

ON THIS NIGHT WE ARE ALL TEACHERS

Azrieli Graduate School of Jewish Education
HAGGADAH COMPANION

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In honor of the 36th year of the **Azrieli Graduate School of Jewish Education**

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Our gratitude to Sharon and David Rauch
for sponsoring this edition of
On This Night We Are All Teachers

In honor of our children
and grandchildren

SHARON AND DAVID RAUCH

We sit at our seder table, commanded to fulfill the mitzvah of telling and exploring the story of our exodus from Egypt, our journey from slavery to redemption. We have an ancient text, at times a seemingly straight-forward historical tale, at others a mysterious collection of parables and prescriptions. Perhaps we are blessed with a table peopled with a varied group of learners, all of whom we want to engage and enlighten. For generations, families have celebrated, sharing stories and thoughts, listening and learning, creating meaningful seders together.

This inaugural edition of *On This Night We Are All Teachers: The Azrieli Graduate School of Jewish Education Haggadah Companion* builds on this tradition. Activities targeted to different age groups and exemplifying both established and innovative educational techniques are provided to engage all at the seder in teaching and learning. Designed and authored by the faculty, students and alumni of the Azrieli Graduate School, each edition will focus on one Haggadah segment and may highlight specific teaching tools. This issue explores how various types of questions and questioning serve to differentiate the seder to meet the needs of diverse learners. We focus on the questions of the *arba'ah banim* and the lessons they offer for pre-schoolers, elementary school learners, teens and tweens, and adults. We conclude with a discussion regarding the critical role of questions at the seder on page 10 and include the Haggadah text of the *arba'ah banim* on page 12.

This year the Azrieli Graduate School celebrates twice *chai*, our 36th year of being named for our generous benefactors, David J. Azrieli, of blessed memory and his wife Stephanie and family, and the Azrieli Foundation. We believe this Haggadah Companion is a fitting celebration, as we recognize David Azrieli's visionary acknowledgement of the redemptive power of Jewish education. On this night of teaching and learning, the Azrieli Graduate School feels especially privileged to contribute to the development of resources for Jewish education. We extend our wishes for a seder table filled with engaged learners, passionate teachers, and a shared, joyous experience of freedom and redemption.

Rona Milch Novick, PhD

Dean, Azrieli Graduate School of Jewish Education and Administration

 **TEACHABLE MOMENT/TEACHING TIP** — *differentiated instruction is the educational approach that allows for adapting learning to meet the needs of learners of varied abilities and levels. We can differentiate learning by adapting the content (teaching different amounts of material, or teaching material ranging from a basic level to highly sophisticated content). We can also differentiate by altering the process — how we present material (through discussion, games, drama, or by reading source material). Finally, learning can be differentiated based on the product the learner produces (answering a question or singing a song).*

Preschool Learners: The Who Knows One Questioning Game

SARA KRAVITSKY | RONA MILCH NOVICK

The classic model of discussion, even including questions, is not particularly engaging for preschoolers. Here, we suggest a game that revolves around questions, at times asking the preschooler questions, and at times using the novelty of switching roles and inviting the preschooler to be the questioner. The idea of a game is both well-known to pre-schoolers and sufficiently novel at the seder table to pique their curiosity and awaken their inquisitiveness.

INSTRUCTIONS

Depending on your child's age, level of engagement, and the time available, you can play the game for one or more of the four children. You have three options for each round of play, and it is ideal to vary the options.

WAYS TO PLAY EACH ROUND

A. Engage Everyone

Each person around the table responds to the question

B. Exclusively Preschoolers

Only the preschooler responds

C. Preschooler as Teacher

After the pre-schooler responds, he or she invites another person at the table to answer as well.

For each of the four children below, we provide an explanation and directions, deliberately written in the simple language that preschoolers can understand, a who knows one question, and follow-up to help personalize and deepen the learning.

INTRODUCING THE GAME

We are about to read the story of the four children who come to the seder in very different ways. Each of the four children has a unique manner of understanding the way *Hashem* influences the world. As we read about each of the four children, you will have the chance to play the Who Knows One Game, and answer a special question.

TEACHING TIP

Consider having small "prizes" or celebrations (this could be as simple as a round of applause from other seder participants) to recognize your preschool participants as they play the game.



