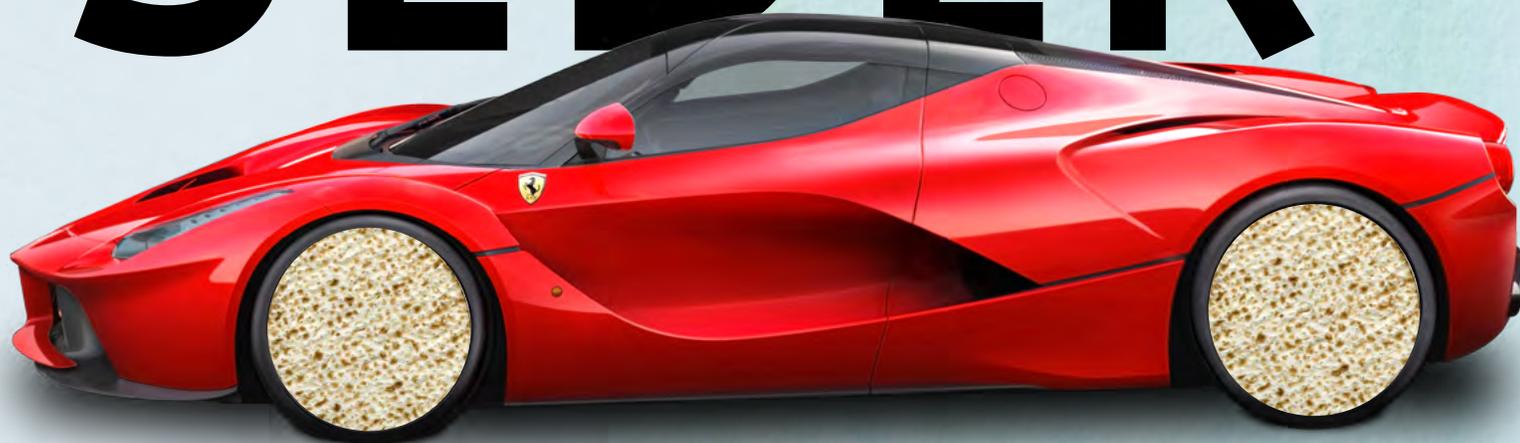


The

MAN'S

SEDER



Haggadah Companion

The Seder Table

1. Seder plate

Chagigah, was brought to the Temple and eaten as the main course of the Seder meal, which is traditionally a symbol of mourning – to remind us of the destruction of the Temple.

every year, first day of Passover falls out on the same day of the week as Tishah B'Av



korban pesach
roasted chicken bone. not eaten

We dip the bitter Marror into the Charoset to sweeten the bitterness of the Marror. This is a reminder that we can always find a spark of goodness and something to appreciate within every challenge we face in life. Every dark cloud has a silver lining.

Charoset
(mixture of apples, raisins)

Spring festival where we celebrate the birth of our nation – and these vegetables are a symbol of rebirth and rejuvenation.

2. Haggadahs (I recommend the Katz Haggadah , the Artscroll Family Haggadah, or the Children's Haggadah)

3. Matzah cover with 3 matzot (and extra matzah - enough for all guests)

4. Marror (enough extra marror for all guests)

5. Kosher for Passover wine and grape juice

6. Kiddush cups

7. Cup for Elijah

8. Saltwater for dipping the karpas and egg

9. Pillows for reclining

10. Activities, games and treats

*Lettuce is not always bitter, but it becomes bitter if left in the ground for too long before being harvested. This hardening process parallels the transformation in attitude that the Egyptians had toward the Jews: Just as lettuce starts out soft and ends up hard and bitter, so too, the Egyptians originally welcomed Jacob and the Jewish people to Egypt with open arms, but later turned their backs on the Jewish people and subjected them to backbreaking labor.

THE MITZVOT OF THE SEDER

1. Haggadah - Telling over the miraculous story of the Exodus.

many worthy causes but not tonight

d'oraisa

1. One should use a Haggadah that has a good translation that is engaging.

2. Eating Matzah

d'oraisa

1. At the Seder, it is a special mitzvah to eat matzah, the Seder's main symbol. The most common reason for eating matzah is that on the morning of the Exodus, the Jews were so rushed in getting out of Egypt that the bread didn't have time to rise.
2. Everyone should try to eat $\frac{2}{3}$ of a square matzah (or $\frac{1}{2}$ of a round matzah) within 4 minutes.
3. As an expression of freedom, we lean to the left and back while eating it.
4. At the end of the festive meal, the special "dessert" is another piece of matzah, called the Afikoman.

3. Eating Marror (bitter herbs)

unclear today

1. One may use endives, romaine lettuce or grated horseradish.
2. If using endives or romaine the leaves should cover an area of 8"x10"
3. If using horseradish, one should use the volume that would fit in a shot glass

4. Drinking 4 Cups of Wine (or grape juice)

d'rabanan

4 cups|| 4 expressions and stages of redemption. so too our personal redemption from our own struggles happens in stages

1. At the Seder, we drink four cups of wine – corresponding to the four expressions of freedom mentioned in the Torah (Exodus 6:6-7).
2. Everyone should have their own cup, which holds minimally 98cc (3.3 oz).
3. Try to drink the entire cup for each of the Four Cups (or at least drink a majority) within 4 minutes.
4. As an expression of freedom, we lean to the left and back while drinking the Four Cups.

5. Reciting the Hallel (Psalms)

d'rabanan

15 STEPS OF THE SEDER

1. **KADESH – Sanctify** - We take a full cup of wine and pronounce the blessings on the wine and on the holiday of Passover.

2. **URCHATZ – Wash** - We pour water over our hands (without reciting the customary blessing).

3. **KARPAS – Spring Vegetable** - We dip a small amount of vegetable in salt-water and then eat it (with the customary blessing).

4. **YACHATZ – Break** - We break the middle matzah (of the three matzot on the plate) into two pieces, leaving the smaller piece on the plate, and putting the larger piece aside for the afikoman.

5. **MAGGID – Tell** - We recount the tale of our bondage and exodus from Egypt.

1. Invitation for every and any one to join our Seder
2. Setting the theme for the evening with the Four Questions
3. The history of the Jewish people, the descent down to Egypt
4. The miraculous Exodus from there.
5. The special mitzvot of the Pesach offering, matzah and maror
6. Expressing our thanks to God
7. Concludes with the blessing and drinking the second cup of wine.

6. **RACHTZAH – Wash**- We wash our hands in preparation for eating the matzah, this time reciting the customary blessing over the washing.

