

Introduction

“About to gain their freedom, the Israelites were told that they were to become a *nation of educators*. That is what made Moshe not just a great leader but a unique one. Freedom – he was suggesting – is won not on the battlefield nor in the political arena but in the human imagination and will. *To defend a land you need an army, but to defend freedom you need education*. You need parents, families and homes and a constant conversation between the generations. Above all you need memory – the kind of memory that never forgets the bread of affliction and the bitter herbs of slavery.”

Rabbi Lord Jonathan Sacks, *The Jonathan Sacks Haggada*

Welcome to the Koren Youth Haggada Parent-Educator Guide.

The Parent-Educator here refers to both educators in educational institutions, as well as parents, who are educators in their own right. Judaism has always charged parents with the sacrosanct role of being the primary educator in the lives of Jewish children. Parent-Educator is a title in itself, and one to be deeply proud of. We believe the Koren Youth Haggada, together with this educational companion, will prove to be useful for both the educator who wishes to prepare students for Pesah, as well as the Parent-Educator who wishes to maximize the educational potential of the haggada and of the experience of the evening of Leil Seder (Seder night).

Seder night belongs to the Parent-Educator like no other night. It is a magical night of experiential education, memory-making, national-memory mining, and heritage transmission. The memories created and values transmitted on this night will accompany your children for the rest of their lives. There are two central characters on Seder night each year – the Jewish child, of course, is at the center of everything we do and everything our Rabbis compiled and authored and legislated for Seder night,

over the hundreds of generations since the historical event of the Exodus. But the Parent-Educator must also take center stage next to their child, hand-in-hand, as they take this well-trodden journey together toward a Jewish future. We hope this haggada and companion will be a useful tool to accompany you on that journey.

A few words about the pedagogy of the haggada and how it can be best used at your Seder, with the help of this companion. The educational vision behind the haggada reflects the educational vision behind Seder night as a whole, as envisioned by the authors of the haggada. Experience and asking questions are the core educational modes of the haggada. The Koren Youth Haggada, packaged in a fun and attractive style and language and concepts that will resonate, has tried to bring a fresh and contemporary new approach to these pedagogies, and so helping a new contemporary young audience connect to the text and the evening's rituals.

There are several educational elements found on each page that will add to the experience of your Seder night and help your child or student connect to the words and concepts in the haggada.



Text

The text on each page of the haggada is typeset in an educational way, with specific words on each page colored to anchor them to other elements on the page. These are all explained in this companion.



Illustration

Each of the beautiful illustrations has depths of meanings and can be used as an educational resource and starting point for an educational discussion. The meaning behind each illustration is explained in this companion.



Instruction

The many rituals of the evening are explained in developmentally appropriate first-person language on each page.



Experience

Almost every page of the haggada has an idea for an activity that is experiential, helping readers explore and experience the educational themes of the evening. These are further explained in this companion.



Reflection

These are quotes and stories connected to the themes of the page. These give an extra meaning or theme for you to discuss at your Seder table.



Question

Every page has a question to consider. Some are abstract and have no correct or incorrect answers. Others have concrete answers. Suggested answers are provided in this companion.



A Navigation Bar can be found at the bottom of every page, with the fourteen stages of the haggada (as found on page 11 of the haggada). The icon representing the current stage of the page you are looking at is highlighted, helping the reader orientate him/herself in the evening's proceedings.

A final word about how to use the haggada on Seder night. Each page has several resources that could engender a full-family discussion on its own. These stories, activities, illustrations, and readings, could be used as resources for the discussion around your Seder table. However, they can also be used to focus the children at your Seder, either independently or with the help of an adult, while the adults discuss something else or continue their reading of the haggada. The haggada is not designed to be read by the child alone, but to be integrated into the proceedings of your Seder, and to fully maximize its potential – preparation ahead of time is encouraged.

pp. 6–7: בעור חמץ – Burning the *Ḥametz*

7 בעור חמץ • BURNING THE ḤAMETZ

Say before you have searched for ḥametz.

ברוך אתה יהוה
אלהינו מלך העולם
אשר קדשנו במצותיו וצונו
על בעור חמץ.

You are blessed, Hashem our God,
King of the universe, who has made
us holy through His commandments,
and has commanded us
about removing ḥametz.

Say after you have searched for ḥametz.

כל חמירא וחמיעא דאכא ברשותי,
דלא חמתה ודלא בערתה
לבטיל ולחוי הפקר כעמרא דארעא.

May all ḥametz or leaven that is in
my possession which I have not
seen or removed be canceled and
considered ownerless like the dust of
the earth.

Say after you have burned the ḥametz.

כל חמירא וחמיעא דאכא ברשותי,
דחמתה ודלא חמתה
דבערתה ודלא בערתה
לבטיל ולחוי הפקר כעמרא דארעא.

May all ḥametz or leaven that is in
my possession, whether I have seen
it or not, whether I have removed it
or not, be canceled and considered
ownerless like the dust of the earth.

