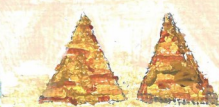


# A Collaborative Hagadah

Created by ASHAR's Girls Division



גלות מצרים  
2238



מתן תורה  
2448



בית ראשון  
2928



בית שני  
3408

בכל דור ודור...



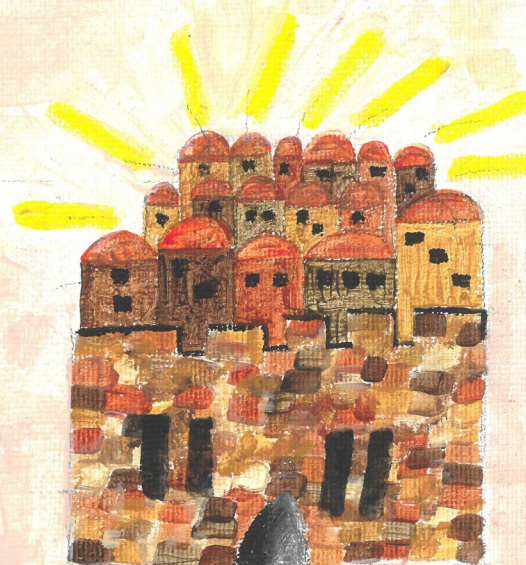
SPANISH INQUISITION  
1492



שואה  
1935



הקמת מדינת ישראל  
1948



גאולה







# ישיבת הדר אברהם צבי *Adolph H. Schreiber Hebrew Academy of Rockland*

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Since the very first Pesach more than three thousand years ago, the Jewish nation has persisted in observing Pesach meticulously. Despite the frequent hardships, explicit discrimination, and even intermittent enslavement of every diaspora, Bnei Yisrael steadfastly gather each and every year in order to celebrate the miraculous liberation from, and subsequent freedom of, our initial galus.

Throughout the year, our girls have researched the celebration of various holidays during formidable episodes in Jewish history. We learned about lighting Chanukah candles in hiding during the Spanish Inquisition, and we read about struggling to recall the megillah by memory during the Holocaust. We investigated the transformation of the Haggadah to accommodate political movements, such as the "Red Haggadah" of the Russian Revolution, and we heard narratives of life-risking tzadikim practicing their faith after Bar Kochba's rebellion. Exposing our students to Jewish resistance and resilience during grim periods of history encourages our girls to develop empathy for the less fortunate and gratitude for all of Hashem's blessings.

Drawing on the individuality of our unique students, ASHAR incorporates art, writing, and even culinary activities in our preparations for Pesach. Please enjoy this collaborative effort of our second through eighth grade girls, a mere sampling of the beautiful and meaningful work our girls have created and compiled in honor of the upcoming yom tov.

In the merit of righteous women Hashem redeemed our nation from the slavery of Mitzrayim. In the merit of this next generation of righteous women, may Hashem protect us from future persecution and bring the geulah speedily in our day.

Mrs. Debby Jacobson  
Mrs. Mindy Reifer  
Mrs. Jennah Schuh



Tamar Bruk

### Russian Revolution

The Russian Revolution of 1917 led to a lot of change in Europe. The revolution resulted in the murder of the entire Romanov royal family, and Czar Nicholas II would become the last ruling czar of the Russian Empire. In the months that followed, the Bolsheviks, who were founded by Vladimir Lenin and Alexander Bogdanov, took control of Russia, turning it into a communist country. The Communist Party did not want people in Russia to practice any religion, and they sought to destroy the faith of the Jews living in the Soviet Union's territory. The Soviet campaign of the 1920s was led by Joseph Stalin and the Communists of Russia against the Jews living there. Many Jews joined the Communist Party, and were led by a former rabbi, Shimon Dimanshteyn. These Jews created "Red Haggadahs" as a use of propaganda to convince Jews to follow communist thought and ignore the fundamental beliefs of Judaism. These "Red Haggadahs" made it seem as though the Soviets were the saviors of the Jewish people, not Hashem. Some lines in these haggadahs changed the words of the original haggadah, claiming "we were slaves to capitalism" instead of "we were slaves to Pharaoh." Jewish children were forced into the Jewish Communist Party and they were told to throw pieces of bread into Jewish homes on Pesach. They would then run away into their own Jewish homes to continue their seder. In conclusion, the Communist Soviets changed the lives of many Jews for the worst, forcing them to give up their beliefs and making it extremely difficult for Jews in the Soviet Union to stay religious.

Brooke Carter

### Pesach in Auschwitz

Auschwitz was one of the largest concentration camps in which the Nazis forced the Jews to labor or be killed. Keeping Pesach in Auschwitz was almost impossible. Yet, some rabbis and learned Jews tried their best to keep as many mitzvot as possible. Certain scholars kept track as best they could of the Jewish calendar, and they knew when Pesach was approaching. In order to get the materials needed for a Pesach seder, the Jews who were lucky enough to work in the kitchen would hide away small amounts of flour and make sure that no chometz touched the flour. They were able to set aside enough flour for five matzos. Next, the Auschwitz prisoners had to kasher the oven in order to bake matzos that were kosher for Pesach. The Auschwitz bakers secretly kashered the oven by scrubbing, cleaning and then torching it. They then baked five round matzos. These Jews also got a minyan of men together, but they insisted that they would only share these five matzos with those who promised not to eat any chometz over the entire Pesach. One of those men was Pesach Hochmitz, who had been born on the second day of Pesach years before. He and nine other men prayed that they could survive the entire Pesach on just half of a matzah each and water. Although not all of the ten men survived until the next Pesach in Auschwitz, those who did helped another minyan bake matzos and celebrate the best they could. These Holocaust victims felt it was worth it to risk death and starvation just to keep the yom tov of Pesach.

Liel Gershon

### Pesach in Hiding

In 1941 Europe, Jews had a lot of difficulty celebrating holidays, such as Pesach. Nazi storm troopers wouldn't let Jews celebrate yom tov. Everyone would try to do it as quickly as possible, so they wouldn't get caught. There was a Jewish family who lived in Nurnberg. They lived happily and calmly until things started to get more difficult because of the Nazis. In 1936, they moved to Paris, because the father had been appointed as the rabbi of a shul. A few years later, the father had to go to the army.

In 1940, the Nazi began bombing Paris, so they escaped on a train. There were many people on the train, and eventually the daughter got lost. She was roaming from village to village alone. It was getting darker and she couldn't walk any further. Therefore, she knocked on a farmhouse door. Behind the door was a very nice man who took her to his basement, where she met another girl and two boys down there. In addition to all of this, it was winter season. The kids would make themselves comfortable, and stayed down there for a while. Eventually they noticed blue skies and streaks of sun, which meant that Pesach was coming.

Everyday the farmer would bring down bread and some food for them. But because Pesach was coming they asked him to bring down flour, a bottle of water, a newspaper and a match. A few days later, they noticed it was Pesach, so the two boys and the two girls switched clothes, as if they were wearing new clothes. Eventually the items they asked the farmer to bring down arrived. They poured the water into the flour, and held the dough over the fire. With these things they successfully were able to make matzah and celebrate Pesach in some form, even during this terrible time and under harsh conditions.



Raizy Glick

### Baking Matzah in Eishyshok

In the Shtetl of Eishyshok making matzah was very difficult. Some people only ate shemurah matzah made from wheat that was watched by a Jew from the time of reaping. The shtetl dayan was in charge of supervising the wheat in the shtetl. The dayan would watch the wheat being harvested and then they check the barn where it would be stored. They would make sure no chametz came in contact with the wheat, checking to make sure the barn was watertight, with no possibility of raindrops or any other source of moisture coming into contact with the wheat. Months later during the winter this specially supervised and protected wheat would be brought to the shtetl by trusted coachment. When the shemurah wheat was brought in with a special ceremony at the bridges that crossed the river. Until the end of the shtetl's existence, no machine-made matzah was ever allowed and only shemurah flour was used to bake hand-made matzah.

The making of the matzah was an elaborate process every step of which was carefully monitored by the rabbi and the Dayyan. First the dough was rolled out in sheets, and then perforated into sections. Then it was baked in a padrat (a special matzah oven) for a very specific amount of time. The matzah rollers were women who wore spotless dresses and white kerchiefs daily and cleaned the rolling pins every few minutes. The matzah perforators were yeshiva students who were very careful to stay completely clean. They would wash their hands very often. Jews living in the shtetl could purchase this matzah or they could rent the bakery and bake their own. Clearly, baking shemurah matzah in the shtetl was a complicated process that took many months of preparation and planning.

Ahuva Jacobson

### Blood Libels

During the Middle Ages, around the years 1000- 1500, Christians spread blood libels about the Jews. These blood libels were lies in which Christians accused Jews of killing Christians in order to use their blood to bake matzah. These libels resulted in a lot of hardship for Jews. The Christians would spread these lies and then attack the Jews and massacre them. Blood libels were specifically spread about the Jews during Pesach time. The first case of a blood libel occurred in Norwich, England in 1144. In this blood libel, the murder of a Christian child was blamed on the Jews. The lies quickly spread across Europe, and Jews were often murdered as a result. Blood libels were used again against Jews in the 19th century by Christians living in lands under Arab rule. Again in the 20th century, the Nazis used blood libels against the Jews in Germany. There were even cases of blood libels in America in the 1920s, and as recently as Russia after the collapse of the Soviet Union. Even during these harsh times of blood libels, the Jews continued to bake matzah and observe Pesach, keeping their faith even during terrible times.

Leora Lerer

### There Once Was A World: Festival of freedom

Eishyshok was a shtetl located in present day Lithuania. Historically, Eishyshok was considered Poland, however, borders shifted many times throughout the wars of the late nineteenth and twentieth centuries. Pesach was one of the most special times of year in Eishyshok. The residents were very particular when it came to food, chicken was especially attended to. The chicken fats were stored from Chanukah until just before Pesach and the fats did not touch any utensils for the entire period. Before touching any of the Pesach food, the person would have to wash their hands and change into clean clothes. Not only were the women responsible for the cleaning, they performed all of the sewing chores as well. The families would get new shoes and clothing made of new fabrics. In conclusion, Pesach was a special time even in the days of the shtetl.



Chaya Posner

#### Jewish life in villages in Southern Germany

The Jewish families in southern Germany would spend the weeks before cleaning and inspecting the house and making sure there was no *chametz*. A few days before they would only eat in the entrance hall and put all their pots and pans there. On Erev Pesach the women would do the mitzvah of drinking *chametzdig* beer until the last moment. Then they would burn the rest of the *chametz*. Pesach was the most exciting holiday because it was coming after the long winter, and they would get new clothes and new games could be played outside. The mother roasted coffee beans in an open pan over a stove. The coffee aroma would fill the house even after the first two days of yom tov. After the first two days of yom tov, they would boil eggs and take them outside to play games on the soft spring grass. The game was to see whose egg would last longer and not fall on the ground.

Matzoh was not available in stores and had to be ordered ahead of time. They were delivered by horse and buggy. Very few families had Shmurah matzah because it was too expensive. After Chanukah the Brueckenau Bakery was exclusively for the purpose of making matzah. All the matzah was made by hand, and since the matzah was in high demand some families would get their matzahs as early as *Tevet*. In conclusion, Pesach was a very exciting holiday in these German villages, and the Jews who live there would look forward to it all year.

Ariella Rudner

#### Pesach in a Labor Camp

World War II in Europe was a very difficult time for Jews to have the full Pesach experience. Foleh Kahan was serving a three-year sentence for "harmful acts against the State". Foleh Kahan was truthfully an innocent, religious Jew who had committed the "crime" of Judaism to the best of his ability. Not just thinking about himself, he encouraged other Jews to keep their faith in Hashem and to keep the laws of Judaism. When the Germans heard about his acts, he was sent to "Correctional Labor Camp" in Siberia, to be reeducated in the company of political offenders.

A couple weeks before Pesach, he received a letter from back home, telling him they were sending him matzot and other products for Pesach as they had done in previous years. The letter had first been sent to his previous camp, and then it was forwarded to his new camp in Siberia. He wrote home immediately to confirm his new address so his Pesach package would arrive in time. He eagerly awaited for his package to arrive, so he could experience the feeling of each, as well as strengthen him.

One day, the woman who was the head of the political division of the labor camp came to see him. She was also the censor of letters and packages given to the prisoners. She was new to the job and came to ask him a question about something she found in one of his letters about matzah. He honestly explained to her that he would eat matzah on Pesach, and he would go hungry rather than eat any chometz.

The first seder night arrived, but no package arrived with supplies for Foleh. Still, Foleh invited his Jewish friends to improvise a seder. They covered the table with a clean sheet of paper to use as tablecloth. They had a boiled kettle of water. Foleh poured out glasses of tea, which represented the four cups of wine. Then, Foleh produced 3 whole matzos, and that is what they used for the first seder. They recited as much of the haggadah as they could by memory. The next night, all they had for their seder was water and sugar cubes. However, before the night was over, Foleh explained how he had managed the three matzahs they had the first night. He explained that since he was first brought to the labor camp, every year he would hide a few matzohs from the Pesach package they received the previous year, knowing he might not be able to get matzohs for the next year. Thankfully, he had hidden three matzah in the past because this year they had none.

For the rest of Pesach, Foleh refused to eat chometz, even after the woman censor offered it to him several times. He was so weak by the end of Pesach that he struggled to put on his tefillin. After Pesach, he found out that in fact his family had sent him Pesach provisions, but the censor refused to let them reach him. That is why she kept offering chometz, to ensure that he did not die of starvation on her account. In the end, she apologized to Foleh and helped him and other Jews survive as best she could.