7. **MOTZI – Blessings** - We recite the blessings on the matzah.

8. **MATZAH** – The matzah is eaten while reclining, indicating the royalty and splendor of the night upon which we emerged from bondage to freedom. Each person should eat at least 2/3 of a square Matzah while leaning to the left

9. **MAROR – Bitter Herbs** - We eat “bitter herbs” (customarily romaine lettuce or horseradish) to recall the bitterness of the Egyptian exile.



10. KORECH – *Sandwich* - We eat a “sandwich” of matzah and bitter herbs.

11. SHULCHAN ORECH – *Eat!* - A festive meal is served in celebration of the night.

12. TZAFUN – *After Seder Mints* - The half matzah hidden at the beginning of the Seder is the last food to be eaten in the night.

13. BARECH – *Bless*- We recite the Bircat HaMazon, Grace after Meals.

14. HALLEL – *Praise* - We sing the Hallel, giving our thanks and praise to God for all the goodness He has performed for us.

15. NIRTZAH – *Conclude* - We conclude with songs and prayers that we will celebrate next year in Jerusalem!



15 Steps of the Seder

1. Kadesh – Sanctify (K16, F20)- We take a full cup of wine and pronounce the blessings on the wine and on the holiday of Passover.

Everyone should have their own cup, which holds minimally 3.3 oz.

we are unique and therefore intrinsically valuable. *Kadesh* moves us to “set ourselves apart” – to realize we’re unique and worthy

2. Urchatz – Wash (K20, F22)- We pour water over our hands (without reciting the customary blessing). no blessing so unusual action performed on Seder Night that pique the curiosity of the children

3. Karpas – Spring Vegetable (K20, F22)- We dip a small amount of vegetable in salt-water and then eat it (with the customary blessing).

vegetable reminds us of spring

4. Yachatz – Break (K20, F24)-- We break the middle matzah (of the three matzot on the plate) into two pieces, leaving the smaller piece on the plate, and putting the larger piece aside for the afikoman.

The matzah that the tale of Egypt is recounted over must be broken, symbolizing the bondage that broke the body and spirit of our ancestors. put away bigger half for later like a poor person. Also, The revealed matzah, because it is broken in half, represents human incompleteness – we have not yet realized our potential. The hidden part, the afikoman, symbolizes our future growth – it must be sought and found.

5. Maggid – Tell -(K20, F24) We recount the tale of our bondage and exodus from Egypt.

6. Invitation for every and any one to join our Seder
7. Setting the theme for the evening with the Four Questions
8. The history of the Jewish people, the descent down to Egypt
9. The miraculous Exodus from there.
10. The special mitzvot of the Pesach offering, matzah and maror
11. Expressing our thanks to God
12. Concludes with the blessing and drinking the second cup of wine.

This is the longest and most central part of the Seder. Its purpose is to relive the Egyptian redemption and to pass on the intense experience of faith to our families. At the conclusion of *maggid*, we recite a blessing and drink the second Cup.

6. Rachtzah – Wash (K74, F48)- We wash our hands in preparation for eating the matzah, this time reciting the customary blessing over the washing.

7. Motzi – Blessings (K74, F48)- We recite the blessings on the matzah.

God gives us two gifts: (1) the raw materials, and (2) the tools for transforming those materials into a life-sustaining product.

8. Matzah – Matzah (K74, F50) - The matzah is eaten while reclining, indicating the royalty and splendor of the night upon which we emerged from bondage to freedom.

Each person should eat at least 2/3 of a square Matzah while leaning to the left
 Torah obligation. freedom and slavery. only diff is inflated like ego.

QUESTIONS 4 times	Type of question	Type of story required:	STORY 4 times	PRAISE 4 times	Appropriate for which son:
מה נשתנה - How is this night different from all other nights	Physical (We eat Chamatz/Matzah, we eat vegetables, we dip & lean)	Physical exodus - redemption of the body	עבדים היינו We were slaves to Paraoth in Egypt and G-d took us out of there	ברוך המקום Praised is the Omnipresent, praised is He (for the Torah)	תם Simple son (He can understand physical freedom)
Questions of the 4 sons: מה - What are these laws... מה - What is this observance... מה - What is this all about...?	Spiritual (Trying to understand the background of the Mitzvos)	Spiritual exodus - redemption of the Neshama / soul	מתחילה In the beginning our forefathers were idol worshipers, and now G-d drew us close to His service	ברוך שומר Praised is He who keeps his promise, praised is He (for the covenant)	רשע 'Evil son' (We tell him: If you cannot accept the <u>spiritual</u> dimension (purpose) of redemption, you would not be freed)
מה - What did Lavan the Arami plan against Yaakov our forefather?	Scholarly (Deep thinking, trying to understand)	With lots of detail and explanations including the miracles performed for our ancestors.	צא ולמד - Go out & learn (quoting 4 verses) - Arami Ovoid, Avi - The Egyptians tortured us... - We cried out to Hashem... - and Hashem took us out... Followed by the details of the plagues in quality & quantity	כמה מעלות How many measures of praise (If it was only for...it would be sufficient/Dayeinu All the more so...) (detailed praise)	חכם Wise son (You need to give him lots of detail and explanation)
Pesach, Matzah & Maror: על שום מה - What is their purpose?	Tangible (Pesach, this Matzah, this Maror)	You can show him through three Mitzvos the goals of the story	רבן גמליאל היה אומר Raban Gamliel used to say: - Pesach because Hashem skipped - Matzah because we did not let the dough rise - Maror because they embittered our lives	לפיכך Therefore we are obligated to praise & acknowledge (praise in action)	שאינו יודע לשאול Son who doesn't know to ask (Requires tangible examples - speech is not enough!)

celebrate next year in Jerusalem!

BEDIKAS CHOMETZ



We search for chametz (leavened products) or any traces of it throughout the house. We collect any that we find to be burnt ceremoniously the next day.



Jewish thought teaches that our actions in the physical world have the power to affect spiritual realms because our physical world mirrors the metaphysical one. Through our actions in this finite world, we have the ability to make infinite transformations.



After we physically search for the chametz (anything that was prepared with rising agents) we have the opportunity to search through the recesses of our hearts to remove the “hot air” i.e. whatever may be fueling our ego or holding us back from growth. As we physically remove chametz from our homes, we must also remove the arrogance, judgment, selfishness, insecurities, external validation etc. from our hearts. We have to examine our own motivations and beliefs to make sure our intentions are honest and true instead of being motivated by our ego or other negative character traits.

