



Charlotte Jewish Day School

Haggadah Companion

Written and Edited by Class of 5774



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CJDS Class of 5774
2013-2014



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By:

The 5th grade graduating class of 5774
2013-2014

Kadesh

Pour the first cup of wine, say kiddush, lean to the left and drink.

Dvar Torah

Why do we drink 4
cups at the פסח
seder?

We drink 4 cups of
wine at the seder
because of the 4
expressions of
redemption

והוצאתי והצילתי

וגאלתי ולקחתי (found in
the Parshat Va'Eirah).

At the seder the
cups need to be
poured by someone
else so that we feel
like kings and not
like עבדים.

Poem

I begin with the holiness

A cup of wine

I am a sign of happiness

That's quite fine!

You drink me while you lean,

A sign of being as royal as the
queen!



Urchatz

Wash hands for the vegetable, no bracha.

Dvar Torah

Why do we wash our hands
at the 2nd step of ליל סדר פסח ?

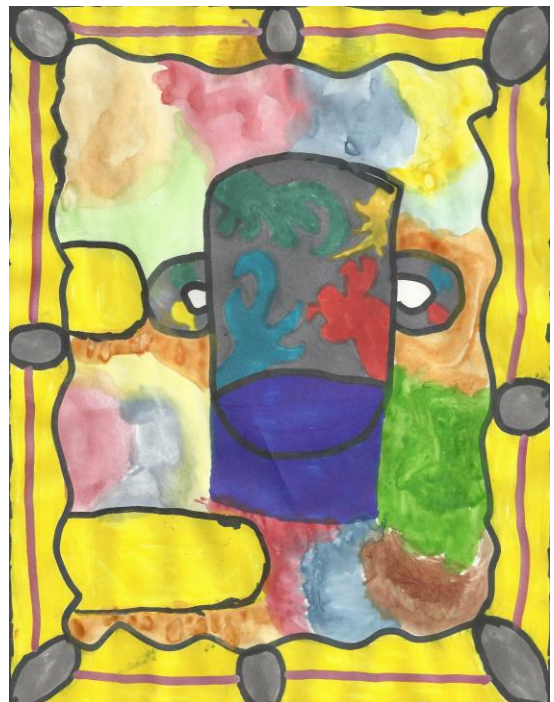
In the past the כהנים and the
people would wash their
hands before they ate a
vegetable that is wet and
now not everyone does it. At
the סדר everyone does it.

The reason everyone washes
is that we are eating כרפס in
salt water and washing so
that the kids will ask:

מה נשתנה הלילה הזה מכל
הלילות?

Poem

We wash on this night,
Pouring left after right,
As like washing for
matzah,
But you don't say a
bracha.



Karpas

Take less than a kezayit of the Karpas, dip it into salt water,
and say the bracha.

Poem

Take your favorite
vegetable,
But make sure it's
not maror,
Put some salt in
some water,
And you could add a
little more,
Now dip your
karpas in the water,
And eat it with great
joy,
But first you say the
bracha,
But please don't cry
oy!!!

Dvar Torah

The Karpas is dipped to
show that we are kings.
Poor people and slaves
do not dip vegetables.



Yachatz

Breaking the middle matzah: take the middle matzah, break it into two, one piece larger than the other, set aside the larger piece for afikoman, put back the smaller piece, between the two matzot.

Dvar Torah

Why do we break the middle matzah?

The rules state that:

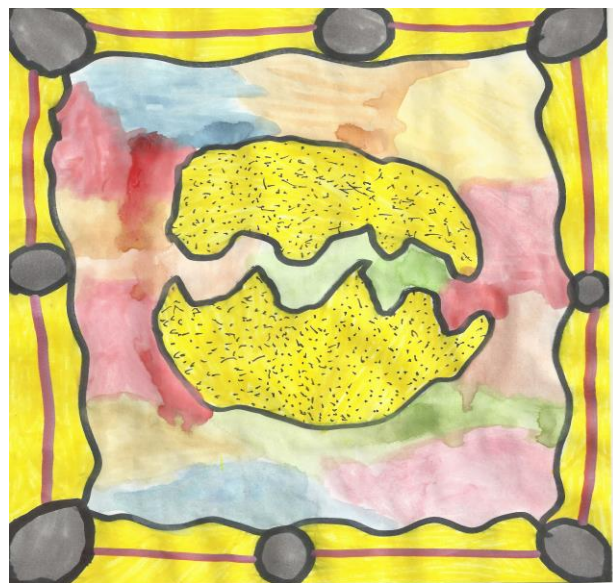
אין מעברין על המצוה

That means that when we say a bracha on a mitzvah, we need to do the mitzvah without a delay.