Bailee Schwartz

### A Secret Seder in a Nazi Concentration Camp

During the Holocaust there was a concentration camp called Vaihingen. The conditions in the camp were horrifying, but the winters were particularly horrendous. When Pesach was arriving the Jews in the concentration camp did not have anything to celebrate Pesach. Shortly before Pesach, one of the SS men in the camp came to the workshop of Moshe Perl. Moshe Perl was one of the Jews in the concentration camp. The SS man came to Moshe Perl and told him to make dummy targets for shooting practice. At that moment Moshe got a great idea; he could suggest to the SS man that he would put wood beams on the dummies and cover the beams with paper bags. He said he would need flour, a ton of flour, to paste pictures of soldiers on the targets. The SS man asked how much flour he would need, and Moshe said that needed five kilograms. Moshe asked for a lot of flour so he could make matzah for himself and some of the Jews who were in the concentration camp. While they were putting the wooden beams together, they would try to find a couple of tools to use to make matzah. He baked the matzah in the oven in his work room. He made sure the door and windows were tightly sealed. They knew if they were caught making matzah they would be killed. After they were done baking the matzahs, they hid the matzah under the shingles of the workshop roof. When the night of the seder came, twenty Jews who were in the Vaihingen Concentration Camp managed to pull off a seder. They had matza, potatoes and they drank "homemade wine" which they made from water and sugar. They also were able to read the Haggadah. Even though the Nazis during the Holocaust tried their best to kill all of the Jews and destroy the Jewish traditions, they were unsuccessful in both. Jews during the Holocaust and during other hard times in history did extraordinary things and risked their lives for their religion.

Ariella Seltzer

### Annusim and Pesach

Strong and brave, Annusim risked their lives, with whispers and secrets, every single year on Pesach. Anusim are Jews who lived in Spain and Portugal during the years of the Inquisition. They were not allowed to practice Judaism in public. They were Jewish in hiding while out on the streets they looked just like their Catholic neighbors. This is because these countries only allowed the Catholic religion and if they found someone practicing Judaism, they would kill them or torture them till they told on other family members that were also practicing Judaism. Pesach was one of the most treasured holiday to these Jews, and they demonstrate great *mesiras nefesh*, risking their lives for Pesach every year. The Annusim have many cool *minhagim* because of all the hiding and protection that went on when having holidays to make sure they did not get caught.

Pesach for Anusim was one of the most important holidays where many risked their lives every year during the Inquisition, and because of this there are many unique and interesting traditions performed by them. To start, with much fear of persecution, during the Inquisition they would in secrecy have a whole seder underground where people would come to join. Furthermore, they performed the seder on the third night of Pesach, which sounds strange to us but has a real reason for protection. This was done because during the Inquisition they would search for Jews who were having a seder during the first two nights of Pesach, so everyone would have the seder on the third night to not get caught. Moreover, on the 3rd day of the holiday they would bake something called "holy bread." "Holy bread" is the piece of dough that was taken for *hafrashat challah* during the baking of the matzah and was placed in the fire. Whoever got that matzah was thought to have gotten a good luck omen. In conclusion, the Anusim Jews loved Pesach so much that they risked their lives during the Inquisition.

Sarina Sontag

### The Secret Seder

The Secret Seder tells the story of a Jewish family trying to celebrate Pesach during the Holocaust. Jews in the Holocaust had to be very careful when celebrating Jewish holidays because they could be killed if they were caught. In this story, the Jews were very careful to practice Jewish laws and traditions in secret, while pretending to be Christians in public. This included holding the Pesach seder in secret. When all of the Jews in Paris were rounded up, their family was able to escape death. To be able to have the seder, the men go up the mountain and have a secret seder away from the watchful eyes of the Nazis. Although they were not able to have a seder as beautiful as the past years, they still had full *emunah* in Hashem, maybe even more than the years before. While they were saying *ma nishtana*, the men compared events to what happened such as the Spanish Inquisition and when we were slaves to Pharaoh. They reminded each other that they were all lucky to be free and able to celebrate the joys of Pesach.

Rosy Baitz

#### Celebrating Passover Was More Complex In L.A. Of The 1800's

There was only one matzo bakery in the American West in the late 1850's. The bakery was in Los Angeles, California, in what is now downtown Los Angeles, and it was called the American Bakery. The owner of this bakery was Joseph Mesmer. The first lay leader of the city's Jewish population was Joseph Newmark, and he asked Joseph Mesmer to bake matzah. Joseph Newmark was not a registered rabbi, but he had trained in Europe as a shochet. A shochet is a person who kills the animals according to Jewish ritual law and specific kosher standards. It was not until 1862 when the first kosher butcher shop was opened in Los Angeles. There wasn't a lot of meat and it was a problem throughout the West. In the end, there was matzo for everyone to eat on Pesach and everyone was able to celebrate it fully.

Ita Benson

#### Seders during the Civil War

In 1862, a soldier from the 23rd Ohio Volunteer Regiment described how he and other Jews held a seder during the Civil War. He and 20 other Jewish soldiers were given leave and they received matzah and Haggadahs from another soldier. They were able to locate two barrels of cider, a lamb, and chickens and eggs. They were not able to find any מרור but instead they used a different herb that they did find and that tasted bitter.

On the 5th day of ניסן 1865, Abraham Lincoln was shot and then died the early morning of April 15, 1865. Jews gathered in shuls and when they heard about the death of their president, the altars were covered in black cloth. Instead of Pesach songs, the congregants sang Yom Kippur tunes. This sad event changed Pesach that year, but Jews continued to celebrate Pesach in America and they still do today.

Jackie Carter

#### Gold Rush and the Pesach Seder

In 1848 all the rage was the gold in California. Jews as well headed out West with the same goals as all the other men who headed Westward: striking it rich by finding gold. The Jews who joined the rush to find gold in California tried to keep their religion out West. This was difficult in the West, especially for Pesach. Pesach requires matzah and wine at the seder, items that were difficult to find in California during the mid-1800s. Still, observant Jews were careful to get what they needed. One young Jewish traveler wrote to his sister in England that a Mr. Isaacs had baked matzah for Pesach. In addition, San Francisco had kosher meat and a matzah bakery as early as 1851. P. Woolf at Sutter and Dupont and Mr. Ashimat Commercial and Leidendorff were general bakers who won the contract to bake the matzah for the Congregation Shearith Israel. It is interesting that there was no specific rabbi certifying that the matzah was kosher or kosher for Pesach. Later on, new matzah bakeries opened up, and by 1884 there was a matzah association. Since a few companies controlled the business, matzah became very expensive in the West. The People's Matza Association of San Francisco was created to help keep the prices reasonable. This group was successful and the price dropped by 1889. Throughout Jewish history, from Jews made extra efforts to celebrate Pesach properly and the Gold Rush in California is just one example.

Aliza Chaitovsky

#### Pesach on the Prairie

Preparing for Pesach on the prairie was very hard for the Jewish mothers. Sophie Trupin, who was born in Russia, moved to North Dakota in 1908. To clean for Pesach, her mother whitewashed all the walls and scoured the floors. Kashering the utensils was also very difficult. Her mother put a red hot stone into a pot of boiling water, then she would put the utensils into the pot and let them stay there for a while. Not only that, but the family carried all of their furniture to the water and washed it. Although Pesach cleaning was terribly hard for mothers on the prairie, Pesach cleaning still is a horror to all Jewish women around the world.



Tzilah Genut

### The Haggadah through the Ages

On Pesach night, we say the Haggadah during *Magid*. But the Haggadah that we say today definitely not the same as it was thousands of years ago. During the Temple Era, or the time when the Jews still had the *Beit Hamikdash*, the Jews went to the *Beit Hamikdash* to celebrate Pesach. They celebrated it by offering a *korban*, or sacrifice, to Hashem. Following the *korban*, the Jews may have had a celebration, may have sung songs, and may have drunk wine.

The second era was after the destruction of the *Beit Hamikdash*. The Rabbis invented the Seder and the Haggadah. The Rabbis instituted a formal meal, which was replicated in a way after the Greek Symposium. Next, the written Haggadah was formed. During this time period, some of the most famous parts of the Haggadah were added: the song of *Dayenu*, the *midrash* of the four sons, and many others. As the Haggadot were sent and read among the other Jews around the world, communities added in poems and songs. These were put into the Haggadot that we have today, but there are many different versions of the Haggadah that are practiced among different families, all coming from different backgrounds.

The invention of the printing press greatly affected the Haggadah. Once the printing press was invented, the text of the Haggadah stayed the same. Also, more people had the ability to have a Haggadah. Before the Pesach Haggadah started to be printed, fewer people had a Haggadah, because there weren't many available.

In conclusion, nowadays, we have a variety of Haggadot. Many people are reprinting and reprinting the Haggadot, making it possible for every member in families to have their own Haggadah. The Haggadah may have changed over time, but our love and faith in Hashem and the Torah are still burning with the same bright light.

Layla Jacobson

### Pesach During World War I

Pesach during World War I varied from terrible small little groups to big fancy meals and parties. World War I was fought between Germany, Austria-Hungary, Bulgaria and the Ottoman Empire on one side and Great Britain, France, Russia, Italy, Romania, Japan and the United States on the other. World War I started in 1914, after Archduke Franz was assassinated and lasted until 1918. The U.S. joined World War I on April 6, 1917, which was Erev Pesach that year. At the time, a Pesach seder was typically small personal affairs among the few Jewish soldiers, but later that week the Jewish Welfare Board was founded to help the Jews practice the holidays. As the war went on, with the help of Jews in the communities in which the soldiers were stationed, soldiers could rely on help from their fellow Jews even if their country was fighting against the U.S. During the last few years of the war, the Pesach seder became huge events, with Jews from all over the world attending local hotels and being treated like royalty, with feathered beds and good food. The best of all was that the Jews who attended the seder were from all over the world. In conclusion the Pesach seder grew bigger and better as the war continued and till the end of the war.

Tovah Judkin

### Travels Through Jewish History

Jews living in the American colonies and the early United States of America tried their best to celebrate Pesach despite a lot of difficulties. One problem they faced was getting haggadahs to use for the seder. Although an English siddur was printed in New York in 1761, throughout the eighteenth century, the Jews would normally import their haggadahs from Amsterdam and London. The haggadahs that came from Amsterdam were beautiful. They had many elaborate pictures and drawings. The "Amsterdam Haggadah" that was first published in 1695 became the Ashkenazi haggadah and was copied many times and reprinted often. A haggadah from Venice, Italy, however, became the Sephardi prototype of the haggadah. This version was first published in 1609 and then was reprinted in 1629. These haggadahs greatly influenced the future haggadahs that Jews printed and used at their seder tables for generations.



Leora Lapp

### Vietnam War

It was around Pesach time in 1962 Rabbi Greenspan became chaplain on active duty in the United States Army during the Vietnam War. The Vietnam War was a very scary time in Asia. It was hard to keep your religious beliefs because a lot was going on. Since it was hard, Rabbi Greenspan decided to make the first seder for all the soldiers. First, he got together many items including new dishes, tables, wear and many more. The rabbi was nervous because the soldiers didn't arrive until two and a half hours before. He thought they would miss it. Rabbi Greenspan knew it was going to be a memorable occasion so he kept a wine stained list of what he needed for the seder. He placed a bottle of wine on the table as well as the new dishes, tableware and many other foods that he had gotten before. After he finally got everything together, they started the seder. In conclusion, Rabbi Greenspan was an amazing man who helped the Jews pursue their religious beliefs.

Elisheva Levi

### The Gold Rush

A lot of Jews who settled in America during the 18th and 19th centuries wanted to be successful financially, but many still kept שבת and kosher, and other mitzvot. Even during the Gold Rush in California in the 1850s, many Jews kept Pesach. Several towns held Pesach services. The Jews imported מצה and wine for the seder from San Francisco. There was even a מצהbakery in San Francisco during this time period. The entire community would have kosher meat for Passover, the Reverend Samuel M. Laski of San Francisco acted as a shochet. And he came to slaughter the animals in an Orthodox manner. Many matzah bakeries once existed in such out of the way places as Portland, Oregon; Helena, Montana, and San Francisco.

Shani Machlis

### The Revolutionary War

Life in American colonies was difficult during the Revolutionary War era in the second half of the 18th century, especially around Pesach time. First of all, many Jews were Patriots and they were fighting a war. In fact, about 100 Jews fought in the American Revolution. The first Jew to die in the American Revolution was also the first Jew to be elected to public office in their colonies: Francis Salvador. Some of the important Jewish colonists who fought in the Revolutionary War were Joseph Simon, a שוחט and also the founder of the Jewish community in Lancaster, Pennsylvania. Joseph Simon supplied colonists with weapons to use against the British. Another Jew, Aaron Lopez, was a merchant who supplied Jewish colonists with flour. He supplied the Newport bakery with 100 pounds of flour in order to bake matzos for the entire community for Pesach. As hard as it was to get kosher meat and matzos for Pesach during the Revolutionary War period, Gershom Sexias wrote that the hardest part was for soldiers to be away from their families during this special holiday. Although it was a really hard time to get things like matzah and wine and kosher foods, the Jewish Patriots who fought against the British in the American colonies tried very hard to keep mitzvot, especially the mitzvot of Pesach, during the war.

Shoshana Neuwirth

### Late 1800s and Early 1900s

Pesach on the prairie in 1891 required intense work. Getting ready for Pesach meant getting matzah, shechting chicken and a lot more. The mother's job was to whitewash the walls and scour the floors. The mother also made utensils kosher for Pesach with scalding hot water. Those were a few examples of what they did to get ready for Pesach late 1800s and early 1900s.

One Jewish immigrant named Rav Binyomin Papermaster arrived in Grand Forks, North Dakota from Europe just two weeks before Pesach in 1891. He helped shecht chickens and he was able to get matzah for the Jews living there. Rabbi Papermaster also visited other Jews in other communities and gave them kosher meat and Pesach supplies. Although it was hard to gather the necessary items and celebrate Pesach, Jews on the prairie in the late 1890s worked hard to celebrate the best they could.



Batsheva Ratner

### Blood Libels

The Jews have been accused of blood libels many times throughout history. A blood libel was something that the Jewish people were accused of, using children's blood for their holy holiday. Blood libel accusations occurred throughout the Middle Ages and until the early 20th century. The Manuel da Garcia family traveled from Oporto, Portugal to Savannah, Georgia, and was accused of using blood for their Passover meal. The family purchased a very charming estate with the very last jewels they had back in Amsterdam. Seven families joined the da Garcias, these seven families managed to rescue two *siddurim* and a *haggadah* of which the men had made rough copies. As Don Manuel da Garcia rose for kiddush, a group of savages neared the tent screaming horrific phrases against the Jews. The families followed the loud noises outside. Big Jim a fellow savage, accused the Jews of using blood for the annual Passover feast by shouting "Kill the murderers" and " Hang them all, before they murder us." Manuel da Garcia argued against this accusation immediately. The Jews sincerely invited the barbarians to join them in the *seder*, however they aggressively declined the offer and responded with harsher screams and threats. Big Jim admired Don Manuel's power nobility, and being dressed in his with garb, but the mob pushed on and continued to shout against the Jews.