We utter a prayer, in the hopes that our external actions of search and removal are mimicked by our spiritual actions

THE PRAYER

“May it be your will, Hashem our God, and the God of our forefathers, that we merit to search and find the wounds we carry in the house of our soul, as we have stumbled. May we merit to return to our point of origin (pure, infinite and powerful) completely, and just like we eradicated the physical chametz from our homes, so too may we merit to eradicate all negative energy that dwell within us. May we merit to return before you, the Almighty, and in your infinite kindness, show us compassion and help and support us, for the sake of Your honor (as we human beings, created in God’s image, are His ambassadors here on earth). May we merit to connect to you, and your Torah, and may we always feel and know your eternal unconditional love for us, our children and the generations that are to come, may it be Your will AMEN.”

What is the extra “hot air” in your life or self (negative character traits) that prevents you from accessing the most essential elements of a joyful, wholehearted life?



Ezra

KADESH

The Talmud tells us “Just as no two faces are perfectly the same, in the history of mankind, no two people are the same inside.”

The foundation of self-growth is to recognize that we are unique and therefore intrinsically valuable. Kadesh moves us to “set ourselves apart” – to realize we’re unique and worthy of investing effort in our personal growth. This is the first of the Four Cups of wine that we will drink at the Seder.

Our patriarchs and matriarchs chose a life of morality and ethical values despite being raised in a home and world completely devoid of them. They chose God and so He in turn charged them and their descendants with the responsibility to be an example of how to live a life dedicated to Godliness and morality.



wine - elevate physical

4 cups|| lashonos of geulah : 1. והוצאתי - take you out (from physical bondage) 2. והצלתני - rescue you (from wallowing in self-pity) 3. וגאלתי - redeem you (freedom of the soul through Torah) 4. ולקחתי אתכם לי לעם - shall take you to me for a people (freedom that comes from being a proud Jew, not to succumb to outside foreign culture)

4 cups|| 4 expressions and stages of redemption. so too our personal redemption from our own struggles happens in stages

we end kiddush with מקדש ישראל והזמנים . Why does it add yisroel (we dont say that on Shabbos) and why not say והמועדים?

We are not allowed to end a bracha with 2 praises. A: its really one - Hashem sanctifies us and we sanctify time. He gives us the ability to sanctify time. The moed is holy by itself. Time is not. We sanctify time by turning it into hazmana, a preparation for the ya'ad. Time is foundation of the torah and ∴ first mitzvah. When we sanctify the months we focus time on destiny. We focus on future not continuation (afar v'eifer)

Moed is a meeting point with Hashem. on Yom Tov Hashem comes down to meet us (On Shabbos we go up) מועדים
לשמחה means that when I feel like I am exactly where I need to be, I feel simcha

Why do we include light and darkness which are physical differences with the others in Havdallah? To show that just as they are worlds apart so are Yisrael and nations and shabbos and weekday. It is placed in ata chonen because you need intelligence and understanding to distinguish the difference between Shabbos and weekday and Jew and non-Jew

Something to think about: what makes you unique and special: Let go of whatever you are not mad embrace yourself during Kiddush. Freedom is knowing who you are.

Also: What is an area in your life that awaits redemption? What steps must you take and what stages must you pass through in order to reach your personal freedom?

Rabbi M

URCHATZ



In this step, we pour water over hands. Hands represent actions and the way we interact with the physical world. Pouring water over them is an expression of our power as human beings to transform and uplift our behavior, reactions, and interactions.



Why water? Water is liquid in its purest form. Liquid has a fluid state. While a solid represents permanence, fluid represents change because it takes the form of whatever container it is in. Water has the power to change things you believe unchangeable.

What are some ways you have convinced yourself that you cannot change? What are some steps you can take to make those changes happen?



We don't normally wash for wet veggies, just bread.

Since this washing of the hands is without the traditional blessing that we make before eating bread, urchatz is one of those unusual actions performed on Seder Night that pique the curiosity of the children and inspire them to ask questions.



They did though in the Bais Hamikdash The Netziv says that at our seder we strive to higher levels of holiness so we revert to earlier and holier times that's why it has a vav "and" because it is because of the kiddush (holiness) we do urchatz.

That's the power of freedom it can free us from the bounds of time and place. We can be transplanted to another reality- Tonight we are celebrating with the rest of the Jewish people in the Temple.

Ezra

KARPAS



Jewish wisdom teaches that we don't hide from the broken parts of ourselves or the pain and struggles we experience in our lives. We embrace them wholly and fully.

We take a vegetable that represents growth and renewal and dip in salt water to remind us of the salty tears we wept during slavery. We celebrate not just the redemption but the suffering as well.

As Jews, we are not an either/or kind of people. We are a both/and sort of nation. We marry pain and joy, grief and redemption. We know how to live in a world steeped in pain and at the same time hold onto hope.

Seder night is all about this duality. On one hand we remember the pain and the tears and on the other hand we celebrate and appreciate our freedom.

dipping royalty, salt water tears...we live with the "contradiction" because no matter how difficult life may be we understand that Hashem has a plan.

This serves to whet the appetite for the matzah, or, symbolically, to ready us for the self-growth of the night.

The word karpas is also reminiscent of the sale of Joseph to Egypt (Joseph's special tunic is called karpas, a tunic of fine wool), reminding us at the beg of the seder how the entire Egyptian episode was initiated. We dip twice at seder, once here and the other with the charoses which commemorates the dipping of the bundle into the blood for the doorposts. A bundle represents unity. When we are in conflict the result is galus, when we are unified, ge'ulah

spring - rebirth and renewal

in all brachos we first say elokienu then melech haolam. When we elevate ourselves it elevates the whole world.



Rabbi M

1st Matza is for motzi for the meal, 2nd is the mitzvah of matzah (so we break that one) 3rd is for korech.

YACHATZ

duality on one hand a mature person delays gratification for greater long term good which is freedom, on the other hand poor person puts the bigger half away for later because doesn't know where next meal will come from.