Based on this rule, the first matzah our hands will encounter - the top one - should be used for the brachah of Hamotzi and therefore, it must remain whole.

Poem

You break the matzah,
Split into two,
Hide my big half,
It will go away from you.
You use the small part,
Put it in the middle,
In between the two others,
But don't yet eat the piece that's little!



Maggid part 1

Pour the 2nd cup. Say the mah nishtana. Tell the Pesach story.

Dvar Torah

During Maggid, we recite the Mah Nishtana and tell the story of our slavery in Egypt.

Why do we say the Mah Nishtana on Pesach?

Because in the passuk, Hashem says that when your children ask, you should answer that you were slaves in Egypt. The children need to ask the questions in order for the parents to answer. That is why we say the Mah Nishtana.

Moshe is the most important person in the Exodus. Why is he not mentioned in the Haggadah?

At the end of Maggid we say, "Everybody is supposed to picture themselves coming out of Mitzrayim." Passover is not about a redemption long ago. It's about redemption forever going. It's not about what was, it's about what is. Moshe is the symbol of our past, but each of us can be the symbol of our future. The Haggadah is a story to help your life now.

Poem

We're slaves, we sweat

Oh, this cannot be let

We are tortured and hit

They don't even let us sit!

I cannot take this pain and torture

Mixing all this rock and mortar

Dragging all these bricks and bones

All I hear is groans and moans

We're wearing rags, they make us drag

And when I walk I start to sag

So Moshe come and get us out

This is not what life is about!



Maggid part 2

Say the bracha at the end of maggid and "...boreh pri hagafen." Lean and drink the 2nd cup.

Dvar Torah

We talk about the four sons in maggid.

The wise, the wicked, the simple, and the one who does not know how to ask.

Why do we place the wicked son next to the wise son?

Because even a wicked child has hope in his nice ways. The wise child is placed there to help the wicked one. He is supposed to tell the wicked one that he should still have hope and that he is not alone.

Why do we place the wise son next to the wicked son?

To show the wise one that nobody is perfect. He should not let his wisdom get to his head. That will make him think that he is a big shot.

While the Torah explains about all the Jews, it is a different story in the Haggadah. The Haggadah explains about the four different types of children. To reach out to each individual child, you have to have different approaches. By answering their questions differently, the Haggadah teaches us the right way to approach and engage every Jew.

Poem

Finally Moshe has come

This slavery shall be done

My body aches

The earth gently quakes

This tells me that we shall be gone

It is my sign that shows

The wind gently blows

And it tells me we will leave Mitzraim!

We are walking out

And my food is running out

But in my bag

I have some dough

That will not grow

And it turns into old flat matzah.



Rachtza

Wash hands for Hamotzi. Say the washing brachah (“...vtzivanu al netilat yadayim”). Quietly wait until making the next two blessings and eating the Matzah.

Dvar Torah

In Rachtza we wash our hands. We do it in a specific way.

Although you may already know how to wash, here are some pointers you might not know.

Pick up the cup with your right hand. Pass it to your left and pour three times on your right hand. Then pass the cup to your right hand and pour three times on your left. A little water should be left over after the final pour on your left hand. Take that water in your hands, rub them together while saying a bracha.

Poem

We wash our hands

Say the bracha

Please wait quietly

‘til you eat the matzah

Some wash two times and some wash
three

I wash two, but that’s just me!



Motzi

Take the three Matzot (the broken piece between the two whole Matzot). Hold them in your hand and say the hamotzi bracha.

Dvar Torah

During Motzi we say the brachah of Hamotzi.

Why do we say the brachah of Hamotzi before the brachah of al achilat matzah?

When there are two brachahs to be said, we say the more common one first.

We say Hamotzi way more. Therefore, we say Hamotzi first.

Poem

Dry your hands

We take three Matzot

Together with the split one
that is in the middle

The father lifts it and recites
a blessing

This is what we do for Motzi



Matzah

Put down the third Matzah (the bottom one). Say the "...vtzivanu al achilat matzah" blessing over the broken Matzah and the top one. When saying the blessing, have in mind that it refers both to the eating of the "Sandwich" of Korech - which will be made with the third Matzah - and to the eating of the Afikoman. Lean to the left and eat from the top two Matzot.

Poem

Blessed are You G-D,
We will soon eat,
King of the universe,
Like we did in desert heat.

