

# Pesah

פֶּסַח



Because learning Torah is sweet

ט"ו - כ"ב ניסן תשפ"ה April 12-20, 2025



## רִמֵּעַ שֶׁל עִבְרִית • A Moment of Hebrew

### שמות יג:

וְהַגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בְּעָבוּר  
זֶה עָשָׂה ה' לִי בְּצֵאתִי מִמִּצְרָיִם:

### Shemot 13:8

You shall tell your child on that day,  
"It is because of this that God did  
for me when I went free from Egypt."

### לְהַגִּיד (שְׂרַשׁ נ.ג.ד.)

- ◆ To tell
- ◆ To declare (lehaggid)

### Find the Word!

In the Haggadah, there are four places where this pasuk (Shemot 13:8), or part of this pasuk, is quoted. Can you find them all? (Hint: Three are near the beginning of Maggid, and one is near the end.)

= מַגִּיד

The part of the Pesah Seder where we talk about the story of leaving Egypt (Maggid)

= וְהַגַּדְתָּ

"You shall tell"

The instruction of the mitzvah to tell the story of leaving Egypt (vehiggadeta)

= הַגְּדָה

The book we use at the Pesah Seder (Haggadah)





## הַלְכָּה • Halakhah

The words in Shemot 13:8 teach us a lot of information about **how** to tell the story of leaving Egypt.

וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר  
בְּעֵבוֹר זֶה עָשָׂה ה' לִי בְצֵאתִי מִמִּצְרַיִם:

You shall tell your child on that day,  
"It is because of **this** that God did **for**  
**me** when I went free from Egypt."

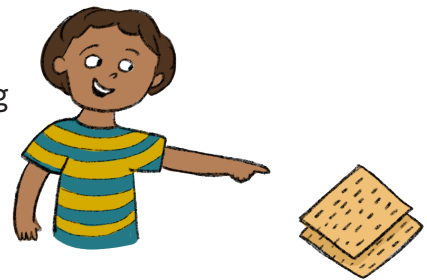


וְהִגַּדְתָּ (ve-higadta, you shall tell) means that you have to tell the story out loud. (Sefer Ha-Hinukh, 21)

- ◆ What's the difference between thinking a story in your head and saying it out loud?

זֶה (zeh, this) means you can't just talk about the story, you also have to experience it. One way we do that is by pointing at matzah and maror. (Mekhilta Shemot 13:8)

- ◆ When have props or hands-on activities helped you better understand something you were learning?



לִי (li, for me) means that we should imagine ourselves in the story, and think of ourselves as having been redeemed from Mitzrayim. (Mishnah Pesachim 10:5)

- ◆ Imagine that you were among the people who left Mitzrayim. Think about each stage of the story (slavery in Egypt, Moshe comes and talks to Pharaoh, etc.). What do you think this experience was like for you?

The Mishnah (Pesachim 10:4-5) teaches four more rules about how to tell the story of יְצִיאַת מִצְרַיִם (yetziat Mitzrayim, leaving Egypt):

### 1. Ask questions!

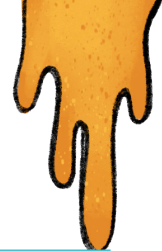
The children ask questions to their parents.

הֵבִיאוּ שׂוֹאֵל אָבוֹי.

If the children don't know, then the parents teach them.

וְאִם אֵין יָדַעַת בְּבֵן, אָבוֹי מְלַמְדוֹ:

- ◆ Why is asking questions such an important part of learning? What happens when you ask questions?
- ◆ What questions can you find in the haggadah? What are your own questions that you can bring to your Seder?



## 2. Start with the bad parts and end with the good parts

Begin with genut (disgrace) and end with shevah (praise). מתחיל בגנות ומסיים בשבח.

The haggadah has a few examples of stories that go from genut to shevah. One is the story of us being slaves and then becoming free. Another is the story of how we used to worship idols but then we started to worship God.

- ◆ Can you find these examples of genut and shevah when you read the haggadah?

## 3. Use specific pesukim from Devarim to tell the story

You explain the section of the Torah beginning with "arami oved avi" (from Devarim 26:5), all the way to the end of that section.

וְדוֹרֵשׁ מֵאֲרָמֵי אוֹבֵד אָבִי  
עַד שִׁיגְמֹר כָּל הַפְּרָשָׁה כְּלָהּ.

This is the main part of the Haggadah. We read the story of leaving Egypt, using the words that farmers would say when they would bring their בכורים (bikkurim, first fruits) to Yerushalayim to give thanks to God.

- ◆ Why is the story of leaving Egypt a good story to talk about when you bring bikkurim and give thanks to God?
- ◆ Why is the Pesah haggadah centered around a thanksgiving text?

## 4. After the story, sing Hallel

We have to to thank, praise, glorify, extol, lift up, honor, bless, raise high, and celebrate the One who made these miracles for our ancestors and for us. And we will say: Halleluyah!

לְפִיכֹה אֲנַחְנוּ חִיְבֵינוּ לְהוֹדוֹת, לְהַלֵּל,  
לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם, לְהַדָּר, לְבָרֵךְ, לְעַלֶּה,  
וּלְקַלֵּס, לְמִי שֶׁעָשָׂה לְאַבוֹתֵינוּ וְלָנוּ אֶת כָּל  
הַנִּסִּים הָאֵלֶּה... וְנֹאמֵר לְפָנָיו, הַלְלוּיָהּ

- ◆ Can you stay awake for Hallel? What songs do you know?
- ◆ Hallel is our chance to express our own shevah. What are you praising and thanking God for?





One of the pesukim we read and explore in the Haggadah is this:

**Devarim 26:7**

We cried out to the God of our ancestors. God heard and our cries. And God saw our suffering, our misery, and our oppression.

**דברים כו:ז**

וּבָצַעַק אֶל ה' אֱלֹהֵי אֲבוֹתֵינוּ וַיִּשְׁמַע ה' אֶת קִלְנוֹ וַיִּרְא אֶת עַבְלֵנוּ וְאֶת לַחְצֵנוּ:

The Haggadah connects this to another pasuk about God seeing:

**Shemot 2:25**

God saw Benei Yisrael. And God knew.

**שמות ב:כה**

וַיִּרְא אֱלֹהִים אֶת בְּנֵי יִשְׂרָאֵל וַיִּדַע אֱלֹהִים:

What did God see? What did God know? Here's one suggestion:

**R. Mordechai Cohen (500 years ago)**

What did God see? God saw that Benei Yisrael were showing mercy to each other. A person who finished making bricks would come and help a friend to make theirs. God saw this and said, "These people are worthy for Me to have mercy upon them."

**ש"ך על התורה**

מָה רָאָה? רָאָה שֶׁהָיוּ מְרַחֲמִים זֶה עַל זֶה כְּשֶׁהָיָה אֶחָד מֵהֶם מְשַׁלֵּם סְכּוּם הַלְּבָנִים קֹדֶם חֲבֵרוֹ הָיָה בָּא וּמְסַלֵּעַ עִם חֲבֵרוֹ, וּכְשֶׁרָאָה הַקְּדוֹשׁ בְּרוּךְ הוּא שֶׁהָיוּ מְרַחֲמִים זֶה עַל זֶה אָמַר רְאוּיִים אֵלָיו לְרַחֵם עֲלֵיהֶם.

- ◆ According to R. Cohen, why did Benei Yisrael deserve to be saved?
- ◆ What is so surprising about the behavior of the slaves?
- ◆ What can we learn from them about what it means to be truly free?