We find the term yachatz when yaakov is approaching esav so too Hashem promises that if anything happens to the the 'broken matzah' there will always be a remnant that survives as the afikoman

The matzah that the tale of Egypt is recounted over must be broken, symbolizing the bondage that broke the body and spirit of our ancestors. Our breaking of the middle matzah at yachatz and placing it aside is another unusual action that should pique the children's curiosity and keep them awake in anticipation of finding out what will be done with this matzah that we hide away. Eventually that half will be used for the

There were two pairs of tablets/Luchot the Jewish people received in the desert. The original ones were broken by Moses when he saw the sin of the golden calf committed by the Jewish people. The second pair, which remained intact, were delivered with a promise of forgiveness. The broken tablets represented betrayal, pain and disconnect; why not dispose of them? Not only were they kept, but their place of honor was inside the Ark right next to the whole second set. The Jewish people collected and saved the broken pieces because they knew Plan B only came about because of the initial breaking. They wanted to continuously learn from the broken parts, to use their challenges as a springboard for growth and transformation.

represents the future and its bigger, our future will be greater and larger than our past

like a friendship bracelet we are breaking the half in hopes that we are 1 step closer to being reunited.

“Our painful experiences aren't a liability—they're a gift. They give us perspective and meaning, an opportunity to find our unique purpose and our strength.”

- Edith Eger, *The Choice: Embrace the Possible*

The Tablets, both broken and whole, were placed in the Holy Ark at the center of the Mishkan (Tabernacle). This Ark was a square box made of wood. The Torah explains (Exodus 25:11): “You shall cover the wood with pure gold from the inside and from the outside.” Why were they commended to put gold on the inside if no one could see it?

Both the messy parts of our lives and the most beautiful parts are golden. It's the integration of the broken pieces that propels us into living life with Plan B.



Ezra

Intro to maagid

INTRO: longest & most central part of Seder. purpose- relive the Egyptian redemption and to pass on the intense experience of faith to our families. At conclusion cup#2

begins with an invitation to join in the Seder and the posing of the Four Questions, whose answer sets the theme for the evening.

Questions: Jewish parents must teach their children to ask questions. We do not believe that faith is blind or unquestioning. Nor do we believe that education is a process in which adults speak and children listen, adults command and children obey.

recounts the history of the Jewish people, the descent down to Egypt and miraculous Exodus...special mitzvot of the Pesach offering, matzah and maror, and finally culminates in expressing our thanks to God.



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HA LACHMA ANYA

(Page 24)

הָא לַחְמַא עֲנִיא דִּי אֲכָלוּ אַבְהֵתְנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכָפִין יִיתִי וְיִיכַל, כָּל דְּצָרִיךְ יִיתִי וְיִפְסַח.
הַשְׁתָּא הָכָא, לְשָׁנָה הַבְּאָה בְּאַרְעָא דְּיִשְׂרָאֵל. הַשְׁתָּא עַבְדִּי, לְשָׁנָה הַבְּאָה בְּנֵי חוּרִין.

This is the bread of affliction that our ancestors ate in the land of Egypt. Anyone who is hungry should come and eat, anyone who is in need should come and celebrate Passover. 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.



- *Dualism both slavery and freedom - Here we call it the poor man's bread and later (pg 44) we refer to it (as the torah does) as the bread we eat in freedom - which one is it? Its all a matter of perspective (Brandon's costume)*
- *freedom is in helping others - Whoever is hungry (physically) whoever is needy (spiritually/emotionally)*
- *We are not inviting guests, it's too late for that. We are expressing our concern to those at our table who are usually forgotten. We express that they are important too and that we are concerned about their needs.*
- *Just like Avraham invited guests which was on Pesach*
- *Only 2 brachos that are in the torah - on bread and on torah because both are essential*
- *In egypt the Jews tried to do kinds with one another this is the connection between the 2 parts - this is the matzo the they shared with one another which gave them the merit to be redeemed we too invite our brothers who are hungry to come join us*

- **Bava Basra- poverty in person's household is more severe than 50 blows. What does that mean? R' Shlomo Heiman explains with story of man collecting and donor asks who the money is going to. go back and forth and finally says I too need money. This is poverty in the household because it stays in the house since no one else can know. This is the intent of Psalms 102:1 because this person only reveals his predicament to Hashem**
- **STORY (page 82 in Generation to generation Hagada) Rabbi Yaakov Bleich chief rabbi of Ukraine landed in Budapest for a conference. The driver asks if he knows a man named Farkas..tells how the religious Jews in camps on Yom Kippur would trade their full ration today with irreligious Jews for half of theirs the next day. The driver offered Farkas the deal but he said I don't want your ration the next day, I just want you to promise that when we get out you'll never eat on YK. Amazing bread was more valuable than gold and yet he was willing to give that up on the chance that another Jew would fast on YK. "Tell Farkas that I never forgot my side of the deal"**
- **STORY: Rabbi Eliezer Zusia Portugal, affectionately known as the Skulener Rebbe, served as a rabbi in Romania during the time of the two world wars. During this time, there were dire food shortages. This affected the entire population, but especially the Jewish community. Investing time and money, the rabbi was successful in obtaining several hundred kilograms of wheat for the upcoming Pesach holiday. He set up a small matzah bakery to supply the townspeople with matzahs. Two weeks before Pesach he began distributing them, limiting the allocation to one matzah per family, thereby allowing for the maximum number of people to benefit. Jews from throughout the city gathered daily, and holding firm to his decision, the rabbi distributed no more than one matzah per family. In light of the wartime circumstances, all recipients received their meager supplies eagerly – that is, all except for one. A young man named Hager reached his turn on the distribution line. As he approached the rabbi, he asked that he be given three matzahs. The rabbi gently informed him that a system was set up whereby each family received just one matzah so that the limited quantity could supply the maximum number of people. The young man, however, insisted that he had received specific instructions from his father that he not settle for anything less than three matzahs. In view of the young man's assertiveness and in deference to his father, the rabbi acquiesced, despite the apparent stupefaction of his associates. On the eve of Pesach, late in the afternoon, a messenger arrived at the home of the rabbi to deliver a package. Upon opening it, the rabbi's family found it to contain two whole matzahs. The messenger explained to the puzzled family members that the man had purposely requested two additional matzahs so that, on the eve of Pesach, he could return two matzahs to the rabbi. "We're all aware of the rabbi's boundless love for his fellow man," said the messenger. "We felt there is a distinct possibility that in his desire to accommodate every Jew in Chernowitz, he might just hand out the entire stock of matzahs till the very last one. We wanted to make sure that both the rabbi's family as well as his son's family are provided with at least one matzah each. The two enclosed matzahs are intended for that purpose." The man's demand was indeed insightful. As a master of human nature, he had sized up the situation correctly. If not for his foresight, both the rabbi's family and his son's family would have been deprived of even the barest minimum of matzah for Pesach. (From Rabbi Dovid Silber, Noble Lives, Noble Deeds II, ArtScroll Publications).**

4 QUESTIONS

(Page 24 & 26)



מה נשתנה הלילה הזה מכל הלילות? שבכל הלילות אנו אוכלין חמץ ומצה, הלילה הזה - בלוי מצה. שבכל הלילות אנו אוכלין שאר ירקות - הלילה הזה (בלוי) 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.

