

The 'Research Haggadda'

A Yahadus Project of the
Hebrew Academy
Middle School Girls
2022



Introduction

Research, creative ideas, and purpose-driven learning came together in this outstanding Seder Expo that our Middle Schoolers prepared for our Lower School students.

This following Haggadah contains all the ‘research’ our middle schoolers conducted in their ‘Walk Through the Haggadah that led to the creation of hands-on museum exhibits that was created. The presentations were beautiful and memorable.

Thank you to Morah Muka Rodal for the hard work in making the Haggadah come alive.

The Middle School Haggadah is full of insights that our Middle School students collected and researched.

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Shabbat Hagadol, Fast Of The Firstborn, Cleaning/Searching For Chametz

Risha Paltiel, Menucha Engel, Lee-el Albert

6th Grade

Shabbos Hagadol- Information collected by: Risha Paltiel

The first shabbat hagadol (in Egypt) was five days before the Jews' redemption, on the tenth of Nissan. They were given their first commandment that was only for that generation, and that Shabbat: Each man had to take a lamb for their household to sacrifice. Even though it doesn't apply now, people still do it too. They had to make sure their lamb doesn't have any blemishes. A possible reason for it being called Shabbat Hagadol is because in the haftarah speaks of "the great day" on which Moshiach will appear. The Egyptians were mad at the Jews for sacrificing the lamb, because they thought of it as their "god". Many miracles happened when the Jews did the offering, which is a reason why it's called Shabbat Hagadol. Why do we commemorate the miracle on the Shabbat before Pesach rather than on the tenth of Nissan, the date on which it actually took place? We see that the Torah itself mentions only the date rather than the day of the week. It is because the miracle is closely connected to Shabbat. The Egyptians were aware that the Children of Israel observed Shabbat and did not busy themselves tending animals on that day, so when the Egyptians saw them taking lambs and binding them to their bedposts on Shabbat, they were surprised and decided to investigate what was happening. The Children of Israel were in great danger when they were confronted and were saved only by virtue of a miracle. We therefore commemorate this miracle on Shabbat rather than on the tenth of the month of Nissan. Moreover, had it not been Shabbat, the Children of Israel would not have needed a miracle to save them. They would have been able to deceive the Egyptians by diverting their attention or making up some kind of explanation. On Shabbat, however, they would not do so, for, as our Sages said, "Even an ignorant man will not tell lies on Shabbat." Thus, we see that they were endangered because of their observance of Shabbat, and they needed a miracle to save them. Miriam also passed away on that shabbos. When the anniversary of Miriam's death falls on a weekday, some observe it as a fast for the righteous. Customs:

Many communities recite special hymns during the morning services on Shabbat haGadol. The main theme of these hymns is the laws of Pesach, which are presented in verse form in order to make it easy for people to become acquainted with the laws of the Festival. On the Shabbat preceding Shabbat haGadol, Psalm 104 and Psalms 120-134 [the fifteen psalms that begin with Shir haMa'alot, which are recited every Shabbat throughout the winter] are said for the last time of the year. We read part of the Pesach Haggadah on Shabbat haGadol, beginning from the paragraph that begins with the words "Avadim hayinu" ("We were slaves") until the words, "lechaper al kol avonotaynu" ("to atone for all of our sins").

One reason for this is that the redemption began on Shabbat haGadol. Another reason is to familiarize the children with the contents of the Haggadah, in fulfillment of the mitzvah of "You shall tell your children on that day." Yet another reason is that the reading from the Haggadah on Shabbat haGadol is like a rehearsal for the Seder night, and helps us to become more familiar with the text. In some Sephardic communities, it is customary, when greeting one another on this Shabbat, to add the title of the day: Shabbat haGadol mevorach, a blessed Shabbat haGadol.

From as long ago as the days of the Tannaim and Amoraim, it has been customary in Jewish communities throughout the world for the outstanding Torah scholar of the congregation

to address all the people on this Shabbat. The purpose of this address is to teach the people the ways of G-d and instruct them in the laws of Pesach. The rabbi explains how utensils must be prepared for use on Pesach, how to remove the chametz, and the laws concerning the baking of matzot. His purpose is to ensure that the people do not err in the slightest degree in their observance of the Festival. It is also customary for the rabbi to add other material that speaks to the heart, as well as subjects of topical interest. When Shabbat haGadol falls on the day before Pesach [and all of the preparations have already been made], it is customary to move this special sermon to the previous Shabbat, so that the congregation can learn all of the applicable laws in time to prepare for the Festival. It is an ancient custom in some communities, on the day before Shabbat haGadol, to bake a small quantity of bread from the flour which has been reserved for making the matzot. This bread is referred to as the "challah of the poor" or the "synagogue challah," and is distributed to the poor in the community. Each person would fulfill this custom in accordance with his means. The wealthy would prepare a large quantity of this special challah, and those less well off would prepare a smaller quantity.

Sources: www.chabad.org

Fast of the First Born *Information collected by: - Menucha Engel*

It commemorates Jewish firstborns being passed over. It is one day before pesach. It should be the 15th of Nissan but, because it is already Pesach then, it's the 14th.

Firstborn saved because they humbled themselves before Hashem. They disagreed with Egyptians who said "I am, and besides me there is no other!" Not eating or drinking is a sign of a heart subdued before Hashem. There are different customs that are associated with this fast. Some maintain that every firstborn, male and female, whether the firstborn is that of the mother or of the father, must fast. If there are no children then the oldest member of the house fasts because no Egyptian household was spared from this plague. We commemorate, therefore, that all of the Jewish households were miraculously spared. Others say that the fast only applies to firstborns. It's a lenient fast. If there is a festive mitzvah on the same day (EX: someone's bris), join the meal rather than fast. It is customary to set up a siyum in shul and all of the firstborns that participate do not have to fast for the rest of the day. It is an ancient tradition for the firstborn males to fast on the day before Pesach. Since we (generally) do not fast on Shabbat, which is a day of feasting, or on Friday which may interfere with our Shabbat joy, this fast is observed on Thursday, 12 Nissan. The widespread custom is for firstborns to participate in a siyum or another celebratory event that overrides the fast and allows them to eat for the remainder of the day. They fast to thank Hashem that they were not killed during Makos Bechoros.

Sources: [Pesach Prep](#) / [Pesach Prep](#)

[The Fast of the First Born - Pesach](#) / [The Fast of the First Born - Pesach](#)

Cleaning and Searching for Chametz *Information collected by: - Lee-el Albert*

Start with the sofas then go into the bedrooms then we go to the living room. Then vacuum through the whole house.

The house needs to be kosher for Pesach.

Other places that need to be cleaned are office, car, pocketbook, any space that is yours by ownership, lease.

Check for food in places that you don't eat because maybe you did eat there and you didn't even know. Pesach cleaning is not spring cleaning!! Dirt is not chametz!!!! Children are not the pesach sacrifice :)

ARIZAL says, "one who is careful about the most tiny amount of chametz on pesach is guaranteed not to sin the entire year"

We try to destroy as much chametz as we have. So we don't have ownership over it.

We search with a beeswax candle, using a feather, wooden spoon, and a paper bag for collecting any chametz found. It is customary to place ten pieces of bread throughout the house to be found during the search. These should be wrapped in paper or some other flammable wrapping (but not silver foil, as it does not burn), and perhaps then in plastic bags to prevent crumbs. It's a good idea to write down the locations of the hiding places, in case some of the pieces aren't found. Hold the lit candle and search for chametz in every room, as well as any other area of the home that may have chametz, such as the basement, attic, garage, or car. Even once a house is thoroughly cleaned, there is often still a bagel crust or a Cheerio hiding in some overlooked cranny. When you are done you need to say "kol Chamira" giving it up from your ownership. When it is sundown we gather the family and then light a candle and search for chametz.

Before the search for chametz we say:

ברוך אתה ה' אלקינו מלך העולם אשר קדשנו במצותיו וצונו על ביעור חמץ

Sources:

3. Cleaning the House - Pesach

[://www.chabad.org/holidays/Pesach/pesach_cdo/aid/117217/jewish/Bedikat-Chametz-Search-for-Chametz.htm](http://www.chabad.org/holidays/Pesach/pesach_cdo/aid/117217/jewish/Bedikat-Chametz-Search-for-Chametz.htm)

Candle Lighting, Prep of Seder, Order of Seder, & Seder Plate

Sarah D, Chana, Rivkah N

7th Grade

Candle Lighting By: Sarah

On Pesach, as on the Shabbat throughout the year, it is Jewish women and girls who are granted the privilege and the responsibility of ushering the light of the holiday into their homes. Preferably, the holiday candles should be lit on the afternoon of the 14th of Nissan, 18 minutes before sunset. Unlike candle lighting on the Shabbat, however, if the candles are not lit before sunset, they may be lit afterwards. In such a situation, however, the candles must be lit from an existing flame. It is forbidden to strike a match on the holiday.

When the 14th of Nissan falls on the Shabbat, candle lighting is delayed until the appearance of three stars. Before lighting the candles, the women should recite the phrase *Boruch hamavdil beyn kodesh likodesh* (Blessed is He who distinguishes between the holy and the holy). The candles are lit from an existing flame.

