

YIJE Seder Companion



Dear YIJE Family,

Over the past two Sundays, those of us attending our breakfast-and-lecture series have attempted to piece together a theme of the *Haggada shel Pesach* based on the overall structure and flow of the text. With our time limited, we focused primarily on the *Maggid* section. Our contention was that while the *Haggada* has the goal of telling the story of the Exodus, the greater theme that underlies the entire *Haggada* is about the totality of Jewish history and Jewish destiny. We suggested that the *Haggada* puts forth the notion that *Yetzi'at Mitzrayim* (the exodus from Egypt) serves as the pivotal watershed moment profoundly impacting every subsequent event in Jewish history. Using this theme, we endeavored to explain the text and its structure. Along the way, we made many suggestions as to how one might further enhance their *Pesach Seder* using this understanding of the content.

A number of those present suggested that I send a summary of our discussion to the wider shul membership on the chance that the materials may be of interest. I am delighted to comply.

A word about the format: Below you will find first the text of the *Maggid* section of the *Haggada* with corresponding notes in the margins. The **BLUE BOXED** notes are a summary of that particular section of the text while the **RED BOXED** notes contain explanations and suggestions for ways to enhance the *Seder* experience. Following the summary, a list of suggestions for various ages is included.

In the lectures, we highlighted some themes that recur throughout the text of the *Haggada*. In the Hebrew text that follows, these themes have been color-coded for ease of reference. They are the following:

- **The relevance of the “props” of *Seder* as they relate to the recounting of the Exodus story.**
- **Praise and thanksgiving over God’s intervening in Egypt and the extent of that intervention.**
- **The relevance of the Exodus story to all of Jewish history and Jewish destiny.**

Additionally, the central part of *Maggid* involves the *Haggada*’s expositions on many biblical verses. The verses and citations **have also been color-coded** for ease of reference.

Obviously, people differ in their interests and there is no one strategy that would work well for everyone. I offer the fruit of our lectures these past two weeks simply as a suggestion or food-for-thought. If you have any comments or questions, please don’t hesitate to share them with me via email or in person.

Dena and I look forward to greeting you in shul over *yom tov*.

Wishing everyone a *chag kasher ve’sameach*.

Very Truly Yours,
RAB

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A: Introduction

Kadesh--
Ur'chatz--
Karpas--
Yachatz--
Maggid:

This is the bread of affliction that our fathers ate in the land of Egypt. Whoever is hungry, let him come and eat; whoever is in need, let him come and conduct the Seder of Passover. This year [we are] here; next year in the land of Israel. This year [we are] slaves; next year [we will be] free people.

What makes this night different from all [other] nights?

On all nights we need not dip even once, on this night we do so twice!

On all nights we eat chametz or matzah, and on this night only matzah.

On all nights we eat any kind of vegetables, and on this night maror!

On all nights we eat sitting upright or reclining, and on this night we all recline!

We were slaves to Pharaoh in Egypt, and the L-rd, our G-d, took us out from there with a strong hand and with an outstretched arm. If the Holy One, blessed be He, had not taken our fathers out of Egypt, then we, our children and our children's children would have remained enslaved to Pharaoh in Egypt. Even if all of us were wise, all of us understanding, all of us knowing the Torah, we would still be obligated to discuss the Exodus from Egypt; and everyone who discusses the Exodus from Egypt at length is praiseworthy.

It happened that Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azaryah, Rabbi Akiva and Rabbi Tarphon were reclining [at a seder] in B'nei Berak. They were discussing the Exodus from Egypt all that night, until their students came and told them: "Our Masters! The time has come for reciting the morning Shema!"

Rabbi Eleazar ben Azaryah said: "I am like a man of seventy years old, yet I did not succeed in proving that the Exodus from Egypt must be mentioned at night-until Ben Zoma explained it: "It is said, 'That you may remember the day you left Egypt all the days of your life;'

'the days of your life' refers to the days, 'all' indicates the inclusion of the nights!"

The sages, however, said:

"The days of your life' refers to the present-day world; and 'all' indicates the inclusion of the days of Mashiach."

Blessed is the Omnipresent One, blessed be He! Blessed is He who gave the Torah to His people Israel, blessed be He!

The Torah speaks of four children: One is wise, one is wicked, one is simple and one does not know how to ask.

The wise one, what does he say? "What are the testimonies, the statutes and the laws which the L-rd, our G-d, has commanded you?" You, in turn, shall instruct him in the laws

קדש--
ורחץ--
כרפס--
יחץ--
מגיד:

הא לחמא עניא די אכלו אבהתנא בארעא דמצרים. כל דכפין ייתי ויילל, כל דצריך ייתי ויפסח. השתא הקא, לשנה הבאה בארעא דישראל. השתא עבדי, לשנה הבאה בני חורין.

מה נשתנה הלילה הזה מכל הלילות?
שבכל הלילות אנו אוכלין חמץ ומצה, הלילה הזה - כלו מצה.
שבכל הלילות אנו אוכלין שאר ירקות, - הלילה הזה מרור.
שבכל הלילות אין אנו מטבילין אפילו פעם אחת, - הלילה הזה שתי פעמים.
שבכל הלילות אנו אוכלין בין יושבין ובין מסבין, - הלילה הזה כלנו מסבין.

עבדים היינו לפרעה במצרים, ויוציאנו ה' אלהינו משם ביד חזקה וברוע נטויה. ואילו לא הוציא הקדוש ברוך הוא את אבותינו ממצרים, הרי אנו ובנינו ובני בנינו משעבדים היינו לפרעה במצרים. ואפילו כלנו חכמים, כלנו נבונים, כלנו זקנים, כלנו יודעים את התורה, מצוה עלינו לספר ביציאת מצרים. וכל המרבה לספר ביציאת מצרים הרי זה משבח.

מעשה רבי אלעזר ורבי יהושע ורבי אלעזר בן עזריה ורבי עקיבא ורבי טרפון שהיו מסבין בבני ברק, והיו מספרים ביציאת מצרים כל אותו הלילה עד שבאו תלמידיהם ואמרו להם: רבותינו, הגיע זמן קריאת שמע של שחרית.

אמר רבי אלעזר בן עזריה: הרי אני כבן שבעים שנה, ולא זכיתי שתאמר יציאת מצרים בלילות עד שדרשה בן זומא: שנאמר, "למען תזכר את יום צאתך מארץ מצרים כל ימי חייך":

"ימי חייך" - הקמים, "כל ימי חייך" - הלילות.

וחכמים אומרים:

"ימי חייך" - העולם הזה, "כל ימי חייך" - להביא לימות המשיח.

ברוך המקום, ברוך הוא. ברוך שנתן תורה לעמו ישראל, ברוך הוא.

בנגד ארבעה בנים דברה תורה. אחד חכם, ואחד רשע, ואחד תם, ואחד שאינו יודע לשאול.

חכם מה הוא אומר? מה העדות והחקים והמשפטים אשר צוה ה' אלהינו אתכם? ואף אתה אומר לו

Curiosity

The main goal of the early parts of the seder is to generate curiosity. These first stages contain many things featured at an ordinary Shabbat table (Kiddush, washing, salad, bread (matzah) but there is a slight difference to each one at the seder. Use these differences to pique curiosity and emphasize that the crux of the answer WILL be addressed, but at a later point.