What differentiates this night from all [other] nights? On all [other] nights we eat chametz and matzoh; this night, only matzoh? On all [other] nights we eat other vegetables; tonight (only) marror. 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....

What questions can you ask yourself that may challenge the status quo in your personal life, at work, with your kids, in your relationships, or in the world at large?



"Blunt his teeth" teeth refer to anger. Find the reason for his bitterness and remove the edge

At pesach lo- they have the potential they just need someone to open doors and make it happen



In yeshiva the highest accolade is to ask a good question. Isadore Rabi... 'Izzy, did you ask a good question today?'

Maharal - questions create space to be filled. gemara...Shailos u 'teshuvos

Why do we point out that we dip twice now and w don't ask on Rosh hashanna when we dip challah and apples in honey? R Mendel Weiss- We tend to ask questions only when we dip into bitter things, when things aren't going well we ask why me. when things are good we don't ask

Liberty means freedom of the mind, not just of the body. Those who are confident of their faith need fear no question. It is only those who lack confidence, who have secret and suppressed doubts, who are afraid. but not every question has an answer we can immediately understand. In ein kelokeinu, first we say there is non like him, then we ask the questions - mi kelokeinu

We ask questions based on stuff that happens later. so why not ask these at the beginning? because we need to first accept Hashem and torah



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 כלנו חכמים כלנו נבונים כלנו זקנים כלנו יודעים את התורה מצוה עלינו לספר ביציאת מצרים. וכל המרבה לספר ביציאת מצרים הרי זה משבח.

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 arm. 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 have remained 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.



...ואלו... - Surely, even if the exodus wouldn't have happened we would have gotten put eventually?! A: Nothing less than H's strong hand and outstretched arm could have made us truly free because we would've remained mentally, emotionally under Pharaoh's rule and the natural forces that make empires wither and pass away.

Since H took us out with such power He made it so clear that it was He who intervened. If we were to be destroyed later due to our sins it would look bad for His honor and so it set us up to be eternal.

We are still enslaved. What's holding you back? Have you ever allowed other's perceptions change the way you think about yourself



מַעֲשֵׂה בְּרַבִּי אֱלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ וְרַבִּי אֶלְעָזָר בֶּן־עֲזַרְיָה וְרַבִּי עֲקִיבָא וְרַבִּי טַרְפוֹן שֶׁהָיוּ מְסֻבִּין בְּבִנְי־בְרַק וְהָיוּ מְסַפְּרִים בִּיצִיאַת מִצְרַיִם כָּל־אוֹתוֹ הַלַּיְלָה, עַד שֶׁבָּאוּ תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם רַבּוֹתֵינוּ הִגִּיעַ זְמַן קְרִיאַת שְׁמַע שֶׁל שַׁחֲרִית.

It happened once [on Pesach] that Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azariah, Rabbi Akiva and Rabbi Tarfon were reclining in Bnei Brak and were telling the story of the exodus from Egypt that whole night, until their students came and said to them, "The time of [reciting] the morning Shema has arrived."

וְאֶפִּילוֹ כִּלְנוּ חֻכְמִים (from previous page) /Ma'aseh- This is not an intellectual pursuit.

- not coming to impart a body of information to the brain but to implant the story to our hearts. not intellectual - freedom comes from an openness to learn and discover



כל ימי חייו

- the more common something is the more essential (and less expensive because not as rare). If we must remember YM 2x/day it must be essential for us like air and water.

בְּרוּךְ הַמְּקוֹם, בְּרוּךְ הוּא, בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בְּרוּךְ הוּא. כְּנֶגֶד אַרְבָּעָה בְּנִים דְּבָרָה תּוֹרָה: אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שְׂאִינֹו יוֹדֵעַ לְשׂאוֹל.

Blessed is the Omnipresent, **Blessed** is He; **Blessed** is the One who Gave the Torah to His people Israel, **Blessed** is He. Corresponding to four sons did the Torah speak; one [who is] wise, one [who is] evil, one who is innocent and one who doesn't know to ask.

Mentions baruch 4x for each son, even the rasha is a blessing

—
*4 sons- different stages of life (adult, teenager, child, infant)
4 sons- different generations -
Rasha goes off and doesnt teach son, his son has no background at all, 5th son isn't even there*

says "אחד" before each to emphasize that each child is different and needs diff things

The answer we give the chacham (Can't eat after afikoman) seems to have no connection what hes asking (or to what the Torah answers - Devarim 6:20)

It states there "Hashem performed miracles...for our benefit for all of our days..."

Just as the afikoman is meant to remain on our palates long after consumed so too Yetziys mitzrayim must remain on our minds and that's why to Torah commands us with so many mitzvos about YM

Whats diff between rasha and chacham? both exclude themselves!? Casam Sfer explains the difference is in timing. The rasha says "what is this" meaning he's mocking the practice and ..: not doing it. The chacham is trying to understand but of course is doing it in the meantime.

"Blunt his teeth" meaning quiet his words so they dont have negative affect on others (mashal of fire fighters spraying adjacent buildings)

we say to the one who can't ask - את פתח לו - Open your childs eyes to the torah (aleph - taf) and with that they will gain clarity

If Menasha and Ephrayim are like the reuven and shimon (Genesis 48:5) why dont we bless our children that they should be like R&S? R' Elazar Kahanw says that R&S are born shevatim, M&E had to work for it. Thats what we want from our children.

a reminder that different people have different styles of learning.



The place you come from gives one identity. ("Sacred and Profane" Rabbi Joseph B. Soloveitchik)
Nomad vs settler - "HaMakom" (the place) to emphasize the aspect of our relationship with God that gives us identity and stability.

We dont need to wander. Hashem is our place.



מתחלה עובדי עבודה זרה היו אבותינו, ועכשיו קרבנו המקום לעבדתו, שנאמר: ויאמר יהושע אל כל העם, פה אמר ה' אלהי ישראל: בעבר הנהר ישבו אבותיכם מעולם, תרח אבי אברהם ואבי נחור, ויעבדו אלהים אחרים.

Originally, our ancestors were idol worshipers, but now the Omnipresent has brought us close to His service, as it is stated (Joshua 24:2-4), "Yehoshua said to the whole people, so said the Lord, God of Israel, 'over the river did your ancestors dwell from always, Terach the father of Avraham and the father of Nachor, and they worshiped other gods.'"