The following blessings are recited before lighting candles:

ברוך אתה א-דני א-להינו מלך העולם, אשר קדשנו במצותיו, וצונו להדליק נר של יום טוב

ברוך אתה א-דני א-להינו מלך העולם, שְׁהַחַיְנו וְקִיַּמְנוּ וְהִגִּיעַנוּ לְזֶמַן הַזֶּה

Boruch Atah A-donai E-loheinu Melech haolam asher kideshanu bimitzvosav vitzibanu lihadlik ner shel yom tov. Boruch Atah A-donai E-loheinu Melech haolam shehecheyanu vikiemanu vihigyanu lizman hazeh.

Blessed are You, G-d, our L-rd, King of the universe, who has sanctified us with His commandments and commanded us to kindle the festival lights. Blessed are You, G-d, our L-rd, King of the universe, who has granted us life, sustained us, and enabled us to reach this occasion.

On the second night of Pesach, the candles are lit from an existing flame after the appearance of three stars, and the same blessings are recited. When there is a Shabbat among the intermediate days of Pesach, candle lighting is carried out before sunset, in the same manner as on the other Shabbats throughout the year.

Eighteen minutes before sunset on the afternoon of the sixth day of Pesach, the candles should be lit for the seventh day. If that day falls during the week, and candles were not lit before sunset, they may be lit afterwards from an existing flame. On the evening of the eighth day of Pesach, candles should be lit from an existing flame after the appearance of three stars. On these two days, the blessing *Shehecheyanu* ("...who has granted us life...") is not recited.

Sources: [*Candle Lighting - Pesach*](#) & [*Candle-Lighting Blessings - Pesach*](#)

Seder plate by Chana Engel:

Here's how you set it up:

On top of a large plate, tray or cloth place three whole **matzahs**, one on top of the other. It's best to use round, hand-baked **shmurah matzah**. Cover the matzahs with a cloth or tray. On top, position the following six items as pictured above right:

- 1) "Zeroa" - a roasted chicken bone with most of the meat removed. This will represent the Pesach offering. It will not be eaten.
- 2) "Beitzah" - a hard-boiled egg, representing the festival offering.
- 3) "Maror" - grated horseradish and/or romaine lettuce, for use as the "bitter herbs" (step #9).
- 4) "Charoset" - a paste made of apples, pears, nuts and wine. We'll be dipping the bitter herbs in this (steps 9 and 10).
- 5) "Karpas" - a bit of vegetable, such an onion or potato (used in step #3).
- 6) "Chazeret" — more bitter herbs, for use in the matzah-maror sandwich (step #10).

We'll also need a wine cup or goblet for each participant, and plenty of **wine** (four cups each).

And a dish of salt water (in which to dip the Karpas).

Matzah is unleavened bread. It's made from flour (from one of the "five types of grain" — wheat, barley, oats, rye or spelt) and water only — absolutely nothing else — that are swiftly combined, kneaded and baked before the dough has a chance to ferment and begin to rise. It looks something like a large, round flat cracker.

Matzah may be flat, but it has many faces: it is the "bread of affliction" and the "bread of poverty" which our forefather's ate as slaves in Egypt. It's the "bread of proclamation" over which we tell the story of the Exodus. It's the "bread of humility" that represents our self-abnegating commitment to G-d, and the "bread of faith" that embodies our simple faith, trust and devotion to Him. It's the "bread of healing" with which we imbibe spiritual wholeness and wellness into our beings.

Shemurah matzah ("guarded matzah") is made from grain that is guarded from the time it was harvested lest it come in contact with even the merest hint of water and moisture. It is also baked by hand, with the specific intention and awareness that it will be used as a vehicle of connection to G-d — to fulfill the mitzvah of eating matzah on the seder night.

Matzah

Three matzot are placed on top of each other on a plate or napkin, and then covered. (Some also have the custom to separate the matzot from each other with interleaved plates, napkins or the like.)

We have three matzot, so that we can break one (as a slave would), and still have two whole matzot over which to recite the Hamotzi blessing (as required on Shabbat and holidays). The matzot are symbolic of the three groups of Jews: Cohanim, Levim and Yisroelim. They also commemorate the three measures of fine flour that Avraham told Sarah to bake into matzah when they were visited by the three angels.

It is ideal to use handmade *shmurah* matzah, which has been zealously guarded against moisture from the moment of harvest.

On a cloth or plate placed above the three matzot, we place the following items:

Zeroa (Shankbone)

A piece of roasted meat represents the lamb that was the special Pesach sacrifice on the eve of the exodus from Egypt, and annually on the afternoon before Pesach in the Beis HaMikdash.

Some use a forearm of a lamb. Called the *zeroa*, it alludes to the verse which states, "I will redeem you with an outstretched arm (*zeroa*)."

Since we don't want to appear to offer the Pesach sacrifice in the absence of the Beis HaMikdash, others take care to use something that is relatively dissimilar to the actual offering. Accordingly, many communities have the custom to use a roasted chicken neck or the like.

Preparation: Roast the neck on all sides over an open fire on the stove. Afterwards, some have the custom to remove the majority of the meat of the neck (but not all of it).

Role in the Seder: The *zeroa* is not eaten at the Seder. After the meal it can be refrigerated, and used again on the Seder plate the following night.

Beitzah (Egg)

A hard-boiled egg represents the pre-holiday offering (*chagigah*) that was brought in the days of the Beis HaMikdash. The meat of this animal constituted the main part of the Pesach meal. The Aramaic word for "egg" is *bei'ah*, which is similar to the Aramaic word for "desire," expressing that this was the night when G-d desired to redeem us.

Preparation: Boil one egg per Seder plate, and possibly more for use during the meal.

Role in the Seder: Place one egg on the plate. As soon as the actual meal is about to begin, remove the egg from the Seder plate and use during the meal.

A popular custom is to eat these eggs together with the saltwater which was set on the table.

Maror and Chazeret (Bitter Herbs)

Bitter herbs (*maror*) remind us of the bitterness of the slavery of our forefathers in Egypt. Fresh grated horseradish, and romaine lettuce, are the most common choices.

The leaves of romaine lettuce are not bitter; but the stem, when left to grow in the ground, turns hard and bitter. So it was with our enslavement in Egypt. At first the deceitful approach of Pharaoh was soft and sensible, and the work was done voluntarily and even for pay. Gradually it evolved into forced and cruel labor.

Preparation: Peel the raw horseradish roots, rinse and dry well.

Next, grate the horseradish with a hand grater or food processor. (This must be done before the holiday begins.) Whoever will be grating the horseradish may begin to shed copious tears or cough a lot. Shielding the mouth and nose with a cloth may help. No beets or other condiments should be added to the horseradish.

Romaine lettuce is often very sandy. Wash each of the leaves separately, checking very carefully for insects. Take care that they do not soak for 24 hours. (Those who are particular not to eat matzah that becomes moist should pat the lettuce gently with a towel and let it sit until completely dry, so that there will be no moisture to come in contact with the matzah.)

Depending on how much romaine lettuce is needed, it can take several hours to prepare. This task should be completed before candle-lighting time on the first night. Prepare enough leaves for both nights, and store in the refrigerator.

Romaine is preferred over horseradish, and many have the custom to use both kinds together. Place a few cleaned, dried leaves of romaine lettuce on the Seder plate, topped with the horseradish. Since this will be used twice, it actually takes two spots on the Seder plate. The top pile (in the center of the plate) is called *maror* (bitter herbs), while the pile that sits beneath it is referred to as *chazeret* (lettuce).

Role in the Seder: After the recital of most of the Haggadah comes the ritual handwashing. Then matzah is eaten, followed by some *maror* (taken from the *maror* pile), followed in turn by a sandwich of matzah and *maror* (this time taken from the *chazeret* pile).

Charoset (Paste)

A mixture of apples, pears, nuts and wine, which resembles the mortar and brick made by the Jews when they toiled for Pharaoh.

Preparation: Shell nuts and peel apples and pears, and chop finely. Mix together and add a small amount of wine.

Role in the Seder: This is used as a type of relish, into which the *maror* is dipped (and then shaken off) before eating.

Karpas ([Vegetable](#))

Many have the custom to use parsley, called *karpas* in Hebrew. This vegetable alludes to the backbreaking work of the Jews as slaves, as the Hebrew letters of *karpas* can be arranged to spell the word *perech* plus the letter *samech*. *Perech* means backbreaking work, and *samech* is numerically equivalent to 60, referring to 60 myriads, equaling 600,000, which was the number of Jewish males over 20 years of age who were enslaved in Egypt.

Preparation: Prepare your vegetable, an onion or (boiled) potato in many Eastern European traditions. Cut off a slice and place on Seder plate. On the table, next to the Seder plate, place a small bowl of saltwater.

Role in the Seder: After recital of *kiddush*, the family goes to the sink and ritually washes their hands, but without saying the usual blessing.

Everyone then takes a very small piece of the vegetable and dips it in saltwater. After the appropriate blessing is said, the *karpas* is eaten. Care should be taken that each person eats less than 17 grams (about ½ ounce).

Sources: [The Seder Plate - Pesach](#) & [The Seder Plate - The ingredients and the order of placement - Pesach](#)

Kadesh, Urchatz, and Karpas

Ellie, Malka, and Ashley

6th grade

KADESH- Information collected by: Ellie

Kadesh is the 1st step of the seder, it's the step where you fill your cup with wine/grape juice. It's best if someone else pours for you, and then you fill their cup so it's just like returning a mitzvah, you both help each other! While you're filling another person's cup for them, you are also doing the steps of kadesh! When you drink the wine you recline/lean over to the left side. One of the reasons we do this is to remind us of the old times when we used to sit in reclining chairs while eating grapes! The literal meaning of the word kadesh is to *transcend the mundane world*. Which means *to go above and beyond, in excellence*. We have 4 cups of wine to remind us of, the 4 promises Hashem gave us, and the 4 different exiles we have been in. This year pesach falls on shabbos, so there's slightly different brachos..