הא לחמא עניא tells us to point to the props of the evening and relates them and the whole night to the broader Jewish history/destiny theme.

The questions curiosity brings you to ask

The question/s of the מה נשתנה are maybe the most well-known part of the seder. It is important to realize that they are meant to be answered. You should attempt to spend less time on the "questions" and more time on the "answers" (i.e. the subsequent parts of the Haggada). Don't get stuck at this point!

The importance of the Exodus and its retelling at the Seder

- עבדים היינו is not the telling of the story. It is a very short one-sentence summary which is used to emphasize the relevance and importance of the event.

- The story of the Seder in Bnei Brak and the teaching of R' Elazar b. Azarya on their most basic level are also about the significance of the Exodus.

- The Haggada seems to be saying that before you begin telling the story, first appreciate just how important the story and its telling is.

- Don't get stuck here. If the attention of those at your seder is limited, emphasize that these paragraphs highlight the importance of the Exodus and move on.

of Passover, [up to] `one is not to eat any dessert after the Passover-lamb.'

The wicked one, what does he say? "What is this service to you?!" He says 'to you,' but not to him! By thus excluding himself from the community he has denied that which is fundamental. You, therefore, blunt his teeth and say to him: "It is because of this that the L-rd did for me when I left Egypt"; 'for me' - but not for him! If he had been there, he would not have been redeemed!"

The simpleton, what does he say? "What is this?" Thus you shall say to him: "With a strong hand the L-rd took us out of Egypt, from the house of slaves."

As for the one who does not know how to ask, you must initiate him, as it is said: "You shall tell your child on that day, `It is because of this that the L-rd did for me when I left Egypt."

One may think that [the discussion of the Exodus] must be from the first of the month. The Torah therefore says, 'On that day.' 'On that day,' however, could mean while it is yet daytime; the Torah therefore says, 'It is because of this.' The expression 'because of this' can only be said when matzah and maror are placed before you.

B: The Story of the Exodus [I: Patriarchs to Egypt]

In the beginning our fathers served idols; but now the Omnipresent One has brought us close to His service, as it is said: "Joshua said to all the people: Thus said the L-rd, the G-d of Israel, 'Your fathers used to live on the other side of the river - Terach, the father of Abraham and the father of Nachor, and they served other gods. And I took your father Abraham from beyond the river, and I led him throughout the whole land of Canaan. I increased his seed and gave him Isaac, and to Isaac I gave Jacob and Esau. To Esau I gave Mount Seir to possess it, and Jacob and his sons went down to Egypt."

Blessed is He who keeps His promise to Israel, blessed be He! For the Holy One, blessed be He, calculated the end [of the bondage], in order to do as He had said to our father Abraham at the "Covenant between the Portions," as it is said: "And He said to Abraham, `You shall know that your seed will be strangers in a land that is not theirs, and they will enslave them and make them suffer, for four hundred years. But I shall also judge the nation whom they shall serve, and after that they will come out with great wealth."

This is what has stood by our fathers and us! For not just one alone has risen against us to destroy us, but in every generation they rise against us to destroy us; and the Holy One, blessed be He, saves us from their hand!

[II: Peoplehood, Slavery & Divine Intervention in Egypt]

Go forth and learn what Laban the Aramean wanted to do to our father Jacob. Pharaoh had issued a decree against the male children only, but Laban wanted to uproot everyone - as it is said: "The Aramean wished to destroy my father; and he went down to Egypt and sojourned there, few in number; and he became there a nation - great and mighty and numerous."

"And he went down to Egypt" forced by Divine decree.

"And he sojourned there" - this teaches that our father Jacob did not go down to Egypt to settle, but only to live there temporarily.

כהלכות הפסח: אין מפטירין אחר הפסח אפיקומן.

רשע מה הוא אומר? מה העבדה הזאת לך? לך - ולא לו. ולפי שהוציא את עצמו מן הקלל כפר בעקר. ואף אתה הקהה את שניו ואמר לו: בעבור זה עשה ה' לי בצאתי ממצרים. לי - ולא לו. אילו היה שם, לא היה נגאל.

תם מה הוא אומר? מה זאת? ואמר, אליו: בחזק יד הוציאנו ה' ממצרים, מבית עבדים.

ושאינו יודע לשאול - את פתח לו, שגאמר: והגדת לבנך ביום ההוא לאמר, בעבור זה עשה ה' לי בצאתי ממצרים.

יכול מראש חדש, תלמוד לומר: "ביום ההוא", אי ביום ההוא, יכול מפעוד יום, תלמוד לומר: "בעבור זה" - "בעבור זה" לא אמרתי אלא בשעה שיש מצה ומרור מנחים לפניך.

מתחלה עובדי עבודה זרה היו אבותינו, ועכשיו קרבנו המקום לעבדתו, שגאמר: "ויאמר יהושע אל כל העם, כה אמר ה' אלהי ישראל: בעבר הנהר ישבו אבותיכם מעולם, תרח אבי אברהם ואבי נחור, ונעבדו אלהים אחרים. ואקח את אביכם את אברהם מעבר הנהר ואולף אותו בכל ארץ כנען, וארבה את זרעו ואתו לו את יצחק, ואתו ליצחק את יעקב ואת עשו. ואתו לעשו את הר שעיר לרשת אתו, ויעקב ובניו ירדו מצרים."

ברוך שומר הבטחתו לישראל, ברוך הוא. שהקדוש ברוך הוא חשב את הקץ, לעשות כמה שאמר לאברהם אבינו בברית בין הבתרים, שגאמר: "ויאמר לאברהם, ידע תדע כי גר יהיה זרעך בארץ לא להם, ויעבדום וענו אתם ארבע מאות שנה. וגם את הגוי אשר יעבדו דן אנכי ואחרי כן יצאו ברכש גדול."

והיא שעמדה לאבותינו ולנו! שלא אחד בלבד עמד עלינו לכלותנו, אלא שבכל דור ודור עומדים עלינו לכלותנו, והקדוש ברוך הוא מצילנו מידם. ←

→ צא ולמד מה בקש לבן הארמי לעשות ליעקב אבינו. שפרעה לא גזר אלא על הזכרים ולבן בקש לעקור את הכל, שגאמר: "ארמי אבד אבי, וירד מצרימה ויגר שם במתי מעט, ויהי שם לגוי גדול, עצום ורב."

"ויירד מצרימה" - אנוס על פי הדבור.

"ויגר שם" - מלמד שלא ירד יעקב אבינו להשתקע במצרים אלא לגור

The relevance of the Exodus to all Jews.

- ברוך המקום is the first praise and thanksgiving towards God that we see in the Haggada - one of the central themes that comes up throughout.
- Here the praise comes with an explanation: God is great because he has given the Torah to his people. This greatness is shown by the fact that the Torah was not and is not given to one kind of person, but rather to all people, regardless of who they might be.
- On its simplest level, the telling of the "four sons" at the Seder is a reading of the four places in the Torah where we are told to tell the story of the Exodus (Ex. 12:26-27; 13:8; 13:14 Deut. 6:20-21). The Haggada interprets these 4 passages as 4 different ways of learning about and relating to the Exodus. The text emphasizes that God's Torah is great because of its relevance to all people, regardless of who they are.
- יכול מראש חדש: in the final words before beginning the story, we return to the props, reminding us that the story is not only relevant to history and destiny, but in a tangible way to the things on the table in front of us.