Kiki Schreiber

### World War I

World War I began in 1914, after the killing of Archduke Franz Ferdinand which caused this war. Archduke Franz Ferdinand was heir to throne of Austria-Hungary this is why it was a big deal. The war lasted until 1918 which is 4 years. During the arguments, Germany, Austria-Hungary, Bulgaria and the Ottoman Empire fought against Great Britain, France, Russia, Italy, Romania, Japan and the United States. During World War 1 1915, in Cambrai, France, Jewish-German soldiers tried their best to have the pesach seder. A soldier named Abraham Frankel made a list of Jews who would join. In addition, nine more soldiers signed up to join both seder nights. Most of these soldiers were stationed near the Belgium-France border. Frankel told these soldiers that to get permission to leave their bases, they needed to say that they wanted time off for "religious needs." He told them to ask for time off and to bring siddurim. He later wrote about how difficult it was to keep shabbos and mitzvot during the war. Germany had finally surrendered on November 11, 1918, and all nations had agreed to stop fighting while the terms of peace were still debating. On June 28, 1919, Germany and the Allied Nations signed the Treaty of Versailles, which ended the war.

Maayan Shucht

### The Pesach message- World War 1 and 11

In World War One historical records show documents of how Jews kept Pesach. The seder particularly helped people to have hope in a special way during times of war. It also inspired non-Jews in war to become Jewish so they could share that same special hope. During World War I, Jews had a seder on a train. In April 1919 a seder was held in a Pullman car on a siding in the railroad yards of Detroit, Michigan. Soldiers from Europe were returning back Chicago to get discharged. When it was obvious that they were not going to make it back to Illinois in time for the seder, the Jewish Welfare Board arranged a seder for them on the train. During World War II, Jews attended a seder in Naples, Italy in April 1944. They heard a speech by Lieutenant General Mark W. Clark and by Rabbi David Geffen. In conclusion, Jews once again found a way around obstacles and kept the holy mitzvah of a Pesach seder.



Shira Schuh

### A 10th Anniversary Commemoration of the White House

Ten years ago, Barack Obama celebrated the first night of Pesach with the First White House Seder. In April 2008 Eric Lesser and two of his Jewish colleagues were working in Harrisburg, Pennsylvania on Erev Pesach and were not going to get home in time for the Seder. Therefore, in the conference room of Harrisburg Hilton, they had a last minute make-shift Seder. The Seder lasted two hours and ended with "Next Year In Jerusalem". Obama said to the members of his candidates traveling team, "Next year in the White House." True to his word, every year that Obama was President, he held a White House Seder with the same people who attended the seder in April 2008, before Obama was president. There are no phones, no pictures, just them celebrating Pesach. "The thing I keep coming back to about the seder is the power of memory in our Jewish tradition," said Soffer.

The Jews have been accused of blood libels many times throughout history. A blood libel was something that the Jewish people were accused of, using children's blood for their holy holiday. Blood libel accusations occurred throughout the Middle Ages and until the early 20th century. The Manuel da Garcia family traveled from Oporto, Portugal to Savannah, Georgia, and was accused of using blood for their Passover meal. The family purchased a very charming estate with the very last jewels they had back in Amsterdam. Seven families joined the da Garcias, these seven families managed to rescue two *siddurim* and a *haggadah* of which the men had made rough copies. As Don Manuel da Garcia rose for kiddush, a group of savages neared the tent screaming horrific phrases against the Jews. The families followed the loud noises outside. Big Jim a fellow savage, accused the Jews of using blood for the annual Passover feast by shouting "Kill the murderers" and "Hang them all, before they murder us." Manuel da Garcia argued against this accusation immediately. The Jews sincerely invited the barbarians to join them in the *seder*, however they aggressively declined the offer and responded with harsher screams and threats. Big Jim admired Don Manuel's power nobility, and being dressed in his with garb, but the mob pushed on and continued to shout against the jews.

Chavy Spielman

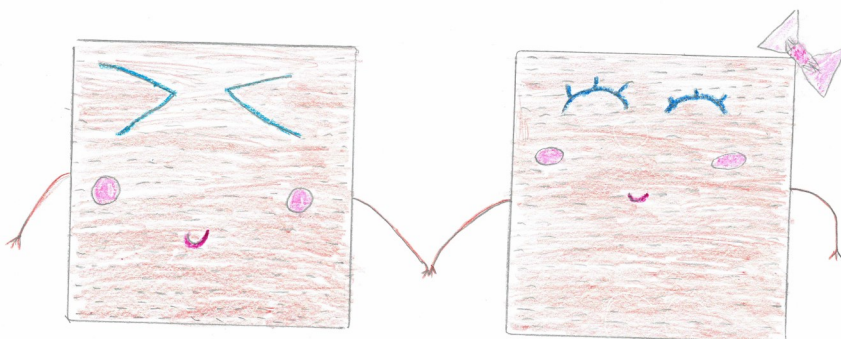
### Russo-Japanese War

The Russo-Japanese War was a military conflict fought between the Russian Empire and the Japanese Empire from 1904-1905. The fighting took place in northeastern China. During Russo- Japanese War of 1904, Jewish soldiers were sent across Asia. Rabbi Sholom DovBer tries to get Matzah to the Jewish soldiers. He was told that they can wait until Pesach Sheni. Rabbi Sholom DovBer was not happy with that answer. He was unable to get enough Matzah to Jewish soldiers that year. The next year in November 1904, Rabbi Sholom DovBer went himself to St. Petersburg. He wrote to rabbis and other Jews and Jewish towns. They needed money for the war more, rather than for Matzah. Rabbi Sholom DovBer said Hashem will truly deliver to us, and He did.

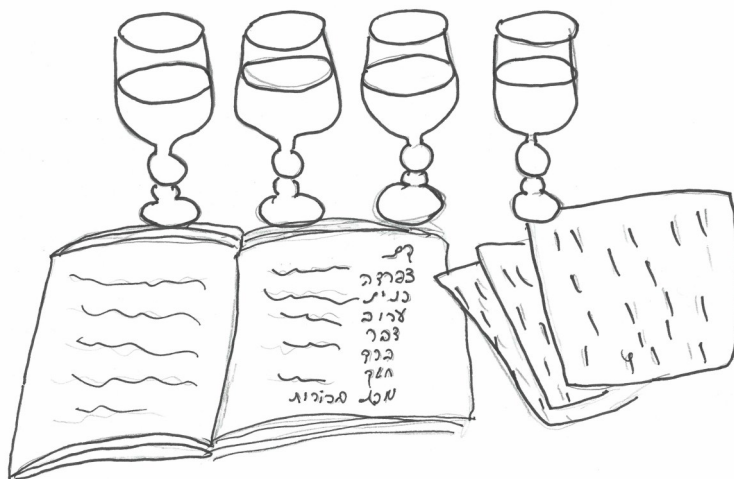
Devory Weiss

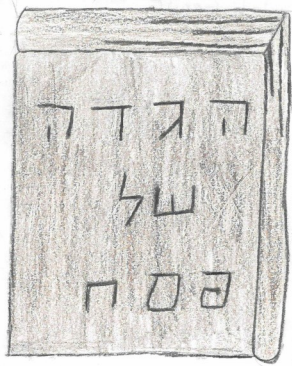
### Pesach during the Gold Rush

The Gold Rush was a important time period in history. It started in 1848 when a gold nugget was found in California and many people came to California to find there own gold. During the Gold Rush mitzvot and halacha were very hard to keep because most people needed money more than staying religious. A whole bunch of jews weren't observant because of this issue, but there were few people that were able to keep judaism and were fine with economical issues. The business districts of California had Jewish communities that kept Pesach and other traditions during the gold rush. Things like matzot and wine were imported from San Francisco. One of family, the Aaron Baruch family, kept separate dishes for pesach and ordered matzot from San Francisco. There was also a man called Samuel M. Laski who lived in San Francisco. He shected animals for Pesach so the whole community can have. There weren't a lot of religious Jews during the Gold Rush, but it was the few people who were that counted.



מאגן





# קדל

קלסת מתחילים:

ויהי ערב ויהי בקר יום הששי.

**ויכלו** השמים והארץ וכל צבאם. ויכל אלקים ביום השביעי מלאכתו אשר עשה וישבת ביום השביעי מכל מלאכתו אשר עשה. ויברך אלקים את יום השביעי ויקדש אותו כי בו שבת מכל מלאכתו אשר ברא אלקים לעשות.

סיום מתחילים:

סברי מרנו ורבענו ורבותי:

**ברוך אתה ה' אלקינו מלך העולם בורא פרי הגפן.**

ברוך אתה ה' אלקינו מלך העולם, אשר בחר בנו מכל עם ורוממנו מכל לשון וקדשנו במצותיו. ותתן לנו ה' אלקינו באהבה (בשבת: שבתות למנוחה ו) מועדים לשמחה, חגים וזמנים לששון, את יום (השבת הזה ואת יום) חג המצות הזה, זמן חרותנו (באהבה), מקרא קדש, זכר ליציאת מצרים. כי בנו בחרת ואותנו קדשת מכל העמים, (ושבת) ומועדי קדש (באהבה וברצון), בשמחה ובששון הנחלתנו. ברוך אתה ה', מקדש (השבת ו) ישראל והזמנים.

סיום סגור סגור:

**ברוך אתה ה' אלקינו מלך העולם, בורא מאורי האש.**

ברוך אתה ה' אלקינו מלך העולם המבדיל בין קדש לחל, בין אור לחשך, בין ישראל לעמים, בין יום השביעי לששת ימי המעשה. בין קדשת שבת לקדשת יום טוב הבדלת, ואת יום השביעי מששת ימי המעשה קדשת. הבדלת וקדשת את עמך ישראל בקדשתך. ברוך אתה ה' המבדיל בין קדש לקדש.

**ברוך אתה ה' אלקינו מלך העולם, שהחיינו וקיימנו והגיענו לזמן הזה.**

# וְחַתָּהּ

וְנִתְּנָהּ אֶת הַיָּדִים וְאֵין מְהֻרָּכִין "עַל נְשִׁיכַת יָדִים".

# בְּרָשָׁה

טוֹבֵאִין בְּרָשָׁה שְׂחוֹת מְכֻזָּת בִּיא' מֵאֲחֵי, וּמְהֻרָּכִין:  
**בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה.**

# יְחַתֵּן

בְּעַל בֵּית יֵהָצֵץ אֶת הַמִּצָּה הַאֲמִצָּצִית עֲלֵיתִים וּמִצָּעִין אֶת הַחֲצִי הַגָּדוֹל  
עֲבָשִׁיקוֹמָן.



# מה נשתנה הלילה הזה מכל הלילות?

**שבכל הלילות** אנו אוכלין חמץ ומצה, הלילה הזה - כלו מצה!

**שבכל הלילות** אנו אוכלין שאר ירקות - הלילה הזה מרור!

**שבכל הלילות** אין אנו מטבילין אפילו פעם אחת - הלילה הזה שתי פעמים!

**שבכל הלילות** אנו אוכלין בין יושבין ובין מסבין - הלילה הזה כלנו מסבין!

**עֲבָדִים הָיִינוּ לַפֶּרַעַה בְּמִצְרַיִם, וַיּוֹצֵאֵנוּ ה'**  
**אֱלֹהֵינוּ מִשָּׁם בְּיַד חֲזָקָה וּבְזִרוּעַ נְטוּיָה. וְאֵלֹהֵינוּ לֹא**  
**הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם,**  
**הָרִי אֲנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ מִשְׁעָבָדִים הָיִינוּ**  
**לַפֶּרַעַה בְּמִצְרַיִם. וְאִפִּילוּ כָּלנוּ חֲכָמִים, כָּלנוּ**  
**נְבוֹנִים, כָּלנוּ זִקְנִים, כָּלנוּ יוֹדְעִים אֶת הַתּוֹרָה,**  
**מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל הַמִּרְבֵּה**  
**לְסַפֵּר בִּיצִיאַת מִצְרַיִם הָרִי זֶה מִשְׁבַּח.**

**מַעֲשֵׂה בְּרַבִּי אֱלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ וְרַבִּי אֶלְעָזָר**  
**בֶּן עֲזַרְיָה וְרַבִּי עֲקִיבָא וְרַבִּי טַרְפוֹן שֶׁהָיוּ מְסֻבִּין**  
**בְּבֵי בֵּרֶק, וְהָיוּ מְסַפְּרִים בִּיצִיאַת מִצְרַיִם כָּל**  
**אוֹתוֹ הַלַּיְלָה עַד שֶׁבָּאוּ תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם:**  
**רַבּוֹתֵינוּ, הִגִּיעַ זְמַן קְרִיאַת שְׁמַע שֶׁל שַׁחֲרִית.**

**אמר רבי אלעזר בן עזריה:** הרי אני כבן שבעים שנה, ולא זכיתי שתאמר יציאת מצרים בלילות עד שדרשה בן זומא: שנאמר, למען תזכר את יום צאתך מארץ מצרים כל ימי חייך, ימי חייך - הימים, כל ימי חייך - הלילות. וחכמים אומרים: ימי חייך - העולם הזה, כל ימי חייך - להביא לימות המשיח.

**ברוך המקום, ברוך הוא. ברוך שנתן תורה לעמו ישראל, ברוך הוא.** כנגד ארבעה בנים דברה תורה. אחד חכם, ואחד רשע, ואחד תם, ואחד שאינו יודע לשאול.

**חכם מה הוא אומר?** מה העדות והחקים והמשפטים אשר צוה ה' אלקינו אתכם? ואף אתה אמר לו כהלכות הפסח: אין מפטירין אחר הפסח אפיקומן.