Kadesh- בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן- **Blessed are You, L-rd our G-d, King of the universe, Who creates the fruit of the vine.**

Sources: [Borei Pri Hagafen: The Blessing on Wine and Grape Juice - Mitzvahs & Traditions](#)

URCHATZ- Information collected by: Ashley

Urchatz is the step after kadash. This is the step where you wash your hands. Why do we wash our hands? We wash our hands before eating wet food or else the dirtiness can spread from our hands, this reminds us from the times we kept purity in the temple. We also wash to get ready for the next step, karpatz, since you dip the vegetable in salt water, it makes it wet. In hebrew urchatz means "washing" but in aramic it means "trusting". So as we wash our hands we are showing each other trust.. For each and every person. .

Urchatz or וּרְחָץ is the only step in the seder with a vuv. This ensures that the word has two Sheino Yodeiah lishollables like all the other steps! Why do we do the step of urchatz? We do it because in the Beis Hamikdash we would wash our hands before eating vegetables which were dipped in liquids. So we do this to express our hope that the beis hamikdash will be rebuilt again. Today no one washes their hands before eating a vegetable that is being dipped in water. Why do we do it on pesach? There are many opinions on why but the main reason is that pesach is a unique night we do things so kids can have more questions. Pesach is so much the festival of the child. For it is the child who evokes in us the realization that we, too, are children of G-d, and are thus inherently and eternally free. It is the child who opens our eyes to the ultimate significance of Pesach: that in taking us out of Egypt to make us his chosen people, G-d has liberated us of all enslavement and subjugation for all time.

The child is thus the most important participant at the Pesach seder. Many of the seder customs are specifically designed to mystify the child, to stimulate his curiosity, to compel him to ask: "Why is this night different from all other nights?" For the entire Haggadah, the "telling" of the story of our redemption from Egypt at the seder, is built around the concept of "When your child shall ask you... You shall tell your child." On Pesach, we want to enter the child's mind, to view reality from his perspective. For how else could we taste freedom?

Sources: [Urchatz - Washing Hands - Pesach](#)

KARPAS- Information collected by: Malka

Karpas is the 3rd step in the seder. It refers to the vegetable where we eat something like parsley or celery but there are some other things you can use. We dip this food in salt water. The salt reminds us about us in mitzrayim we shed the salty tears when we were in slavery. The bracha for this step is Borei Pri Haadamah. In Hebrew, Karpas literally means celery but as we said before you can use many different things like "greens" and "vegetable".

The bracha we say for karpas is **ברוך אתה ה' אלקינו מלך העולם בורא פרי האדמה**. It is the bracha we say over vegetables.

Maimonides defines "crushing labor" as "an endless and purposeless work." The Egyptians, whose aim in enslaving the Jewish people was to destroy their nationhood and break their spirit, refused to impart any schedule, logic, efficiency or utility to their work.

The Egyptian exile is the prototype for all exiles and the exodus from Egypt epitomizes all redemptions— beginning with the exile and redemption experience intrinsic to each individual's life.

Man is in essence a spiritual being, so his very birth and enmeshment in a material body and life is an exile. "Egypt" insists that our involvement with the mortar and bricks of the material be "an endless and purposeless work." Work that spills out from its five-day, forty-hour framework to invade every moment and thought of the week.

But the physical self is finite and pragmatic; how, then, is it capable of "endless and purposeless work"? Ultimately, the capacity for such labor can have only one source: the "spark of G-dliness" that is the essence of the human soul.

The soul of man is thus subjected to an exile within an exile: to be inserted into a physical self and world, and to suffer the usurpation of her quintessential powers to drive the physical self's mundane labors. To see her capacity for infinite and objectiveless commitment to G-d be distorted into an endless quest for material gain.

Sources - [Karpas - The Appetizer - Pesach](#)

[What Is a Seder \(Pesach Meal\)? - A quick, one-page overview of the Pesach Meal's steps - Pesach](#)

Yachatz & The Three Matzos

Shayna, Chaya, Sydney, Michelle

7th Grade

Information On Yachatz:

You break the middle matzah because no one should be left out of the mitzvah.
Yachatz is the fourth step

The matzah is broken before reciting the Haggadah because the recital is to be over lechem oni — bread of poverty — (the poor can afford only a broken piece).

The larger piece is broken into 5 pieces which are hidden.

The middle matzah should be broken so that it is obvious which is bigger and smaller.

Information On Matzah (Specifically 3):

Kabbala says that the Matzah you eat on the first night of Pesach strengthens your emunah and soul, and when you eat matzah on the second night it heal your body and soul
The matzah represents redemption, since it commemorates the Jews' exodus from Egypt when they ate matzah.

Putting the larger piece away for later indicates our belief that Moshiach will come to redeem us and we will then witness even greater miracles than at the time of the redemption from Egypt.

The only time you have to eat matzah on the night of the seder

There are 4 different types of matzahs: Year -round Matzah, "Rich" Matzah, Machine-Made Shmurah Matzah, and Handmade Shmura Matzah

The middle matzah represents Yachatz severity = kindness we want to turn into chessed.

We have שמורה מצה because Shmurah means "watched" and it was watched by the makers from the second the water touches the flour.

Shmura matzah is also the closest thing to what the Jews leaving Egypt had as it is round, made by hand, and backed by Jews.

The three matzos also remind us of when Avraham is visited by the angels and he calls to Sara

The 3 Matzos represent Avraham, Yitzchak and Yaakov and the 3 categories of Jews, Kohen, Levi and Yisrael

Our sages tell us that, "A child does not know how to call "Father," or "Mother," until he tastes grain. This is implying that eating wheat helps your intellectual development.

The Arizel says that the 3 Matzos symbolize the 3 forms of intellect, Chachma, Bina, and Da'at which is wisdom, understanding and awareness.

"The matzah on the bottom of the stack is the one that is combined with Maror to make koreich - the "Hillel sandwich." This matzah symbolizes Da"at, a Divine Attribute that brings together opposites."

The middle matzah is broken into two pieces. This is an expression of Binah. Binah is breaking ideas down into fine details. The left brain. The larger of the two pieces is broken into five smaller pieces before it is hidden away as the afikoman.

These five pieces represent the five levels of Gevurah.

In Exodus 12:17 it says "You shall guard the matzot." What this means is people need to make sure they make the mazah exactly right so it does not turn into chumatz.

"The top matzah is consumed together with the remaining piece of the middle matzah, in fulfillment of the mitzvah of "eating matzah". Fulfilling a Mitzvah is a manifestation of Chochmach, a higher intuition or faith in what is above and beyond us. Being that the top Matzah is connected with the letter Yud, a simple one point, the matzah is not broken."

Source: [Yachatz - Break the Matzah - Pesach](#), [The Three Matzos: Their Outer & Inner Meanings - The three matzos correspond to the three levels of intellect before they are touched and ignited by Divine love. - Laws & Customs](#)
[The Difference Between Shmurah Matzah and Regular Matzah - Pesach](#)

Hay Lach Me'anya & the Mah Nishtana
Zoe Cabada, Miriam Isti, Chaya Weinbaum

8th Grade

The Four Questions - Information collected by: -Chaya Weinbaum

Hay lach meanya - Question: Why is this question in aramaic if the rest is in hebrew?
 Answer: this was written so that everyone could understand and know that they are welcome to join the meal. The last line is written in Hebrew so the Babylonians wouldn't think the jews were trying to stage a rebellion.

Matzos are covered and the seder plate moved to the side. Cup of wine refilled.

Mah Nishtana - the mah nishtanah fulfills the commandment of saying the story of leaving egypt
 What makes this night different from all [other] nights?

- 1) On all nights we need not dip even once, on this night we do so twice?
- 2) On all nights we eat chametz or matzah, and on this night only matzah?
- 3) On all nights we eat any kind of vegetables, and on this night maror?
- 4) On all nights we eat sitting upright or reclining, and on this night we all recline?

DIP x2 - we ask about dipping twice 1 karpas 2 charoses. We start with a custom to show that in Judaism the customs are as important as the laws as they add the "FLAVOR" Slavery: The salt water into which we dip the karpas (potato, onion, or other vegetable) represents the tears we cried while in Egypt. Similarly, the charoset (fruit-nut paste) into which the bitter herbs are dipped reminds us of the cement we used to create the bricks in Egypt.

CHAMETZ OR MATZAH - we ask why we usually can use chametz or matzah but tonight only matzah

Slavery: Matzah was the bread of slaves and poor, it was cheap to produce and easy to make.

VEGGIES vs BITTER HERBS - we ask why we usually can use veggies or bitter herbs but tonight we use maror

Slavery: The maror (bitter herbs) reminds us of the bitterness of slavery in Egypt.

LEAN - we ask why we usually sit straight and tonight we lean like royalty

Freedom: We commemorate our freedom by reclining on cushions like royalty.

Q: Why do we repeat the 4 questions on the 2nd night again?

