main part of the Hallel that we say during מגיד.



- I think about Paroah's announcement following מכת בכורות. He proclaimed, "You are no longer my slaves! You are בני חורין-free people, you are עבדי ה'!" Hashem miraculously amplified Paroah's voice so the announcement reverberated throughout Mitzrayim. The yidden jumped to their feet and said these very words! הללו עבדי ד'! There is no greater happiness and joy than to be a servant to Hashem!

# ברכה



- The בעל הבית covers the matzos.
- I refill the כוס (if necessary) and lift it.

מן הזבחים ומן הפסחים

When the seder takes place any night, besides מוצאי שבת, we say the phrase in this order because the קרבן חגיגה (the זבחים) was eaten first, before the פסחים, (the קרבן פסח.)

מן הפסחים ומן הזבחים

When it is מוצאי שבת we say the phrase in this order because the בני ישראל couldn't bring the קרבן חגיגה on Shabbos, so the פסחים is primary.

בורא פרי הגפן

- I drink the right amount of the כוס in the right amount of time.
- I lean to the left.



SPECIFY TO STUDENTS THAT IF THE טורים COME OUT ON SHABBOS OR MOTZEI SHABBOS, THE STUDENTS SHOULD HIGHLIGHT IN THEIR הגדה, THE WORDS THAT ARE DIFFERENT



- I am about to fulfill the mitzvah of drinking the second of the four כוסות. מצות כוס שני - והצלתי

- I make a new ברכה of הגפן because drinking the כוס שני is actually a separate mitzvah than כוס ראשון.



- I make a ברכה to thank Hashem for taking us out of מצרים and for giving us the opportunity to perform the special mitzvos of this night. I also daven for the אולה in this ברכה, for משיח.

- This is my personal ברכה on leaving מצרים. We say "אשר גאלנו", indicating that we're talking about ourselves, and not only the בני ישראל of history.

# רחצה



- I make the ברכה of על נטילת ידים.

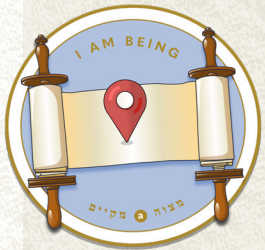


- I am about to fulfill the מצוה of נטילת ידים-washing my hands before eating that's המוציא.

# מוציא מצה



- I make sure to eat a כזית in the right amount of time.
- I lean to the left.
- I don't talk from now until after eating the כורך, as not to have a הפסק.



- I am about to fulfill the מצוה of מאכילת מצה עשה מן התורה!
- I am fulfilling the מצוה to have לחם משנה שבת and יום טוב like every שבת.
- I am also fulfilling the מצוה to have לחם עוני פרוסה. (The בעל הבית holds the לחם משנה together with the broken piece of מצה from יחץ.)



- 1- מצוות 3
- 2- לחם משנה-אכילת מצה-1
- 3- לחם עוני for פרוסה-



• This is the only time we are commanded to eat a specific food בזמן הזה. We make a bracha "על אכילת מצה" to thank Hashem for the opportunity to fulfill this מצוה.

• The מצה I am eating is נַהֲמָא דְמְהִימְנוּתָא, נַהֲמָא דְאַסְוָתָא (Bread of אמונה, bread of healing) There is literally "nourishment אמונה" in this מצה and by eating the מצה emunah goes into my very bones. It nourishes into our bones and brings healing. It's a source of ברכה in ruchniyus and gashmiyus.

• Matzah is called לחם שעונין עליו דברים הרבה. We said the entire מגיד over this matzah. As we said over the story of מצרים all of the increased אמונה and closeness to Hashem became a part of this מצה. So when we eat the מצה it's as if we are literally digesting and absorbing all of it.

WRITE IN YOUR OWN WORDS THE MEANING OF:

נַהֲמָא דְמְהִימְנוּתָא,

נַהֲמָא דְאַסְוָתָא

לחם שעונין עליו דברים הרבה



## מרור



- I take a כזית of marror and dip it in חרוסת, and shake off the חרוסת.
- No leaning
- I eat a kzayis in the right amount of time.



- I will now fulfill the mitzvah of eating marror- מצות אכילת מרור.
- I will now fulfill the Mitzvah of חרוסת to remember the cement that the בני ישראל used during their labor.



- When I taste the bitterness in my mouth, I remember the bitterness that we had in מצרים. As I eat the חרוסת I remember the cement, the עבודת פרך that Hashem took us out of.



FOR STUDENTS TO WRITE

2 MITZVOS!

1-ACHILAS MAROR

2-CHAROSES

# כורך



- I dip the מרור in charoses then shake it off.
- I sandwich the maror in the matzah.
- I eat a kzayis in the right amount of time.
- I lean to the left.



- In the times of the בית המקדש, Hillel would eat the קרבן פסח, the matzah and the marror all together at once. We sandwich the matzah and marror together זכר למקדש.



- I think it's so interesting to take two totally different components and put them together. Matzah symbolizes geulah and marror symbolizes galus. They seem like polar opposites! Matzah and Marror, though are a perfect match, because, in truth, they share an incredible common basis. Both גאולה and גלות are fully for the ultimate good of developing the connection between בני ישראל and Hashem.