THE WISE CHILD חכם

The wise child asks a question because even smart people can always learn more. Asking questions helps people learn about the world, especially when something is confusing or unusual.

If you could ask any question about the seder, what would you like to ask?

FOLLOW-UP Preschoolers can give concrete responses like—why are there plates on the table? You can prompt asking, “think about things we do tonight that seem unusual. Is there a question you would like to ask to help you learn more about our seder?”



THE WICKED CHILD רשע

This child is called wicked because he makes himself separate from the *Bnei Yisrael*. When we are part of a group, we do things together with them. Like at a birthday party you play games together with everyone there. Being part of the Jewish people, there are things we do together with other Jewish people.

Can you tell me one thing you do with other Jewish people?

FOLLOW-UP Younger preschoolers may need assistance identifying when they are engaged in Jewish activities or are with Jewish people. Consider more specific questions such as “tell me one thing you do on Passover, and other Jewish people do it too?” For more sophisticated preschoolers, you can ask about their favorite holiday celebration or Jewish practices.



THE SIMPLE / INNOCENT CHILD תם

The Haggadah tells us that we can all be learners and we can all be teachers, even when someone is very young or thinks she knows very little. The Haggadah picks one thing to tell the simple child, how *Hashem* took us from slavery in Egypt.

Can you teach us one thing you learned or know about the seder or Pesach?

FOLLOW-UP Some preschoolers love the role-reversal of being the teacher. For more reticent preschoolers, specific questions may work better: “What is something your teacher, Mom, Grandpa, etc. told or taught you about the seder?” Especially shy children can be invited to show a drawing or project they made. A wonderful way to allow a role reversal is to ask preschoolers to teach the seder participants a song.



THE CHILD WHO DOES NOT KNOW HOW TO ASK שאינו יודע לשאל

When we talk about Passover, we tell the story of how *Hashem* helped and still helps the Jewish people, and how he took us out of Egypt. Even when it comes to children who don't even know how to ask questions, we tell them about what *Hashem* does for us.

Can you think of a way Hashem helps you?

FOLLOW-UP If a preschooler struggles to respond, begin with a concrete example, “*Hashem* helps me by bringing rain for my flower garden”. You can also reword the question for younger children, saying “We like to thank *Hashem* for all he has done for us. What would you like to say thank you for?” This presents an ideal opportunity to highlight everyone's *Hakarat Hatov*, by inviting the preschooler to ask each person at the table how *Hashem* helps them.

Elementary School Learners

ETAN EHRENFELD | LAYA SALOMON

Elementary age children, especially in the early elementary years can be quite concrete. A question originating from a *Rasha*, a wicked person, is assumed to be a negative question. A question from a wise man is assumed to be sage. The Haggadah's four children are an opportunity to explore how even similar questions can have different responses, based on who is doing the asking, what words and tone are used, and even the context. For elementary school age learners we provide a series of activities that begin with the most concrete questions (match answers to the four questioning children), and advance to more subtle analyses (consideration of what makes a wise question, and how body language, tone and content impact how questions are received). Depending on the

ages and learning levels of those at your table, you may choose some or all of the activities or opt to go deeper with some of the suggested follow-up activities.

INTRODUCE THE ACTIVITY

Four times the Torah instructs us to retell the story of the exodus to our children. The *Haggadah* interpreted that to mean that each one addressed a different type of child each of whom we answer at the seder table; one who is wise, one who is wicked, one who is simple, and one who is not even able to ask questions.

TEACHING TIP

Educators use questions to move learners from passive to active participants. Simple factual questions or those with a yes/no answer require the least amount of engagement, but questions that require thought can focus all learners on puzzling out the answer.

Even with engaging questions, it can be a challenge to ensure all participants have equal opportunity to respond. Some learners are fast thinkers or impulsive responders, calling out answers when a question is introduced. More thoughtful or shy learners can miss the opportunity to participate.

Wait Time is a tool designed to include all learners and to build deep thinking and non-impulsive responding. Wait Time is the insertion of time for thinking after a question is introduced. A teacher prepares participants for wait time, informing the group that each person should think silently about their answer for a defined period (30 seconds, a minute) before answers will be entertained. If needed, tell the group you will hum a seder tune, or the theme from *Jeopardy*, accepting answers only when you finish! Wait Time can be a great equalizer, allowing young learners to contribute and giving voice to those who are a bit shy.