A: To show that you can always learn more than what you thought there is always another explanation

Why four questions? Each question represent a different spiritual world- atzilus, beriah, yetzirah, and asiya

Matzos are uncovered as we are supposed to say the story of pesach to the witness aka the matzah

Sources: chabad.org and haggadah

Yetzias Mitzrayim -Information collected by: -Miriam Isti

וְאִפְּלוּ כָּלֵנוּ חֲכָמִים כָּלֵנוּ גְבוּרִים כָּלֵנוּ יוֹדְעִים אֶת הַתּוֹרָה מִצֹּחַ עָלֵינוּ
לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל הַמִּרְבֵּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הָרִי זֶה מִשְׁבַּח:

“Even if we were all men of wisdom...We would still be obligated to tell the story of leaving Egypt”

Explanation= When we say Mitzrayim it means limitations. When we retell the story, we are breaking out of the physical that limits our connection to Hashem. Tzaddikim have no limits in any way, so someone might think that they don’t need to remind themselves of how we reconnect to Hashem.

Sources: *Morah Muka Rodal*

Ancestors of Egypt collected by: -Zoe Cabada

וּבְזֶרַע נְטוּיָה. וְאִלוּ לֹא הוּצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת אֲבוֹתֵינוּ
מִמִּצְרַיִם הָרִי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ מִשְׁעָבָדִים הָייְנוּ לְפָרְעָה בְּמִצְרַיִם.

“If Hashem had not taken our ancestors out of Egypt, then we, our children, and our children’s children, would still be enslaved to Paroah in Egypt.”

Explanations:

Surely, at some point our slavery would end

Hashem promised Avraham we would be freed! How could Hashem break his promise?

This quote means Our bodies would be freed, but our minds and souls would still be “enslaved.” If Hashem hadn’t taken us out with a “strong hand” then the Jewish people would not have wanted to leave slavery. They would want to stay in the “comforts” of slavery- in fact, we see that many Jews DID want to stay in Egypt! Only because of the great miracles that the Jews experienced, did we find the strength to leave behind the life we knew and wander in the desert!

Sources: *Morah Muka Rodal*

The Four Sons
Shulamis Kantor, Daniella Algazi & Talia Younessi
 8th Grade

The Four Sons - *Information collected by: Talia Younessi*

The four children represent four different types of personalities. Because life is dynamic, each person, during the course of his or her lifetime, often incorporates aspects of all four of these personalities. The transformation between the different identities may be confusing and frustrating, especially when it is from a “positive” personality, to one which is considered “negative”. This is why it is important to understand that each of the four personalities mentioned in the Haggadah reflect four stages of spiritual searching. Sometimes, a person has to pass through each of them. This idea may help guide us through life's journey.

Sources: *www.chabad.org*

The Wise Son - *Information collected by: Talia Younessi*

The difference between the three previous sons and the wise son is that none of the above tries to view the world through spectacles of questioning and searching. The first son does not know how to ask, the second son thinks that all of his questions have been answered, and the third son thinks that his questions have no answer — so there is no point in asking and searching. As opposed to them, the wise son returns to the questions. He is willing to return and re-ask the questions.

Where did this ability to start over come from? Just like the wicked son, the wise son understands the complexity of reality, but this comprehension leads him to opposite conclusions. The world is complex and the expectation for perfect answers has never been anything but an illusion. The answers are limited because of the nature of the world, so the responders cannot be blamed and looked down upon. The wise son understands that just because adults, including his parents, do not know everything — does not mean that they do not know anything. In fact, there is much to learn from the people that he used to degrade. As Mark Twain put it, “When I was fifteen, I discovered that my dad was dumb. When I was twenty, I was amazed by how much the ‘old man’ learned in the last five years.”

The world is complicated and full of contradictions, and for this reason, even if the person feels that not everything he used to believe in is true, it doesn't mean it is a lie. The easiest way out is to dump everything. It is much harder to look for the little bits of light and truth that are hidden in everything and everyone, which make it all meaningful. The wise son of the Haggadah did not get his name from his sharp answers, but because of the questions he asks. He is the only one out of the four sons who knows that he does not know. He approaches the world with modesty. A world that is so beautiful because of all the secrets it conceals. The wise son hears G-d cry “Seek for me always,” and knows that the search is the meaning of life. He returns to the naiveté that is mentioned in the Chasidic saying, “Timmimut (simplicity) is greater than wisdom, but how wise does a person have to be, to be Tamim.”

Sources:

https://www.chabad.org/holidays/Pesach/pesach_cdo/aid/1486118/jewish/The-Four-Children-Explained.htm

The Wicked Son - Information collected by: Talia Younessi

The possibility that questions can be more convincing than the answers can cause a crisis. The wicked son feels cheated. He is upset at all those who have been feeding him lies, and despises those who still believe the answers, which seem to him shallow and unsatisfactory — if not fake. He loses trust in the society wherein he was raised, isolates himself, and refuses to accept anything from those who disappointed him. When he was more naïve, he believed everything, and now he does not believe in anything. That is the tragic process of the wicked son in the Haggadah. He is no longer interested in the search, and his questions are for defiant purposes only. “The Wicked Son, what does he say? ‘What is this service to you?’ To you, but not to him. Since he has excluded himself from the community, he has denied himself the essentials of our faith.” (The Haggadah) The denial of faith begins by stepping out of the question and answer dialogue, which is so essential for the continuation of Jewish life.

Sources: www.chabad.org

The Simple Son - Information collected by: Daniella Algazi

The simpleton is the sort who has the sensitivity to get excited over a wondrous occurrence that involves G-d and Torah. When he sees that so many Jews left Egypt, despite Pharaoh’s global power. The “Simple” son asks simply why we have the Seder, and this is given a simple, satisfying answer. While the “Wise” son is a role model, the “Simple” son is a moral standard. While some people want to change the world, others don’t. It is still important that they ask, and want to know why they should be thankful. Even if we have everything we need, we should still understand, even to a lesser extent why it is that way. The simple son—the Tam—is the committed, but simple Jew. He asks his father what needs to be done and his father tells him just as it is. From a developmental point of view, this is a sincere, but simple spirituality: “Tell me what G-d wants, and I will comply.” The simple son represents the spirituality of a young person or an adult individual who tends toward a dependent posture in relation to authority. The Tam may be a “good” boy, but is he free? I think not. “What is this celebration about?” You shall say to him: “We are commemorating the fact that with a strong hand G-d took us out of Egypt, from the house of slaves” (Exodus 13:14).

With a strong hand. The simpleton is the sort who has the sensitivity to get excited over a wondrous occurrence that involves G-d and Torah. When he sees that so many Jews left Egypt, despite Pharaoh’s global power,²⁷ he gets excited, and asks: “What is this?” He wants to know more about the Exodus and how he can connect with it. So we tell him: Even though we were unworthy of redemption—sunk as we were in “the forty-nine gates of impurity” and serving idols like the Egyptians—G-d used a “strong hand” to overrule strict justice and redeem us.²⁸ And although we were supposed to stay in Egypt for 400 years, G-d used a “strong hand” to recalculate the 400-year decree and take us out after only 210 years (Chida).

We tell the simpleton how the Exodus occurred and how he too can experience a personal “Exodus”: Just as G-d used a strong hand to “overcome” the attribute of justice, we too must use a strong hand to overcome those aspects of our personalities that impede our spiritual growth. We then experience a spiritual liberation from our personal enslavements (The Rebbe)

The four children are introduced with the phrase: “One is wise, one is wicked, etc.”—emphasizing that each of the four children knows and speaks of the One G-d. (Even the wicked child speaks of G-d but asserts that G-d is uninterested in the affairs of man.) The simpleton perceives G-d with pure and innocent faith (Rabbi Yosef Yitzchak of Lubavitch).

Sources: *chabad.org*

The Son Who Does Not Know How to Ask - Information collected by: Shulamis Kantor

Sheino Yodeiah lishol (abbreviated as Sheino Yodeiah lishol)

Some ways worse than rasha because rasha cares, rasha asks while Sheino Yodeiah lishol does out of habit without thinking/feeling

Bashful son, we should open up conversation so they could ask.

Missing chayus - fully frum but just does it out of habit

As for The One Who Knows Not How To Ask—you must open up [the conversation] for him.

As it is written: You shall tell your child on that day: “It is because of this that G-d acted for me when I left Egypt” (Exodus 13:8).

You must open up for him. The commentators differ on how to define this phrase. Some maintain that our obligation is to provoke this child to ask, so that the story can be told as an answer to a question. “You must open for him” then means to create an opening for him through intriguing rituals and by telling him about the Exodus, until he is inspired to ask questions (Pirush Kadmon; Shibolei Haleket).

“G-d did this for me when *I left Egypt*”—you too are in need of leaving Egypt (The Rebbe).

On a deeper level, the fourth child refers to a lofty sort of soul, one that is perfectly in tune with the divine truth. Though inhabiting this world like the rest of us, such souls maintain a heavenly consciousness in which there are no questions, even when they are faced with personal challenges. They experience none of the dissonance and tension between matter and spirit that is the usual lot of mortals.

On this level, the fourth child’s lack of questions is something to admire (Rabbi Yosef Yitzchak of Lubavitch)

The fourth child’s inability to ask may be the result of having been deprived of a Jewish education: “By placing this child at the end, the Haggadah emphasizes that the worst thing, even worse than wickedness, is ignorance. This is because the wicked child has studied Torah and performed commandments. Once he repents, which he can do in the blink of an eye, he knows what to do.... The wicked child has a choice. He can choose good or evil.