6

Experience On the night before Seder night, together with your family, search your entire house with a candle (or flashlight) in case you missed any ḥametz when you were cleaning.


Many families have the custom to hide ten pieces of ḥametz in order to find them during the search (but make sure you remember where you hid them and that they don't make any crumbs!).

Whoever is leading the search should say the berakha before the search begins.

After your search has been completed, say the declaration that follows (it is in Aramaic as this was the most understood language at the time when the Haggada was written. It is acceptable to say it in English, if it's easier for you to understand).

On the morning of Erev Pesah all remaining ḥametz in your house (including the findings from the search the night before) should be burned. After you have done this, say the declaration that follows (it is in Aramaic as this was the most understood language at the time when the Haggada was written. If it is easier for you to understand the English, then you can say it in English).

Reflection We approach the Seder night knowing that our homes are clean of ḥametz. We ourselves need to be clean of ḥametz as well. We need to reject all external factors that try to change us and take us away from ourselves (ḥametz is external and changes the dough).
Rabbi Avraham Vitzhak HaKohen Kook



Question Are you 100% certain your house is ḥametz free?



Text

The words בעור חמץ (about removing *ḥametz*) are colored orange to anchor them to the Experience. The words ודלא בערתה (not seen or removed) are colored yellow to anchor them to the Question.



Illustration

The search for ḥametz (with candle/flashlight and feather as is customary).



Instruction

This page is not really part of the haggada itself, and many haggadot do not include it. The search and declaration are performed the day before Pesah.



Experience

Try to involve all the family in your search!



Reflection

Ḥametz can be an abstract concept as well as physical leavened bread.



Question

Let's hope that our homes are *ḥametz* free!

pp. 8-9 – הדלקת נרות – Lighting Candles

7 כְּעוֹר חֶמֶץ • BURNING THE HAMETZ

ברוך אתה יהוה אלהינו מלך העולם אשר קדשנו במצוותיו וצונו על בעור חמץ.

Say before you have searched for hametz.

You are blessed, Hashem our God, King of the universe, who has made us holy through His commandments, and has commanded us about removing hametz.

כל חמירא ותמינא דאכא ברשותי, דלא חמתה ודלא בערתה לבטיל ולהוי הפקר כעפרא דארעא.

May all hametz or leaven that is in my possession which I have not seen or removed be canceled and considered ownerless like the dust of the earth.

Say after you have searched for hametz.

ברוך אתה יהוה אלהינו מלך העולם אשר קדשנו במצוותיו וצונו על בעור חמץ.

Say after you have burned the hametz.

May all hametz or leaven that is in my possession, whether I have seen it or not, be canceled and considered ownerless like the dust of the earth.

6

On the night before Seder night, together with your family, search your entire house with a candle (or flashlight) in case you missed any hametz when you were cleaning.

Many families have the custom to hide ten pieces of hametz in order to find them during the search (but make sure you remember where you hid them and that they don't make any crumbs!).


Whoever is leading the search should say the berachah before the search begins.

After your search has been completed, say the declaration that follows (it is in Aramaic as this was the most understood language at the time when the Haggada was written. It is acceptable to say it in English, if it's easier for you to understand).

On the morning of Erev Pesach all remaining hametz in your house (including the findings from the search the night before) should be burned. After you have done this, say the declaration that follows (it is in Aramaic as this was the most understood language at the time when the Haggada was written. If it is easier for you to understand the English, then you can say it in English).

We approach the Seder night knowing that our homes are clean of hametz. We ourselves need to be clean of hametz as well. We need to reject all external factors that try to change us and take us away from ourselves (hametz is external and changes the dough).

Rabbi Avraham Vitzhakh HaKohen Kook



? Are you 100% certain your house is hametz free?



Text

The words להדליק נר (light the candles) are colored orange to anchor them to the flames of the candles in the illustration. The words שבת ושל (Shabbat and) are colored gray to anchor them to the Instructions. The words ישמך/ישימך אלוהים are colored green to anchor them to the Reflection. The words כאפרים are colored orange to anchor them to the Experience. The words כשרה רבקה רחל ולא and וכמנשה are colored orange to anchor them to the Experience.



Illustration

The blessing of the child by his mother in the glow of the Yom Tov candles.



Instruction

This page is not really part of the haggada itself, and many haggadot do not include it. The lighting of the Yom Tov candles and the blessings of the children take place before the Seder officially begins.



Experience

The blessing of the children by the parents before Seder begins is a perfect way to focus on the core value of the Seder night – the transmission of heritage to the next generation. Think about that as you participate in this, whether as a parent or a child.



Reflection

The transmission of heritage through narrative is the core value of the Seder night.



Question

Seder night is not the only time we pass traditions onto our children; however, it is a highlight of this journey. A lasting transmission takes a continual effort throughout the year, sometimes at the same table but on different days (Shabbat and other festivals), and sometimes outside of the house (at synagogue and school for example).