ROUND 1: Who Asked This Question?

Let's see if you can guess which child asked each question. (Read each of the four children's questions, preferably not in the same order as in the Haggadah and ask participants to guess which child asked this question. The Hebrew and English text of the questions is provided on page 12).

 **TEACHING TIP:** Vote with Your Fingers

Educators seek ways to engage all the learners in a group, rather than have only one student answer a question. Using the vote with your fingers technique (an example is given in round 2) everyone can answer, and the entire group can quickly discover each other's opinions.

BONUS QUESTION: The Haggadah is filled with questions. Where else can you find them?

ANSWER: *Mah Nishtanah?, Echad Mi Yodeah?, Pesach/Matzah/Maror...al shum mah?*

ROUND 2: Different Questions, Same Children

Now imagine you are in the park and there is a group playing a game you have never seen before. The wise child, wicked child, simple child and the one who does not know how to ask approach the group playing and each asks a question. I will ask a question and you tell me who you think asked it. Everyone – vote with your fingers to show your answer.

1. If you think the wise child is asking the question – hold up 1 finger.
2. If you think the wicked child is asking the question – hold up 2 fingers
3. If you think the simple child is asking the question – hold up 3 fingers
4. If you think it is the child who does not know how to ask – hold up 4 fingers.

QUESTION: What are you doing?

ANSWER: Simple child

QUESTION: Looks interesting, can I play. Can you teach me?

ANSWER: Wise child

QUESTION: This person walks over to the game, getting closer and closer, but doesn't say anything.

ANSWER: Child who does not know how to ask

QUESTION: What's that dumb game you are playing?

ANSWER: Wicked child

FOLLOW UP ACTIVITY: Describe a situation where children ask adults questions. How would a wise person ask the question? A wicked person? A simple person? What about a child who doesn't know how to ask?

ROUND 3: Discussing a Recipe for Wise Questions

ASK PARTICIPANTS: What do you think makes a question a wise question? Do the words of the wise child's question give you hints about the ingredients for wise questions?

POSSIBLE ANSWERS: Tone, body language, positive words, a question that shows you really want to know the answer, a question that shows you are ready to learn, or that shows curiosity

FOLLOW UP ACTIVITY: Consider a lightning round challenge, having children create as many wise questions as they can in 1 minute. If there are multiple children at the table, you can create a wise, wicked and simple team, and stage a competition to determine which group can create the most questions in their category in 30 seconds.

ROUND 4: Remaking Questions Challenge

Can you turn a wise question into a wicked one? A simple question into a wise one? Using the questions in the Haggadah, or the park questions we used in round 2, or questions you create, change a question by changing:

- The way you ask the question (body language, tone of your voice)
- The words in the question

BONUS QUESTION: Body language can teach us a lot about a question. Where else do we use body language at the Pesach seder?

ANSWER: HESEIBAH (leaning, to express freedom)

Tween/Teen Learners: The *Rasha* and Responsibility

HENNY BOCHNER | MOSHE KRAKOWSKI

As teenagers move to adulthood and begin to flesh out their own personal identities, religious identity becomes an area of focus and exploration. There is ample research indicating that tween/teen learners, as part of this developmental process, may feel disengaged from their religious learning. In other words, the *Avodah* of Judaism may seem distant, foreign, and imposed (one might say—*Avodah Zara*). The question **מה העבודה הזאת לכם** signals that the teenager's secular identity (being a part of American culture or getting into college) is of primary concern, and his religious identity is only layered upon it externally.

THIS IS READILY APPARENT IN THE RESPONSE TO THE *RASHA*

The blunting of teeth is not a rebuke. Just like the answer to the other three children, this answer is educational, offering the *rasha* a challenge rather than a dismissal. The *rasha* excluded himself from the group, yet he is still here, and he is asking questions. The *Haggadah's* answer challenges him to take agency for his connection to a *klal* built around *avodat Hashem*: "It is because of what *Hashem* did for *me* when *I* went free from Egypt." That is to say, "if you want to understand what all this is, you too need to take responsibility for your *Yiddishkeit*".