“But then there is a place that is a parched and thirsty land without water. This is the reality of the ignorant Jew, who was not given a choice...” (The Rebbe).

Others understand the phrase to mean “begin for him,” i.e., since he is not asking any questions, we have no choice but to begin relating the story to him, even though he has not asked about it (Rashbatz; Chida). As we read in Proverbs (31:8), “Open your mouth on behalf of

the mute" (Avudraham). Hence the verse cited, which does not speak of any question, yet states tell your child... (Ritva). The Rashbatz thus concludes that tonight's mitzvah of retelling the story of the Exodus can be fulfilled with or without the question and answer form. The fourth child may actually want to ask but lacks confidence and fears being seen as a fool. The Haggadah instructs us to be sensitive to such people and to put them at ease by initiating conversation with them until they are comfortable sharing their thoughts confidently and clearly (R. Shlomo Alkabetz; Chida

Sources: www.chabad.org

www.chabad.org/holidays/Pesach/pesach_cdo/aid/1788/jewish/Maggid.htm

The Fifth Son - Information collected by: Shulamis Kantor

Son who doesn't even come to the seder, doesn't know about the seder (the rebbe)

Our job is to go out and teach the fifth son about yetzias mitzrayim

The 5th son can be put into three basic categories: 1) They have no place to attend. 2) They do not care to attend. 3) They do not know of Pesach or its seder

Answers for 5th son: For those who have nowhere to attend, we must aggressively advertise the invitation found within the Haggadah, "All those who are hungry, let them come and eat! Whoever is in need, let him come and partake of the Pesach!"

For those who do not care to attend, we must positively reinforce their Jewish identity and expose them to the beauty of Torah observance, in general, and of the seder in particular. Most importantly, we must communicate with them in a language they can understand and identify with.

Those who do not know that it is Pesach or that there is such a thing as a seder are perhaps the most worrisome of the groups. Most likely, they do not have fond memories of Pesach's past. They are, in fact, in danger of losing their Jewish identity altogether, G-d forbid. As Jews, we are all responsible for the welfare of one another. We must therefore endeavor to introduce these people to their great inheritance, the Torah, the grandeur of their Judaism. If we should happen to see a person drowning, we would dive in to save him/her without thinking twice. We must, without delay, "pull out all of the stops" to rescue those who need us most!

Let us aggressively seek out the Fifth Son, wherever or whoever she or he might be. Every lost Jew we bring back into the family may be compared to the discovery of a lost treasure of incalculable value. As different as they may be, the "four sons" of the haggadah have one thing in common: whether involved, challenging, inept or indifferent, they are all present at the seder table. They are all relating, albeit in vastly differing ways, to our annual reliving of the Exodus and our birth as a nation. The line of communication is open; the potential "wise son" that resides within every Jewish child is approachable. Today, however, in our era of spiritual displacement, there exists a fifth child: the Jew who is absent from the seder table. He asks no questions, poses no challenges, displays no interest. For he knows nothing of the seder, nothing of the significance of the Exodus, nothing of the revelation at Sinai at which we assumed our mission and role as Jews. One year, the Rebbe Rashab praised greatly the son who does not know how to ask, explaining that this refers to a person who, despite the many challenges which life presents, has no questions. Instead, he appreciates the G-dliness in everything he encounters (the Previous Rebbe).⁶⁷

“You shall tell your son on that day: ‘It is because of this...

Notwithstanding the above interpretation, the fact that the same answer is given to the son who does not ask as to the wicked son can be understood as underscoring a connection between the two. Indeed, the wicked son has an advantage. Although he protests and balks, he shows an interest. The son who does not ask remains entirely apathetic; nothing provokes his interest. This is the most difficult challenge to overcome (the Rebbe).⁶⁸ Alternatively, it can be explained that “the ones who do not know how to ask” — those who don’t understand the proper way of asking questions — are the ones who sneer “What is this service to you?” Those whose questions stem from a genuine desire to expand their knowledge speak in a different tone entirely (Ibid.).⁶⁹

To these children of G-d we must devote ourselves long before the first night of Pesach. We must not forget a single Jewish child; we must invest all our energies and resources to bringing every last “fifth son” to the seder-table of Jewish life.

Sources: www.chabad.org,

https://www.chabad.org/holidays/Pesach/pesach_cdo/aid/116264/jewish/A-Fifth-Son.htm

The 10 Plagues

By: Rivka Zavdi, Sara Marcus, Rivka Blesofsky

7th Grade

Q&A and Lesson - By: Rivka Zavdi

Q: Why so many plagues?

A. To punish the Egyptians and to demonstrate Hashem's greatness

Q: Why couldn't the Egyptians copy the plague of lice?

A. It was too small.

Q: Hashem made frogs come. What is so bad about frogs?

A. Rashi says that the frogs would go into the peoples intestines and croak.

Q: The magicians tried to recreate lice but couldn't; why?

A. Demons don't have power under the size of a barley corn.

The 10 plagues of Egypt are meant to teach us "to be open-eyed, open-minded, and open-hearted toward other people."

Sources:

<https://www.chabad.org/>

[Dvar Torah Questions and Answers on Bo](#)

Plagues and Explanation - By: Rivka Blesofsky

- Blood - Punish their "god", which was the Nile
- Frogs - Also came from the Nile, the frogs hurt people, they would go into their intestines and croak inside of their bodies
- Lice - The Magicians couldn't recreate the lice, they were too small
- Wild animals - Because Moshe didn't start it so it has to be from Hashem, they can't say that Hashem isn't real because no humans were involved in it
- Death of animals - Economy of Egypt was destroyed, they needed their animals to survive and thrive in their economy
- Boils - Bodies were hurt, continuing to hurt them in every spot
- Hails - Complete opposites in one thing therefore showing the greatness of Hashem
- Locusts - Took away Pharaoh's free will, if there are no crops, there is no money, he has no money to have free will
- Darkness - Helped the Jews find the riches of the Egyptians
- Death of firstborn - Punish the Egyptians for killing Jewish babies, killing their oldests

Sources:

<https://www.chabad.org/>

[Kabbala and the 10 Plagues - In Kabbalah, each of the Ten Plagues combated a corresponding emanation of wickedness. - The Holy Ari](#)

Hebrew Sources - By: Sara Marcus

- The Lord said to Moshe, "Pharaoh's heart is heavy; he has refused to let the people out.

Is heavy: Heb. כָּבֵד. Its Aramaic translation is יָקִיר [heavy], and not אֶתְיָקֵר [has become heavy], because it is the name of a thing [an adjective and not a verb], as in for the matter is too heavy (כָּבֵד) for you (Exod. 18:18).

- Pharaoh turned and went home, and he paid no heed even to this.

Even to this: Neither to the sign of the staff that had turned into a serpent nor to this one of blood.

- And into you and into your people and into all your servants, the frogs will ascend."

And into you and into your people and into all your servants: They [the frogs] would go into their intestines and croak. — [from Tanna d'vei Eliyahu, Seder Eliyahu Rabbah, ch. 7]

- 27 But if you refuse to let [them] go, behold, I will smite all your borders with frogs.

- יְדוּאֲמַר יְהוָה אֶל־מֹשֶׁה כָּבֵד לֵב
פָּרְעֹה מֵאֵן לְשַׁלַּח הָעָם

- כַּגִּנְיָן פְּרִיעָה וַיָּבֹא אֶל־בֵּיתוֹ
וְלֹא־שָׁת לִבּוֹ גַּם־לְזֹאת

- כַּטּוֹבָכָה וּבַעֲמֻךְ וּבְכָל־עֲבֹדֶיךָ יַעֲלֶי
הַצָּפָרְדִּים

- כִּזְאֵם־מֵאֵן אֶתָּה לְשַׁלַּח הַנֶּה אֲנֹכִי נִגְרַ
אֶת־כָּל־גְּבוּלֶךָ בַּצָּפָרְדִּים

Smite all your borders: Heb. נָגַף, [means] smite. Similarly every expression of מַגֵּפָה, plague, [also means a smiting,] “and they strike (וַיִּנְגְּפוּ) a pregnant woman” (Exod. 21:22), does not mean [striking to] death. Similarly “before your feet are dashed (וַיִּתְנֶגְפוּ) ” (Jer. 13:16); “lest your foot be dashed (תִּגָּף) on a stone” (Ps. 91:12); “a stone upon which to dash oneself (נִגְּף) ” (Isa. 8:14).

- And he [Pharaoh] said, "For tomorrow." And he [Moshe] said, "As you say, in order that you should know that there is none like the Lord, our G-d.

And he [Pharaoh] said, “For tomorrow”: Pray today that they should be exterminated tomorrow.

- And the necromancers did likewise with their secret rites to bring out the lice, but they could not, and the lice were upon man and beast.

To bring out the lice: To create them (another version: to bring them out) from someplace else.

- And it will become dust upon the entire land of Egypt, and it will become boils, breaking out into blisters upon man and upon beast throughout the entire land of Egypt."