...

ברוך שומר הבטחתו לישראל, ברוך הוא. שהקדוש ברוך הוא חשב את הקץ, לעשות כמו שאמר לאברהם אבינו בבטחון בין הבתרים, שנאמר: ויאמר לאברהם, ידע תדע כי יגר יהיה זרעך בארץ לא להם, ועבדום וענו אתם ארבע מאות שנה. וגם את הגוי אשר יעבדו דן אנכי ואחרי כן יצאו ברכש גדול.

Blessed is the One who keeps his promise to Israel, blessed be He; since the Holy One, blessed be He, calculated the end [of the exile,] to do as He said to Avraham, our father, in the Covenant between the Pieces, as it is stated (Genesis 15:13-14), "And He said to Avram, 'you should surely know that your seed will be a stranger in a land that is not theirs, and they will enslave them and afflict them four hundred years. And also that nation for which they shall toil will I judge, and afterwards they will will go out with much property.'"

מתחילים בגנות ומסיים בשבח

We come from idolaters and pagans. Its like climbing up a big hill. every once in a while you need to turn back and see how high you've climbed, this gives strength to continue climbing.

We are only here because Hashem brought us close. The choice is up to us but once we make the choice He helps us

there's always a story of hope. matchil b'genut o'misayim b'shvach . We are honest about it (stockdale) but we know it will turn around. Our rocky past is what leads to our future like the Origin story, transformative events that set the protagonist apart from ordinary humanity.. that leads to every super hero. Judaism doesnt have a word for tragedy. in modern Hebrew its tragedy. The greeks believed in blind fate. We dont have tragedy we believe Hashem is guiding history. after every wilderness theres a promised land.



Ezra

V'HI SH'AMDAH

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וְהִיא שְׁעִמְדָה לְאַבוֹתֵינוּ וְלָנוּ. שְׁלֹא אֶחָד בְּלֶבֶד עִמַּד עָלֵינוּ לְכַלּוֹתֵנוּ, אֶלָּא
שְׁבָכָל דּוֹר וָדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ, וְהַקְדוֹשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם.

And it is this that has stood for our ancestors and for us, since it is not [only] one [person or nation] that has stood [against] us to destroy us, but rather in each generation, they stand [against] us to destroy us, but the Holy One, blessed be He, rescues us from their hand.



Our bond to Hashem has allowed for the otherwise inexplicable survival of the Jews.

The fact that they try to destroy us (v'hi) reminds us that we are different and awakens our commitment to Judaism. (Why the Jews)



Said by bikurim: Here for the first time the retelling of the nation's history becomes an obligation for every citizen of the nation. In this act, known as vidui bikurim, "the confession made over firstfruits," Jews were commanded, as it were, to become a nation of storytellers.

צא ולמד מה בקש לבן הארמי לעשות ליעקב אבינו: שפרעה לא גזר אלא על הזכרים, ולבן בקש לעקר את הכל. שנאמר: ארמי אבד אבי, וירד מצרימה ויגר שם במתי מעט, ויהי שם לגוי גדול, עצום ורב וירד מצרימה - אנוס על פי הדבור. ויגר שם. מלמד שלא ירד יעקב אבינו להשתקע במצרים אלא לגור שם, שנאמר: ויאמרו אל-פרעה, לגור בארץ פאנו, כי אין מרעה לצאן אשר.. לעבדיך, כי כבד הרעב בארץ כנעו. ועתה ישבו-נא עבדיך בארץ גשן

Go out and learn what what Lavan the Aramean sought to do to Ya'akov, our father; since Pharaoh only decreed [the death sentence] on the males but Lavan sought to uproot the whole [people]. As it is stated (Deuteronomy 26:5), "An Aramean was destroying my father and he went down to Egypt, and he resided there with a small number and he became there a nation, great, powerful and numerous." "And he went down to Egypt" - helpless on account of the word [in which God told Avraham that his descendants would have to go into exile]. "And he resided there" - [this] teaches that Ya'akov, our father, didn't go down to settle in Egypt, but rather [only] to reside there, as it is stated (Genesis 47:4), "And they said to Pharaoh, to reside in the land have we come, since there is not enough pasture for your servant's flocks, since the famine is heavy in the land of Canaan, and now please grant that your servants should dwell in the land of Goshen."

Only if we go (צא) will we get to learn (ולמד) we must leave our preconceived ideas behind. Jewish history does not follow the path of general history



We see from the fact that we connect the declaration of the bikurim to the yitziyas mitzrayim that it needs to be personal (like when bringing bikurim) rather than the story format we find in the Torah

When we give thanks it needs to be specific including all the things that led up to this point.

Alshich explains connection between yaakov with Lavan and going down t mitzrayim. B/c Lavan switched wives Yosef was not firstborn. Since he wasn't firstborn his brothers thought he had no right to discipline him and .: hated him and sold him to Egypt which led to the slavery

Rabbi M

10 PLAGUES

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דָּם וְאֵשׁ וְתִמְרוֹת עָשָׁן.

Blood and fire and pillars of smoke.



These are [the] ten plagues that the Holy One, blessed be He, brought on the Egyptians in Egypt and they are:

דָּם Blood	כִּנִּים Lice	דָּבָר Pestilence	בָּרָד Hail	חֹשֶׁךְ Darkness
צְפַרְדֵּי Frogs	עָרוֹב Wild Animals	שָׁחִין Boils	אַרְבֵּה Locusts	מַכַּת בְּכוֹרוֹת Death of Firstborn

1 frog when split it turned into many (what self destructive behavior do we do knowing it will make matters worse?)

רַבִּי יְהוּדָה הָיָה נוֹתֵן בָּהֶם סִמְנִים: דְּצַ"ךְ עַד"שׁ בְּאֶחָ"ב

Rabbi Yehuda was accustomed to giving [the plagues] mnemonics: Detsakh Adash Beachav.

With each plague, God was demonstrating a different aspect of His relationship with the world.

He exists, cares about the world and there is no other

Pharaoh denied God's existence when he said, "Who is God, that I should listen to His voice?" (Shemos 5:2) The first set of three plagues proved Pharaoh wrong by demonstrating that God does indeed exist.	Pharaoh thought that since God is so great and lofty, He must be uninterested in whatever happens in our lowly world. The second set of 3 plagues proved Pharaoh wrong by showing that God is indeed interested and involved in this world.	Pharaoh still thought there were other gods who could overpower our God. The final set of 3 plagues proved Pharaoh wrong by showing that God is the ONLY power in the universe.
(blood and frogs from the water which was their god. lice magicians said they couldn't do)	these 3 distinguished between jew and egyptian	showed that nothing else had power hail defied physics, darkness (sun god was strongest), locusts never again like them, etc.

