

ספור יציאת מצרים

Foldable Bookmark מגיד

Torah Umesorah Lakewood Teacher Center

Grade Level:

Upper Elementary – 6-8

Educational Goals/Objectives:

This is an innovative way to teach **צא ולמד**, in which the students will really learn **ספור יציאת מצרים** with depth and clarity.

Description:

Often, when teachers reach the point of **צא ולמד** in the **הגדה**, they are faced with a dual challenge:

1. Students are tired of taking notes, and are not motivated enough to absorb all the information. They feel that **מגיד** is long with so much information and so many **פסוקים**. (**צא ולמד** is the focal point of the **סדר** – all about the **שעבוד** and **גאולה**).
2. Students (and adults) are confused with how the **פסוקים** are broken up. They don't realize the pattern: 4 **פסוקים**, which are each then divided into smaller phrases with a detailed description of each. Each phrase also has a **ראיה** (beginning with **שנאמר**) from the **תורה**.

This bookmark provides a real clarity. The **פסוקים** are divided into 4 separate books so students can see clearly the four chronological stages of **יציאת מצרים**. On the outside of each book is the complete **פסוק**. On the inside, each phrase is on its own page, with lines next to it. Within this lesson plan, we have included various short and interesting **מפרשים** that can be taught for each of the phrases, and filled in on the line.

The goal is that the students should gain an authentic knowledge of **ספור יציאת מצרים**, enjoy writing the information into this foldable, and pull it out of their **הגדה** to recite **צא ולמד** at the **סדר**.

Materials:

- Maroon velvet
- **ספור יציאת מצרים** plaque – (4 on a page)
- File with 4 books. Optional: to be copied on soft parchment paper

Directions:

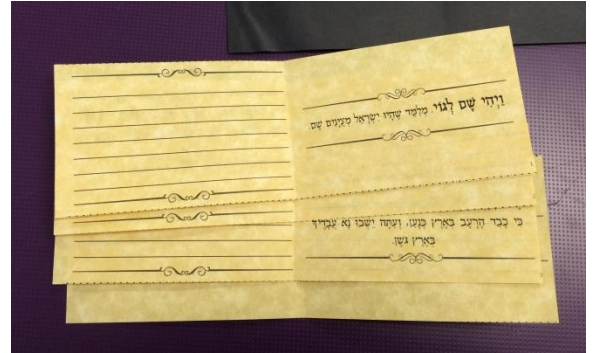
- **Bookmark:**
Fold velvet paper in half the long way (hotdog fold). Cut out plaque and glue gun onto outside in the center.



- **Books:**

There are four books, and each one is constructed from one page. Construct each book one at a time.

- Print the “mini books to print” file, double sided on soft parchment paper.
- Cut each sheet separately on the dotted lines, and then fold each strip in half with the numbers inside.
- Stack all four strips in numerical order, with #1 on top – face up.
- Staple at center fold.



- Trim the books on the vertical line on the cover so it will fit properly into the bookmark.
- Glue into the bookmark on the left inside flap in this order:

1. ירידה למצרים
2. שעבוד מצרים
3. תפלות בני"
4. יציאת מצרים



Lesson:

צא ולמד....

When a Yid would bring ביכורים (פרשת כי תבא), he would recite פסוקים that tell how יעקב's family went down to מצרים and how ה' saved us. The הגדה expounds on these פסוקים because they are the story of יציאת מצרים.

Book #1 - ארמי אבד אבי... - Book #1

• יורד מצרימה - אנוס על פי הדבור

- בני' and לבן and יעקב There's a striking similarity between the story with (מדרש רבה) shows us that it's a pre-destined plan from ה'. Whatever's in the seed will be in the tree.

ירד מצרים	ארמי אבד אבי
1. גלות מצרים	1. גלות (left house)
2. גלות מצרים	2. שעבוד ללבן
3. יצ"מ - "כי ברח העם"	3. בריחה מבית לבן
4. רכוש גדול	4. רכוש גדול
5. רדיפת פרעה On the 3 rd day it was told to him. On the 7 th day he caught up with בני'.	5. רדיפת לבן - "ויגד ללבן ביום השלישי" Caught יעקב on the 7 th day.
6. הצלה (קריעת ים סוף)	6. הצלה - "ויאמר ה' ללבן"

- אנוס - forced
ה' made a hunger and there was no food anywhere except in מצרים so that יעקב will have to go to מצרים.
- Forced? Why did יעקב have to be forced to go to מצרים: there was a hunger in א"י and he was told that יוסף was there. He hadn't seen him in 22 years!
מצרים of טומאה (ר' איצלה וולזין): With all this, יעקב didn't want to go down to the טומאה. He had to be forced by הקב"ה.

• ויגר שם - ישבו נא עבדיך בארץ גושן

- They wanted to live specifically in גושן because there they wouldn't be near the עבודה זרה and טומאה of the מצריים.
- צאן? Why doesn't the פסוק mention about the starving people?
The יעקב בני' wanted to stress that the רעב in ארץ כנען was so severe that the people were literally eating the grass! Therefore there wasn't grass left for the cattle.

• במתי מעט - בשבעים נפש... ככוכבי השמים

- There were only 70 people when the Yidden went down to מצרים, and ה' made them multiply so much that when they left there were 3 million men, women, and children.