## FOR STUDENTS TO WRITE

WHY WOULD MATZOH AND MAROR BE PUT TOGETHER?

MATZOH SYMBOLIZES GEULAH, AND MARROR SYMBOLIZES GALUS.



# שלחן עורך



- I am fulfilling the מצוה to eat a טוב יום סעודת.
- ON SHABBOS: I am also fulfilling the מצוה to eat a שבת סעודת.
- It is a מנהג to eat eggs: זכר לקרבן חגיגה or זכר לאבילות.

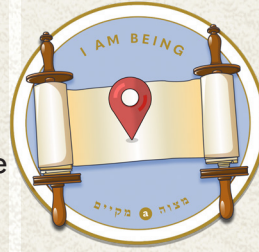


- This seudah is very special. It represents the סעודה Hashem will make for the Tzaddikim לבא לעתיד. The ליל הסדר also represents the final גאולה which we are waiting for בימנו במהרה.

# צפון



- I eat a kzayis in the right amount of time.
- I lean to the left.
- Many are נוהג to eat the אפיקומן before חצות in accordance with the שיטה that the קרבן פסח had to be eaten before חצות.



- I will now fulfill the mitzvah of eating the אפיקומן which is זכר לקרבן פסח.



- It is finally the time of eating the hidden אפיקומן. The matzah that was carefully cracked represents two worlds. The obviously smaller piece symbolizes this world, the one that we can see without eyes, right now. That is the world of עולם הזה. The bigger piece, the hidden piece, is of course the world of eternal good, עולם הבא. Finally at the precious moment of צפון, the עולם הבא piece. That is "טוב" "הצפון לצדיקים לעתיד לבא" the good that is hidden for צדיקים to have in the future, is revealed. The אפיקומן is the last thing we eat. This way we have the taste of מצה in our mouths for the rest of the night.

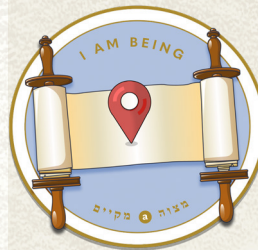


WHAT IS THE DEEPER MEANING BEHIND THE 2 CRACKED PIECES OF MATZAH: THE BIGGER PIECE AND THE SMALLER PIECE?

# ברך



- The third כוס is poured before benching.
- I drink the right amount of the כוס in the right amount of time.
- I lean to the left.



- I am about to fulfill the ברכת of מצות עשה מן התורה המזון.
- I will now fulfill the mitzvah of drinking the כוסות of the four.

כוס שלישי - וגאלתי

# שפך המתך



- I pour the fourth כוס.
- The כוס של אליהו is prepared.
- Finally the door is opened.



- והבאתי כוס של אליהו is representative of the fifth גאולה לשון of.
- We open the door to show our trust in ה' on ליל שמורים. On this night Hashem especially watches over us and protects us.
- We are also clearly demonstrating that we are anxiously waiting for אליהו הנביא to come and be מבשר the גאולה.



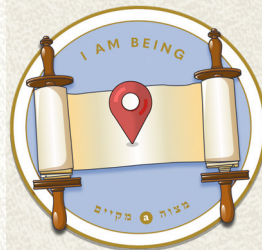
- As we open the door we show our bitachon that ה' watches over us all through the galus and especially on this night.
- By opening the door, we also show that ואף על פי שיתמהמה עם כל זה אחכה לו. We are waiting so anxiously for אליהו הנביא to come with משיח to complete our ארץ ישראל and to bring us to גאולה.

WHAT ARE WE SHOWING WHEN WE OPEN AND CLOSE THE DOOR?

# הלל



- I drink the right amount of the כוס in right time.
- I lean to the left.
- I say a ברכה אחרונה.



- I am fulfilling the מצוה to say הלל and נשמת.
- I will now fulfill the mitzvah of drinking the fourth כוס.
- מצות כוס רביעי- ולקחתי
- I say a new ברכה of הגפן, because it is a separate מצוה.





• This is the climax of the סדר. We sing הלל to Hashem for taking us out of מצרים and for all the נסים he performed for us throughout the generations. This exalted time also praises Hashem for the future, the גאולה העתידה. The סדר brings us closer to the גאולה עתידה.

WHAT SHOULD WE BE THINKING WHILE WE SING HALLEL?

student takeaway



## נרצה



• I remember to count ספירה at the second seder. I have in mind to be מקיים the מצוה of ספירת העומר.



• After we do all the מצוות of the סדר, we are "מרוצה" by ה'. We use this opportunity to daven that לשנה הבאה בירושלים, that we should actually be זוכה to bring the קרבן פסח.

student takeaway



WHAT DOES NIRTZA MEAN?

## ויהי בחצי הלילה | ואמרתם זבה פסח



• Throughout the generations, Pesach was always a time of נסים and ישועות.

• לידת יצחק  
• לוט  
• גדעון

• סיסרא  
• סנחרב מלך אשור  
• בלשצר

• המן