Hashem talks to us Do we listen???



Plagues showed hashem is in control - in Egypt the water turned into blood. water is water b/c in the energies in the spiritual world is such that in this world it is water. its not that in the jews mouth it turned into water, it was the same and in the jews mouth it was water and in the egyptians it isn't. its impossible its a contradiction.

maharal - (Gevurot Hashem, 57)10 maymaros, makkos, commandments || in reverse order- un peeling the layers- process of purifying the darkness

In the beginning || Death of firstborn
Let there be light || Darkness
Let there be a firmament || Hail

(see all on chart on next page)

1:1 In the beginning...	12:29 Death of firstborn	There is a parallel theme of beginning.
1:3, 'Let there be light'	10:22 Darkness	The opposite of light is darkness.
1:6 'Let there be a firmament'	9:23 Hail	G-d made the firmament and now commanded unnatural hail (mix of fire and ice) to rain down from it.
1:9 G-d said, 'Let the waters gather and let the earth appear'	8:13 Lice	G-d revealed the earth and now the dust of earth transformed into lice, as it says: <i>G-d said to Moshe, 'Tell Aharon, stretch out your staff and strike the dust of the land and it shall become lice throughout the land of Egypt.'</i> (Shemot 8:12)
1:11 G-d said, 'Let the earth bring forth vegetation'	10:13 Locusts	The locusts ate the vegetation. (Even though the plague of hail also destroyed vegetation, locusts <i>only</i> destroyed vegetation, while hail also killed animals.)
1:14 G-d said, 'Let there be luminaries'	9:6 Epidemic	The luminaries affect the state of the air that we breathe which can cause an epidemic. (See Maharal)
1:20 G-d said, 'Let the water sprout forth living creatures'	8:2 Frogs	G-d created creatures that came from water; now frogs came in excess out of water.
1:24 G-d said, 'Let the earth bring forth living creatures'	8:20 Wild animals	G-d created living creatures on earth and now those animals came in excess and attacked in an unnatural manner.
1:26 G-d said, 'Let us make man'	9:10 Boils	The plague of boils was the only one that affected man's body so directly. Also, man was made in the image of G-d, and the boils tainted that spiritual idea.
1:29 G-d said, 'Behold I have given vegetation... for food to eat'	7:20 Change of water to blood	Food of Egypt depended on the Nile and nutrients of food are transported through blood.

What signs are there in your life pushing you to change that you are ignoring?



DAYEINU

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כַּמָּה מַעֲלוֹת טוֹבוֹת לְמָקוֹם עָלֵינוּ

How many degrees of good did the Place [of all bestow] upon us!

אֱלֹהֵי הוֹצִיאָנוּ מִמִּצְרַיִם וְלֹא עָשָׂה בָּהֶם שְׁפָטִים, דַּיֵּינוּ

Had He taken us out of Egypt and not made judgements on them; [it would have been] enough for us...



What are you most grateful for? How can you show/express that gratitude?

15 stanzas || the shir hamaalos || 15 steps that the leviim would stand on to sing praises to Hashem

Throughout the wilderness the Jews complained every step of the way. They were still of a slave mentality but we are now free. A sign of freedom is gratitude.

Love is appreciating the small steps



Every step of self development is a moment worth living, even if we don't end up at our "intended" goal. The ultimate goal is the journey toward the best version of ourselves.

Ezra

MOST IMPORTANT THINGS

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רַבֵּן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְבָרִים אֵלּוּ בַּפֶּסַח, לֹא יֵצֵא יְדֵי חוּבָתוֹ, וְאֵלּוּ הֵן: **פֶּסַח, מַצָּה, וּמַרּוֹר**.
פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזִמְנוֹ שְׁבִית הַמִּקְדָּשׁ הָיָה קָיָם, עַל שׁוֹם מָה? עַל שׁוֹם מָה? עַל שׁוֹם שֶׁפֶסַח הַקְדוּשׁ בְּרוּךְ הוּא עַל בִּתְי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וְאִמְרָתֶם זָבַח פֶּסַח הוּא לִי, אֲשֶׁר פֶּסַח עַל בִּתְי בְּנֵי יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת־מִצְרַיִם, וְאֶת־בִּתְיֵנוּ הִצִּיל וַיִּקַּד הָעַם וַיִּשְׁתַּחֲוּוּ.

מַצָּה זֶה שֶׁאֵנוּ אוֹכְלִים, עַל שׁוֹם מָה? עַל שׁוֹם שֶׁלֹּא הִסְפִּיק בְּצַקֵּם שֶׁל אֲבוֹתֵינוּ לְהַחֲמִיץ עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקְדוּשׁ בְּרוּךְ הוּא, וְגֵאָלָם, שֶׁנֶּאֱמַר: וַיֹּאפּוּ אֶת־הַבֶּצֶק אֲשֶׁר הוּצִיאוּ מִמִּצְרַיִם עֲגוֹת מִצּוֹת, כִּי לֹא חֲמֵץ, כִּי גִרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהִתְמַהֵמָה, וְגַם יָצְדָה לֹא עָשׂוּ לָהֶם.

מַרּוֹר זֶה שֶׁאֵנוּ אוֹכְלִים, עַל שׁוֹם מָה? עַל שׁוֹם שֶׁמִּרְרוּ הַמִּצְרַיִם אֶת־חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וַיִּמְרְרוּ אֶת־חַיֵּיהֶם בְּעַבְדָּה קָשָׁה, בְּחֹמֶר וּבְלִבָּנִים וּבְכָל־עַבְדָּה בַשָּׂדֶה אֶת כָּל עַבְדָּתָם אֲשֶׁר עָבְדוּ בָהֶם בְּפָרוֹךְ.



Pesach-

R- Moshe Feinstein- Pesach showed us that everything that happens for a reason with precision just like Hashem spared our first borns and killed their's.

Hashem looks at the potential. He skips over the present to get to the future.
(R' Gamliel learned this lesson. When he was head of the Yeshiva in Yavne he was very selective. When R "Elazar ben Azariyah took over he opened the doors and let anyone in understanding that they had potential that could be actualized at the yeshiva. When R Gamliel returned he reversed his initial policy.)

Matzah - because they left in haste. the Torah says before they left they were required to eat matzo with the korban pesach - 2 kinds of matzah - why did r' gamliel choose this one and not the one they ate?. b/c this one represents the Jew in galus and our faith in Hashem.

