

The Haggadah: Ha Lachma, Ma Nishtana, Avadim Hayinu

Dedicated by Nathan Kirsh in appreciation of the time and effort put forth by the members of Beit Midrash Zichron Dov in learning and teaching Torah

הא לחמא עניא | Ha Lachma Aniya:

מגלה את המצות, מגביה את הקערה ואומר בקול רם:
הא לחמא עניא די אכלו אבהתנא בארעא דמצרים. כל דכפין ייתי ויכל, כל דצריך ייתי ויפסח. השתא הא, לשנה הבאה בארעא דישראל! השתא עבדי, לשנה הבאה בני חורין.

The leader uncovers the matsot, raises the Seder plate, and says out loud:

This is the bread of poverty (*Lechem Oni*) that our ancestors ate in the land of Egypt. Anyone who is famished should come and eat, anyone who is in need should come and partake of the Pesach sacrifice. Now we are here, next year we will be in the land of Israel; this year we are slaves, next year we will be free people.

מה נשתנה | Ma Nishtana:

מסיר את הקערה מעל השולחן. מוזגין כוס שני. הבן שואל:
מה נשתנה הלילה הזה מכל הלילות? שבכל הלילות אנו אוכלין חמץ ומצה, הלילה הזה – בלול מצה. שבכל הלילות אנו אוכלין שאר ירקות – הלילה הזה (בלול) מרור. שבכל הלילות אין אנו מטבילין אפילו פעם אחת – הלילה הזה שתי פעמים. שבכל הלילות אנו אוכלין בין יושבין ובין מסבין – הלילה הזה בלנו מסבין.

He removes the plate from the table. We pour a second cup of wine. The son then asks:

What differentiates this night from all [other] nights? On all [other] nights we eat *chamets* and *matsa*; this night, only *matsa*? On all [other] nights we eat other vegetables; tonight (only) *maror*. On all [other] nights, we don't dip [our food], even one time; tonight [we dip it] twice. On [all] other nights, we eat either sitting or reclining; tonight we all recline.

עבדים היינו | Avadim Hayinu:

מחזיר את הקערה אל השולחן. המצות תהיינה מגלות בשעת אמירת ההגדה.
עבדים היינו לפרעה במצרים, ויוציאנו ה' אלהינו משם ביד חזקה ובזרע נטויה. ואלו לא הוציא הקדוש ברוך הוא את אבותינו ממצרים, הרי אנו ובנינו ובני בנינו משעבדים היינו לפרעה במצרים. ואפילו בלנו חכמים בלנו נבונים בלנו זקנים בלנו יודעים את התורה מצוה עלינו לספר ביציאת מצרים. וכל המרבה לספר ביציאת מצרים הרי זה משבח.

He puts the plate back on the table. The matsot should be uncovered during the saying of the Haggadah.

We were slaves to Pharaoh in the land of Egypt. And the Lord, our God, took us out from there with a strong hand and an outstretched forearm. And if the Holy One, blessed be He, had not taken our ancestors from Egypt, behold we and our children and our children's children would [all] be enslaved to Pharaoh in Egypt. And even if we were all sages, all discerning, all elders, all knowledgeable about the Torah, it would be a commandment upon us to tell the story of the exodus from Egypt. And anyone who adds [and spends extra time] in telling the story of the exodus from Egypt, behold he is praiseworthy.



1. משנה פסחים, פרק י' | Mishna Psachim, 10:

(ד) **מִזְגוּ לוֹ כּוֹס שְׁנִי, וְכָאן הֵבֵן שׂוֹאֵל אָבִיו, וְאִם אֵין דַּעַת בְּבֹן, אָבִיו מְלַמְדוֹ, מֵה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת, שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמִצָּה, הַלַּיְלָה הַזֶּה כְּלוּ מִצָּה. שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת, הַלַּיְלָה הַזֶּה מְרוּר. שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בְּשָׂר צְלִי, שְׁלוּק, וּמִבְשָׁל, הַלַּיְלָה הַזֶּה כְּלוּ צְלִי. שֶׁבְּכָל הַלַּיְלוֹת אָנוּ מְטַבְּלִין פְּעַם אַחַת, הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעַמִּים. וְלִפֵּי דַעְתּוֹ שֶׁל בֶּן, אָבִיו מְלַמְדוֹ. מִתְחִיל בְּגִנּוֹת וּמִסִּיּוֹם בְּשֶׁבַח, וְדוֹרֵשׁ מֵאַרְמֵי אוֹבֵד אָבִי, עַד שְׂיִגְמַר כָּל הַפְּרָשָׁה כְּלָה.**