The following questions and activities can be used to provide teenagers with autonomous engagement with the *Haggadah*, allowing them to take responsibility for their own Jewish learning as well as that of the group, by leading the group discussion. Some of the approaches involve pre-seder preparation, which allows for maximal autonomy and exploration. Others can be introduced to the tween/teen at the seder. In both formats, allowing the tween/teen learner to draw her own conclusions facilitates deep and meaningful learning that is internalized, rather than remaining externally imposed.

TEACHING TIP

Research on learning provides a key to engaging tween/teen learners and to addressing the potentially "external" experience of religious learning. When learners are given choice and agency—having them explore material, find sources, suggest conclusions—they experience their learning as their own. Feeding them information from the outside, however, will result in learning that remains "outside" as well.

OPTION 1: WHAT'S THE BIG DEAL WITH THE RASHA'S QUESTION? (REQUIRES PRE-SEDER PREPARATION)

Using the Haggadah commentaries available in the house, design an activity for the group that illustrates why the *rasha's* question is particularly evil. The teen can choose whichever explanations appeal to her, and can structure the activity as she likes.

OPTION 2: SYMBOLS AND PERSONAL MEANING

The *rasha* asks, "what is this service to you"? Today, without the Temple service we symbolize that *avodah* service with the seder and the seder plate.

- A. The teen can assign each member of the table one item on the plate, and ask them what comes to mind with this item. The tween/teen learner can then introduce the intended symbolism and can compare that symbolism to the responses. Led by the tween/teen learner, each participant can suggest a reason why their item is a necessary component of tonight's *avodah*.
- B. The same activity can be conducted with the components of the seder itself, rather than the seder plate.

OPTION 3: WHAT IS THIS AVODAH? (REQUIRES PRE-SEDER PREPARATION)

Though the *rasha's* question may seem flip and unserious, the tween/teen learner will explicate the question by having the group identify what they don't understand about the night, adding his own questions as well. What seems boring, unnecessary, or hard to understand?

Using the commentaries available in the *haggadot* at home, as well as the text of the *Haggadah* itself, the teen/tween will provide answers to the group's questions, while also challenging the members of the seder to come up with their own explanations. The teen/tween will weigh in on which explanation resonated the most with him, with the recognition that this conversation might need to continue past seder night.

OPTION 4: RITUAL AND REDEMPTION

The *rasha* sees the *Pesach* rituals as *avodah*—hard work—not much different than the slavery in *Mitzrayim*. Have the tween/teen conduct a poll of the seder group on one or more of the following:

- why Jewish ritual might seem hard
- what it means to be enslaved
- what might prevent us from breaking free from slavery
- what elements/practices/items provide you comfort and might seem very difficult to imagine living without, but may also keep you enslaved

Adult Learners: The Price of Non-Conformity: Why is the Wicked Child's Rejection of the Seder Tantamount to Heresy?

MOSHE SOKOLOW | ILANA TURETSKY

DESIGNING QUESTIONS TO ENGAGE ADULT LEARNERS

Educators use a variety of techniques to promote high-order, complex thinking and to ensure that in discussion settings, like the Pesach seder, all are engaged. The question prompt provided here for adult learners requires high levels of cognitive thinking, as participants are tasked with analyzing the reasoning behind the Haggadah's statements, evaluating sources that can explain the text, and finally, creating or building a response.

THE TEXT

The wicked child asks: **לכם, ולא לו. ולפי שהוציא את עצמו מן הכלל, כפר בעיקר** "What is this ritual to you?" The Haggadah replies: "You" excludes himself. Since he has excluded himself from the general rule, he has rejected an article [of faith]."

A CHALLENGING QUESTION ON THE TEXT

Why does the Haggadah equate the refusal to participate in the **קרבן פסח** with a rejection of faith, an act of heresy? Why is excluding oneself from eating the Pesach offering so much more egregious than failure to observe any other mitzvah (which would, presumably, not qualify as heresy)?

TEACHING TIP

A 'Whip Around Question' promotes high levels of audience participation in a discussion by presenting the entire group with a question to which there is a one-word answer. Once all participants have shared their one-word answer, discussion can continue with explanations and opinions. Actively engaging all participants at the outset often allows the discussion to shift from one which engages a few active participants alongside a majority of passive spectators, to one in which all Seder participants can be active participants.