Boils, breaking out into blisters:

וַיֹּאמֶר לְמַחֲרָה וַיֹּאמֶר כְּדַבְּרֹךְ לְמַעַן תֵּדַע
כִּי־אֵין כִּי־הוּא אֱלֹהֵינוּ:

יִדְוִיעֲשׂוּ־כֵן הַסֹּרְטָמִים בְּלִטְיָהֶם לְהוֹצִיא
אֶת־הַכִּנָּיִם וְלֹא יָגִלּוּ וַתְּהִי הַכִּנָּם בְּאָזְנָם
וּבְבִקְמָה:

טוֹהִינָה לְאַכֹּךְ עַל כָּל־אֶרֶץ מִצְרַיִם וְהָיָה
עַל־הָאָדָם וְעַל־הַבְּהֵמָה לִשְׁתִּין פֶּרֶס אֲבַעֲבָעֶת
בְּכָל־אֶרֶץ מִצְרַיִם:

As the Targum [Onkelos] renders:
 שִׁיחָנָא סְגִי אֲבָעֻבּוּעִין, through which
 blisters break out.

Boils: Heb. שִׁחִין, an expression of
 heat. There are many [examples of
 this word] in the language of the
 Mishnah: “a hot (שְׁחוּנָה) year” (Yoma
 53b, Ta’anith 24b).

- Because this time, I am sending all My
 plagues into your heart and into your
 servants and into your people, in order
 that you know that there is none like Me in
 the entire earth.

All My plagues: We learn from here that
 the plague of the firstborn (מַכַּת בְּכוֹרוֹת) is
 equivalent to all the plagues.

יִדְּכִי | בַּפֶּעַם הַזֹּאת אֲנִי שֹׁלֵחַ
 אֶת־כָּל־מִגְפָּתִי אֶל־לִבְךָ וּבְעַבְדֶּיךָ וּבְעַמֶּיךָ
 בְּעָבוּר תִּלְדַּע כִּי אֵין כָּמֹנִי בְּכָל־הָאָרֶץ:

Source:

<https://www.chabad.org/dailystudy/torahreading.asp?tdate=1/20/2023>

The Chumash

Dayenu and Pesach, Matzah, Maror
Shaina Andrusier, Keshet Loven, and Goldie Niasoff
 8th grade

Dayenu Information collected by: Shaina Andrusier and Keshet Loven

Dayenu - Song of gratitude sung towards the end of Maggid. Rabbi Akiva counted all the 15 favors and created Dayenu.

15 stanzas.

The Dayenu takes us on a journey through the history of the Jewish nation, detailing the nation's tragedies and G-d's miracles that saved them. In this respect, Dayenu is an appropriate song for Pesach, as one of the commandments is to personally experience the redemption from slavery to freedom. But after each event, the song reflects that if this was G-d's only intervention to save the Yisroelim, "it would have been enough." What does "enough" mean? What are we thankful for by singing Dayenu?

Dayenu may be the path to understanding the events that led to the miracle of Exodus.

Dayenu's literal meaning is that "it is enough for us"

It is explaining that Hashem, what you did was enough. It is talking about all the great miracles Hashem has done for us, and will continue to do for us. It didn't stop when we left Egypt.

"If Hashem did not split the sea for us it would have been enough."

Q. Would have we been killed by the Egyptians?

A1. Hashem could have saved us in another way. Having boats. Swimming.

A2. We could have gone back a bit and then gone around.

A3. Hashem would have not hardened Pharaoh's heart, and the Egyptians would have not chased the Jews at all.

"Taken 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 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 Beis HaMikdash to atone for all our sins."

Source: [The Fifteen Miracles of the Exodus - Pesach](#)

Intro to “Pesach, Matza, Maror” and Maror *Information collected by: - Goldie Niasoff*

We now finish telling the story of pesach, and focus again on the seder

“Rabban gamliel...”

Q: If a person mentions “pesach, matzah and maror” does he need to do the rest of the seder?

A: Yes! He has to explain them in depth in order to properly fulfill your obligation

"The Rav was fond of the analytical and conceptual distinction between a nisa(object) and a nosa (subject). The former is something or someone acted upon, whereas the latter is an actor in the historical drama we call life. At first blush, we look at Pesach, Matzah, and Maror as mere objects that must be consumed during the Seder. Yet, Rav Soloveitchik perceived each of these items as a nosa, as an active participant in the mitzvah of Sippur Yetziat Mitzrayim:

Sippur Yetziat Mitzrayim is a blend of storytelling, Torah teaching, and eating symbolic food items. It is a fusion of the spoken word and the physiological functions of eating and drinking, the intermingling of physical pleasure with Torah debate, the combining of the word of G-d with an activity motivated by biological pressure and characteristic not only of man but of animals. Eating the Pesach sacrifice, matzah and maror constitutes a double mitzvah. The miz vat akhilah, physically consuming these items is a religious performance, a maaseh kiyum mitzvah. But eating the Pesach, matza, and maror is also the instrument or medium of Sippur Yetziat Mitzrayim, telling the story of the Exodus. We narrate the story not only through speech but through eating as well. Therefore, in order to fulfill the mitzvah of sippur in the most perfect manner, one must interpret and explicate the symbolic meaning of Pesach, matzah, and maror." Marbeh Lisaper, commentary on the Haggadah:

In every generation: All of this is part of Rabban Gamliel's statement. It explains why matzah is considered a Torah law (d'oraita) while eating maror is rabbinic (d'rabbanan). Why is there a difference in the status of these two symbols? According to Rabban Gamliel we are obligated by the Torah to see ourselves as if we went forth from Egypt. The matzah serves as a reminder of this biblical mandate while maror reminds us of slavery (which we are not obligated by the Torah to remember.) Matzah allows us to see ourselves in this fashion.

Yet, what purpose is there in “seeing ourselves” as if we personally went forth from Egypt; many generations have passed since the Exodus - what good is there in seeing redemption in this way? This teaches us that the purpose of the redemption was not just the liberation from slavery in Egypt but also the fact that we could enter the land of Israel, build the temple, and seek atonement for our sins. Also the matzah alludes to the future redemption as well. The afikomen is an allusion to the final redemption, which is called tzafun bareikh, the hidden blessing. It is because of these hopes that scripture made matzah an obligation, “You shall eat matzo at night,” This is an allusion to the fact that we eat matzah during the night (of exile) which comes before the light (of redemption.)

Maror *Information collected by: - Goldie Niasoff*

Point at maror chazeret (in bottom corner) not middle

Represents things we should stay away from → sometimes we need to discipline our children (give them bitter lessons)

Q; Why is the maror placed in the middle of the seder plate, which represents balance?

A: To show us that despite the fact that it is bitter to us now (that we are in exile again), we are in process of moving to the right- to Moshiach

Maror is the bitter herb that reminds us of the tears that the Jewish people cried when they were slaves in Egypt. It teaches that when we are going through challenging, seemingly bitter times, sweetness and light and hope are just around the corner. Maror reminds us not to avoid obstacles but to instead recognize that they are a necessary part of the process of success. Without our tears and our prayers, the Jewish nation would not have been able to leave Egypt. Without the bitterness and the struggle, we don't reach our full potential.

When you look at the maror, think of a struggle you have gone through in the past year and how it helped you become who you are today.

Pesach, matzah, maror symbolize gratitude, hope and grit. With these three powerful gifts we sit around our Seder tables and thank G-d for the miracle of our freedom.

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

Sources: <https://www.sefaria.org/sheets/63086.6?lang=bi>

<https://aish.com/the-three-main-Pesach-symbols-pesach-matzah-and-maror/>

Pesach and Matzah *Information collected by: - Keshet Ioven*

The shank bone symbolizes the sacrifice that the Jews in Egypt gave to thank G-d for the miracle of passing over their houses during the tenth plague in which all the Egyptian's firstborn died.

We can learn from this sacrifice of gratitude to thank G-d for continuing to protect us and sparing us from any harm that comes upon us.

Matzah is the unleavened bread that the Jews brought with them when they left Egypt. Matzah teaches that Hashem doesn't need any time to prepare and can save us in an instant. Since He can turn everything around in a moment, we should never give up hope. And when things are going well, we should remind ourselves that this too is an ongoing miracle. G-d is with us in this moment even when it seems like everything is just proceeding as "it should."

When we look at the matzah, think about the times in your life when everything turned around in a moment, seemingly without any warning or effort on your part and how G-d can do the same for you today, no matter what your challenges may be.

Pick up the 2nd and 3rd Matzos while saying this

Represents our basic necessities that Hashem provides for us → teaching our children the basic laws

Q: What's the difference between chametz and matza?

A: The letter ches and Hay, which represent ego and humility

Sources: <https://www.sefaria.org/sheets/63086.6?lang=bi>
<https://aish.com/the-three-main-Pesach-symbols-pesach-matzah-and-maror/>

Rachtzah, Motzi and Matza

Sara'le, Dori, Dina, and Rina

6th Grade

Rachtza- Information collected by: Sara'le

We feel an affinity with the food we eat: We too are a miracle out of the earth. We and the bread share a common journey. The bread begins as a seed buried beneath the ground. And then, a miracle occurs: As it decomposes and loses its original form, it comes alive, begins to sprout and grow. As spring arrives, it pushes its way above the earth to find the sun, and then bears its fruits for the world. We too began buried in Egypt, all but losing our identity. But that furnace of oppression became for us a firing kiln, a baker's oven, the womb from whence we were born in the month of spring. In our liberation from there, we brought our fruits of freedom to the world.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר

קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

Barukh atah Adonai, Eloheinu, melekh ha-olam

asher kidishanu b'mitz'votav v'tzivanu

al n'tilat yadayim.