**רשע מה הוא אומר?** מה העבדה הזאת לכם? לכם - ולא לו. ולפי שהוציא את עצמו מן הכלל כפר בעקר. ואף אתה הקהה את שניו ואמר לו: בעבור זה עשה ה' לי בצאתי ממצרים. לי - ולא לו. אילו היה שם, לא היה נגאל.

**תם מה הוא אומר?** מה זאת? ואמרת אליו: בחזק יד הוציאנו ה' ממצרים, מבית עבדים.

**ושאינו יודע לשאול** - את פתח לו, שנאמר: והגדת לבנך ביום ההוא לאמר, בעבור זה עשה ה' לי בצאתי ממצרים.

**יכול מראש חדש,** תלמוד לומר ביום ההוא, אי ביום  
ההוא יכול מבעוד יום, תלמוד לומר בעבור זה -  
בעבור זה לא אמרתי אלא בשעה שיש מצה ומרור  
מנחים לפניך.

**מתחלה** עובדי עבודה זרה היו אבותינו, ועכשיו  
קרבתנו המקום לעבדתו, שנאמר: ויאמר יהושע אל  
כל העם, כה אמר ה' אלהי ישראל: בעבר הנהר  
ישבו אבותיכם מעולם, תרח אבי אברהם ואבי  
נחור, ויעבדו אלקים אחרים. ואקח את אביכם את  
אברהם מעבר הנהר ואולף אותו בכל ארץ כנען,  
וארבה את זרעו ואתן לו את יצחק, ואתן ליצחק  
את יעקב ואת עשו. ואתן לעשו את הר שעיר לרשת  
אתו, ויעקב ובניו ירדו מצרים.

**בְּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל, בְּרוּךְ הוּא. שֶׁהַקְדוֹשׁ בְּרוּךְ**  
**הוּא חָשַׁב אֶת הַקֶּץ, לַעֲשׂוֹת כְּמָה שֶׁאָמַר לְאַבְרָהָם אֲבִינוּ**  
**בְּבְרִית בֵּין הַבְּתָרִים, שֶׁנֶּאֱמַר: וַיֹּאמֶר לְאַבְרָם, יָדַע יָתֵדַע כִּי**  
**גֵּר יִהְיֶה זֶרְעֶךָ בְּאֶרֶץ לֹא לָהֶם, וַעֲבָדוּם וְעָנּוּ אֹתָם אַרְבַּע**  
**מֵאוֹת שָׁנָה. וְגַם אֶת הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָן אֲנֹכִי וְאַחֲרָי כֵּן**  
**יֵצְאוּ בִּרְכָּשׁ גָּדוֹל.**

מִכֶּסֶף אֶת כְּמִצְוֹת וְהִגְדִּיל אֶת כִּכּוֹס.

**וְהִיא שְׁעֵמֶדָה לְאַבּוֹתֵינוּ**  
**וְלָנוּ. שֶׁלֹּא אֶחָד בְּלִבָּד עָמַד**  
**עָלֵינוּ לְכַלּוֹתֵנוּ, אֶלֹּא שְׁבָכָל**  
**דּוֹר וָדוֹר עֹמְדִים עָלֵינוּ**  
**לְכַלּוֹתֵנוּ, וְהַקְדוֹשׁ בְּרוּךְ הוּא**  
**מַצִּילֵנוּ מִיָּדָם.**

וְיֵחַ כִּכּוֹס מִצְוֹת וְהִגְדִּיל אֶת כְּמִצְוֹת.



**צא ולמד** מה בקש לבן הארמי לעשות ליעקב אבינו. שפרעה לא גזר אלא על הזכרים ולבן בקש לעקור את הכל, שנאמר:

**ארמי אבד אבי, וירד מצרימה ויגר שם במתי מעט, ויהי שם לגוי גדול, עצום ורב.**  
**וירד מצרימה** - אנוס על פי הדבור.

**ויגר שם** - מלמד שלא ירד יעקב אבינו להשתקע במצרים אלא לגור שם, שנאמר: ויאמרו אל פרעה, לגור בארץ באנו, כי אין מרעה לצאן אשר לעבדיך, כי כבד הרעב בארץ כנען. ועתה ישובו נא עבדיך בארץ גשן.

**במתי מעט** - כמה שנאמר: בשבעים נפש ירדו אבותיך מצרימה, ועתה שמך ה' אלקיך ככוכבי השמים לרב.

**ויהי שם לגוי** - מלמד שהיו ישראל מצינים שם.

גדול, עצום - כמה שנאמר: ובני ישראל פרו וישרצו וירבו ויעצמו במאד מאד, ותמלא הארץ אתם.

**ורב** - כמה שנאמר: רבבה בצמח השדה נתתיה, ותרבי ותגדלי ותבאי בעדי עדיים, שדים נכנו ושמעך צמח, ואף ערם ועריה. ואעבר עליך ואראך מתבוססת בדמיה, ואמר לך בדמיה חיי, ואמר לך בדמיה חיי.

**וירעו אתנו המצרים ויענונו, ויתנו עלינו עבדה קשה.**

**וירעו אתנו המצרים** - כמה שנאמר: הבה נתחכמה לו פן ירבה, והיה כי תקראנה מלחמה ונוסף גם הוא על שנאינו ונלחם בנו, ועלה מן הארץ.

**ויענונו** - כמה שנאמר: וישימו עליו שרי מסים למען ענתו בסבלתם. ויבן ערי מסכנות לפרעה. את פתם ואת רעמסס.

**ויתנו עלינו עבדה קשה** - כמה שנאמר: ויעבדו מצרים את בני ישראל בפרך.

**וַנִּצְעַק אֶל ה' אֱלֹהֵי אֲבוֹתֵינוּ, וַיִּשְׁמַע ה' אֶת קִלְנוּ, וַיֵּרָא אֶת עַנְיָנוּ וְאֶת עַמְלָנוּ וְאֶת לַחֲצָנוּ.**

**וַנִּצְעַק אֶל ה' אֱלֹהֵי אֲבוֹתֵינוּ** - כְּמָה שֶׁנֶּאֱמַר: וַיְהִי בַיָּמִים הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם, וַיֵּאָנְחוּ בְנֵי יִשְׂרָאֵל מִן הָעֲבֹדָה וַיִּזְעַקוּ, וַתַּעַל שׁוֹעַתָם אֶל הָאֱלֹקִים מִן הָעֲבֹדָה.

**וַיִּשְׁמַע ה' אֶת קִלְנוּ** - כְּמָה שֶׁנֶּאֱמַר: וַיִּשְׁמַע אֱלֹקִים אֶת נַאֲקָתָם, וַיִּזְכֹּר אֱלֹקִים אֶת בְּרִיתוֹ אֶת אֲבֹרָהֶם, אֶת יִצְחָק וְאֶת יַעֲקֹב.

**וַיֵּרָא אֶת עַנְיָנוּ** - זֶה פְּרִישׁוֹת דֶּרֶךְ אֶרֶץ, כְּמָה שֶׁנֶּאֱמַר: וַיֵּרָא אֱלֹקִים אֶת בְּנֵי יִשְׂרָאֵל וַיֵּדַע אֱלֹקִים.

**וְאֶת עַמְלָנוּ** - אֵלּוּ הַבְּנִים. כְּמָה שֶׁנֶּאֱמַר: כָּל הַבֶּן הַיְּלֹד הַיֵּאֲרָה תִּשְׁלִיכֶהוּ וְכָל הַבֵּת תִּחְיוּן.

**וְאֶת לַחֲצָנוּ** - זֶה הַדָּחֵק, כְּמָה שֶׁנֶּאֱמַר: וְגַם רָאִיתִי אֶת הַלַּחֲץ אֲשֶׁר מִצְרַיִם לַחֲצִים אֹתָם. וַיּוֹצֵאֵנוּ ה' מִמִּצְרַיִם בְּיַד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה, וּבִמְרֹא גָדֹל, וּבְאֹתוֹת וּבְמוֹפְתִים.

**וַיּוֹצֵאֵנוּ ה' מִמִּצְרַיִם** - לֹא עַל יְדֵי מַלְאָךְ, וְלֹא עַל יְדֵי שָׂרָף, וְלֹא עַל יְדֵי שְׁלִיחַ, אֲלָא הַקְדוֹשׁ בְּרוּךְ הוּא בְּכַבּוּדוֹ וּבַעֲצָמוֹ, שֶׁנֶּאֱמַר: וַעֲבַרְתִּי בְּאֶרֶץ מִצְרַיִם בַּלִּילָה הַזֶּה, וְהִפִּיתִי כָּל בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד בְּהֵמָה, וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים. אֲנִי ה'.

וַעֲבַרְתִּי בְּאֶרֶץ מִצְרַיִם בַּלִּילָה הַזֶּה - אֲנִי וְלֹא מַלְאָךְ.

וְהִפִּיתִי כָּל בְּכוֹר בְּאֶרֶץ מִצְרַיִם - אֲנִי וְלֹא שָׂרָף.

וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים - אֲנִי וְלֹא הַשְּׁלִיחַ.

אֲנִי ה' - אֲנִי הוּא וְלֹא אֲחֵר.

**בְּיַד חֲזָקָה** - זֶה הַדָּבָר, כְּמָה שֶׁנֶּאֱמַר: הִנֵּה יָד ה' הוֹיָה בְּמִקְנֶךָ אֲשֶׁר בַּשָּׂדֶה, בַּסּוּסִים, בַּחֲמֹרִים, בַּגְּמָלִים, בַּבָּקָר וּבַצֹּאן, דָּבָר כְּבֵד מְאֹד.

**וּבִזְרוֹעַ נְטוּיָה** - זֶה הַחֲרֹב, כְּמָה שֶׁנֶּאֱמַר: וַחֲרַבּוּ שְׁלוֹפָה בְּיָדוֹ, נְטוּיָה עַל יְרוּשָׁלַיִם.

**וּבִמְרֹא גָדֹל** - זֶה גְּלוּי שְׂכִינָה, כְּמָה שֶׁנֶּאֱמַר: אוֹ הַנִּסָּה אֱלֹקִים לְבֹא לְקַחַת לוֹ גּוֹי מִקֶּרֶב גּוֹי בְּמִסֹּת בָּאוֹת וּבְמוֹפְתִים, וּבְמִלְחָמָה וּבְיַד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה, וּבְמוֹרָאִים גְּדֹלִים, כָּל אֲשֶׁר עָשָׂה לָכֶם ה' אֱלֹקֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ.

**וּבְאֹתוֹת** - זֶה הַמִּטָּה, כְּמָה שֶׁנֶּאֱמַר: וְאֵת הַמִּטָּה הַזֶּה תִּקַּח בְּיָדְךָ, אֲשֶׁר תַּעֲשֶׂה בּוֹ אֶת הָאֹתוֹת.

**וּבְמוֹפְתִים** - זֶה הַדֵּם, כְּמָה שֶׁנֶּאֱמַר: וְנָתַתִּי מוֹפְתִים בַּשָּׁמַיִם וּבָאָרֶץ.

לְבַגְיָן לְבִטְאֵי טֶרֶף מִן כִּפּוֹס בְּאַחֲרֵית דָּם וְאֵל, אֶלֶּר פִּמְכוֹת, וְדָצִ"ק: אֶצִּ"ל בְּאַחֲרֵית.

# דָּם. וְאֵשׁ וְתִמְרוֹת עֶשֶׂן.

דָּבָר אַחֵר: בִּיד חֲזָקָה - שְׁתִּים, וּבְזֶרַע נְטוּיָה - שְׁתִּים,  
וּבְמָרָא גָדֹל - שְׁתִּים, וּבְאַתּוֹת - שְׁתִּים, וּבְמִפְתִּים -  
שְׁתִּים.

אֱלֹהֵי עֶשֶׂן מִכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרִים  
בְּמִצְרַיִם, וְאֱלֹהֵי הוּא:

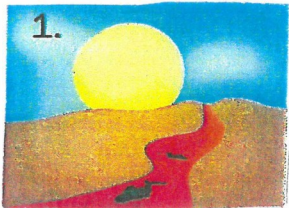
דָּם, צִפְרִידֵּעַ, כְּנִים, עָרוֹב,  
דָּבָר, שְׁחִין, בָּרָד, אֲרָבָה,  
חֶשֶׁן, מַכַּת בְּכוֹרוֹת.

רַבִּי יְהוּדָה הָיָה נוֹתֵן בָּהֶם סְמָנִים:

דָּצִ"ךְ עֵד"ש בְּאַחֲ"ב.

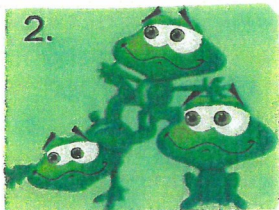
# "עֶשֶׂר הַמַּכּוֹת"

דם



1. בְּהַרְגֵּם בָּן יוֹם 300 מִיְּלִדוֹת וְנָזִים מֵצָרָה שָׁבָה  
Pharaoh killed 300 Jewish babies every  
day and bathed in their blood.

צפרדע



2. אֵל הַמִּצְרִים צִוּוּ אֶת־הַיִּשְׂרָאֵלִים שֶׁיִּסְבְּלוּ יִסְבְּלוּ  
בְּהַצְרִיגָה בְּאֵזְבֵּי אֶרֶץ מִצְרַיִם כִּי יוֹם וָלַיְלָה הִרְבּוּ וְשָׁם  
 ① The Mitzrim forced the Jews to collect bugs.  
 ② The Mitzrim woke the Jews with loud  
noises

כנים



3. אֵל הַמִּצְרִים צִוּוּ אֶת־הַיִּשְׂרָאֵלִים שֶׁיִּסְבְּלוּ יִסְבְּלוּ  
בְּהַצְרִיגָה בְּאֵזְבֵּי אֶרֶץ מִצְרַיִם כִּי יוֹם וָלַיְלָה הִרְבּוּ וְשָׁם  
 ① The Mitzrim commanded the Jews to sweep the  
dirt floors.  
 ② The Mitzrim forbade the Jews from bathing.