• ויהי שם לגוי - מצויינים

- מצויינים - distinguished/distinctive

"שלא שינו את שמם את לשונם ואת מלבושם" חז"ל say How?

They had their own code of dress which included ציצית – hinted to in the word מצויינים (אברבנל)

- **גדול עצום - פרו וישרצו**

- רש"י – שהיו יולדות ששה בכרס אחד (מכילתא פרשת בא)

- **ורב - בדמיך חיי...בדמיך חיי**

- What's the comparison between the Yidden in מצרים to grass? Just like grass the more you cut it, the more it grows, so too בני" the more they were oppressed, the more they grew.
- The two בדמיך refer to the blood of the קרבן פסח and the blood of מילה ברית, (מדרש רבה). Before יציאת מצרים the Yidden performed these two מצוות and were therefore זוכה to be redeemed (רש"י פרשת בא)

Book #2 -...אתנו המצרים

- **ירעו אתנו המצרים - פן ירבה**

- פרעה was worried because he saw that the Yidden were multiplying extremely quickly and they would outnumber the מצרים in no time (רב אברהם בן הרמב"ם).

- **ויענונו - שרי מסים למען ענתו**

- פרעה made an enormous tax and any Jew who was unable to pay the tax was drafted into slave labor (רלב"ג).
- referring to the חומר ולבנים, the harsh work that פרעה forced on them. Every מצרי was allowed to be משעבד the Yidden, as if they were their own personal slave! Ex: Come pick my fields, Come into my house and stand with a candle on your head to provide light for my party etc. (זבח פסח)

- **ויתנו עלינו עבודה קשה - בפרך**

- soft talk – בפה רך – גמרא סוטה
- At first פרעה told them he would pay them according to the amount of bricks they made. Therefore they worked extra hard to produce as many bricks as possible. Then he told them that he won't pay them but they are still required to produce the same amount of bricks or they'll be whipped.
- עבודה קשה, עבודה שאין להם סוף – בפרך (מגדרש הגדול). Ex: to fill a barrel that doesn't have a bottom.
- that the מצרים completely didn't need. It was just meant to torture their spirit and exhaust them physically. (נציב מוולוז'ין)

Book #3 - ונצעק אל ה'

- **ונצעק אל ה' - וימת מלך מצרים...ויאנחו...ויזעקו**

- ויזעקו and ויאנחו – What's the difference between

- מן העבודה – בלב – ויאנחו – in their heart – Until the king died, בני" could not cry out about the slavery – the עבודת פרך because the מצריים would get angry.
- ויזעקו – they cried out pretending to be mourning the king's death – ותעל שועתם – who sees what's inside their hearts accepted their cries about the עבודה. (צדה לדרך).
- There are דעות in חז"ל that פרעה didn't die, but he צרעת got. A מצורע is כמת. In order to relieve himself he shechted and then bathed in the blood of the Jewish babies daily. (ברטנורא)
- **וישמע ה' - ויזכר... את אברהם את יצחק ואת יעקב**
 - אמהות and אבות of בני" redeemed ה' – שרה – את אברהם רבקה – את יצחק רחל ולאה – ואת יעקב (פניני הגר"א)
- **וירא את ענינו**
 - Of course ה' saw the Yidden's צרות the whole time, but He hid His face (הסתר פנים) as if He didn't see, until the Yidden cried out and davened to ה' and תשובה did. (באר מנחם).
- **ואת עמלנו – אלו הבנים**
 - Children are called עמלנו – “our toil” – because parents work hard raising and nurturing their children. (ראשונים)
- **ואת לחצנו – זו הדחק**
 - I. The מצריים pressured them to finish their quota every day and didn't allow them a second to rest (מדרש בחידוש).
 - II. They crammed many people into each house. (נצי"ב)

Book #4 - ...ה' ויוציאנו

- **ויוציאנו ה' ממצרים - אני הוא ולא אחר**
 - ה' took them out, and did בכבודו ובעצמו all מכת בכורות out of His love and care for כלל (אזה"ח). ישראל
 - אני הוא – בלשון הווה This is hinting that just like by מצרים גלות Hashem took us out ובעצמו and not through a מלאך, so too when He will redeem us from this גלות, He will also redeem us and not thorough a שליח. (תהלה לדוד).
- **ביד חזקה – זו הדבר**
 - The fifth מכה דבר, is referred to as יד because each מכה is called "אצבע" – a finger, "כי אצבע אלוקים היא" Five fingers = hand – יד
- **בזרוע נטויה - זו החרב**
 - חרב refers to the sword of מכת בכורות which was נטויה – outstretched. (מחזור ויטרי)

- **ובמורא גדול -** זו גלוי שכינה...
 - By מכת בכורות, Hashem revealed Himself by destroying the ע"ז of the מצריים. (אברבנל).
- **ובאותות –** זה המטה
 - עשר מכות refers to the מטה because on the מטה were written the names of the מכות. (ריטב"א – רוקח)
- **ובמופתים -** זה הדם
 - מופתים is plural because in מכת דם there were a lot of נסים. Ex:
 - All the waters in the world turned into דם
 - When a יהודי and מצרי drank from the same cup of water only the מצרי drank blood. (ריטב"א)

לשנה הבאה בירושלים!