"Blessed are You, Lord, our G-d, King of the Universe Who has sanctified us with His commandments and commanded us concerning washing of hands."

According to Jewish law we wash our hands before eating because there was a law to be pure. The blessing above is said before every time we eat bread. Back in ancient times they would do this also, so we follow this ritual as our ancestors did.

The procedure for washing is identical to the washing done earlier at Urchatz. However this washing will be followed by two other blessings and one should try not to speak from the time of the blessing until after eating the matzah. One tradition is that everyone except the leader of the Seder goes to the kitchen. A large cup is filled with water which is poured three times on the left and three times on the right. The rachtzah blessing is recited, hands are dried, and everyone returns to the table to recite the next two blessings before eating the matzah. Then someone brings water and the cup to the leader of the table can wash at the table.

Our hands were touched by this water earlier during tonight's seder, but this time is different. This is a deeper step than that. This act of washing our hands is accompanied by a blessing, for in this moment we feel our People's story more viscerally, having just retold it during Maggid. Now, having re-experienced the majesty of the Jewish journey from degradation to dignity, we raise our hands in holiness, remembering once again that our liberation is bound up in everyone else's. Each step we take together with others towards liberation is blessing.:

Source: [Rachtzah | Pesach Haggadah by Isaac Benak](#). [Rachtzah - Washing Hands - Pesach](#)

Matza Information collected by: Dina

Hebrew: מצה matsa; plural matzot; matzos of Ashkenazi Jewish dialect is an unleavened flatbread that is part of Jewish cuisine and forms an integral element of the Pesach festival, during which chametz (leaven and five grains that, per Jewish Law, are self-leavening) is forbidden.

As the Torah recounts, G-d commanded the Jews to eat only unleavened bread during the seven day Pesach festival. Matzo can be either soft like a pita loaf or crispy. Only the crispy variety is produced commercially because soft matzo has a very short shelf life. Matzo meal is crispy matzo that has been ground to a flour-like consistency. Matzo meal is used to make matzo balls, the principal ingredient of matzo ball soup. Sephardic Jews typically cook with matzo itself rather than matzo meal.

Matzo that is kosher for Pesach is limited in Ashkenazi tradition to plain matzo made from flour and water. The flour may be whole grain or refined grain, but must be made from one of five grains: wheat, spelt, barley, rye, or oat. Some Sephardic communities allow matzo to be made with eggs and/or fruit juice to be used throughout the holiday.

Source: [Matzo - Wikipedia](#)

As long as we live in this world, freedom remains elusive: While moving forward, we are free. Stop, and we are bound and fettered again.

That is why freedom is something you cannot buy nor steal. Never can you put freedom in your purse and say, "Freedom is mine forever!"

For freedom is a marriage: Freedom is the bond our finite selves with the Infinite, the power to transcend the world while working inside it. It is a marriage of heaven and earth, spirit and matter, soul and body. And like any marriage, it is kept alive only by constant renewal. Like the miracle of the splitting of the Red Sea, suspended in its state of paradox by a continuous, other-worldly force.

Yet, in our exodus, we were granted eternal freedom. Not because we were released from slavery. But because we were given the power to perpetually transcend.

That's the order of the Seder tonight: Kadesh/Urchatz, Transcend and Purify. Over and over.

Rise higher, then draw that into deeds. Rise higher again, then draw that down even more.

Never stop rising higher. Never stop applying.

Before partaking of bread—a metaphor for man's involvement with the material—we prepare ourselves spiritually with the washing of the hands...

....to Sinai

The road out of Egypt leads through Sinai....

Torah regulates our involvement with the material. It commands that we may, and ought, to create, manufacture and deal six days a week; on the seventh day, however, not only must all work cease but we are to assume a mindset in which "all your work is concluded." On a daily basis, it tells us to set aside inviolable "islands in time" devoted to Torah study and prayer. At all times, a multitude of Torah laws define the permissible and the forbidden in business and pleasure.

The Torah also enjoins us to "eat of the toil of your hands"—to invest only our marginal faculties in the business of earning a living, leaving our choice talents free to pursue more spiritual goals. And it insists that all material pursuits be but a means to an end, but a vessel to receive G-d's blessings and a tool to aid us in our life's work to bring sanctity and G-dliness into our world.

In so regulating our physical lives, Torah liberates our souls. By defining the extent and the nature of our material involvements, Torah extricates our capacity for infinite and non-definitive commitment from its material exile and frees it to follow its natural course: to serve G-d in a manner of "endlessness and purposelessness," in a manner that transcends the parameters of self, self-gain and our very conceptions of "achievement."

Sources:

https://www.chabad.org/holidays/Pesach/pesach_cdo/aid/117118/jewish/7-Motzi-Blessing-Over-Bread.htm

Motzi Information collected by: Dori

Matzah is the most important item in the Seder, and eating it fulfills the central mitzvah of Pesach. But matzah is also bread — albeit of the decidedly unleavened sort. Tonight it fulfills the role of the two whole loaves that are the mainstay of every Shabbat and festival meal. That's why we have three matzahs on our Seder plate — so that in addition to the "piece" of matzah over which we tell the story of the Exodus, we'll have two whole matzahs over which to pronounce the "Hamotzi" blessing, praising and thanking G-d "Who brings bread from the earth."

Grab all three matzahs—the top one, the broken middle one and the bottom one—and pick them up a little.

Say the blessing: "Blessed be You, L-rd our G-d, King of the World, Who brings bread out of the earth"

Sources:

[Matzo - Wikipedia](#)

Maror and Korech Research

Eliana, Adina, and Chana

Grade 8

Charoset Recipe, History of Maror- *Information collected by: Adina*

Maror represents the harsh suffering and bitter times Jews endured when they were slaves in Egypt.

We eat Maror to remind us of the suffering the Jews endured in Egypt.

The *maror* symbolizes the bitterness of slavery in Egypt.

Take an olive-size volume of the bitter herb and place it in between those two pieces. Again, some mix together the horseradish and lettuce. Next, dip the bitter herb in the charoset.

Shake off any excess. Then say the words: "This is what Hillel did, at the time that the Temple stood. He wrapped up some Pesach lamb, some matzah and some bitter herbs and ate them together."

.....

Sources: *Chabad.org Chabad.org/recipes*

Maror facts *Information collected by: Information collected by: Eliana*

.....Maror nowadays is a rabbinical decree, instituted to remind us of the Temple.

Common herbs for maror are horseradish and romaine lettuce. ...

Before eating the maror, dip it into the charoset and then shake it off.

Make only an al achilat maror blessing, and not a ha'adamah.

You do not have to lean.

.....The term maror refers to the bitter herbs that are eaten during Pesach. They are served as part of the Seder along with other traditional food offerings, such as lamb and unleavened bread in the form of matzoh. The word maror itself is Hebrew for bitter.

.....According to Jewish tradition, one must eat enough bitter herbs (maror in Hebrew) to bring tears to the eyes. The tears and the bitter herbs remind each Seder participant how the great affliction the Jewish people endured brought tears to their eyes.

Sources: www.chabad.org, www.chosenpeople.com/why-we-eat-horseradish-at-Pesach/

Why lettuce, Why do we eat Maror *Information collected by: - Chana*

The leaves of romaine lettuce are not bitter; but the stem, when left to grow in the ground, turns hard and bitter. So it was with our enslavement in Egypt. At first the deceitful approach of Pharaoh was soft and sensible, and the work was done voluntarily and even for pay. Gradually it evolved into forced and cruel labor. We eat maror to remind us of the Jews' tears. It's very bitter so it makes us cry. We also eat maror to make us remember the *bais hamikdash*.

We were forged as a nation at the brick kilns of Egypt, and the manufacture of bricks remains the essence of our mission in life. Why bricks? There are two basic materials used in construction: stone and bricks. The "stone" represents those materials with which G-d provides us to build our lives. In our personal lives, these are the elements that are naturally qualified to

serve as part of a home for G-d and readily lend themselves to the end: our positive character traits, the sacred times and places in creation, objects and forces designated for the performance of a mitzvah. At the height of the bitter exile, Moshe cries out to G-d: "My Lord! Why have You done bad to this nation?!"—a cry that reverberates through our tear-soaked history. G-d begins His response by saying: "I have revealed Myself to Abraham, to Isaac and to Jacob..." Why is G-d evoking the memory of the Patriarchs? Bitter herbs and romaine lettuce. The *Maror* is placed in the center of the plate. One may use either peeled and grated raw horseradish or Romaine lettuce, or both. The center of the plate represents the attribute of *rachamim*, mercy. At first glance it would seem more appropriate to place the *Maror* on the left side, signifying the attribute of *gevurot*, severity, for *Maror* recalls the severity of our suffering in Egypt. But, upon reflection, we realize that bitterness of spirit causes a manifestation of abundant mercy: the outpouring of an embittered soul, the intense bitterness one experiences when sensing how far removed one is from Divinity, arouses an abundance of mercy. From this perspective, then, the *Maror* itself signifies mercy. The **Pesach offering**, which our ancestors ate during the time of the Beis HaMikdash - for what reason did they do so? Because G-d passed over their homes in Egypt, as it is written: "You shall say: It is a Pesach-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..." 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. As it is written: "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 provisions." This **maror** (bitter herb) that we eat - for what reason? Because the Egyptians embittered our fathers' lives in Egypt, as it is written: "They made their lives bitter with hard work, with mortar and with bricks, and with all manner of work in the field; all their work which they made them serve with crushing labor."