ערוב

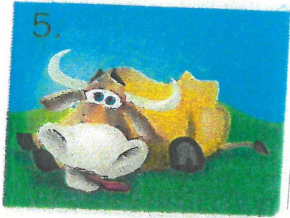


4. אֵל הַמִּצְרִים צִוּוּ אֶת־הַיִּשְׂרָאֵלִים שֶׁיִּסְבְּלוּ יִסְבְּלוּ  
בְּהַצְרִיגָה בְּאֵזְבֵּי אֶרֶץ מִצְרַיִם כִּי יוֹם וָלַיְלָה הִרְבּוּ וְשָׁם  
 ① The Mitzrim forced the Jews to gather  
wild animals.

מאת כתר ה' בנות

# "עֲשֵׂר הַמִּכּוֹת"

## דבר



הַמִּצְרִים וְעָמָלָם בִּיְבוּלֵם כִּי עָשִׂיתֶם אֵלַי וְעַמְּכֶם הַמִּצְרִים

כַּעֲבָדֵי אֱלֹהִים

The Mitzrim forced the Jews to do animal work.

## שחין



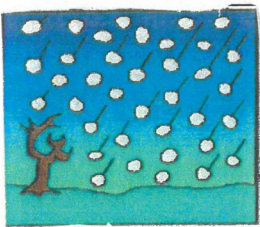
הַמִּצְרִים בָּאוּ אֵלַי בְּיָמַי עֲבָדִים וְעַמְּכֶם הַמִּצְרִים

יָכְלוּ לְעַבְדֵכֶם

constantly

The Mitzrim had the Jews prepare hot water and cold water.

## ברד



הַמִּצְרִים וְעָמָלָם אֵלַי עָשִׂיתֶם קֶסֶם בְּעֵינֵי אֱלֹהֵיכֶם

The Mitzim forced the Jews to plant gardens, orchards and vineyards.

# "עֶשֶׂר הַמִּכּוֹת"

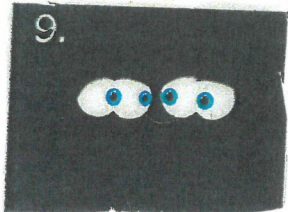
## ארבה



הַמִּצְרִים גָּזְרוּ לַעֲבֹד אֶת הַיְּהוּדִים בַּשָּׂדֶה

The Mitzrim forced the Jews to work in the field.

## חושך



הַמִּצְרִים עָבְדוּ אֶת הַיְּהוּדִים יוֹמָם וָלַיְלָה (חוֹשֶׁךְ)

The Mitzrim worked the Jews all day and all night.

## מכת בכורות

כִּי־שָׁמַע אֱלֹהִים אֶת־הַקּוֹלִי שֶׁהָאֵלֶּךְ, לֵאמֹר כִּי מוֹרֵב אֶת־

הַמִּצְרִיִּם

Paroh didn't want to release

"בֶּן־הַבְּכוֹרִי יִשְׁמָעֵאל", Hashem's first born.

### Raining Blood דם

For the Makkot Fair, we did an experiment to demonstrate the makkah of blood. Hashem turned the waters of Egypt into blood so we are going to do a experiment that relates to that. First of all, you squeeze drops of food color into the bowl of oil and mix it. Then, you pour this into the jar of water. Finally, watch the cool effect of this experiment. For example, the oil mixture drips down and looks like raining blood. This happens because the oil with food coloring is heavier than the water so it drips down and looks like raining blood. This was a fun way to demonstrate the makkah of דם with the younger children.

### צפרדע

The makka of צפרדע was about how the frogs came out of the river and were anywhere and everywhere. We taught the kids about the life cycle of a frog for the makkot fair. We gave them a worksheet to do about the life cycle of a frog and we showed them a video about the life cycle as they filled the sheet out from their lab book. We taught them about the different stages: egg, tadpole, tadpole with legs, froglet, and full-grown frog. The kids enjoyed it because it was a great way to learn about frogs. We are excited to teach them and have fun with the younger kids.

### בנים

For this makkah, we played a game called Guess the Bug. The whole class sat in a circle while the teacher played music. We passed the ball around and when the music ended, the student tried to answer a question on the ball. If they get the answer correct, they win a candy.

### ערוֹב דָּבָר

The makkah of arov was when all the wild animals came to the Egyptians and chased them all over but they left the Jews alone. The makkah of dever was when disease harmed and killed the animals of the Mitzrim, including their sheep, cows, and horses. To illustrate these makkot, we did an activity about wild animals. The children each received a sheet with pictures of wild animals. The students had to find seven differences between the two pictures and circle those differences. The first few students to identify the three differences received a prize.

### מכת שחין

boils on the mitzraim skin of the Mitzrim. Our experiment is fake boils. To begin with, you take the red food dye and put it on the back of your hand. Next, rub in the dye. Then, take vaseline and put it on top of the red dye. After, add yellow dye onto the vaseline. Next, mix the vaseline and the yellow food dye on the back of your hand with a toothpick. Finally, add tissue paper on top and cover tissue paper with a little bit more vaseline. Now you have a fake boil.

# THE

# 10 MAKKOT



# LAB REPORT

Name: \_\_\_\_\_

Grade: \_\_\_\_\_



### בָּרָד Barad Experiment

**( DON'T TRY THIS BY YOURSELF, KIDS! ASK AN ADULT)**

The plague of בָּרָד was a strong hail with fire inside so For this experiment to work you have to fill a plate with water and add a few drops of food dye (any color you would like). Next, put the tealight in the middle of the plate of water and light the candle watch it carefully as it **Rises** with the Water! This happens because When the fire goes out it starts to cool down which allows the higher pressure in the room to push the water up into the glass.

### חֹשֶׁךְ

Blind Spot:

In this experiment you will be finding your blind spot. A blind spot is a certain point in your eye that makes things disappear. Why does it happen? A natural blind spot happens where the optic nerve enters the retina because light cannot be perceived in that area. To find your blind spot, create a card with black dot and a black plus. Focus on the plus and cover your right eye then slowly walk towards the board as you see the dot disappear!!

**רבי יוסי הגלילי אומר:** מנין אתה אומר שלקו המצרים במצרים עשר מכות ועל הים לקו חמשים מכות? במצרים מה הוא אומר? ויאמרו החרטמים אל פרעה: אצבע אלקים הוא, ועל הים מה הוא אומר? וירא ישראל את היד הגדלה אשר עשה ה' במצרים, וייראו העם את ה', ויאמינו בה' ובמשה עבדו. כמה לקו באצבע? עשר מכות. אמור מעתה: במצרים לקו עשר מכות ועל הים לקו חמשים מכות.

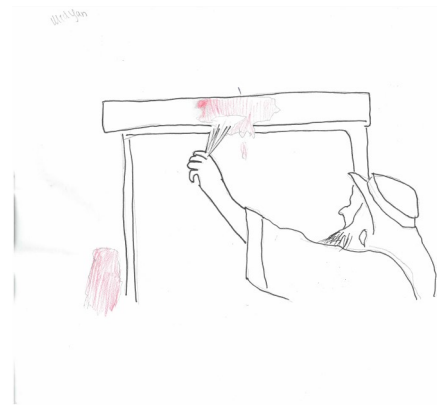
**רבי אליעזר אומר:** מנין שכל מכה ומכה שהביא הקדוש ברוך הוא על המצרים במצרים היתה של ארבע מכות? שנאמר: ישלח בם חרון אפו, עברה וזעם וצרה, משלחת מלאכי רעים. עברה - אחת, וזעם - שתיים, וצרה - שלש, משלחת מלאכי רעים - ארבע. אמור מעתה: במצרים לקו ארבעים מכות ועל הים לקו מאתיים מכות.

**רבי עקיבא אומר:** מנין שכל מכה ומכה שהביא הקדוש ברוך הוא על המצרים במצרים היתה של חמש מכות? שנאמר: ישלח בם חרון אפו, עברה וזעם וצרה, משלחת מלאכי רעים. חרון אפו - אחת, עברה - שתיים, וזעם - שלש, וצרה - ארבע, משלחת מלאכי רעים - חמש. אמור מעתה: במצרים לקו חמשים מכות ועל הים לקו חמשים ומאתים מכות.

## **בַּמָּה מַעֲלוֹת טוֹבוֹת לַמָּקוֹם עָלֵינוּ!**

אֱלֹהֵי הוֹצִיאֵנוּ מִמִּצְרַיִם וְלֹא עָשָׂה בָּהֶם שְׁפָטִים, דִּיּוּנוֹ.  
אֱלֹהֵי עָשָׂה בָּהֶם שְׁפָטִים, וְלֹא עָשָׂה בֵּאלֹהֵיהֶם, דִּיּוּנוֹ.  
אֱלֹהֵי עָשָׂה בֵּאלֹהֵיהֶם, וְלֹא הָרַג אֶת בְּכוֹרֵיהֶם, דִּיּוּנוֹ.  
אֱלֹהֵי הָרַג אֶת בְּכוֹרֵיהֶם וְלֹא נָתַן לָנוּ אֶת מִמוֹנָם, דִּיּוּנוֹ.  
אֱלֹהֵי נָתַן לָנוּ אֶת מִמוֹנָם וְלֹא קָרַע לָנוּ אֶת הַיָּם, דִּיּוּנוֹ.  
אֱלֹהֵי קָרַע לָנוּ אֶת הַיָּם וְלֹא הֶעֱבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה, דִּיּוּנוֹ.  
אֱלֹהֵי הֶעֱבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה וְלֹא שָׁקַע צָרָנוּ בְּתוֹכוֹ, דִּיּוּנוֹ.  
אֱלֹהֵי שָׁקַע צָרָנוּ בְּתוֹכוֹ וְלֹא סָפַק צָרָנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה, דִּיּוּנוֹ.  
אֱלֹהֵי סָפַק צָרָנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה וְלֹא הֶאֱכִילָנוּ אֶת הַמָּן, דִּיּוּנוֹ.  
אֱלֹהֵי הֶאֱכִילָנוּ אֶת הַמָּן וְלֹא נָתַן לָנוּ אֶת הַשַּׁבָּת, דִּיּוּנוֹ.  
אֱלֹהֵי נָתַן לָנוּ אֶת הַשַּׁבָּת, וְלֹא קָרַבָנוּ לַפְּנֵי הָרִי סִינִי, דִּיּוּנוֹ.  
אֱלֹהֵי קָרַבָנוּ לַפְּנֵי הָרִי סִינִי, וְלֹא נָתַן לָנוּ אֶת הַתּוֹרָה, דִּיּוּנוֹ.  
אֱלֹהֵי נָתַן לָנוּ אֶת הַתּוֹרָה וְלֹא הִכְנִיסָנוּ לָאָרֶץ יִשְׂרָאֵל, דִּיּוּנוֹ.  
אֱלֹהֵי הִכְנִיסָנוּ לָאָרֶץ יִשְׂרָאֵל וְלֹא בָנָה לָנוּ אֶת הַבְּחִירָה, דִּיּוּנוֹ.

**עַל אַחַת, בַּמָּה וּבַמָּה,** טוֹבָה כְּפוּלָה וּמִכְפֹּלֶת לַמָּקוֹם עָלֵינוּ: שֶׁהוֹצִיאֵנוּ מִמִּצְרַיִם, וְעָשָׂה בָּהֶם שְׁפָטִים, וְעָשָׂה בֵּאלֹהֵיהֶם, וְהָרַג אֶת בְּכוֹרֵיהֶם, וְנָתַן לָנוּ אֶת מִמוֹנָם, וְקָרַע לָנוּ אֶת הַיָּם, וְהֶעֱבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה, וְשָׁקַע צָרָנוּ בְּתוֹכוֹ, וְסָפַק צָרָנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה, וְהֶאֱכִילָנוּ אֶת הַמָּן, וְנָתַן לָנוּ אֶת הַשַּׁבָּת, וְקָרַבָנוּ לַפְּנֵי הָרִי סִינִי, וְנָתַן לָנוּ אֶת הַתּוֹרָה, וְהִכְנִיסָנוּ לָאָרֶץ יִשְׂרָאֵל, וּבָנָה לָנוּ אֶת הַבְּחִירָה לְכַפֵּר עַל כָּל עֲוֹנוֹתֵינוּ.



רִבּוֹן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שָׁלֹא אָמַר שְׁלֹשָׁה דְּבָרִים  
אֵלּוּ בַּפֶּסַח, לֹא יֵצֵא יְדֵי חוּבָתוֹ, וְאֵלּוּ הֵן:

## פֶּסַח, מִצָּה, וּמָרּוֹר:

**פֶּסַח** שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזֶמַן שְׁבִית הַמִּקְדָּשׁ הָיָה קַיָּם, עַל שׁוּם מָה?  
עַל שׁוּם שֶׁפֶּסַח הַקָּדוֹשׁ בְּרוּךְ הוּא עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר:  
וְאִמְרָתֶם זֶבַח פֶּסַח הוּא לִי, אֲשֶׁר פֶּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם  
בִּנְגְּפוֹ אֶת מִצְרַיִם, וְאֶת בְּתֵינוּ הִצִּיל, וַיִּקַּד הָעָם וַיִּשְׁתַּחֲוּוּ.

**מִצָּה** זֶה שֶׁאֲנוּ אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שֶׁלֹּא הִסְפִּיק בְּצֶקֶם שֶׁל  
אֲבוֹתֵינוּ לְהַחֲמִיץ עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ  
הוּא, וְגֵאֲלָם, שֶׁנֶּאֱמַר: וַיֹּאפּוּ אֶת הַבֶּצֶק אֲשֶׁר הוּצִיאוּ מִמִּצְרַיִם עֲגַת  
מִצּוֹת, כִּי לֹא חֲמֵץ, כִּי גֵרָשׁוֹ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהִתְמַהֵמָה, וְגַם צִדָּה לֹא  
עָשׂוּ לָהֶם.