WHIP QUESTION

Sometimes questions are assertions rather than attempts to learn, particularly if they are phrased in an aggressive, or derisive, tone. Oftentimes, only a familiarity with the questioner makes that distinction possible. Asking, "Just what did you mean?" or "Could you rephrase that?" may serve to clarify the intent. We can't ask the **רשע** for clarification. What do you think?

- *Is the **רשע** asking a (sincere) question, or making a statement?*

FROM WHIP QUESTION TO DEEP ANALYSIS

Once you have engaged interest in the *rasha's* question, you can return to the deeper question of why his query is equated with heresy. Sources are provided below as a tool to further enrich discussion. Exploration of source materials helps participants consider additional facets, prompting further thought and cultivating a deeper, more developed discussion.

SOURCE MATERIAL TO EXPLORE

After the plague of ערוב, Pharaoh offered to allow the Jews to bring sacrifices to God without leaving Egypt. Moshe declined the offer, explaining (8:22):

ויאמר משה לא נכון לעשות כן כי תועבת מצרים זבח ליקוק אלקינו הן זבח את-תועבת מצרים לעיניהם ולא יסקלנו:

It would not be proper because the Egyptians regard our sacrifices to the LORD as abominations. Could we break an Egyptian taboo before their very eyes without getting stoned?

[NOTE We may recall that because the Egyptians held the eaters of the flesh of sheep and cattle in the lowest regard, Joseph's brothers were fed separately from the other Egyptians (Gen. 43:32). Joseph also encouraged his brothers to list their occupations as shepherds in order to keep them isolated from the rest of Egypt (46:34). Both these references feature the word תועבה.]

ANSWERS THAT MAY EMERGE

1. To slaughter and eat the קרבן פסח in public was to offer the gravest insult to the Egyptians and to their gods. Only those Israelites who were firmly committed to God and to Moshe were prepared to take that risk. To participate under those circumstances was an instance of מסירות נפש, of total dedication. To refuse to participate meant that one was not convinced that God could really do all that He had promised, and that one still feared the Egyptians more than one feared God.

2. While a transgression of Shabbat or of kashrut is regrettable, it does not require recognition of some other power as greater than God's power. To reject the קרבן פסח, however, is to reject monotheism (Judaism) in its struggle for recognition over the "abominations" of idolatry (Egyptian approach).

3. The self-exclusion of the "wicked" child from this ritual is tantamount to his refusal to disavow idolatry and Egyptian ways – it is a clear refusal to accept God's power and sovereignty. The Haggadah's observation: "Were he there [in Egypt] he would not have been redeemed," is a statement of a de facto reality rather than an assignment of punishment. By rejecting the קרבן פסח and by honoring Egyptian abomination over divine commandment, he forfeited his right to redemption.

HIT & RUN QUESTION: BEYOND THE DISCUSSION

Can you think of any other transgression that constitutes as much of a rejection of God's sovereignty as the refusal to participate in the קרבן פסח?

TEACHING TIP

A hit and run question serves to end an activity or discussion, but encourage continued thought on the matter. It is a question participants take with them even though it is not processed or answered at the moment. Of course, on seder night we can think of such questions as a hit and wait question—telling participants to continue thinking about the issue and further discussion will be invited during the meal. Many teachers create a "parking lot", labeling a place in the classroom where learners can post any question or concern they have, but which time or other limitations preclude addressing in that moment. Your seder may have a virtual "parking lot" where questions are stored for future consideration.

Why Ask? Questions at the Seder*

ILANA TURETSKY

“Questions illuminate. Answers obscure.”

– ELIE WIESEL

A highlight of the Pesach seder is the *mah nishtanah*, the four questions asked by a child at the beginning of the seder. The seder could have easily been structured to proactively provide answers to these questions, eliminating the need to raise the questions. That Chazal chose to have children ask the initial question reflects an understanding that questions are a critical educational tool. Questions directly engage the minds of learners and help them feel more invested. In structuring the seder around children's questions, Chazal not only ensure we learn the content of the exodus story, they ensure that children experience that everyone's questions have value and that all voices, even those of the youngest among us, are included and important in the story of the Jewish people.