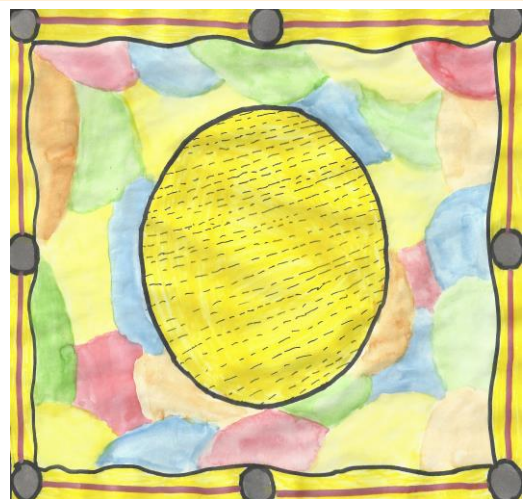
A young one cannot say
Mommy or even Dad,
Until they taste the taste of grain,
Like our relatives had.

Shemurah matzah is the name,
Of this round, flat food,
Like the Jews ate in the desert,
But almost as good.

When Moshe got the Torah,
We then found out this:
We should guard the matzah,
Or the mitzvah we will miss.

Dvar Torah

Matzah was supposed to be bread but didn't rise so all we had was matzah. Can you think of a mitzvah where we actually eat the mitzvah? Matzah is the only mitzvah we actually eat.



Maror

Take a kezayit (the volume of one olive) of Maror. Dip it into the Charoset. Say the "...vtzivanu al achilat maror" blessing.
Eat the Maror, without leaning.

Poem

As my teeth bite over the leaf,
A bitter taste covers my tongue,
My mind wanders back in the
time,
About the horror that's sung.
A long, long time ago,
In bitter times of slaves,
Jews worked for hours, night and
day,
The stack of stones still braves.
The time was bitter, like maror,
For 210 years,
The bricks were red, like
charoset,
The bricks that each Jew fears.
Now combine those two together,
Dip the maror in,
And create something horrible,
The world's greatest sin.

Dvar Torah

Maror helps us remember the hard times in Egypt. We don't say a separate brachah on the charoset because it is part of the matzah of the maror and also reminds us of the hard work!



Korech

Take the third Matzah, and also a kezayit (the volume of one olive) of the Chazeret. Dip the Chazeret into Charoset. Combine the Matzah & Chazeret (like a sandwich). Say the paragraph in the Haggadah: "Thus did Hillel...." Lean & eat them together.

Poem

The third matzah is taken,
Chazeret is spread on,
We put those two together,
And the sandwich is all gone.

In the story of Hillel,
When the korech he makes,
Matzah is not eaten alone,
Just the same as it bakes.

"Why do we eat the maror
twice?"

Asks a little girl.

"To satisfy the sages,"
Says her father to his pearl.

Dvar Torah

We should lean to the left side while eating the sandwich. When we left Egypt we ate a sandwich of lamb, maror and matzah. Since today it is impossible to have the korban pesach they had back then, so we eat the matzah and the maror to remember the sandwich back then.



Shulchan Orech

Eat and drink the festive meal.

Poem

At last! At last! The feast is
here!

All the food we have
prepared!

The feast (with no chametz,
of course),

Is at last to be shared!

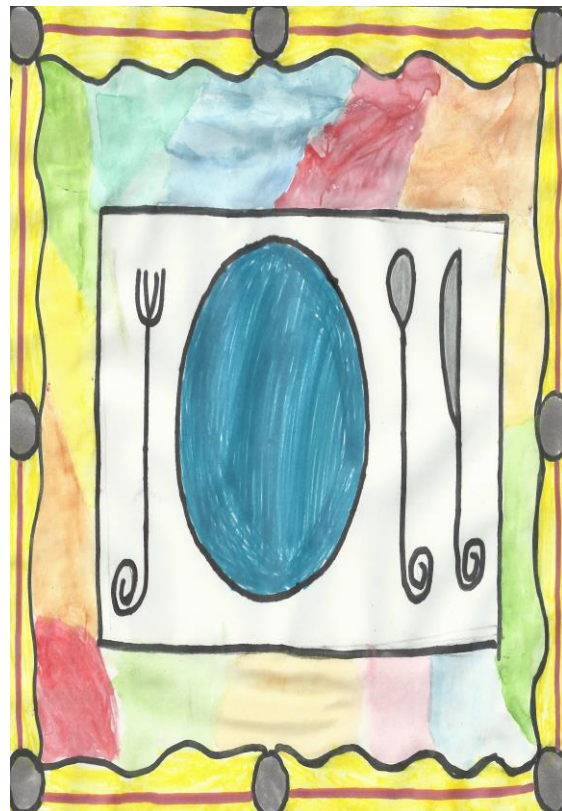
All the foods,
The delicacies,
Have finally come at last,
It is, of course, a great
celebration
So we certainly should not
fast!