Introduction to the Exodus story: Themes and historical antecedents

- מתחלה עובדי עבודה זרה - we begin the story of the Exodus with two components:
1) The historical antecedents to the Exodus story: who we were, where we were and how we came to be enslaved in Egypt.
2) Praise and thanksgiving to God for seeing the entire process through. God is to be praised and thanked not only for deliverance, but also for fulfilling his promise to do so and for protecting his people for all time.
- This introductory section which leads into the primary telling of the story includes the major themes: deliverance, praise/thanksgiving to God and the emphasis on all of Jewish history/destiny seen through the lens of the Exodus.

The point of access to the story: Jewish history

- צא ולמד: There is significant debate among the commentaries about how to understand the words "ארמי אבד" "אבי". The Haggada interprets this phrase as a reference to Lavan and his plot to stop the Jewish nation before it ever got started. On the simplest level, with only a few words, the Haggada invokes Jewish history and urges us to compare other events with the Exodus.
- This section begins the core of the story. If you're going to spend time on one part, it should be here.

Thus it is said, "They said to Pharaoh, We have come to sojourn in the land, for there is no pasture for your servants' flocks because the hunger is severe in the land of Canaan; and now, please, let your servants dwell in the land of Goshen."

"Few in number" as it is said: "Your fathers went down to Egypt with seventy persons, and now, the L-rd, your G-d, has made you as numerous as the stars of heaven."

"And he became there a nation" this teaches that Israel was distinctive there.

"Great, mighty," as it is said: "And the children of Israel were fruitful and increased abundantly, and multiplied and became very, very mighty, and the land became filled with them."

"And numerous," as it is said: "I passed over you and saw you wallowing in your bloods, and I said to you 'By your blood you shall live,' and I said to you 'By your blood you shall live!' I caused you to thrive like the plants of the field, and you increased and grew and became very beautiful your bosom fashioned and your hair grown long, but you were naked and bare."

"The Egyptians treated us badly and they made us suffer, and they put hard work upon us."

"The Egyptians treated us badly," as it is said: Come, let us act cunningly with [the people] lest they multiply and, if there should be a war against us, they will join our enemies, fight against us and leave the land."

"And they made us suffer," as it is said: "They set taskmasters over [the people of Israel] to make them suffer with their burdens, and they built storage cities for Pharaoh, Pitom and Ramses."

"And they put hard work upon us," as it is said: "The Egyptians made the children of Israel work with rigor."

"And we cried out to the L-rd, the G-d of our fathers, and the L-rd heard our voice and saw our suffering, our labor and our oppression."

"And we cried out to the L-rd, the G-d of our fathers," as it is said: "During that long period, the king of Egypt died; and the children of Israel groaned because of the servitude, and they cried out. And their cry for help from their servitude rose up to G-d."

"And the L-rd heard our voice" as it said: "And G-d heard their groaning, and G-d remembered His covenant with Abraham, Isaac and Jacob."

"And he saw our suffering," this refers to the separation of husband and wife, as it is said: "G-d saw the children of Israel and G-d took note."

"Our labor," this refers to the "children," as it is said: "Every boy that is born, you shall throw into the river and every girl you shall keep alive."

שם, שְׁנֵאמַר: "וַיֹּאמְרוּ אֶל פַּרְעֹה, לָגוּר בְּאֶרֶץ גֹּשֶׁן, כִּי אֵין מְרֻעָה לַצֹּאן אֲשֶׁר לַעֲבָדֶיךָ, כִּי כָבֵד הָרָעַב בְּאֶרֶץ כְּנָעַן. וְעַתָּה יֵשְׁבוּ נָא עֲבָדֶיךָ בְּאֶרֶץ גֹּשֶׁן."

"בְּמַתִּי מַעֲט" - כְּמָה שְׁנֵאמַר: בְּשִׁבְעִים נֶפֶשׁ יָרְדוּ אֲבוֹתֶיךָ מִצְרַיִם, וְעַתָּה שְׂמֹךְ ה' אֱלֹהֶיךָ כְּכֹכְבֵי הַשָּׁמַיִם לְרַב.

"וַיְהִי שָׁם לְגוֹי" - מִלְמַד שֶׁהָיוּ יִשְׂרָאֵל מְצִינִים שָׁם.

"גָּדוֹל, עֲצוּם" - כְּמָה שְׁנֵאמַר: וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׂרְצוּ וַיִּרְבוּ וַיַּעֲצְמוּ בְּמֵאֵד מְאֹד, וַתִּמְלֵא הָאֶרֶץ אֹתָם.

"וַרְב" - כְּמָה שְׁנֵאמַר: "רַבְּבָה כְּצִמְח הַשָּׂדֶה נִתְתִּיךָ, וַתִּרְבִּי וַתִּגְדְּלִי וַתְּבֹאֵי בְעָדֵי עַדְיִים, שְׂדֵים נִלְנוּ וַיִּשְׁעַרְךָ צִמְח, וְאֵת עֵרֶם וְעֶרְוָה. וְאֶעֱבֹר עֲלֶיךָ וְאֶרְאֶךָ מִתְבוֹסֶסֶת בְּדַמְיָךְ, וְאִמַר לְךָ בְּדַמְיָךְ חַיִּי, וְאִמַר לְךָ בְּדַמְיָךְ חַיִּי."

"וַיַּרְעוּ אֹתָנוּ הַמִּצְרַיִם וַיַּעֲנוּנוּ, וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה."

"וַיַּרְעוּ אֹתָנוּ הַמִּצְרַיִם" - כְּמָה שְׁנֵאמַר: "הִבְהָה נִתְחַקְמָה לוֹ פֶן יִרְבֶּה, וְהָיָה כִּי תִקְרָאנָה מִלְחָמָה וְנוֹסֵף גַּם הוּא עַל שְׂנְאֵינוּ וְנִלְחַם וְנִלְחַם מִן הָאֶרֶץ."

"וַיַּעֲנוּנוּ" - כְּמָה שְׁנֵאמַר: "וַיִּשְׁמִימוּ עָלַי שָׂרֵי מִסִּים לְמַעַן עֲנֹתוּ בְּסַבְלָתָם. וַיִּבְנוּ עִרֵי מִסְכָּנוֹת לְפָרְעֹה. אֵת פִּתוֹם וְאֵת רַעַמְסֵס."

"וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה" - כְּמָה שְׁנֵאמַר: "וַיַּעֲבֹדוּ מִצְרַיִם אֶת בְּנֵי יִשְׂרָאֵל בְּפָרְךְ."

"וַנִּצְעַק אֵל ה' אֱלֹהֵי אֲבוֹתֵינוּ, וַיִּשְׁמַע ה' אֶת קִלְנוּ, וַיִּרְא אֶת עַנְיָנוּ וְאֵת עֲמַלְנוּ וְאֵת לַחֲצוֹנוּ."

"וַנִּצְעַק אֵל ה' אֱלֹהֵי אֲבוֹתֵינוּ" - כְּמָה שְׁנֵאמַר: "וַיְהִי בְיָמֵים הַרְבִּים הָהֵם וַיָּמָת מִלְךְ מִצְרַיִם, וַיִּאֲנָחוּ בְנֵי יִשְׂרָאֵל מִן הָעֲבֹדָה וַיִּזְעָקוּ, וַתַּעַל שְׁוַעַתְם אֶל הָאֱלֹהִים מִן הָעֲבֹדָה."