**מָרּוֹר** זֶה שֶׁאֲנוּ אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שֶׁמָּרְרוּ הַמִּצְרַיִם אֶת חַיֵּי  
אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וַיִּמְרְרוּ אֶת חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה, בַּחֲמֹר  
וּבִלְבָנִים וּבְכָל עֲבֹדָה בַּשָּׂדֶה אֶת כָּל עֲבֹדָתָם אֲשֶׁר עָבְדוּ בָּהֶם בְּפָרָה.

**בְּכָל דּוֹר וָדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת עַצְמוֹ**  
**כְּאִלּוּ הוּא יֵצֵא מִמִּצְרַיִם, שְׁנֵאֲמַר: וְהַגִּדְתָּ**  
**לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בַּעֲבוּר זֶה עָשָׂה ה' לִי**  
**בְּיָצְאֹתִי מִמִּצְרַיִם. לֹא אֶת אֲבוֹתֵינוּ בִּלְבַד גָּאֵל**  
**הַקָּדוֹשׁ בְּרוּךְ הוּא, אֲלֹא אִף אוֹתָנוּ גָּאֵל עִמָּהֶם,**  
**שְׁנֵאֲמַר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן הָבִיא**  
**אֹתָנוּ, לָתֵת לָנוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ.**

אֲפִרְיִס אֶת כִּסִּי אֶל פִּלְאֹקִי.

**לְפִיכָךְ אֲנַחֲנוּ חַיִּיִּים לְהוֹדוֹת, לְהֵלֵל, לְשַׁבַּח,**  
**לְפָאֵר, לְרוֹמֵם, לְהַדָּר, לְבָרֵךְ, לְעֵלָה וּלְקַלֵּס לְמִי**  
**שֶׁעָשָׂה לְאֲבוֹתֵינוּ וְלָנוּ אֶת כָּל הַנִּסִּים הָאֵלֶּה:**  
**הוֹצִיאָנוּ מֵעֲבָדוֹת לְחֵרוֹת מִיָּגוֹן לְשִׂמְחָה,**  
**וּמֵאֵבֶל לְיוֹם טוֹב, וּמֵאִפְלָה לְאוֹר גָּדוֹל,**  
**וּמִשְׁעָבוֹד לְגֵאֻלָּה. וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה:**  
**הַלְלוּיָהּ.**

**הַלְלוּיָהּ** הִלְלוּ עַבְדֵי ה' הִלְלוּ אֶת שֵׁם ה'. יְהִי שֵׁם ה' מְבֹרָךְ  
מֵעַתָּה וְעַד עוֹלָם. מִמְזִרַח שֶׁמֶשׁ עַד מְבֹאוֹ מְהֻלָּל שֵׁם ה'.  
רִם עַל כָּל גּוֹיִם ה' עַל הַשָּׁמַיִם כְּבוֹדוֹ. מִי כֹה אֱלֹקֵינוּ הַמְּגַבִּיִּה  
לְשַׁבָּת. הַמְּשִׁפִּילִי לָרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ. מְקִימֵי מַעֲפָר דָּל  
מֵאַשְׁפֹּת יָרִים אֲבִיוֹן. לְהוֹשִׁיבֵי עִם נְדִיבִים עִם נְדִיבֵי עַמּוֹ.  
מוֹשִׁיבֵי עֵקֶרֶת הַבַּיִת אִם הַבָּנִים שְׂמִיחָה הַלְלוּיָהּ.

**בְּצֵאת יִשְׂרָאֵל** מִמִּצְרַיִם בֵּית יַעֲקֹב מֵעַם לַעֲזִי. הִיְתָה יְהוּדָה  
לְקֹדֶשׁ יִשְׂרָאֵל מִשְׁלוֹתָיו. הֵיךְ רָאָה וַיֵּנֶס הַיֵּרֶדֶן יֹסֵב לְאַחֹר.  
הַהָרִים רָקְדוּ כְּאֵילִים גְּבַעוֹת כְּבָנֵי צֹאן. מֶה לָּךְ הֵיךְ כִּי תִנוּס  
הַיֵּרֶדֶן תִּסָּב לְאַחֹר. הַהָרִים תִּרְקְדוּ כְּאֵילִים גְּבַעוֹת כְּבָנֵי צֹאן.  
מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב. הַהִפְכִי הַצּוּר אֶגֶם  
מִיָּם חֲלָמִישׁ לְמַעֲיָנוּ מִיָּם.

אֲנִי מְבַרְכִּים אֶת כָּל אֵלֹהִים אֲנִי מְבַרְכִּים אֶת כָּל אֵלֹהִים.

**בְּרוּךְ אַתָּה ה'** אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר גָּאֲלָנוּ וְגָאֵל אֶת  
אֲבוֹתֵינוּ מִמִּצְרַיִם, וְהַגִּיעָנוּ לְלִילָה הַזֶּה לֶאֱכֹל בּוֹ מִצָּה וּמָרוֹר.  
כֵּן ה' אֱלֹקֵינוּ וְאֵלֵינוּ אֲבוֹתֵינוּ יַגִּיעֵנוּ לְמוֹעֲדִים וְלִרְגָלִים  
אֲחֵרִים הַבָּאִים לְקִרְאָתָנוּ לְשָׁלוֹם, שְׂמִיחָה בְּבִנְיָן עִירָךְ וְשָׂשׂוֹן  
בְּעַבְדֻתְךָ. וְנֹאכַל שֵׁם מֶלֶךְ הַזְּבָחִים וּמֶלֶךְ הַפִּסְחִים אֲשֶׁר יַגִּיעַ דָּמָם  
עַל קִיר מִזְבִּיחֶךָ לְרָצוֹן, וְנוֹדָה לָּךְ שִׁיר חֹדֶשׁ עַל גְּאֻלָּתָנוּ וְעַל פְּדוּתָנוּ  
נִפְשָׁנוּ. בְּרוּךְ אַתָּה ה' גָּאֵל יִשְׂרָאֵל.  
**בְּרוּךְ אַתָּה ה' אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.**

רַחֲמֵי

וְנִסְתָּמִים אֶת פִּיזִים וְחִבְרִים:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

נִצְיָא נִצְפֵי

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מִצָּה.

# מָרוֹר

כֹּה אָמַד מִפְּחָסְבִּים לְיוֹקֵן כְּבִית מָרוֹר וּמִטְבֵּחוֹ בְּחִירוֹסֶת חוּזֵר וּמִלְאָר בְּחִירוֹסֶת  
מִבְּרֵג: וְאִלָּם הֵא' בְּסָפָה.

**בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר.**

# כּוֹרֵךְ

כֹּה אָמַד מִפְּחָסְבִּים לְיוֹקֵן כְּבִית מֵן פִּמְצָה בְּלִילִית עַם כְּבִית מָרוֹר וְכוֹרֵכִים יָחַד,  
אִלָּם בְּסָפָה וְהֵא' בְּרֵכָה. לְפָנַי אֲבָלָא אֱלֹהִים:

**זָכֹר לְמִקְדָּשׁ כְּהִלָּל. בֵּן עֲשֵׂה הִלָּל בְּזִמָּן שְׁבִית הַמִּקְדָּשׁ הָיָה  
קָיָם: הָיָה כּוֹרֵךְ מִצָּה וּמָרוֹר וְאוֹכֵל בְּיַחַד, לְקִים מֶה שֶׁנֶּאֱמַר:  
עַל מִצּוֹת וּמִרְרִים יֹאכְלֵהוּ.**

# שֶׁלֶסְחָן עוֹרֵךְ

אִלָּם וְלֹאֲתִים בְּסָעֻדָּה בְּעִירוֹכָה וְנוֹבְגִים לְפִיכּוֹם תְּחַפֵּה בִּיזִים מִשְׁלָחוֹת וְלֵא  
יִאֲבֵם "וְתֵר מִדֵּי, לֵאכָא תִּפְיָה לְעִי" אֲכִילַת אֲשִׁיקוּאָן אֲכִילָה גִּסָּה.

# צִפּוֹן

אֲחֵר גָּמַר בְּסָעֻדָּה לְיוֹקֵן כֹּה אָמַד מִפְּחָסְבִּים כְּבִית מִפְּחָסְבִּים לְפִיכָה צִפּוֹן  
לְאֲשִׁיקוּאָן וְאִלָּם מִמִּנֵּה כְּבִית בְּסָפָה. וְצִרְגָּה לְאִלָּם קָדָם חֲצוֹת בִּלְאִלָּה.

פִּירָה:

מִלְכָּא כִּסּוּס לְמִיָּד וְחִמְרָא בְּרִיכָא פִּירָה פִּירָה.

**שִׁיר הַמַּעֲלוֹת** בְּשׁוּב ה' אֶת שִׁיבַת צִיּוֹן הָיִינוּ בְּחִלּוּמִים. אֲזַי מָלֵא שְׁחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה  
אֲזַי לֵאמָרוּ בְּגוֹיִם הַגְדִּיל ה' לַעֲשׂוֹת עִם אֱלֹהֵי הַגְדִּיל ה' לַעֲשׂוֹת עִמָּנוּ הָיִינוּ שְׂמֵחִים. שׁוּבָה  
ה' אֶת שְׁבִיתֵנוּ בְּאִפְיָקִים בְּנִגְב. הַזְרַעִים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ. הַלֹּחַד יִלָּךְ וּבִכְהָ נִשָּׂא מִשְׁךָ  
הַזֶּרַע בָּא יָבוֹא בְּרִנָּה נִשָּׂא אֶלְמִתִּיו.

רְבוּתִי, נְבָרְךָ!

יְהִי שֵׁם ה' מְבָרְךָ מֵעַתָּה וְעַד עוֹלָם.

בְּרִשׁוֹת מְרָנוּ וּרְבִנָּנוּ וּרְבוּתִי, נְבָרְךָ (בַּעֲשֵׂרָה אֱלֹקֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ.

בְּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ וּבְטוֹבוֹ חִיֵּינוּ.

בְּרוּךְ (אֱלֹקֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ וּבְטוֹבוֹ חִיֵּינוּ.

**בְּרוּךְ** אַתָּה ה' אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם הֵן אֶת הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים ,  
הוּא נָתַן לָחֵם לְכָל-בָּשָׂר כִּי לְעוֹלָם חֶסֶדוֹ וּבְטוֹבוֹ הַגָּדוֹל תִּמְיֵד לֹא חָסַר לָנוּ וְאֵל יַחֲסֹר לָנוּ  
מִזֶּה תִּמְיֵד לְעוֹלָם וְעַד בַּעֲבוּר שְׁמוֹ הַגָּדוֹל כִּי הוּא אֵל זֶן וּמִפְרָנִס לְכָל וּמַטִּיב לְכָל וּמַכִּין  
מִזֶּה לְכָל-בְּרִיּוֹתָיו אֲשֶׁר בָּרָא בְּרוּךְ אַתָּה ה' הֵן אֶת הַכֹּל.

**נוֹדָה** לָךְ ה' אֱלֹקֵינוּ עַל שֶׁהִנְחַלְתָּ לְאַבּוֹתֵינוּ אֶרֶץ חֲמֻדָּה טוֹבָה וּרְחֵבָה וְעַל שֶׁהוֹצַאתָנוּ  
ה' אֱלֹקֵינוּ מֵאֶרֶץ מִצְרַיִם וּפְדִיתָנוּ מִבֵּית עֲבָדִים וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׂרָנוּ וְעַל  
תּוֹרַתְךָ שֶׁלִּמְדַתָּנוּ וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ וְעַל חַיִּים חֵן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ, וְעַל אֲכִילַת מִזֶּה  
שֶׁחֻנַּנְתָּנוּ שְׂאֵתָה זֶן וּמִפְרָנִס אוֹתָנוּ תִּמְיֵד, בְּכָל יוֹם וּבְכָל עֵת וּבְכָל שָׁעָה.

**וְעַל** הַכֹּל ה' אֱלֹקֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ, יְתִבְרַךְ שְׁמֶךָ בְּכִי כָּל חַי תִּמְיֵד

לְעוֹלָם וָעֶד, כְּכַתּוּב: "וְאַכְלֹת וְשִׁבְעַת, וּבִרְכַּת אֶת ה' אֱלֹהֶיךָ עַל הָאָרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לָךְ". בְּרוּךְ אַתָּה ה', עַל הָאָרֶץ וְעַל הַמָּזוֹן.

**רַחֵם** נָא ה' אֱלֹקֵינוּ עַל יִשְׂרָאֵל עַמָּךְ, וְעַל יְרוּשָׁלַיִם עִירָךְ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדָךְ, וְעַל מְלָכוֹת בֵּית דָּוִד מְשִׁיחָךְ, וְעַל הַבַּיִת הַגָּדוֹל וְהַקְדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו. אֱלֹקֵינוּ, אָבִינוּ, רַעֲנוּ, זִוְנֵנוּ, פָּרַנְסֵנוּ וְכַלְכַּלְנוּ וְהַרְוִיחֵנוּ, וְהַרְוֵנוּ לָנוּ ה' אֱלֹקֵינוּ מִהֶרָה מִכָּל צָרוֹתֵינוּ. וְנָא אַל תִּצְרִיכֵנוּ ה' אֱלֹקֵינוּ, לֹא לִידֵי מַתָּנַת בָּשָׂר וָדָם וְלֹא לִידֵי הַלְוָאתָם, כִּי אִם לִידֵי הַמְּלָאָה הַפְתּוּחָה הַקְדוּשָׁה וְהַרְחֲבָה, שֶׁלֹּא נִבּוֹשׁ וְלֹא נִכָּלָם לְעוֹלָם וָעֶד.

פְּלִיטָת מוֹסִיפִין:

**רַצָּה** וְהַחֲלִיצָנוּ ה' אֱלֹקֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי הַשָּׁבֶת הַגָּדוֹל וְהַקְדוֹשׁ הַזֶּה. כִּי יוֹם זֶה גָּדוֹל וְקְדוֹשׁ הוּא לְפָנֶיךָ לְשִׁבְתָּ בּוֹ וְלָנוּחַ בּוֹ בְּאַהֲבָה כְּמִצְוַת רָצוֹנְךָ. וּבְרָצוֹנְךָ הֵנִיחַ לָנוּ ה' אֱלֹקֵינוּ שֶׁלֹּא תִהְיֶה צָרָה וְיָגוֹן וְאַנְחָה בְּיוֹם מְנוּחָתָנוּ. וְהִרְאֵנוּ ה' אֱלֹקֵינוּ בְּנַחֲמַת צִיּוֹן עִירָךְ וּבִבְנֵי יְרוּשָׁלַיִם עִיר קְדֻשָּׁךְ כִּי אַתָּה הוּא בַּעַל הַיְשׁוּעוֹת וּבַעַל הַנַּחֲמוֹת.

