B”H

The Hagaddah Blueprints

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|  | Introductory Question | Story | Gratitude and Praise | Method of Transmission |
| Part 1 | Ma Nishtana | Avadim Hainu | Baruch Hamakom | Story: Physical Labour |
| Part 2 | The wise one, what does he ask? | At first, we were idol worshippers | Blessed who keeps His promise  ברוך שומר הבטחתו | Story: Spiritual servitude |
| Part 3 | What did Lavan ask to do? מה בקש לבן | Go out and learn  צא ולמד | How many good attributes כמה מעלות טובות | Analysis: homiletic interpretation of verses |
| Part 4 | This Pesach offesing… what is it for? מצה זו, על שום מה? Etc… | Rabban Gamliel- Pesach, Matzah and Maror | Therefore we must thank | Illustration, המחשה |

The Gemara says we begin with the Passover story with ‘shame/disgrace’ and end with the praise/virtue.

Shmuel holds we begin with עבדים היינו; we were slaves in Egypt

Rav says we begin with מתחילה עובדי עבודה זרה היו אבותינו. at first our forefathers we idol-worshippers

We follow both opinions:

* The first “haggadah”, of Shmuel: begins with questions (מה נשתנה, how is this night different), proceeds to עבדים היינו (the bad) and ends with ברוך המקום (praise).
* The second “haggadah”, of Rav, begins with the questions of the four sons, proceeds to מתחילה עובדי עבודה זרה היו אבותינו and ends with ברוך שומר הבטחתו לישראל (praise).
* The third time this structural pattern occurs: the story is told using the pesukim from bikkurim and conclude with the praise of Dayenu. This is introduced with a question.
* The fourth telling of the story is communicated through the medium of Pesach, Matzah, and Maror and concludes with the praise of לפיכך , therefore it is fitting to praise… and the first 2 paragraphs of Hallel. This is also introduced with a question.

Why do we repeat the story four times?

As an expression of what the Rambam rules that "The father teaches the son in accordance with the son's ability" to teach us that the story and lessons need to be adapted to fit the learning style and needs of our children and ourselves.