"וַיִּשְׁמַע ה' אֶת קִלְנוּ" - כְּמָה שְׁנֵאמַר: "וַיִּשְׁמַע אֱלֹהִים אֶת נַאֲקָתָם, וַיִּזְכּוֹר אֱלֹהִים אֶת בְּרִיתוֹ אֶת אַבְרָהָם, אֶת יִצְחָק וְאֶת יַעֲקֹב."

"וַיִּרְא אֶת עַנְיָנוּ" - זוֹ פְרִישוֹת דָּרְךְ אֶרֶץ, כְּמָה שְׁנֵאמַר: "וַיִּרְא אֱלֹהִים אֶת בְּנֵי יִשְׂרָאֵל וַיִּדַע אֱלֹהִים."

"וְאֵת עֲמַלְנוּ" - אֵלוֹ הַבְּנִים. כְּמָה שְׁנֵאמַר: "כֹּל הַבֵּן הַיּוֹלֵד הִיאֲרָה תִשְׁלִיכֶהוּ וְכָל הַבֵּת תַּחֲיוּנוּ."

Exodus part 1: the birth of the Jewish people

- One of the most compelling questions on the entire text of the Haggada is why the story is told through the verses of Mikra Bikkurim (Deut. 26:5-8) rather than through the verses of the book of Exodus directly. Open up a Chumash and read the verses from Deut. ch. 26 and ask it. - One simple explanation is that the verses of Mikra Bikkurim tell the story of the Exodus, not in a vacuum, but as a function of all of Jewish history which has led us "to this place" and "to this moment". If the Seder is about seeing the Exodus as the watershed moment impacting all of Jewish history, then the telling through these verses makes perfect sense. - The first section is about the birth of a nation. Use this as an opportunity to discuss how a people is born. How does a culture grow? How do customs grow? How did it come to be that Ashkenazi Jews differed from Sefardi Jews? Yemenites and Moroccans? Germans and Poles? etc.

Part 2: the enslavement of the Jewish people.

- וַיַּרְעוּ אֹתָנוּ הַמִּצְרַיִם: this tells of how the Israelites went from a proud and prosperous people to being enslaved. How does that happen? What are the advantages and disadvantages of being a minority population? - How did this pattern repeat itself? Expulsions of Jews throughout history (modern examples: England 1290; France 1306; Sicily, Lithuania and Portugal 1483; Spain 1492; Italy and Bravia 1593; Germany 1941; most Arab countries 1940s&50s) - הִבְהָה נִתְחַקְמָה לוֹ פֶן יִרְבֶּה: What causes people to fear a minority population? Other examples in history.

Part 3: faith and prayer of the people in the face of oppression; God's response to that faith

- וַנִּצְעַק אֵל ה': Even with the promise of God made to Abraham that he will redeem the people from their bondage in Egypt (highlighted in the Haggada leading up to the Exodus story), his response came only after the initiative of the people. - How important is faith in the face of oppression? Aside from the importance of prayer for the purposes of God's intervention, what psychological advantages does faith provide in difficult times? - "וַיִּרְא אֶת עַנְיָנוּ" זוֹ פְרִישוֹת דָּרְךְ אֶרֶץ: What is the proper balance of faith/prayer and action when a people is facing oppression? - Historical examples of faith and shaken faith in the face of oppression (Jews in the Nazi camps etc.)

"And our oppression," this refers to the pressure, as it is said: "I have seen the oppression with which the Egyptians oppress them."

"וְאֵת לְחַצְנוֹ" - זֶה הַדְּחַק, כְּמָה שֶׁנֶּאֱמָר: "וְגַם רָאִיתִי אֶת הַלְחָץ אֲשֶׁר מִצְרַיִם לְחָצִים אֹתָם."

"The L-rd took as out of Egypt with a strong hand and an outstretched arm, and with a great manifestation, and with signs and wonders."

"וַיּוֹצֵאנוּ ה' מִמִּצְרַיִם בְּיַד חֲזָקָה וּבְזְרֹעַ נְטוּיָה, וּבְמַרְאֵ גָדֹל, וּבְאֵתוֹת וּבְמִפְתָּיִם."

"The L-rd took us out of Egypt," not through an angel, not through a seraph and not through a messenger. The Holy One, blessed be He, did it in His glory by Himself! Thus it is said: "In that night I will pass through the land of Egypt, and I will smite every first-born in the land of Egypt, from man to beast, and I will carry out judgments against all the gods of Egypt, I the L-rd."

"וַיּוֹצֵאנוּ ה' מִמִּצְרַיִם" - לֹא עַל יְדֵי מַלְאָךְ, וְלֹא עַל יְדֵי שְׂרָף, וְלֹא עַל יְדֵי שְׁלִיחַ, אֲלָא הַקְדוֹשׁ בְּרוּךְ הוּא בְּכַבּוּדוֹ וּבְעֶצְמוֹ, שֶׁנֶּאֱמָר: "וַיַּעֲבֹרְתִי בְּאֶרֶץ מִצְרַיִם בְּלַיְלָה הַזֶּה, וְהִכִּיתִי כָּל בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד בְּהֵמָה, וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים. אֲנִי ה'."

Part 4: The redemption and the extent to which God carried it out

- וַיּוֹצֵאנוּ ה' מִמִּצְרַיִם - The Haggada's first emphasis in this section of the story is that it was God himself and not any other intermediary that carried out the Exodus. Why is this so significant? How might the event have been different if there was an intermediary? - בְּיַד חֲזָקָה וּבְזְרֹעַ נְטוּיָה - the next part of the text describes the extent of God's intervening - this is the part of the Exodus story on which the Haggada spends the most time. The entire next section takes up this theme with a long exposition on the 10 plagues. What is the reason to emphasize this aspect of the story above others? One answer gets to the recurring themes of the Seder - we owe our entire existence to God and the praise/ thanksgiving at the Seder is substantiated by these details. Additionally, it could be about the Jewish history/destiny aspect of the Seder; we are meant to take away from these expositions the extent to which God is willing to go to redeem his people. - Other historical examples of redemption from oppression. Examples: Chanukah and Purim stories; 1947-1949 Israeli War of Independence; May 1948 Declaration of Israel's independence [maybe read a part of it at the Seder].

"I will pass through the land of Egypt," I and not an angel; "And I will smite every first-born in the land of Egypt," I and not a seraph; "And I will carry out judgments against all the gods of Egypt," I and not a messenger; "I- the L-rd," it is I, and none other!

"הַזֶּה" - אֲנִי וְלֹא מַלְאָךְ "וְהִכִּיתִי כָּל בְּכוֹר בְּאֶרֶץ מִצְרַיִם" - אֲנִי וְלֹא שְׂרָף "וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים" - אֲנִי וְלֹא הַשְּׁלִיחַ. "אֲנִי ה'" - אֲנִי הוּא וְלֹא אֲחֵר.

"With a strong hand," this refers to the deaver (pestilence) as it is said: "Behold, the hand of the L-rd will be upon your livestock in the field, upon the horses, the donkeys, the camels, the herds and the flocks, a very severe pestilence."