So now dig in,
It's not to waste,
Up to dessert,
What a yummy taste!

Dvar Torah

Did you know that we eat the
afikoman after shulchan orech?

The reason we do that is
because it is eaten instead of
korban Pesach, which had to be
eaten after shulchan orech.



Tzafun

After the meal, take the Afikoman.

There is a custom not to eat or drink after the Afikoman.

Lean & eat the afikoman before midnight.

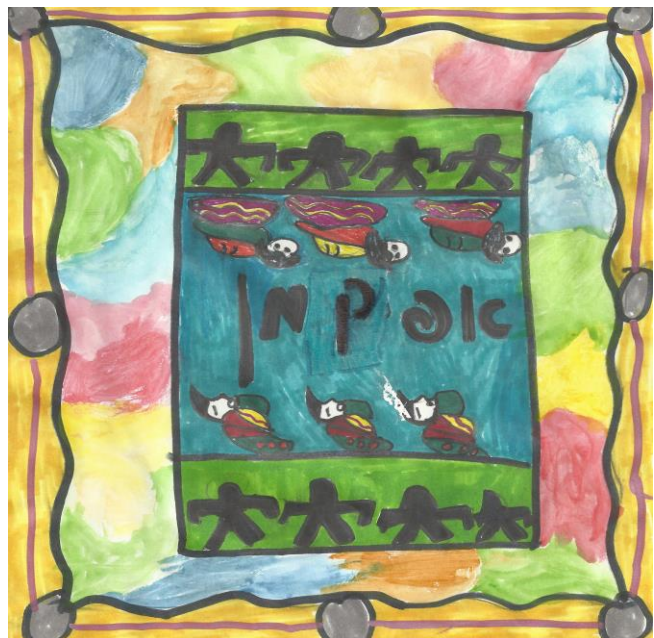
Dvar Torah

What does the word “afikoman” mean?

The word afikoman is a Greek word for “dessert.” The afikoman is our dessert for the Seder meal.

Poem

After the afikoman is revealed,
we eat it while we lean.
The afikoman is enjoyed by the
candle light,
a wonderful treat before
midnight.



Barech

Pour the 3rd cup, say birkat hamazon holding the cup,
Say bori pri hagafen, lean and drink.

Dvar Torah

Bentching is our thanks to Hashem for bringing us food.

In this bracha we also say thanks to Hashem for giving us Eretz Yisrael.

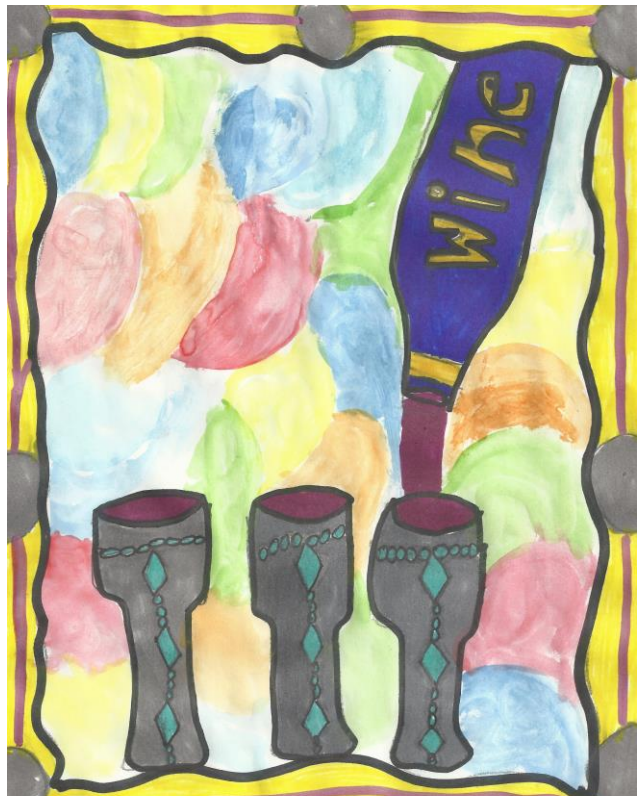
Why should we mention Eretz Yisrael in bentching?