(ה) **רַבֵּן גַּמְלִיאֵל הָיָה אוֹמֵר, כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְבָרִים אֵלוֹ בְּפֶסַח, לֹא יֵצֵא יְדֵי חוּבָתוֹ, וְאֵלוֹ הֵן, פֶּסַח, מִצָּה, וּמְרוּר. פֶּסַח, עַל שׁוּם שֶׁפֶּסַח הַמְּקוֹם עַל בְּתֵי אַבּוֹתֵינוּ בְּמִצְרַיִם. מִצָּה, עַל שׁוּם שֶׁנִּגְאָלוּ אַבּוֹתֵינוּ בְּמִצְרַיִם. מְרוּר, עַל שׁוּם שֶׁמְרָרוּ הַמִּצְרַיִם אֶת חַיֵּי אַבּוֹתֵינוּ בְּמִצְרַיִם. בְּכָל דּוֹר וְדוֹר חֵיב אָדָם לְרִאיוֹת אֶת עַצְמוֹ כְּאֵלוֹ הוּא יֵצֵא מִמִּצְרַיִם, שֶׁנֶּאֱמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בַּעֲבוּר זֶה עָשָׂה ה' לִי בְּצֵאתִי מִמִּצְרַיִם (שְׁמוֹת י"ג:ח'). לְפִיכָּךְ אֲנַחְנוּ חֵיבִין לַהֲדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם, לְהַדָּר, לְבָרֵךְ, לְעַלָּה, וְלַקְלֵס, לְמִי שֶׁעָשָׂה לְאַבּוֹתֵינוּ וְלָנוּ אֶת כָּל הַנְּסִיּוֹת הָאֵלוֹ, הוֹצִיאֵנוּ מֵעַבְדוּת לְחֵירוּת, מִיָּגוֹן לְשִׁמְחָה, וּמֵאֲבֵל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר גָּדוֹל, וּמִשְׁעַבְדוּת לְגֵאֻלָּה. וְנֹאמַר לְפָנָיו, הַלְלוּיָהּ.**

(ו) **עַד הֵיכָן הוּא אוֹמֵר, בֵּית שְׁמַאי אוֹמְרִים, עַד אִם הִבְנִים שְׁמַחָה. וּבֵית הַלַּל אוֹמְרִים, עַד חֲלַמִּישׁ לְמַעֲיָנוּ מִיָּם. וְחוּתָם בְּגֵאֻלָּה. רַבִּי טַרְפוֹן אוֹמֵר, אֲשֶׁר גָּאֲלָנוּ וְגֵאֲלָנוּ אֶת אַבּוֹתֵינוּ מִמִּצְרַיִם, וְלֹא הָיָה חוּתָם. רַבִּי עֲקִיבָא אוֹמֵר, בֵּן ה' אֱלֹהֵינוּ וְאֵלֵהֶם אַבּוֹתֵינוּ יִגִּיעֵנוּ לְמוֹעֲדִים וְלְרִגְלִים אַחֲרֵים הַבָּאִים לְקִרְאָתָנוּ לְשָׁלוֹם, שְׁמַחִים בְּבִנְיָן עֵינֵךְ וְשִׁשִּׁים בְּעַבְדוּתְךָ, וְנֹאכַל שֵׁם מִן הַדְּבָרִים וּמִן הַפְּסָחִים כּו', עַד בְּרוּךְ אַתָּה ה' גֵּאֵל יִשְׂרָאֵל.**

(4) **The attendants poured the second cup for the leader of the seder, and here the son asks his father the questions about the differences between Passover night and a regular night.** And if the son does not have the intelligence to ask questions on his own, his father teaches him the questions. The mishna lists the questions: Why is this night different from all other nights? As on all other nights we eat leavened bread and matza as preferred; on this night all our bread is matza. As on all other nights we eat other vegetables; on this night we eat bitter herbs. The mishna continues its list of the questions. When the Temple was standing one would ask: As on all other nights we eat either roasted, stewed, or cooked meat, but on this night all the meat is the roasted meat of the Paschal lamb. The final question was asked even after the destruction of the Temple: As on all other nights we dip the vegetables in a liquid during the meal only once; however, on this night we dip twice. And according to the intelligence and the ability of the son, his father teaches him all or part of these questions. When teaching his son about the Exodus, he begins with the Jewish people's disgrace and concludes with their glory. And he expounds from the passage: "An Aramean tried to destroy my father" (Deuteronomy 26:5), the declaration one recites when presenting his first fruits at the Temple, until he concludes explaining the entire section.