"בְּיַד חֲזָקָה" - זֶה הַדְּבַר, כְּמָה שֶׁנֶּאֱמָר: "הִנֵּה יַד ה' הוֹיָה בְּמִקְנֶדְךָ אֲשֶׁר בַּשָּׂדֶה, בַּסּוּסִים, בַּחֲמֹרִים, בַּגְּמֻלִים, בַּבָּקָר וּבַצֹּאן, דָּבַר כָּבֵד מְאֹד."

"And with an outstretched arm," this refers to the sword, as it is said: "His sword was drawn, in his hand, stretched out over Jerusalem."

"וּבְזְרֹעַ נְטוּיָה" - זֶה הַחֶרֶב, כְּמָה שֶׁנֶּאֱמָר: "וַיַּחַרְבוּ שְׁלוֹפָחַ בְּיָדוֹ, נְטוּיָה עַל יְרוּשָׁלַיִם."

"And with a great manifestation," this refers to the revelation of the Shechinah (Divine Presence), as it is said: "Has any G-d ever tried to take for himself a nation from the midst of another nation, with trials, signs and wonders, with war and with a strong hand and an outstretched arm, and with great manifestations, like all that the L-rd your G-d, did for you in Egypt before your eyes!"

"וּבְמַרְאֵ גָדֹל" - זֶה גְלוּי שְׂכִינָה, כְּמָה שֶׁנֶּאֱמָר: "אִי הִנְסָה אֱלֹהִים לְבָא לְקַחַת לוֹ גּוֹי מִקֶּרֶב גּוֹי בְּמִסְתַּת בְּאֵתוֹת וּבְמוֹפְתִיִם, וּבְמַלְחָמָה וּבְיַד חֲזָקָה וּבְזְרֹעַ נְטוּיָה, וּבְמַרְאֵי גְדֹלִים, כְּכֹל אֲשֶׁר עָשָׂה לְכֶם ה' אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֵיכֶם."

"And with signs," this refers to the staff, as it is said: "Take into your hand this staff with which you shall perform the signs."

"וּבְאֵתוֹת" - זֶה הַמַּטֵּה, כְּמָה שֶׁנֶּאֱמָר: "וְאֵת הַמַּטֵּה הַזֶּה תִּקַּח בְּיָדְךָ, אֲשֶׁר תַּעֲשֶׂה בּוֹ אֵת הָאֵתוֹת."

"And wonders," this refers to the blood, as it is said: "And I shall show wonders in heaven and on earth. Blood, and fire, and pillars of smoke".

"וּבְמִפְתָּיִם" - זֶה הַדָּם, כְּמָה שֶׁנֶּאֱמָר: "וְנִתְּתִי מוֹפְתִים בְּשָׁמַיִם וּבָאָרֶץ, דָּם וְאֵשׁ וְתִימְרוֹת עֶשֶׂן."

Another explanation:

"Strong hand" indicates two [plagues]; "Outstretched arm," another two; "Great manifestation," another two; "Signs," another two; and "Wonders," another two. These are the Ten Plagues which the Holy One, blessed be He, brought upon the Egyptians, namely as follows:

Blood. Frogs. Lice. Wild Beasts. Pestilence. Boils. Hail. Locust. Darkness. Slaying of the First-born.

Rabbi Yehudah referred to them by acronyms: DeTzaCh (blood, frogs, lice); ADaSh (beasts, pestilence, boils); BeAChaV (hail, locust, darkness, first-born).

[III: The Extent of Divine Intervention in Egypt]

Rabbi Yosi the Gallilean said: How do you know that the Egyptians were stricken by ten plagues in Egypt, and then were struck by fifty

דָּבַר אַחֵר:

"בְּיַד חֲזָקָה" - שְׁתֵּי שְׁתֵּי, "וּבְזְרֹעַ נְטוּיָה" - שְׁתֵּי שְׁתֵּי, "וּבְמַרְאֵ גָדֹל" - שְׁתֵּי שְׁתֵּי, "וּבְאֵתוֹת" - שְׁתֵּי שְׁתֵּי, "וּבְמִפְתָּיִם" - שְׁתֵּי שְׁתֵּי. אֵלּוּ עֶשְׂרֵי מִכּוֹת שֶׁהִבִּיא הַקְדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרַיִם בְּמִצְרַיִם, וְאֵלּוּ הֵן:

דָּם, צְפַרְדֵּי, כְּנִים, עֲרוֹב, דָּבַר, שְׁחִין, בְּרָד, אֲרָבָה, חֲשָׁד, מַתַּת בְּכוֹרוֹת.

רַבִּי יְהוּדָה הִזָּה נוֹתֵן בָּהֶם סְמִינִים: דְּצ"ד ע"ש בְּאַח"ב.

רַבִּי יוֹסִי הַגָּלִילִי אוֹמֵר: מִנֵּינָה אֵתָּה אוֹמֵר שֶׁלְקוּ הַמִּצְרַיִם בְּמִצְרַיִם עֶשְׂרֵי מִכּוֹת וְעַל

plagues at the sea? In Egypt it says of them, "The magicians said to Pharaoh 'This is the finger of G-d.' At the sea it says, "Israel saw the great hand that the L-rd laid against Egypt; and the people feared the L-rd, and they believed in the L-rd and in His servant Moses." Now, how often were they smitten by 'the finger'? Ten plagues! Thus you must conclude that in Egypt they were smitten by ten plagues, at the sea they were smitten by fifty plagues!

Rabbi Eliezer said: How do we know that each individual plague which the Holy One, blessed be He, brought upon the Egyptians in Egypt consisted of four plagues? For it is said: "He sent against them His fierce anger, fury, and indignation, and trouble, a discharge of messengers of evil":

'Fury,' is one; 'Indignation,' makes two; 'Trouble,' makes three; 'Discharge of messengers of evil,' makes four.

Thus you must now say that in Egypt they were struck by forty plagues, and at the sea they were stricken by two hundred plagues.

Rabbi Akiva said: How do we know that each individual plague which the Holy One, blessed be He, brought upon the Egyptians in Egypt consisted of five plagues? For it is said: "He sent against them his fierce anger, fury, and indignation, and trouble, a discharge of messengers of evil":

"His fierce anger," is one; "fury," makes two; "indignation," makes three; "trouble," makes four; "discharge of messengers of evil," makes five.

Thus you must now say that in Egypt they were struck by fifty plagues, and at the sea they were stricken by two hundred and fifty plagues.

C: Placing the Story in Perspective

How many levels of favors has G-d bestowed upon us!

If He had brought us out from Egypt, and had not carried out judgments against them, Dayenu, it would have sufficed us! If He had carried out judgments against them, and not against their idols ... If He had destroyed their idols, and had not smitten their first-born ... If He had smitten their first-born, and had not given us their wealth ... If He had given us their wealth, and had not split the sea for us ... If He had split the sea for us, and had not taken us through it on dry land ... If He had taken us through the sea on dry land, and had not drowned our oppressors in it ... If He had drowned our oppressors in it, and had not supplied our needs in the desert for forty years ... If He had supplied our needs in the desert for forty years, and had not fed us the manna ... If He had fed us the manna, and had not given us the Shabbat ... If He had given us the Shabbat, and had not brought us before Mount Sinai ... If He had brought us before Mount Sinai, and had not given us the Torah ... If He had given us the Torah, and had not brought us into the land of Israel ... If He had brought us into the land of Israel, and had not built for us the Beit Habechirah, Dayenu, it would have sufficed us!