A similar appreciation for questions and their vital role in learning is found slightly later in the Haggadah when we relate to the four sons. The fourth son is the “she'aino yode'ah lishol,” the son unable to even ask his own question. Our response is telling. We do not satisfy ourselves by merely informing him of the most critical facts. Instead, we are told “at petach lo,” that our responsibility toward him is to open him up. We are instructed to do our best to engage him and make him an active learner, to ensure that he, too, is seeking, questioning, and uncovering to the best of his ability. In essence, we are told that without questions, children and their

learning are not “open”—questions, quite literally, open our minds.

Indeed, many elements of the Pesach night have the explicit goal of promoting learning by prompting the children to ask questions. Chazal (*Pesachim 114*) explain that we eat karpas at the beginning of the seder so that the children will ask about this unusual practice. According to R' Moshe Soloveitchik, the custom for certain people to wear a kittel at the seder is, likewise, for the sake of piquing children's curiosity.

Both the explicit questions in the text of the Haggadah, as well as the practices that implicitly prompt children to articulate questions, point toward a very specific goal. During the night of Pesach, when we are trying to transmit our faith to the next generation, we are taught to make sure the children are active participants in exploring and understanding our traditions. When questions, from children and all those at the table, become a focal point of the seder, we convey our confidence that we are transmitting something of value, that we are not afraid of a close examination of our tradition, and that we value and cherish our high level cognitive engagement in the religious sphere.

* Based on material originally published in Rabbi Isaac Elchanan Theological Seminary, *The Benjamin and Rose Berger CJF Torah To-Go Series, Pesach 5776.*

About the Contributors

Henny Bochner, MS, Teacher at the Rae Kushner Yeshiva High School, Azrieli Graduate School Doctoral candidate.

Favorite Pesach teachable moment: Figuring out ways to make the Seder interesting and relevant to my toddler and preschooler. As someone used to teaching teenagers, I'm loving the masks, frogs, and songs—and preschoolers' answers to our questions!

Sara Kravitsky, MS, Early Childhood Director and Reading Recovery Specialist at Silverstein Hebrew Academy, Doctoral candidate, Azrieli Graduate School of Jewish Education and Administration.

Favorite Pesach teachable moment: Trying to rush through longer segments at a communal seder with some elderly guests. A preschooler politely announced that even though my husband recited part of the Haggadah quietly she needed to sing out loud, the way her *morah* taught her.

Etan Ehrenfeld, MS, Middle School Assistant Principal, Yeshiva Har Torah; Doctoral candidate, Azrieli Graduate School of Jewish Education and Administration.

Favorite Pesach teachable moment: Having everyone act out the ten plagues using props.

Moshe Krakowski, PhD, Associate Professor, Azrieli Graduate School of Jewish Education and Administration.

Favorite Pesach teachable moment: The moment after the four questions where I turn to my children and answer: "Because *Hashem* took us out of Egypt and took us from slavery to freedom".

Rona Milch Novick, PhD, Dean, Azrieli Graduate School of Jewish Education and Administration, Raine & Stanley Silverstein Chair in Ethics.

Favorite Pesach teachable moment: Teaching multiple generations of the family *Chad Gadya* with sound effects.

Laya Salomon, EdD, Associate Professor, Azrieli Graduate School of Jewish Education and Administration.

Favorite Pesach teachable moment: Watching with bated breath as the middle matzah (*Yachat*) is slowly broken in half, each of us secretly hoping for a nearly even divide so that we can gleefully & rowdily debate, analyze, and vote on which half to set aside for the *afikomen*.

Moshe Sokolow, PhD, Associate Dean, Azrieli Graduate School of Jewish Education and Administration.

Favorite Pesach teachable moment: Just before we open the door for *Sh'fokh Chamatka* (Pour Your wrath on the Gentiles), I ask whether it includes the friendly door-man right outside my apartment.

Ilana Turetsky, EdD, Instructor, Azrieli Graduate School of Jewish Education and Administration,

Favorite Pesach teachable moment: Listening to my grandparents, who are Holocaust survivors, re-tell the stories of their liberation, imbuing the 'slavery to freedom' theme with a new layer of personal meaning.

Cover Illustrator

Ann Koffsky, author and illustrator, whose books for Jewish children include *Creation Colors*, *Sarah Builds a School*, and the *Kayla and Kugel* series.