**אֱלֹקֵינוּ** וְאַלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא יָגִיעַ יִרְאָה וְיִרְצָה יִשְׁמַע יִפְקֹד וְיִזְכֹּר זִכְרוֹנֵנוּ וּפְקֻדוֹנֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁךְ וְזִכְרוֹן כָּל עַמָּךְ בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלְפִלָּה לְטוֹבָה לְחֵן לְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם חַג הַמִּצּוֹת הַזֶּה, זִכְרֵנוּ ה' אֱלֹקֵינוּ בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים, בְּדָבָר יְשׁוּעָה וּרַחֲמִים; חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ, וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אַל מִלֶּךְ חַנּוּן וְרַחוּם אַתָּה.

**וּבִנְיָה** יְרוּשָׁלַיִם עִיר הַקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה ה', בּוֹנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם. אָמֵן.

**בְּרוּךְ** אַתָּה ה', אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל אָבִינוּ, מְלִכֵנוּ, אֲדִירֵנוּ, בּוֹרְאֵנוּ, גֹּאֲלֵנוּ, יוֹצְרֵנוּ, קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל, הַמֶּלֶךְ הַטּוֹב וְהַמְּטִיב לְכָל, שֶׁכָּכָל יוֹם וָיוֹם הוּא הַטִּיב, הוּא מְטִיב, הוּא יֵיטִיב לָנוּ. הוּא גִמְלָנוּ הוּא גּוֹמְלָנוּ הוּא יְגַמְלָנוּ לָעֵד, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים וּלְרוּחַ הַצֶּלֶה וְהַצִּלָּה, בְּרָכָה וְיִשׁוּעָה נַחֲמָה פָּרַנְסָה וְכַלְכַּלָּה, וּרַחֲמִים וְחַיִּים וְשָׁלוֹם וְכָל טוֹב; וּמִכָּל טוֹב לְעוֹלָם עַל יַחְסָרֵנוּ.

**הַרְחָמֶן** הוא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. הַרְחָמֶן הוא יִתְבָּרַךְ בְּשִׁמְיָם וּבְאָרֶץ. הַרְחָמֶן הוא יִשְׁתַּבַּח לְדוֹר דּוֹרִים, וַיִּתְפָּאֶר בָּנוּ לְעֵד וּלְנֶצַח נְצָחִים, וַיִּתְהַדָּר בָּנוּ לְעֵד וּלְעוֹלָמֵי עוֹלָמִים. הַרְחָמֶן הוא יִפְרֹנְסֵנוּ בְּכָבוֹד. הַרְחָמֶן הוא יִשְׁבּוֹר עָלֵנוּ מֵעַל צְוֹאֲרֵנוּ, וְהוא יוֹלִיכֵנוּ קוֹמָמִיּוֹת לְאַרְצֵנוּ. הַרְחָמֶן הוא יִשְׁלַח לָנוּ בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה, וְעַל שְׁלֹחַן זֶה שְׁאֵבְלָנוּ עָלָיו. הַרְחָמֶן הוא יִשְׁלַח לָנוּ אֶת אֱלֹהֵיו הַנְּבִיא זְכוּר לְטוֹב, וַיְבַשֵּׁר לָנוּ בְּשׁוּרוֹת טוֹבוֹת יְשׁוּעוֹת וְנִחְמוֹת.

**הַרְחָמֶן** הוא יְבָרֵךְ אֶת אָבִי מוֹרֵי בַּעַל הַבֵּית הַזֶּה, וְאֶת אִמִּי מוֹרֵתִי בַּעֲלַת הַבֵּית הַזֶּה אוֹתָם וְאֶת בֵּיתָם וְאֶת זֶרְעָם וְאֶת כָּל אֲשֶׁר לָהֶם, אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ, כְּמוֹ שֶׁנִּתְבָּרַכוּ אֲבוֹתֵינוּ אֲבֹרָהִם יִצְחָק וַיַּעֲקֹב בְּכָל מָכַל כָּל, כֵּן יְבָרֵךְ אוֹתָנוּ כָּלֵנוּ יַחַד בְּבְרָכָה שְׁלֵמָה. וְנֹאמֶר: אָמֵן.

**בְּמָרוֹם** יִלְמְדוּ עֲלֵיהֶם וְעֲלֵינוּ זְכוֹת שֶׁתִּהְיֶה לְמִשְׁמֶרֶת שְׁלוֹם. וְנִשְׂא בְּרָכָה מֵאֵת ה', וְצִדְקָה מֵאֱלֹהֵי יִשְׂרָאֵל, וְנִמְצָא חַן וְשִׁכָּל טוֹב בְּעֵינֵי אֱלֹקִים וְאָדָם.

*הלכות:* הַרְחָמֶן הוא יִנְחִילָנוּ יוֹם שְׁכָלוּ שַׁבָּת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים.

הַרְחָמֶן הוא יִנְחִילָנוּ יוֹם שְׁכָלוּ טוֹב.

**הַרְחָמֶן** הוא יִזְכֵּנוּ לִימּוֹת הַמְּשִׁיחַ וְלְחַיֵּי הָעוֹלָם הַבָּא. מְגִדוֹל יְשׁוּעוֹת מְלָכוֹ, וְעֲשֵׂה חֲסֵד לְמִשְׁיחוֹ, לְדוֹד וּלְזֶרְעוֹ עַד עוֹלָם. עֲשֵׂה שְׁלוֹם בְּמָרוֹמָיו, הוא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאִמְרוּ: אָמֵן.

**יִרְאוּ** אֶת ה' קְדוֹשִׁי, כִּי אֵין מַחְסוֹר לִירְאָיו. בְּפִירִים רָשׁוּ וְרָעִבוּ, וְדָרְשִׁי ה' לֹא יִחְסְרוּ כָּל טוֹב. הוֹדוּ לָהּ כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ. פּוֹתַח אֶת יָדָהּ, וּמִשְׁבִּיעַ לְכָל חַי רָצוֹן. בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בָּהּ, וְהִזָּה ה' מִבְּטָחוֹ. נַעַר הֵייתִי גַם זָקֵנְתִי, וְלֹא רָאִיתִי צָדִיק נֶעְזֵב, וְזֶרְעוֹ מִבְּקֵשׁ לֶחֶם. ה' עֹז לְעַמּוֹ יִתֵּן, ה' יְבָרֵךְ אֶת עַמּוֹ בְּשְׁלוֹם.

**בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן.**

שֶׁפֶךְ חֶמֶתְךָ אֶל הַגּוֹיִם  
אֲשֶׁר לֹא יִדְעוּךָ וְעַל  
מַמְלָכוֹת אֲשֶׁר בְּשִׁמְךָ  
לֹא קָרְאוּ. כִּי אֲכַל אֶת  
יַעֲקֹב וְאֶת נֹוֹהוּ הַנֶּשֶׁמוֹ.  
שֶׁפֶךְ עֲלֵיהֶם זַעֲמָךְ  
וַחֲרוֹן אַפֶּךָ יִשְׁיגֵם.  
תִּרְדֹּף בְּאֵף וְתִשְׁמִידֵם  
מִתַּחַת שְׁמִי ה'.



Rebecca Greenebaum 6G

# כִּלְכֵּל

**לֹא לָנוּ ה'** לֹא לָנוּ, כִּי לְשִׁמְךָ תֵּן כְּבוֹד, עַל חֲסִדְךָ, עַל אֲמִתְּךָ. לָמָּה יֹאמְרוּ הַגּוֹיִם אֵיזָה נָא אֱלֹהֵיהֶם, וְאֵלֵהֵינוּ בִּשְׁמַיִם, כֹּל אֲשֶׁר חָפֵץ עָשָׂה. עֲצִבֵיהֶם כֶּסֶף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם. פֶּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינֵי לָהֶם וְלֹא יֵרְאוּ. אֲזֵנִים לָהֶם וְלֹא יִשְׁמְעוּ, אֵף לָהֶם וְלֹא יִרְחוּ. יָדֵיהֶם וְלֹא יַמְיִשּׁוּן, רַגְלֵיהֶם וְלֹא יִהְלְכוּ, לֹא יִהְיוּ בְּגִרוֹנָם. כְּמוֹתָם יִהְיוּ עֲשִׂיהֶם, כֹּל אֲשֶׁר בְּטַח בָּהֶם. יִשְׂרָאֵל בְּטַח בָּה', עֲזָרָם וּמִגְנָם הוּא. בֵּית אֱהֲרֹן בְּטַחוּ בָּה', עֲזָרָם וּמִגְנָם הוּא. יִרְאֵי ה' בְּטַחוּ בָּה', עֲזָרָם וּמִגְנָם הוּא.

**ה' זָכְרָנוּ** יְבָרֶךְ, יְבָרֶךְ אֶת בֵּית יִשְׂרָאֵל, יְבָרֶךְ אֶת בֵּית אֱהֲרֹן. יְבָרֶךְ יִרְאֵי ה', הַקְּטָנִים עִם הַגְּדֹלִים. יִסֵּף ה' עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם. בְּרוּכִים אַתֶּם לָה', עֹשֶׂה שְׁמַיִם וָאָרֶץ. הַשְּׁמַיִם שְׁמַיִם לָה' וְהָאָרֶץ נָתַן לַבְּנֵי אָדָם. לֹא הִמָּתִים יִהְלְלוּ י-ה וְלֹא כָּל יְרֵדֵי דוֹמָה. וְאַנְחָנוּ נִבְרָךְ י-ה מֵעַתָּה וְעַד עוֹלָם. הִלְלוּיָהּ :

**אֱהָבָתִי** כִּי יִשְׁמַע ה' אֶת קוֹלִי, תַּחֲנוּנִי. כִּי הִטָּה אָזְנוֹ לִי וּבִימֵי אֶקְרָא. אֶפְפוּנִי חֲבִלֵי מוֹת וּמִצָּרֵי שְׁאוֹל מִצְאוּנִי, צָרָה וַיִּגּוֹן אֶמְצָא. וּבִשֵּׁם ה' אֶקְרָא, אֲנֹא ה' מַלְטָה נַפְשִׁי. חֲנוּן ה' וְצַדִּיק, וְאֵלֵהֵינוּ מֵרַחֵם. שִׁמְרֵ פִתְאִים ה', דְּלוּתִי וְלִי יְהוֹשִׁיעַ. שׁוּבִי נַפְשִׁי לְמִנוּחַיִכִי, כִּי ה' גָּמַל עָלַיִכִי. כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת, אֶת עֵינֵי מִן דִּמְעָה, אֶת רַגְלִי מִדָּחִי. אֶתְהַלֵּךְ לִפְנֵי ה' בְּאַרְצוֹת הַחַיִּים. הָאֲמִנְתִּי כִּי אֲדַבֵּר, אֲנִי עֲנִיתִי מְאֹד. אֲנִי אֲמַרְתִּי בַּחֲפָזִי, כֹּל הָאָדָם כֶּזֶב.

**מָה אָשִׁיב לָה'** כֹּל תַּגְמוּלוֹהִי עָלַי. כּוֹס יְשׁוּעוֹת אֲשָׂא וּבִשֵּׁם ה' אֶקְרָא. נִדְרֵי לָה' אֲשַׁלֵּם נִגְדָה נָא לְכָל עַמּוֹ. יִקָּר בְּעֵינֵי ה' הַמּוֹתָה לַחֲסִידָיו. אֲנֹא ה' כִּי אֲנִי עֲבָדְךָ, אֲנִי עֲבָדְךָ בֶּן אֲמִתְּךָ, פִּתְחַת לְמוֹסְרִי. לֹךְ אֲזַבַּח זִבְחַ תוֹדָה וּבִשֵּׁם ה' אֶקְרָא. נִדְרֵי לָה' אֲשַׁלֵּם נִגְדָה נָא לְכָל עַמּוֹ. בַּחֲצֹרוֹת בֵּית ה', בְּתוֹכִכִּי יְרוּשָׁלַיִם, הִלְלוּיָהּ :

**הִלְלוּ** אֶת ה' כָּל גּוֹיִם, שִׁבְחוּהוּ כָּל הָאֲמִים. כִּי גָבַר עָלֵינוּ חֲסִדּוֹ, וְאַמֶּת ה' לְעוֹלָם, הִלְלוּיָהּ:

הודו לה' כי טוב כי לעולם חסדו.  
 לאמר נא ישראל כי לעולם חסדו.  
 לאמרו נא בית אהרן כי לעולם חסדו.  
 לאמרו נא יראי ה' כי לעולם חסדו.

**מן המצר** קראתי יה, ענני במרחב יה. ה' לי לא אירא, מה יעשה לי אדם. ה' לי בעזרי ואני אראה בשנאי. טוב לחסות בה' מבטח באדם. טוב לחסות בה' מבטח בנדיבים. כל גוים סבבוני, בשם ה' כי אמילם. סבבני גם סבבוני, בשם ה' כי אמילם. סבבני בדברים, דעכו פאש קוצים, בשם ה' כי אמילם. דחה דחיתני לנפל, וה' עזרני. עזי וזמרת יה ויהי לי לישועה. קול רנה וישועה באהלי צדיקים, ימין ה' עשה חיל. ימין ה' רוממה, ימין ה' עשה חיל. לא אמות כי אחיה, ואספר מעשי י-ה. יסור יסרני י-ה, ולמות לא נתנני. פתחו לי שערי צדק, אבא בם, אוֹדָה י-ה. זֶה הַשַּׁעַר לַה', צַדִּיקִים יִבְאוּ בוֹ. אוֹדֶךָ כִּי עֲנִיתָנִי וַתְּהִי לִי לִישׁוּעָה. אוֹדֶךָ כִּי עֲנִיתָנִי וַתְּהִי לִי לִישׁוּעָה. אָבֹן מֵאֲסוּ הַבּוֹנִים הִיתָה לְרֹאשׁ פִּנָּה. אָבֹן מֵאֲסוּ הַבּוֹנִים הִיתָה לְרֹאשׁ פִּנָּה. מֵאֵת ה' הִיתָה זֹאת הַנִּפְלְאוֹת בְּעֵינֵינוּ. מֵאֵת ה' הִיתָה זֹאת הַנִּפְלְאוֹת בְּעֵינֵינוּ. זֶה הַיּוֹם עָשָׂה ה' נִגִּילָה וְנִשְׁמָחָה בוֹ. זֶה הַיּוֹם עָשָׂה ה' נִגִּילָה וְנִשְׁמָחָה בוֹ.