When we eat we must be thankful for Eretz Yisrael because Hashem blesses the Holy Land with the blessing of nourishment. Once Eretz Yisrael receives the blessing, it spreads to the rest of the world.

Poem

In Barech before we bentch,
we pour our 3rd cup of wine,
then we bentch, we thank Hashem
for our meal after we dine.

We make a bracha and drink our
wine,
after we bentched, after we dined!



Hallel

Pour the 4th cup, then say Hallel.

Say bori pri hagafen, lean and drink the 4th cup.

Dvar Torah

We say the complete Hallel.
Now I will explain one of
the verses:

In the future the Jews will
come to the Beit Hamikdash
to thank Hashem.

When they will tell the
gatekeepers to open the
gates they will not open;
they open only for the
tzaddikim.

Which tzaddik can go in?

To become “righteous” you
need to fix and improve
yourself like a tzaddik and
then you can come in.

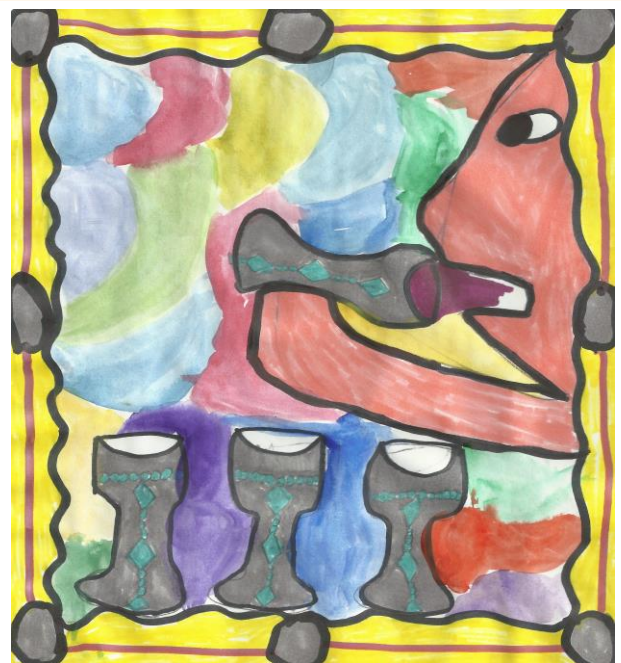
Poem

On Pesach the full Hallel we sing,
a prayer with a beat and a ring.

In Hallel we express our joy to
Hashem, everyone: children, women
and men.

For Hashem’s creatures drowned at
sea, partial Hallel will be sung on the
last days of Pesach, Hashem told we.

Hallel is an expression to Hashem, a
great song to Pesach’s end!



Nirtzah

Afterwards say: **NEXT YEAR IN JERUSALEM!**

Dvar Torah

Now that we have finished the Pesach Seder I will write a prayer for Nirtzah: What is your prayer for Nirtzah?

Hashem,

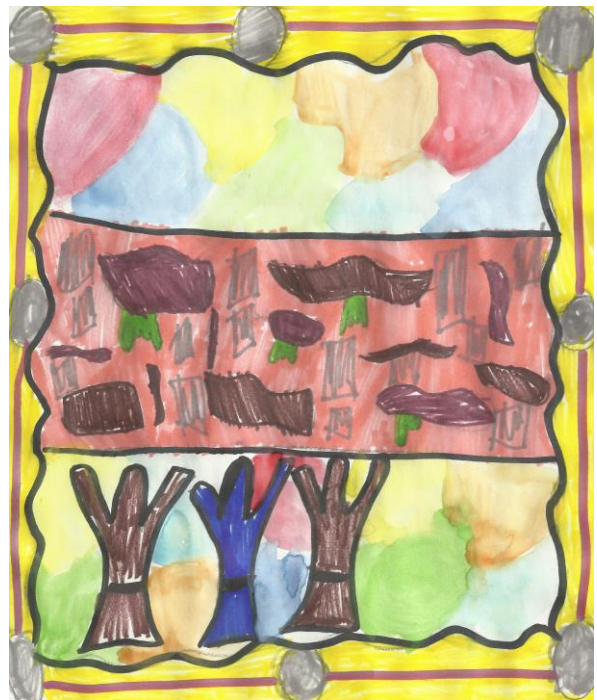
We did all of the Seder steps the way we are supposed to.

I hope that next year we will bring the korban Pesach in the Beit Hamikdash.

Poem

The Pesach Seder is now done, we praise our parents, daughters and sons.

We say a prayer to Hashem for us and our men and women to stand tall, and then we shout to Hashem, "Next year in Jerusalem!"



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