Favorite Pesach teachable moment: invited our children to stage a debate between Pharaoh-Trump and Moses-Bernie, with the third acting as moderator. No political implications should be drawn, please! It was hysterical.

With appreciation to Azrieli faculty and doctoral fellows for their guidance and input.

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בְּרוּךְ הַמָּקוֹם בְּרוּךְ הוּא. בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל. בְּרוּךְ הוּא
 כְּנִגְדֵי אַרְבָּעָה בָּנִים דְּבָרָה תּוֹרָה—אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שְׂאִינֵנו
 יוֹדֵעַ לְשָׂאֵל. חָכָם, מָה הוּא אוֹמֵר—”מָה הַעֲדוֹת, וְהַחֲקִים וְהַמְשַׁפְּטִים, אֲשֶׁר צִוָּה
 ה' אֱלֹהֵינוּ אֶתְכֶם?” (דְּבָרִים ו, כ). וְאֵף אֵתָּה אֹמֵר—לוֹ כְּהִלְכוֹת הַפֶּסַח, אֵין
 מִפְּטִירִין אַחַר הַפֶּסַח אֲפִיקוֹמָן. רָשָׁע, מָה הוּא אוֹמֵר—”מָה הָעֲבוֹדָה הַזֹּאת,
 לָכֶם?” (שְׁמוֹת יב, כו). ”לָכֶם”, וְלֹא לוֹ. וְלִפִּי שֶׁהוֹצִיא אֶת-עַצְמוֹ מִן הַכָּלֵל כִּפָּר
 בְּעֶקֶר, וְאֵף אֵתָּה הִקְהָה אֶת-שְׂנֵיו וְאֹמֵר—לוֹ: ”בְּעִבּוֹר זֶה עָשָׂה ה' לִי, בְּצִאתִי
 מִמִּצְרַיִם” (שְׁמוֹת יג, ח)—”לִי”, וְלֹא לוֹ; אֵלּוּ הִיָּה שָׁם, לֹא הִיָּה נִגְאָל. תָּם, מָה הוּא
 אוֹמֵר—”מָה-זֹּאת?” (שְׁמוֹת יג, יד). וְאֹמְרָת אֵלָיו—”בְּחֹזֶק יָד הוֹצִיאָנוּ ה' מִמִּצְרַיִם,
 מִבֵּית עַבְדִּים” (שְׁמוֹת יג, יד). וְשְׂאִינֵנו יוֹדֵעַ לְשָׂאֵל, אֵת פֶּתַח לוֹ—שֶׁנֶּאֱמַר ”וְהִגַּדְתָּ
 לְבִנְךָ, בַּיּוֹם הַהוּא לֵאמֹר: בְּעִבּוֹר זֶה, עָשָׂה ה' לִי, בְּצִאתִי, מִמִּצְרַיִם” (שְׁמוֹת יג, ח).

**Blessed is the Ever-Present God, Blessed is He,
 Blessed is He who gave the Torah to His people Yisrael,
 Blessed is He.**

The Torah refers to four types of children

One wise

One wicked

One simple

One who does not know how to ask a question

What does the wise child say? He says: What are the testimonies, and the statutes,
 and the judgements, which the Lord our God has commanded you? (Devarim, 6:20)

You too must tell him all the detailed regulations of the Pesach for instance,
 that we do not partake of any dessert after eating the paschal lamb.

What does the wicked child say? He says: What is this service of yours? (Shemot, 12:26)
 meaning you and not himself-and since he excludes himself from the community, showing that
 he rejects the main principle of faith, you should also make him feel uncomfortable by quoting:
 This is done because of that which the Lord did to me when I came out of Egypt! (Shemot, 13:18)
 Me and not him! Because if he had been there, he would not have been saved.

What does the simple child say? He says: What is this? (Shemot, 13:14)
 And you shall say to him, By strength of hand the Lord brought us out of Egypt,
 out of the house of bondage. (Shemot, 13:14)

And as for the one who does not know how to ask a question you should prompt
 him – as it is written, And you shall tell your son on that day, saying, “This is
 because of what the Lord did to me when I came out of Egypt.” (Shemot, 13:8)

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