(5) **Rabban Gamliel would say: Anyone who did not say these three matters on Passover has not fulfilled his obligation: The Paschal lamb, matza, and bitter herbs.** When one mentions these matters, he must elaborate and explain them: The Paschal lamb is brought because the Omnipresent passed over [pasah] the houses of our forefathers in Egypt, as it is stated: "That you shall say: It is the sacrifice of the Lord's Paschal offering for He passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses" (Exodus 12:27). Rabban Gamliel continues to explain: The reason for matza is because our forefathers were redeemed from Egypt, as it is stated: "And they baked the dough that they took out of Egypt as cakes of matzot, for it was not leavened, as they were thrust out of Egypt and could not tarry, neither had they prepared for themselves any victual" (Exodus 12:39). The reason for bitter herbs is because the Egyptians embittered our forefathers' lives in Egypt, as it is stated: "And they embittered their lives with hard service, in mortar and in brick; in all manner of service in the field, all the service that they made them serve was with rigor" (Exodus 1:14). The tanna of the mishna further states: In each and every generation a person must view himself as though he personally left Egypt, as it is stated: "And you shall tell your son on that day, saying: It is because of this which the Lord did for me when I came forth out of Egypt" (Exodus 13:8). In every generation, each person must say: "This which the Lord did for me," and not: This which the Lord did for my forefathers. The mishna continues with the text of the Haggadah. Therefore we are obligated to thank, praise, glorify, extol, exalt, honor, bless, revere, and laud [lekales] the One who performed for our forefathers and for us all these miracles: He took us out from slavery to freedom, from sorrow to joy, from mourning to a Festival, from

darkness to a great light, and from enslavement to redemption. And we will say before Him: Halleluya. At this point one recites the hallel that is said on all joyous days.

(6) **Since one does not complete hallel at this point in the seder, the mishna asks: Until where does one recite hallel?** Beit Shammai say: Until “Who makes the barren woman dwell in her house as a joyful mother of children, halleluya” (Psalms 113:9). And Beit Hillel say: Until “Who turned the rock into a pool of water, the flint into a fountain of waters” (Psalms 114:8). **And one concludes this section of hallel with a blessing that refers to redemption.** Rabbi Tarfon says that although one should recite: Who redeemed us and redeemed our forefathers from Egypt, one who did so would not conclude with the formula: Blessed are You, Lord. Rabbi Akiva says that one recites a different version of this blessing: So too, the Lord our God and the God of our forefathers will bring us to future holidays and Festivals in peace, happy over the building of Your city and joyous in Your service. And there we will eat from the Paschal lamb and other offerings, etc., until: Blessed are You, Lord, Who redeemed Israel.

2. משנה תורה, הלכות חמץ ומצה, ז' א | Mishneh Torah Chametz uMatzah 7:1:

מִצְוֹת עֲשֵׂה שֶׁל תּוֹרָה לְסִפּוֹר בְּנִסִּים וְנִפְלְאוֹת שֶׁנַּעֲשׂוּ לְאַבוֹתֵינוּ בְּמִצְרַיִם בְּלֵיל חֲמִשָּׁה עָשָׂר בְּנִסְן שֶׁנֶּאֱמַר (שְׁמוֹת יג ג) "זְכוֹר אֶת הַיּוֹם הַזֶּה אֲשֶׁר יָצָאתָ מִמִּצְרַיִם" כְּמוֹ שֶׁנֶּאֱמַר (שְׁמוֹת כ ח) "זְכוֹר אֶת יוֹם הַשַּׁבָּת". וּמִנֵּין שֶׁבְּלֵיל חֲמִשָּׁה עָשָׂר תִּלְמֹד לֹמֵר (שְׁמוֹת יג ח) "וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בְּעֵבוֹר זֶה" בְּשַׁעַר שְׁנַיִשׁ מִצָּה וּמְרוֹר מִנְחִים לְפָנָיו. וְאִף עַל פִּי שְׂאִין לוֹ בֵּן. אֲפֹלוּ חֲכָמִים גְּדוֹלִים חִיְבִים לְסִפּוֹר בִּיצִיאַת מִצְרַיִם וְכָל הַמַּאֲרִיךְ בְּדִבְרֵי שְׂאֵרֵנוּ וְשִׁהִי הָרִי זֶה מְשַׁבַּח:

It is a positive commandment of the Torah to relate the miracles and wonders wrought for our ancestors in Egypt on the night of the fifteenth of Nisan, as [Exodus 13:3] states: "Remember this day, on which you left Egypt," just as [Exodus 20:8] states: "Remember the Sabbath day."

From where [is it derived that this mitzvah is to be fulfilled on] the night of the fifteenth? The Torah teaches [Exodus 13:8]: "And you shall tell your son on that day, saying: 'It is because of this...'" [implying that the mitzvah is to be fulfilled] when matzah and maror are placed before you.

[The mitzvah applies] even though one does not have a son. Even great Sages are obligated to tell about the Exodus from Egypt. Whoever elaborates concerning the events which occurred and took place is worthy of praise.

3. דברים ט"ז:ג | Dvarim 16, 3:

(ג) לֹא-תֹאכַל עֲלֵיו חֲמֵץ שִׁבְעַת יָמִים תֹּאכַל-עֲלֵיו מִצֹּת לֶחֶם עֲנִי כִּי בַחֲפוּזוֹ יֵצֵאת מִמִּצְרַיִם לְמַעַן תִּזְכֹּר אֶת-יּוֹם צֵאתְךָ מִמִּצְרַיִם כָּל יְמֵי חַיֶּיךָ:

You shall not eat anything leavened with it; for seven days thereafter you shall eat unleavened bread, **bread of Oni**—for you departed from the land of Egypt hurriedly—so that you may remember the day of your departure from the land of Egypt as long as you live.

4. גמרא פסחים קטו ע"ב | Talmud Psachim 115b:

אָמַר שְׁמוּאֵל: "לֶחֶם עוֹנִי" כְּתִיב — לֶחֶם שְׁעוֹנִין עֲלֵיו דְּבָרִים. תִּנְיָא נְמִי הָבִי: "לֶחֶם עוֹנִי" — לֶחֶם שְׁעוֹנִין עֲלֵיו דְּבָרִים הֲרַבָּה. דְּבַר אַחֵר: "לֶחֶם עוֹנִי" — "עוֹנִי" כְּתִיב, מָה עֲנִי שֶׁדָּרְבָּו בְּפִרוּסָה, אִף כָּאֵן בְּפִרוּסָה. דְּבַר אַחֵר: מָה דְּרַבּוּ לְשַׁל עֲנִי הוּא מְסִיק וְאִשְׁתּוֹ אוּפָה, אִף כָּאֵן נְמִי — הוּא מְסִיק וְאִשְׁתּוֹ אוּפָה.

(A) Shmuel said that the phrase: “The bread of affliction [*lehem oni*]” (Deuteronomy 16:3) means bread over which one answers [*onim*] matters...

(B) Alternatively, “*lehem oni*” means a bread of a poor person. Just as it is the manner of a poor person to eat a piece of bread, for lack of a whole loaf, so too, here he should use a piece of *matza*.

(C) Alternatively: Just as the manner of a poor person is that he heats the oven and his wife bakes quickly, before the small amount of wood they have is used up, so too here; when baking *matza*, he heats the oven and his wife bakes quickly so the dough doesn’t rise.