Thus how much more so should we be grateful to the Omnipresent One for the doubled and redoubled goodness that He has bestowed upon us; for He has brought us out of Egypt, and carried out judgments against them, and against their idols, and smote their first-born, and gave us their wealth, and split

הים לקו חמשים מכות? בַּמִּצְרַיִם מָה הוּא אוֹמֵר: "וַיֹּאמְרוּ הַחֹרְטָמִים אֶל פֶּרַע: אֲצַבֵּעַ אֱלֹהִים הוּא", וְעַל הַיָּם מָה הוּא אוֹמֵר? "וַיֵּרָא יִשְׂרָאֵל אֶת הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם, וַיֵּרָאוּ הָעַם אֶת ה', וַיֹּאמְרוּ בְּה' וּבְמֹשֶׁה עֲבָדוּ." כַּמָּה לְקוֹ בְּאֲצַבְעוֹ? עֶשֶׂר מִכּוֹת. אָמַר מַעֲתָה: בְּמִצְרַיִם לְקוֹ עֶשֶׂר מִכּוֹת וְעַל הַיָּם לְקוֹ חֲמֵשִׁים מִכּוֹת.

רַבִּי אֱלִיעֶזֶר אוֹמֵר: מִגִּנּוּן שְׂכַל מַכָּה וּמַכָּה שֶׁהֵבִיא הַקְּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרַיִם בְּמִצְרַיִם הֵיטָה שֶׁל אַרְבַּע מִכּוֹת? שְׁנַיִמָּר: "יִשְׁלַח בָּם חֲרוֹן אַפּוֹ, עֲבָרָה וְזַעַם וְצָרָה, מִשְׁלַחַת מַלְאָכֵי רָעִים."

"עֲבָרָה" - אַחַת, "וְזַעַם" - שְׁתַּיִם, "וְצָרָה" - שְׁלֹשׁ, "מִשְׁלַחַת מַלְאָכֵי רָעִים" - אַרְבַּע.

אָמַר מַעֲתָה: בְּמִצְרַיִם לְקוֹ אַרְבַּעִים מִכּוֹת וְעַל הַיָּם לְקוֹ מְאַתִּים מִכּוֹת.

רַבִּי עֲקִיבָא אוֹמֵר: מִגִּנּוּן שְׂכַל מַכָּה וּמַכָּה שֶׁהֵבִיא הַקְּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרַיִם בְּמִצְרַיִם הֵיטָה שֶׁל חֲמֵשׁ מִכּוֹת? שְׁנַיִמָּר: "יִשְׁלַח בָּם חֲרוֹן אַפּוֹ, עֲבָרָה וְזַעַם וְצָרָה, מִשְׁלַחַת מַלְאָכֵי רָעִים."

"חֲרוֹן אַפּוֹ" - אַחַת, "עֲבָרָה" - שְׁתַּיִם, "וְזַעַם" - שְׁלֹשׁ, "וְצָרָה" - אַרְבַּע, "מִשְׁלַחַת מַלְאָכֵי רָעִים" - חֲמֵשׁ.

אָמַר מַעֲתָה: בְּמִצְרַיִם לְקוֹ חֲמֵשִׁים מִכּוֹת וְעַל הַיָּם לְקוֹ חֲמֵשִׁים וּמְאַתִּים מִכּוֹת. ←

→ כַּמָּה מַעֲלוֹת טוֹבוֹת לְמִקּוֹם עֲלֵינוּ!

אֵלוֹ הוֹצִיאָנוּ מִמִּצְרַיִם וְלֹא עָשָׂה בָּהֶם שְׁפָטִים, וְלֹא עָשָׂה בָּהֶם שְׁפָטִים, וְלֹא עָשָׂה בְּאֱלֹהֵיהֶם, וְלֹא הִרְגָ אֶת בְּכוֹרֵיהֶם, אֵלוֹ הִרְגָ אֶת בְּכוֹרֵיהֶם וְלֹא נָתַן לָנוּ אֶת מְמוֹנָם, אֵלוֹ נָתַן לָנוּ אֶת מְמוֹנָם וְלֹא קָרַע לָנוּ אֶת הַיָּם, אֵלוֹ קָרַע לָנוּ אֶת הַיָּם וְלֹא הִעֲבִירָנוּ בְּתוֹכוֹ בְּחֻרְבָּה, אֵלוֹ הִעֲבִירָנוּ בְּתוֹכוֹ בְּחֻרְבָּה וְלֹא שָׁקַע צָרְנוֹ בְּתוֹכוֹ, אֵלוֹ שָׁקַע צָרְנוֹ בְּתוֹכוֹ וְלֹא סַפַּק צָרְנוֹ בְּמַדְבָּר אַרְבָּעִים שָׁנָה, אֵלוֹ סַפַּק צָרְנוֹ בְּמַדְבָּר אַרְבָּעִים שָׁנָה וְלֹא הֶאֱכִילָנוּ אֶת הַמָּן, אֵלוֹ הֶאֱכִילָנוּ אֶת הַמָּן וְלֹא נָתַן לָנוּ אֶת הַשַּׁבָּת, אֵלוֹ נָתַן לָנוּ אֶת הַשַּׁבָּת, וְלֹא קָרַבְנוּ לְפָנֵי הַר סִינַי, אֵלוֹ קָרַבְנוּ לְפָנֵי הַר סִינַי, וְלֹא נָתַן לָנוּ אֶת הַתּוֹרָה, אֵלוֹ נָתַן לָנוּ אֶת הַתּוֹרָה וְלֹא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, אֵלוֹ הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל וְלֹא בָּנָה לָנוּ אֶת בֵּית הַבְּחִירָה, דַּיִינוּ.

עַל אַחַת, כַּמָּה וְכַמָּה, טוֹבָה כְּפוֹלָה וּמְכַפֶּלֶת לְמִקּוֹם עֲלֵינוּ: שְׁהוֹצִיאָנוּ מִמִּצְרַיִם, וְעָשָׂה בָּהֶם שְׁפָטִים, וְעָשָׂה בְּאֱלֹהֵיהֶם, וְהִרְגָ אֶת בְּכוֹרֵיהֶם, וְנָתַן לָנוּ אֶת מְמוֹנָם, וְקָרַע לָנוּ אֶת הַיָּם, וְהִעֲבִירָנוּ בְּתוֹכוֹ בְּחֻרְבָּה, וְשָׁקַע צָרְנוֹ בְּתוֹכוֹ, וְסַפַּק

Expansion of Part 4:

- וְעַל הַיָּם לְקוֹ חֲמֵשִׁים - This is the first time that something that occurred after leaving Egypt is mentioned. What role did the splitting of the Red Sea play in the Exodus narrative? The *Haggada* asks about the Egyptians having been punished at the sea and a verse about the faith of the Israelites without mentioning the Egyptians ("וַיֵּרָא יִשְׂרָאֵל"). Maybe part of the purpose of the extent of God's intervention in the Exodus was the importance of the people's faith and how only a dramatic showing would have the necessary effect.
- What makes people have faith? What makes people lose faith? How does our personal and/or collective history with faith compare?