Do you wonder why we are eating this stuff? You're on to something. During the Pesach Seder, we ask that very question. The text of the Haggadah answers by quoting a verse from the Torah: "They embittered our lives with hard work." The bitter taste of the herbs reminds us of the bitterness of our slavery in Egypt.

Sources: www.chabad.org

Shulchan Orech, Tzafun, Barach, Eliyahu

Laila, Tali, Nesya

Grade: 8th grade

Shulchan Orech- Information collected by: Nesya

This step, along with Korech before it, marks the re-entry we mentioned at the beginning. We’ve escaped Egypt and reached a higher vision. And then we start the process again — on a higher level.

Because freedom consists of more than escape. Complete freedom is when you can turn around and liberate all the elements of your world from their pure material state, and make them transcendent as well.

That’s what we do when we eat every day—we take foods which grow from the earth, say a blessing over them and bring them into our journey as human beings. And when it’s Shabbos or another Jewish holiday, we elevate them further, into the realm of pure spirituality. As for tonight, this meal is going to be truly Divine.

It's customary to begin the meal with the hard-boiled egg that was on your Seder Plate (commemorating the festival offering), dipped in salt water.

Sources:

https://www.chabad.org/holidays/Pesach/pesach_cdo/aid/117122/jewish/11-Shulchan-Orech-The-Festive-Meal.htm

Tzafun- Information collected by: Nesya

“The afikoman is the half of the middle matzah that was hidden away to be eaten at the conclusion of the meal.”(chabad.org)

The word afikoman can be broken up into two Aramaic words אפיקו מן, meaning “bring out sustenance.” Eating the afikoman draws down G-d’s infinite bounty into the framework of our material world (the Previous Rebbe).

The afikoman is the half of the middle matzah that was hidden away to be eaten at the conclusion of the meal. There is an unresolved question as to whether the afikoman is intended to commemorate the Pesach offering or the matzah that was eaten together with it. Therefore, ideally one should eat two kezaisim. This is the prevailing Lubavitch custom.

Some find this difficult, and therefore eat only one kezayis. In such an instance, the person should have the intent that the matzah serve to commemorate whichever of the above two subjects is the one requiring commemoration.

Portions of the desired size should be given to everyone. The afikoman that was hidden away usually is not large enough to provide everyone with portions of the desired size. Therefore other matzah is taken in addition.

The afikoman should be eaten while reclining on one’s left side, without pause or interruption, and must be eaten bichedei achilas pras. At the first Seder, the afikoman should be eaten before midnight. After the afikoman, nothing should be eaten for the remainder of the night. Nor, with the exception of the remaining two of the four cups of wine drunk at the Seder, should one drink after eating the afikoman, so that the taste of the matzah will remain in one’s mouth.

Sources:

https://www.chabad.org/holidays/Pesach/pesach_cdo/aid/2878357/jewish/Tzafun-Eating-the-Afikoman.htm

Barach Information collected by: Nesya, Laila

-Pour Eliyahu's cup of wine

We pour Eliyahu's cup, this cup is the 5th cup and represents Moshiach! Eliyahu will let us know Moshiach is here.

4 cups of wine

1. "I will take you out..."

2. "I will save you..."

3. "I will redeem you..."

4. "I will take you as a nation..."

Our sages instituted that we should drink a cup of wine, a toast if you will, for each one of these expressions. We recite the Kiddush over the first cup, we read the Exodus story from the Haggadah over the second cup, we recite the Grace after Meals over the third cup, and we sing the "big Hallel" over the fourth cup.

Many things are conveyed through each of these expressions. Here is one:

1. Salvation from harsh labor—this began as soon as the plagues were introduced.
2. Salvation from servitude; or the day the Jews left Egypt geographically and arrived at Ramses.
3. The splitting of the sea, after which the Jews felt completely redeemed, without fear of the Egyptians recapturing them.
4. Becoming a nation at Sinai.

Sources:

https://www.chabad.org/holidays/Pesach/pesach_cdo/aid/2878357/jewish/Tzafun-Eating-the-Afikoman.htm

Eliyahu- *Information collected by: Nesya and Laila*

When opening the door, we take the opportunity to invite in the prophet Eliyahu. Eliyahu is the one who visits the circumcision ceremony of every Jewish child, and testifies that the Jewish people are scrupulous regarding the mitzvah of circumcision. Males were permitted to partake of the Pesach offering only if they were circumcised. Thus, Eliyahu comes to the Seder to “testify” that all present are indeed circumcised.

There are a number of explanations as to the significance of the various stages of redemption. There is an open question in the Talmud whether we are obligated to have four or five cups on the night of Pesach. Since the issue was never resolved, we pour a fifth cup, but do not drink it.

Sources: “The Pesach Seder - Pesach.” Chabad.org,
https://www.chabad.org/holidays/Pesach/pesach_cdo/aid/1980/jewish/Pesach-Seder.htm

Hallel, Nirtzah and Moshiach Seuda

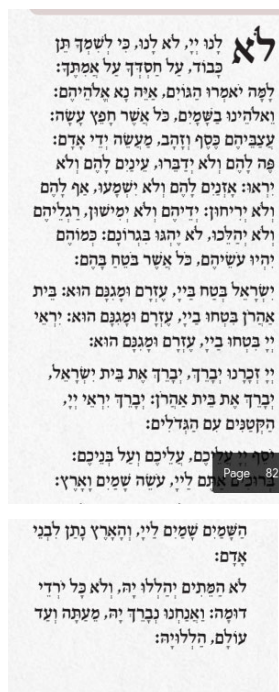
By: Chana Berkowitz, Li'el Kep, and Yehudit Brilliant
6th Grade

HALLEL- Collected By: Ariana, and Chana

When we finish saying Hallel we ask Hashem to take us out of exile. The Freidicker Rebbe said we shouldn't stop to offer any explanations to the beginning of hallel until the end because it's a very special time. Why do we recite Hallel in the Haggadah? Answer: Just as the Jewish People said Hallel as they left Egypt, we do the same. Why don't we stand as we say Hallel here like we usually do? Answer: Because the whole point of the seder is freedom, and we do not want to trouble a person to stand up- they are free to relax! Why don't we make a bracha before Hallel like we normally do? Answer: It is not a mitzvah to say Hallel now, we are just saying it as an expression of joy. Second answer: We don't say the whole Hallel now, because we stop in the middle to eat. Why are we splittin Hallel in two? Answer: Because the first half of Hallel discusses leaving Egypt, so it pertains now. The second half talks about Moshiach, so we will say it after the meal when we are talking about Moshiach.

“Betze'es Yisrael” Praising Hashem for taking us out of Egypt.

Hallel: We now finish saying Hallel, and ask Hashem to bring us out of our current exile. The Freidicker Rebbe said that we do not stop to offer any explanations from the beginning of Hallel until the end because it is such a spiritual time. Then you hold the cup in your right hand, lean to the left and drink wine. Bench when you're done.



This is some of the Prayer in Hallel!

NIRTZAH- Collected By: Ariana, and Chana

It means acceptance, we demand Moshiach and we pour the cup of wine from Eliyahu back into the bottle and sing 'Keli Atah'. Nirtzah means, "Acceptance"

This is what we say in Nirtzah:

**Sources:**

[Hallel Nirtzah: Reciting Hallel, Psalms of Praise; the Promise that Gd Will Accept Our Service - Pesach](#)
[Pesach Part 5](#)

Moshiach Seuda- Collected by Liel

When we have the Moshiach Seudah we say this Blessing/ Bracha on wine or/and grape

juice: בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן

Why Do We Celebrate This Meal?

On the last day of Pesach, we read verses from the book of Isaiah as the haftorah. This reading includes many wondrous prophecies about the era of Moshiach.

The prophecy foretells of a leader upon whom "the spirit of the L-rd shall rest, a spirit of wisdom and understanding, a spirit of counsel and heroism, a spirit of knowledge and fear of the L-rd."

In addition to bringing peace to mankind ("he will judge the poor justly, and he shall chastise with equity the humble of the earth"), the new peace and G-dly understanding will extend to all of G-d's creatures: "And a wolf shall live with a lamb, and a leopard shall lie with a kid . . . and a small child shall lead them."

Moshiach's Meal is held following Minchah on the eighth day of Pesach. In Israel, where Pesach is seven days long, Moshiach's Meal is held on the seventh day.

The celebration customarily extends past nightfall, ushering out Pesach amid song, words of Torah and inspiration.

In 1906 Rabbi Shalom Dov Ber of Lubavitch incorporated four cups of wine and matzah into Moshiach's Meal, mirroring the Seder held the week before. You can also serve fruit and other Pesach goodies.

If you will be celebrating with a group you can have people prepare stories or Torah thoughts related to Moshiach. The actual program is flexible, but you want to pace your four cups throughout the singing and speaking. Customarily, the leader of the group announces which cup you are up to. Note that you do not need to drink these cups in their entirety. A sip suffices.

Sources:

[Read a more in-depth treatment of this meal](#)

[Learn more about Moshiach](#)

https://www.chabad.org/holidays/Pesach/pesach_cdo/aid/3965990/jewish/Moshiachs-Meal-What-Why-and-How.htm