5. תרגום רס"ג, שם | Rasag Arabic Translaion:

פטורא טעאם אלצעף - فطيرة طعام الضعف
A pastry of weaknes

6. בראשית מז יג-יז | Bereshit 47, 13-17:

(יג) וְלֶחֶם אֵין בְּכֹל הָאָרֶץ כִּי כָבֵד הָרָעֵב מְאֹד וַתִּלְהַ אֶרֶץ מִצְרַיִם וְאֶרֶץ כְּנַעַן מִפְּנֵי הָרָעֵב.
(יד) וַיִּלְקֹט יוֹסֵף אֶת כָּל הַכֶּסֶף הַנִּמְצָא בְּאֶרֶץ מִצְרַיִם וּבְאֶרֶץ כְּנַעַן בְּשֶׁבֶר אֲשֶׁר הֵם שֹׁבְרִים וַיָּבֵא יוֹסֵף אֶת הַכֶּסֶף בֵּיתָה פְּרֹעָה.
(טו) וַיְהִי כִּי אֵין הַכֶּסֶף מֵאֶרֶץ מִצְרַיִם וּמֵאֶרֶץ כְּנַעַן וַיָּבֵאוּ כָּל מִצְרַיִם אֶל יוֹסֵף לֵאמֹר הִבֵּה לָנוּ לֶחֶם וְלָמָּה נָמוֹת נִגְדָּדְךָ כִּי אֵפֶס כֶּסֶף.
(טז) וַיֹּאמֶר יוֹסֵף הִבּוּ מִקְנֵיכֶם וְאֶתְנֶה לָכֶם בְּמִקְנֵיכֶם אִם אֵפֶס כֶּסֶף.
(יז) וַיָּבִיאוּ אֶת מִקְנֵיהֶם אֶל יוֹסֵף וַיִּתֵּן לָהֶם יוֹסֵף לֶחֶם בְּסוּסִים וּבְמִקְנֵי הַצֹּאן וּבְמִקְנֵי הַבָּקָר וּבְחֲמֹרִים וַיִּנְהַלֵם בְּלֶחֶם בְּכֹל מִקְנֵיהֶם בַּשָּׁנָה הַהוּא...

- (13) There was no **bread** in all of the land because the famine was very heavy, and the land of Egypt and the land of Canaan languished because of the famine.
- (14) Yosef gathered all the money that was to be found in the land of Egypt and the land Canaan in exchange for the grain which they were buying, and Yosef brought the money to Paroh's house.
- (15) When the money from the land of Egypt and the land of Canaan was spent, all of Egypt came to Yosef, saying, "Give us **bread**. Why should we die in front of you? For there is no more money!"
- (16) Yosef said, "Give me your livestock, and I will provide for you in exchange for your livestock if there is no more money."
- (17) They brought their livestock to Yosef, and Yosef gave them **bread** in exchange for the horses, flocks of sheep, herds of cattle, and donkeys. He sustained them with **bread** in exchange for their livestock that year.



A depiction of the royal bakery from an engraving in the tomb of Ramesses III in the Valley of the Kings. There are many types of loaves, including ones that are shaped like animals (20th dynasty).



Ancient Egyptian gathered grains stalk © Kenneth Garrett

7. פרימו לוי, הזהו אדם | Primo Levi, HaZehu Adam

When the broken window was repaired and the stove began to spread its heat, something seemed to relax in everyone, and at that moment Towarovsky (a Franco-Pole of twenty-three) proposed to the others that each of them offer a slice of bread to us three who had been working. And so it was agreed. Only a day before this would have been inconceivable. The law of the camp said: "Eat your own bread, and if you can, that of your neighbour." To do otherwise would have been suicidal. The offer of sharing bread "was the first human gesture that occurred among us. I believe that that moment can be dated as the beginning of the change by which we, who had not died slowly changed from prisoners to men again."

8. משנה תורה, הלכות חמץ ומצה ז, ב-ג | Mishne Torah, Chametz UMatza 7, 2-3

מצוה להודיע לבנים ואפלו לא שאלו שפאמר (שמות יג ח) "והגדת לבנך" ... וצריך לעשות שנוי בלילה הזה כדי שיראו הבנים וישאלו ויאמרו מה נשתנה הלילה הזה מכל הלילות עד שישב להם ויאמר להם כך וכך ארע וכך וכך היה. וכיצד משנה. מחלק להם קליות ואגוזים ועוקרים השלחן מלפניהם קדם שיאכלו וחוטפין מצה זה מיד זה וכיוצא בדברים האלו. אין לו בן אשתו שואלתו. אין לו אשה שואלין זה את זה מה נשתנה הלילה הזה. ואפלו היו כלן חכמים. היה לבדו שואל לעצמו מה נשתנה הלילה הזה:

It is a mitzvah to inform one's sons even though they do not ask, as [Exodus 13:8] states: "You shall tell your son"... He should make changes on this night so that the children will see and will [be motivated to] ask: "Why is this night different from all other nights?" until he replies to them: "This and this occurred; this and this took place." What changes should be made? He should give them roasted seeds and nuts; the table should be taken away before they eat; matzot should be snatched from each other and the like. When a person does not have a son, his wife should ask him. If he does not have a wife, [he and a colleague] should ask each other: "Why is this night different?" This applies even if they are all wise. A person who is alone should ask himself: "Why is this night different?"