Matzah shows that everything can turn around in an instant, like the geulah in mitzrayim

reminds us that Hashem takes care of us, they didnt worry or question, they just went

Marror is out of order - first we were embittered then we ate the matzah of freedom! A: We do the marror last because only at the end can you look back and appreciate it. tzar/narrow- can't see the label when you are inside the jar.

we even thank Hashem (make a bracha before eating it)

Ezra

EVERY GENERATION...

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בְּכָל־דּוֹר וְדוֹר חַיֵּיב אָדָם לִרְאוֹת אֶת־עַצְמוֹ כְּאִלוֹ הוּא יֹצֵא מִמִּצְרַיִם, שֶׁנֶּאֱמַר:
וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בְּעֵבֹר זֶה עָשָׂה ה' לִי בְּצֵאתִי מִמִּצְרַיִם. לֹא
אֶת־אֲבוֹתֵינוּ בְּלֶבֶד גָּאֵל הַקְּדוֹשׁ בְּרוּךְ הוּא, אֲלָא אִף אוֹתָנוּ גָּאֵל עִמָּהֶם,
שֶׁנֶּאֱמַר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן הִבִּיא אוֹתָנוּ, לְתֵת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר
נִשְׁבַּע לְאֲבוֹתֵינוּ.

In each and every generation, a person is obligated to see himself as if he left Egypt, as it is stated (Exodus 13:8); "For the sake of this, did the Lord do [this] for me in my going out of Egypt." Not only our ancestors did the Holy One, blessed be He, redeem, but rather also us [together] with them did he redeem, as it is stated (Deuteronomy 6:23); "And He took us out from there, in order to bring us in, to give us the land which He swore unto our fathers."

Spirals in Time. This is a time of freedom



The galus (exile) of mitzrayim (Egypt) is associated with feeling "stuck." The root of the word mitzrayim is maytzar which means narrowness of focus. Exile is: I can't see myself ever getting out of this or I can't imagine it any other way than how it is, how I see it now. Redemption is: I can be living this same life and see it differently. It is realizing that I'm not limited to the way someone tells me to see it or how I have been seeing it up until now or even how I think I have to see it.

tzar=narrow

History is "his story," an account of events that happened sometime else to someone else. Memory is "my story." It is the past internalized and made part of my identity. That is what the Mishnah in Pesachim means when it says, "Each person must see himself as if he (or she) went out of Egypt."

Ezra

RACHTZAH/MOTZI MATZAH

רחיצת ידים vs נטילת

We wash our hands in preparation for eating the matzah, this time reciting the customary blessing over the washing. We recite the blessings on the matzah and then the matzah is eaten while reclining, indicating the royalty and splendor of the night upon which we emerged from bondage to freedom.

In America we tend to define freedom as that which I am allowed to do. I am free to speak. I am free to vote. I am free to bear arms.

Judaism emphasizes a more powerful aspect of freedom: Freedom from. It is the ability to become free from that which is holding me back from greatness. Redemption means to leave the state of being controlled by others (people or thoughts or habit) to become independent of any external attachments.

I am free from social pressure. I am free from my own preconceived notions of the way the world ought to be. I am free from my immediate impulses and quick thoughtless responses. I am free from fear of failure and feelings of inadequacy.

Matzah, which is free from any leaven, represents this ultimate freedom.

Motzei:

Hashem gave us both the raw materials and the intellect to make them into something. We thank Him for both by declaring that he took it out of the ground.

Matzah:

Ego negation, necessity vs luxury (when luxury becomes necessity we become enslaved). Passover we eat Matzoh. We focus on the essentials. Passover, in many ways, is the holiday of essentialism. Greg McKeown, author of the book Essentialism: The Disciplined Pursuit of Less. when life starts to buzz, ring, and beep, we have the strength to say no, so we can focus on saying yes to what really matters.



A large, light blue rectangular area with horizontal black lines, serving as a writing space.

Rabbi M

MAROR



We eat bitter herbs to recall the bitterness of the Egyptian exile.

Has there been a moment that seemed bitter at the time but turned out sweet in the end?

How have challenges made us stronger?



Sfas Emes- Marror is out of order - first we were embittered then we ate the matzah of freedom! A: We do the marror last because only at the end can you look back and appreciate it. This gives us hope as we go through moments of marror.

tzar=narrow. cant see the label when you are inside the jar

How have the challenges in your life made you stornger?



Ezra

KORECH

We eat a “sandwich” of matzah and bitter herbs. The combination of the two is symbolic of the duality of the night, which recalls the bondage of Egypt together with the glorious salvation that followed.



Symbolically, we are taught that pain, in the form of intensive toil and labor, can be an integral part of personal and national growth. Moreover, this combination teaches that God is present during our periods of freedom (symbolized by the matzah) as well as during our bitter periods of exile (the maror.) He will never forsake us. (footprints in the sand)

Rabbi M

SHULCHAN ORECH

It is not enough to celebrate with words and thoughts. The celebration must reach the most physical level of our being, for our freedom was experienced at all levels, and with all our senses. Moreover, the festive meal teaches us that true freedom is the ability to sanctify the physical world.



Its strange to be eating in the middle of this serious educational experience. Even stranger that we break up hallel by this meal.

The Shela explains that we do so to make it clear that tonight even our eating must be elevated to the level of Hallel

Judaism recognizes that food has the ability to either cast us all like animals, or elevate us. Preparation in life, particularly with food, is what invests intention and thought into everything we do. Instead of devolving into animals, the Jewish emphasis on preparation for eating elevates us into a conscious community.



Ezra

TSAFON/BARECH



The last thing eaten at the seder meal is the lost piece we broke off earlier (the afikomen) and now found. This step represents the time when we will understand why everything happened the way it did. After eating the afikomen we say the Birkat Hamazon, the Grace After Meals.

Rabbi M

HALLEL/NIRTZA



We conclude our seder with the recitation for Hallel, praises to Hashem and songs anticipating our celebration next year in Jerusalem with the rebuilding of the Third Temple.

Nirtza- lit. It has found favor.

We declare with pride what we've done and yet we're not fully satisfied

Maharal? Nirtza doesn't fit with the other steps - its just a proclamation with no mitzvos. Rather he says its a continuation of Hallel but as a prayer that in the merit of doing the mitzvos of the seder we should be blessed moving forward



When the Jewish people were able to let go of all of the pain and suffering they endured, they were finally free. Such freedom can only be expressed through the joy of song.