The Exodus story and its impact on Jewish history

- *Dayenu* is highlights the underlying themes praise/thanks and seeing the Exodus as the watershed event that impacted all subsequent Jewish history. We are taking stock of how, in history, one thing always leads to another, and also that each stage of success was independently meaningful. Jewish history can then be seen as a collection of God's benevolence.
- כַּמָּה מַעֲלוֹת טוֹבוֹת - The events described are referred to as "מעלות" which is an unusual usage of the word. Perhaps the point is to see each event described (and in history) as holding independent significance, but also holding significance in sequence. Only the omniscience of God can fully understand the impact of any one event on future developments. A look in retrospect demonstrates how God's hand was present throughout.

the sea for us, and took us through it on dry land, and drowned our oppressors in it, and supplied our needs in the desert for forty years, and fed us the manna, and gave us the Shabbat, and brought us before Mount Sinai, and gave us the Torah, and brought us into the land of Israel and built for us the Beit Habaichirah to atone for all our sins.

D: Connecting the Mitzvot of Pesach to the Exodus Story Just Recounted

Rabban Gamliel used to say: Whoever does not discuss the following three things on Passover has not fulfilled his duty, namely: Passover, Matzah and Maror.

Passover - the Passover-lamb that our fathers ate during the time of the Beit Hamikdash - for what reason [did they do so]? Because the Omnipresent passed over our fathers' houses in Egypt, as it is said: "You shall say, It is a Passover-offering to the L-rd, because He passed over the houses of the children of Israel in Egypt when He struck the Egyptians with a plague, and He saved our houses. And the people bowed and prostrated themselves."

This Matzah that we eat for what reason? Because the dough of our fathers did not have time to become leavened before the King of the kings of kings, the Holy One, blessed be He, revealed Himself to them and redeemed them. Thus it is said: "They baked Matzah-cakes from the dough that they had brought out of Egypt, because it was not leavened; for they had been driven out of Egypt and could not delay, and they had also not prepared any [other] provisions."

This maror that we eat for what reason? Because the Egyptians embittered our fathers' lives in Egypt, as it is said: "They made their lives bitter with hard service, with mortar and with bricks, and with all manner of service in the field; all their service which they made them serve with rigor."

E: Relevance of the Exodus to Today

In every generation a person is obligated to regard himself as if he had come out of Egypt, as it is said: "You shall tell your child on that day, it is because of this that the L-rd did for me when I left Egypt." The Holy One, blessed be He, redeemed not only our fathers from Egypt, but He redeemed also us with them, as it is said: "It was us that He brought out from there, so that He might bring us to give us the land that He swore to our fathers."

F: Recap of Story-Demands Thanksgiving

Therefore it is our duty to thank, to laud, to praise, to glorify, to exalt, to adore, to bless, to elevate and to honor the One who did all these miracles for our fathers and for us. He took us from slavery to freedom, from sorrow to joy, and from mourning to festivity, and from deep darkness to great light and from bondage to redemption. Let us therefore recite before Him Halleluyah, Praise G-d!

G: The Thanksgiving: Hallel Take 1

Halleluyah - Praise G-d! Offer praise, you servants of the L-rd; praise the Name of the L-rd. May the L-rd's Name be blessed from now and to all eternity. From the rising of the sun to its setting, the L-rd's Name is praised. The L-rd is high above all nations, His glory is over the heavens. Who is like the L-rd, our G-d, who dwells on high yet looks down so low upon heaven and earth! He raises the poor from the dust, He lifts the needy from the dunghill, to seat them with nobles, with the nobles of His

צָרְכֵנו בַּמִּדְבָּר אַרְבָּעִים שָׁנָה, וְהֶאֱכִילֵנו אֶת הַמָּן, וְנָתַן לָנו אֶת הַשַּׁבָּת, וְקָרַבְנוּ לְפָנֵי ה' סִינַי, וְנָתַן לָנו אֶת הַתּוֹרָה, וְהִכְיִסְנוּ לְאַרְצָא יִשְׂרָאֵל, וַיְבַנֶּה לָנו אֶת בֵּית הַבְּחִירָה לְכַפֵּר עַל כָּל עֲוֹנוֹתֵינוּ.

רַבֵּן גַּמְלִיאֵל הֵיךְ אֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְבָרִים אֵלּוּ בַפֶּסַח, לֹא יָצָא יְדֵי חֻבְתּוֹ, וְאֵלּוּ הֵן: פֶּסַח, מַצָּה, וּמָרֹר.

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזֶמַן שְׁבִית הַמִּקְדָּשׁ הֵיךְ קָמָה, עַל שׁוּם מָה? עַל שׁוּם שֶׁפֶּסַח הַקְדוּשׁ בְּרוּךְ הוּא עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: "וַאֲמַרְתֶּם זָבַח פֶּסַח הוּא לָהּ, אֲשֶׁר פֶּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת מִצְרַיִם, וְאֶת בְּתֵינוּ הִצִּיל, וַיִּקַּד הָעַם וַיִּשְׁתַּחֲוּוּ."

מַצָּה זוֹ שֶׁאֵנּוּ אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שֶׁלֹּא הִסְפִּיק בְּצִקּוֹם שֶׁל אֲבוֹתֵינוּ לְהַחְמִיץ עַד שֶׁנִּגְלָה עֲלֵיהֶם מְלֶכֶךְ מַלְכֵי הַמַּלְכִּים, הַקְדוּשׁ בְּרוּךְ הוּא, וַיִּצְאֵם, שֶׁנֶּאֱמַר: "וַיֹּצִיא אֶת הַיִּשְׂרָאֵל מִמִּצְרַיִם עִלְת מִצּוֹת, כִּי לֹא חָמץ, כִּי גֵרְשׁוֹ מִמִּצְרַיִם וְלֹא יָכֹלוּ לְהִתְמַהֵמַה, וְגַם יָצָה לֹא עָשׂוּ לָהֶם."

מָרֹר זֶה שֶׁאֵנּוּ אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שֶׁמָּרְרוּ הַמִּצְרַיִם אֶת חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: "וַיִּמְרְרוּ אֶת חַיֵּיהֶם בְּעִבְדָּה קָשָׁה, בַּחֲמֶר וּבִלְבָנִים וּבְכָל עֲבָדָה בַשָּׂדֶה אֶת כָּל עֲבָדָתָם אֲשֶׁר עָבְדוּ בְּהֶם בְּפָרֹךְ."

בְּכָל דּוֹר וָדוֹר חַיֵּב אָדָם לְרַאֲוֹת אֶת עֲצֻמוֹ כְּאֵלּוּ הוּא יָצָא מִמִּצְרַיִם, שֶׁנֶּאֱמַר: "וְהִגַּדְתָּ לְבְנֶךָ בַּיּוֹם הַהוּא לֵאמֹר, בְּעִבּוֹר זֶה עָשָׂה ה' לִי בְצֵאתִי מִמִּצְרַיִם." לֹא אֶת אֲבוֹתֵינוּ בְּלִבְדָּה גַּאֵל הַקְדוּשׁ בְּרוּךְ הוּא, אֲלֵא אַף אוֹתֵנוּ גַּאֵל עַמֵּה, שֶׁנֶּאֱמַר: "וְאוֹתֵנוּ הוֹצִיא מִשָּׁם, לְמַעַן הִבִּיא אֶתְנוּ, לְתֵת לָנוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְתָּנוּ."