9. דברים ו' כ-כא | Dvarim 6, 20-21

(כ) כי ישאלך בנך מחר לאמר מה העדות והחקים והמשפטים אשר צוה ה' א-לוהינו אתכם. (כא) ואמרת לבנך עבדים היינו לפרעה במצרים ויציאנו ה' ממצרים ביד חזקה.

(20) When your son asks you in time to come, saying, "What do the testimonies, the statutes, and the ordinances, which Hashem our God has commanded you mean", (21) then you shall tell your son, "We were Pharaoh's bondservants in Egypt, and Hashem brought us out of Egypt with a mighty hand.

10. תלמוד פסחים קטז ע"א | Talmud Psachim 116a

מתחיל בגנות ומסיים בשבח. מאי בגנות? רב אמר: "מתחלה עובדי עבודה זרה היו אבותינו". [וישמואל] אמר: "עבדים היינו". אמר ליה רב נחמן לדרו עבדיה: עבדא דמפיק ליה מריה לחירות, ויהיב ליה כספא ודהבא, מאי בעי למימר ליה? אמר ליה: בעי לאודווי ולשבוחי, אמר ליה: פטרותן מלומר "מה נשתנה". פתח ואמר "עבדים היינו".

It was taught in the mishna that the father begins his answer with disgrace and concludes with glory. The Gemara asks: What is the meaning of the term: With disgrace? Rav said that one should begin by saying: At first our forefathers were idol worshippers, before concluding with words of glory. And Shmuel said: The disgrace with which one should begin his answer is: We were slaves. Rav Nahman said to his servant, Daru: With regard to a slave who is freed by his master, who gives him gold and silver, what should the slave say to him? Daru said to him: He must thank and praise his master. He said to him: If so, you have exempted us from reciting the questions of: Why is this night different, as you have stated the essence of the seder night. Rav Nahman immediately began to recite: We were slaves.

The Wicked (Shmot

Commandment:
...Go, pick out lambs for your families, and slaughter the passover offering.

The Son's Question:
And when your children ask you, 'What do you mean by this rite?'

The Father's Answer:
you shall say, 'It is the passover sacrifice to Hashem, who passed over the houses of the Israelites in Egypt when smiting the Egyptians, but saved our houses.' ...

The Innocent (Shmot

Commandment:
You shall set apart for Hashem every first issue of the womb: every male firstling that your cattle drop shall be Hashem's.

The Son's Question:
And when, in time to come, a child of yours asks you, saying, 'What does this mean?'

The Father's Answer:
... When Pharaoh stubbornly refused to let us go, Hashem slew every male firstborn in the land of Egypt... Therefore I sacrifice to Hashem every first male issue

The One Who Doesn't Know How to Ask

Commandment:
Seven days you shall eat unleavened bread, and on the seventh day there shall be a festival of Hashem.

The Son's Question:

The Father's Answer:
...And you shall explain to your child on that day, 'It is because of what Hashem did for me when I went free from Egypt.'

The Wise (Dvarim 6)

Commandment:

The Son's Question:
When, in time to come, your children ask you, "What mean the decrees, laws, and rules that our G-d Hashem has enjoined upon you?"

The Father's Answer:
you shall say to your children, "We were slaves to Pharaoh in Egypt and Hashem freed us from Egypt with a mighty hand. Hashem wrought before our eyes marvelous and destructive signs and portents in Egypt, against Pharaoh and all his household; and us G-d freed from there, in order to take us and give us the land promised on oath to our fathers. Then Hashem commanded us to observe all these laws, to revere our G-d Hashem, for our lasting good and for our survival, as is now the case. It will be therefore to our merit before our G-d Hashem to observe faithfully this whole Instruction, as G-d has