לְפִיכָךְ אֲנַחְנוּ חַיִּבִים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם, לְהַדָּר, לְבָרֵךְ, לְעַלֵּה וּלְקַלֵּס לְמִי שֶׁעָשָׂה לְאַבְתָּנוּ וְלָנוּ אֶת כָּל הַנִּסִּים הָאֵלּוּ: הוֹצִיאֵנוּ מֵעֲבָדוֹת לְחֵרוֹת מְגוֹן לְשִׁמְחָה, וּמֵאֲבֵל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר גְּדוֹל, וּמִשְׁעַבּוֹד לְגֵאֻלָּה. וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה: הַלְלוּיָהּ.

הַלְלוּ יָהּ הַלְלוּ עֲבָדֵי ה' הַלְלוּ אֶת שֵׁם ה' (ב) וְהִי שֵׁם ה' מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם: מִמְזֹרֵחַ שָׁמֶשׁ עַד מְבוֹאוֹ מִהַלֵּל שֵׁם ה': רָם עַל כָּל גּוֹיִם ה' עַל הַשָּׁמַיִם כְּבוֹדוֹ: מִי כֵה! אֱלֹהֵינוּ הַמְגַבִּיחַ לְשִׁבְתָּ: הַמְשַׁפִּילֵי לְרֹאוֹת בְּשָׁמַיִם וּבְאָרֶץ: מְקִימֵי מַעְפָּר דָּל מֵאֲשֻׁפֹת יָרִים אֲבִיוֹן: לְהוֹשִׁיבֵי עִם

Relating the Exodus story to the Seder table in front of us

- At this point, the story is concluded and the Haggada spends the final pages of *Maggid* recapping the main themes of the Exodus story and of the entire *Seder* night.

- רבן גמליאל היה אומר: R. Gamliel's opinion about referencing the Pesach, Matzah and Maror on the table serves to once again emphasize the core theme of the *Seder* – that recounting the Exodus is not just an exercise in storytelling, but a vehicle for understanding the entire experience of the *Seder*. Everything that was just discussed is bound up with the *mitzvot* being performed when eating the Matzah and Maror.

Relating the Exodus story to ourselves and our time

- The *Haggada* states here explicitly what we have suggested it has been saying implicitly the entire time – that the Exodus from Egypt was a pivotal moment that impacted all subsequent Jewish history. Our need to feel the experience of the Exodus ourselves is the need to realize that the destiny of the Jewish people was set in motion at its very birth and remains so today.

The need for gratitude and praise as a result

- Our praise and thanks is a natural outgrowth of the previous assertion about Jewish destiny.

- the *Haggada* explicitly refers to us, sitting around the table, as also being the beneficiaries of the miracles of the Exodus.

people. He restores the barren woman to the house, into a joyful mother of children. Halleluyah - praise G-d.

When Israel went out of Egypt, the House of Jacob from a people of a foreign language, Judah became His holy one, Israel His dominion. The sea saw and fled, the Jordan turned backward. The mountains skipped like rams, the hills like young sheep. What is with you, O sea, that you flee; Jordan, that you turn backward? Mountains, why do you skip like rams; hills, like a pool of water, the flint-stone into a spring of water.

H: The Blessing on the Recounting of the Exodus

Blessed are You, G-d, our G-d, King of the universe, who has redeemed us and redeemed our fathers from Egypt, and enabled us to attain this night to eat matzah and maror. So too, G-d, our G-d and G-d of our fathers, enable us to attain other holidays and festivals that will come to us in peace with happiness in the rebuilding of Your city, and with rejoicing in Your service [in the Bet Hamikdash]. Then we shall eat the sacrifices and of the Passover-offerings whose blood shall be sprinkled on the wall of Your altar for acceptance; and we shall thank You with a new song for our redemption and for the deliverance of our souls. Blessed are You, G-d, who redeemed Israel.

נְדִיבִים עִם נְדִיבֵי עַמּוֹ: מוֹשִׁיבֵי עֲקָרָת הַבַּיִת אִם הַבְּנִים שְׂמִיחָה הִלְלוּ יְהוָה:

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם בֵּית יַעֲקֹב מֵעַם לְעוֹ: הִיְתָה יְהוּדָה יְקָדְשׁוּ יִשְׂרָאֵל מִמְשֻׁלֹתָיו: הִים רָאָה וַיִּנָּס הַיַּרְדֵּן וַיִּסָּב לְאַחֹר: הַהָרִים רָקְדוּ כְאֵילִים גְּבֻעוֹת כְּבָנֵי צֹאן: מָה לָּךְ הִים כִּי תִנוּס הַיַּרְדֵּן תִּסָּב לְאַחֹר: הַהָרִים תִּרְקְדוּ כְאֵילִים גְּבֻעוֹת כְּבָנֵי צֹאן: מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב: הַהֶפְכִי הַצּוּר אֲגָם מִיָּם חֲלָמִישׁ לְמַעַיְנֵו מִיָּם:

The beginning of the needed gratitude and praise

- The Haggada begins the Hallel here – which serves as the first part of the gratitude and praise that we just established as being necessary and represents a significant component of the rest of the Seder.

- Two chapters of Psalms are chosen. The first is about the all-encompassing nature of God's benevolence and the second relates that benevolence to the Exodus story.

The final blessing connecting all the themes of the Seder

- The final blessing blends all the themes of the Seder.

- The Exodus as led directly to this moment and will continue to lead to every subsequent event in history and destiny of the Jewish people.

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סיכום "מגיד"

- A) Introduction to the Exodus Story and its retelling on Passover
 - a. הא לחמא עניא; מה נשתנה; עבדים היינו; מעשה ברבי אליעזר; אמר ר"א בן עזריה; ברוך המקום; די' בנים; יכול מראש חודש
- B) The story of the Exodus – *Sippur Yetziat Mitzrayim*
 - i. From the birth of the patriarchs to slavery in Egypt
 - a. מתחילה עובדי עבודה זרה; ברוך שומר הבטחתו; והיא שעמדה
 - ii. The dawn of peoplehood, slavery and Divine Intervention in Egypt
 - a. צא ולמד; דרשות על ארמי עבד אבי וכו';
 - iii. The extent of Divine intervention
 - a. דבר אחר; י' מכות; רבי יוסי הגלילי אומר; רבי עקיבא אומר
- C) Placing the Exodus story in perspective
 - a. דיינו
- D) Connecting the commandments of Passover to the Exodus story just recounted
 - a. רבן גמליאל היה אומר-פסח מצה ומרור
- E) Relevance of the Exodus story today
 - a. בכל דור ודור חיב אדם וכו'
- F) The Exodus just recounted demands that we give praise and thanksgiving to God
 - a. לפיכך אנחנו חייבים להודות
- G) The first segment of thanksgiving
 - a. הללו; בצאת ישראל
- H) The blessing recited on the telling of the Exodus story.
 - a. אשר גאלנו וגאל את אבותינו וכו'

Suggestions for the Family Seder

Toddlers:

- Using a lot of visual tools and props (Picture Haggadas, extra props)
- Acting out parts of the story
- Costumes/dressup
- Candy awarded at intervals

Pre-Adolescents

- Use the information they know (*parshiot* learned in school; details of the story that interest them)
- Look at the material brought home from school and focus questions on those details
- Visual aids and props
- Trivia games

Adolescents

- Pick up on aspects of the story they find compelling
 - o Morality and justice
 - o Free will
- Connect story to other parts of history
 - o Holocaust
 - o Antebellum slavery in USA
- Use information they're familiar with from material learned in school
- Play up whatever their interests are