**אָנָּה ה', הוֹשִׁיעָה נָּא.**

**אָנָּה ה', הוֹשִׁיעָה נָּא.**

**אָנָּה ה', הַצְּלִיחָה נָּא.**

**אָנָּה ה', הַצְּלִיחָה נָּא.**

**ברוך הַבָּא בְּשֵׁם ה', בְּרַכְנוּכֶם מִבֵּית ה'.** בְּרַכְנוּכֶם מִבֵּית ה'. אֵל ה' וַיֵּאָר לָנוּ. אֵסְרוּ חַג בַּעֲבֹתֵינוּ עַד קִרְנוֹת הַמִּזְבֵּחַ. אֵל ה' וַיֵּאָר לָנוּ. אֵסְרוּ חַג בַּעֲבֹתֵינוּ עַד קִרְנוֹת הַמִּזְבֵּחַ. אֵלֵינוּ אֵתָהּ וְאוֹדָהּ, אֱלֹהֵינוּ אֵתָהּ וְאוֹדָהּ, אֱלֹהֵינוּ אֵתָהּ וְאוֹדָהּ. הוֹדוּ לַה' כִּי טוֹב, כִּי לְעוֹלָם חֶסֶד. הוֹדוּ לַה' כִּי טוֹב, כִּי לְעוֹלָם חֶסֶד.

**יהללוך** ה' אֱלֹהֵינוּ כָּל מַעֲשֶׂיךָ, וְחִסְדֶּיךָ צְדִיקִים עוֹשֵׂי רְצוֹנְךָ, וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל בְּרַנָּה יוֹדוּ וִיבָרְכּוּ, וִישַׁבְּחוּ וִיפָאֲרוּ, וִירוֹמְמוּ וִיעֲרִיצוּ, וִיקְדִּישׁוּ וִימְלִיכוּ אֶת שְׁמֶךָ, מְלַכְנוּ. כִּי לָךְ טוֹב לַהּוֹדוֹת וּלְשַׁמֵּךְ נָאָה לְזִמָּה, כִּי מַעֲוֹלָם וְעַד עוֹלָם אַתָּה אֵל.

הוֹדוּ לְאֱדֹנֵי הָאֲדָנִים	כִּי לְעוֹלָם חֲסִדוֹ
לַעֲשֵׂה נִפְלְאוֹת גְּדֻלוֹת לְבָדוֹ	כִּי לְעוֹלָם חֲסִדוֹ
לַעֲשֵׂה הַשָּׁמַיִם בְּתַבּוּנָה	כִּי לְעוֹלָם חֲסִדוֹ
לְרוֹקַע הָאָרֶץ עַל הַמַּיִם	כִּי לְעוֹלָם חֲסִדוֹ
לַעֲשֵׂה אוֹרִים גְּדֻלִּים	כִּי לְעוֹלָם חֲסִדוֹ
אֶת הַשֶּׁמֶשׁ לְמַמְשֶׁלֶת בַּיּוֹם	כִּי לְעוֹלָם חֲסִדוֹ
אֶת הַיָּרֵחַ וְכוֹכָבִים לְמַמְשֶׁלוֹת בַּלַּיְלָה	כִּי לְעוֹלָם חֲסִדוֹ
לְמַכָּה מִצָּרִים בְּבִכּוּרֵיהֶם	כִּי לְעוֹלָם חֲסִדוֹ
וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם	כִּי לְעוֹלָם חֲסִדוֹ
בְּיַד חֲזָקָה וּבְזֹרֹעַ נְטוּיָה	כִּי לְעוֹלָם חֲסִדוֹ
לְגַזֵּר יַם סוּף לְגִזְרִים	כִּי לְעוֹלָם חֲסִדוֹ
וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ	כִּי לְעוֹלָם חֲסִדוֹ
וַנַּעַר פָּרְעָה וְחִילוֹ בַּיָּם סוּף	כִּי לְעוֹלָם חֲסִדוֹ
לְמוֹלִיד עַמּוֹ בַּמִּדְבָּר	כִּי לְעוֹלָם חֲסִדוֹ
לְמַכָּה מְלָכִים גְּדֻלִּים	כִּי לְעוֹלָם חֲסִדוֹ
וַיַּהַרֵג מְלָכִים אֲדִירִים	כִּי לְעוֹלָם חֲסִדוֹ
לְסִיחוֹן מֶלֶךְ הָאֱמֹרִי	כִּי לְעוֹלָם חֲסִדוֹ
וּלְעוֹג מֶלֶךְ הַבָּשָׁן	כִּי לְעוֹלָם חֲסִדוֹ
וַנָּתַן אֶרֶץ לְנַחֲלָה	כִּי לְעוֹלָם חֲסִדוֹ
נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ	כִּי לְעוֹלָם חֲסִדוֹ
שֶׁבַשְׁפָּלְנוּ זָכַר לָנוּ	כִּי לְעוֹלָם חֲסִדוֹ
וַיַּפְרֲקֵנוּ מִצָּרֵינוּ	כִּי לְעוֹלָם חֲסִדוֹ
נָתַן לָחֶם לְכָל בָּשָׂר	כִּי לְעוֹלָם חֲסִדוֹ
הוֹדוּ לְאֵל הַשָּׁמַיִם	כִּי לְעוֹלָם חֲסִדוֹ:

**נְשַׁמַּת כָּל** חַי תִּבְרָךְ אֶת שְׁמֶךָ ה' אֱלֹהֵינוּ, וְרוּחַ כָּל בָּשָׂר תִּפְאֹר וּתְרוֹמָם זְכָרְךָ, מִלְכֵנוּ, תְּמִיד. מִן הָעוֹלָם וְעַד הָעוֹלָם אֶתְּהָ אֵל, וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ, פּוֹדֶה וּמַצִּיל וּמַפְרִנֵּס וְעוֹנֶה וּמְרַחֵם בְּכָל עֵת צָרָה וְצוּקָה. אֵין לָנוּ מֶלֶךְ עוֹזֵר וְסוֹמֵךְ אֶלָּא אֶתְּהָ. אֱלֹהֵי הָרְאוּשׁוֹנִים וְהָאַחֲרוֹנִים, אֱלֹהֵ כָּל בְּרִיּוֹת, אֲדוֹן כָּל תּוֹלְדוֹת, הַמְהַלֵּל בְּרַב הַתִּשְׁבָּחוֹת, הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים. וְה' עַר הֵנָּה לֹא יָנוּם וְלֹא יִישָׁן הַמַּעֲוֵר יִשְׁנִים וְהַמְקִיץ נִרְדָּמִים, וְהַמְּשִׁיחַ אֱלֹמִים וְהַמַּתִּיר אֲסוּרִים וְהַסּוֹמֵךְ נוֹפְלִים וְהַזּוֹקֵף כְּפוּפִים וְהַמַּפְעִנֵּחַ נִעְלָמִים. וְלֵךְ לְבַדְךָ אֲנַחְנוּ מוֹדִים. וְאֵלּוֹ פִּינוּ מְלֵא שִׁירָה בָּיָם, וְלִשְׁוֹנֵנוּ רִנָּה בְּהַמּוֹן גָּלִיו, וְשִׁפְתוֹתֵינוּ שֹׁבַח בְּמֶרְחָבֵי רִקִּיעַ, וְעֵינֵינוּ מְאִירוֹת בְּשִׁמְשׁ וּבִיָּרַח, וְיָדֵינוּ פְּרוּשׁוֹת כְּנִשְׂרֵי שָׁמַיִם, וְרַגְלֵינוּ קְלוֹת כְּאַיִלוֹת אֵין אֲנַחְנוּ מְסַפִּיקִים לַהֲדוֹת לָךְ, ה' אֱלֹהֵינוּ וְאַלְקֵי אֲבוֹתֵינוּ, וּלְבָרְךָ, אֶת שְׁמֶךָ מִלְכֵנוּ עַל אַחַת, מֵאַלְף, אֶלְפֵי אֶלְפִים וְרַבֵּי רַבּוֹת פְּעָמִים, הַטּוֹבוֹת שְׁעֵשִׂית עִם אֲבוֹתֵינוּ וְעַמָּנוּ. מִמַּצָּרִים גָּאֲלָתָנוּ, ה' אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פָּדִיתָנוּ, בְּרָעַב זָנַתָנוּ וּבְשֹׁבַע כָּלְכַלְתָּנוּ, מִחֶרֶב הֲצַלְתָּנוּ וּמִדְּבַר מִלְטָתָנוּ, וּמִחֲלָיִם רָעִים וְרַבִּים וְנֶאֱמָנִים דָּלִיתָנוּ. עַד הֵנָּה עֲזָרוּנוּ רַחֲמֶיךָ וְלֹא עֲזָבוּנוּ חֶסֶדְךָ, וְאֵל תִּטְשֵׁנוּ, ה' אֱלֹהֵינוּ, לִנְצַח. עַל כֵּן אֲבָרִים שֶׁפִּלַּגְתָּ בָּנוּ וְרוּחַ וּנְשָׁמָה שֶׁנִּפְחַת בְּאַפֵּינוּ וְלִשׁוֹן אֲשֶׁר שָׁמַת בְּפִינוּ הֵן הֵם יוֹדוּ וַיִּבְרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ וַיִּשְׁוֹרְרוּ וַיְרוֹמְמוּ וַיַּעֲרִיצוּ וַיִּקְדִּישׁוּ וַיִּמְלִיכוּ אֶת שְׁמֶךָ מִלְכֵנוּ תְּמִיד. כִּי כָּל פֶּה לָךְ יוֹדֶה, וְכָל לִשׁוֹן לָךְ תִּשְׁבַּע, וְכָל בֶּרֶךְ לָךְ תִּכְרַע, וְכָל קוֹמָה לִפְנֶיךָ תִּשְׁתַּחֲוֶה, וְכָל לִבָּבוֹת יִירָאוּךָ, וְכָל קֶרֶב וּכְלִיּוֹת יִזְמְרוּ לְשִׁמְךָ, בְּדָבָר שֶׁכְּתוּב, כָּל עֲצַמְתִּי תִאֲמַרְנָה: ה', מִי כִּמּוֹךְ מַצִּיל עָנִי מִחֲזַק מִמֶּנּוּ וְעָנִי וְאַבְיוֹן מִגִּזְלוֹ. מִי יִדְמָה לָךְ וּמִי יִשׁוּה לָךְ וּמִי יַעֲרֶךְ לָךְ הָאֵל הַגָּדוֹל, הַגָּבוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, קִנְיָ שָׁמַיִם וְאָרֶץ. נְהַלֵּלְךָ וְנִשְׁבַּחְךָ וְנִפְאָרְךָ וְנִבְרָךְ אֶת שֵׁם קִדְשֶׁךָ, בְּאִמּוֹר: לְדוֹד, בְּרַכִּי נַפְשִׁי אֶת ה' וְכָל קֶרֶבִי אֶת שֵׁם קִדְשֶׁךָ.

**הָאֵל בְּתַעֲצוּמוֹת** עֲזָךְ, הַגָּדוֹל בְּכְבוֹד שְׁמֶךָ, הַגָּבוֹר לְנֶצַח וְהַנּוֹרָא בְּנוֹרְאוּתֶיךָ, הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רֵם וְנִשְׂא.

**שׁוֹכֵן עַד** מְרוֹם וְקָדוֹשׁ שְׁמוֹ. וְכַתּוּב: רָנְנוּ צְדִיקִים בַּיהוָה, לִישָׁרִים נְאֻה תִּהְיֶה. בְּפִי יִשְׂרָאֵל תִּתְהַלֵּל וּבִדְבָרֵי צְדִיקִים תִּתְבָּרַךְ וּבִלְשׁוֹן חֲסִידִים תִּתְרוֹמָם וּבִקְרֹב קְדוֹשִׁים תִּתְהַלֵּל.

**ובמקהלות** רבבות עמך בית ישראל ברנה יתפאר שמך, מלכנו, בכל דור ודור, שכן חובת כל היצורים לפניך, ה' אלקינו ואלקי אבותינו, להודות להלל לשבח, לפאר לרומם להדר לברה, לעלה ולקלס על כל דברי שירות ותשבחות דוד בן ישי עבדך, משיחך.

**ישתבח** שמך לעד מלכנו, האל המלך הגדול והקדוש בשמים ובארץ, כי לך נאה, ה' אלקינו ואלקי אבותינו, שיר ושבחה, הלל וזמרה, עז וממשלה, נצח, גדלה וגבורה, תהלה ותפארת, קדשה ומלכות, ברכות והודאות מעתה ועד עולם. ברוך אתה ה', אל מלך גדול בתשבחות, אל ההודאות, אדון הנפלאות, הבוחר בשירי זמרה, מלך אל חי העולמים.

### **ברוך אתה ה' אלקינו מלך העולם בורא פרי הגפן.**

**ברוך** אתה ה' אלקינו מלך העולם, על הגפן ועל פרי הגפן, על תנובת השדה ועל ארץ חמדה טובה ורחבה שרצית והנחלת לאבותינו לאכל מפריה ולשבע מטובה רחם נא ד' אלקינו על ישראל עמך ועל ירושלים עירך ועל ציון משכן כבודך ועל מזבחך ועל היכלך ובנה ירושלים עיר הקדש במהרה בימינו והעלנו לתוכה ושמחנו בבנינה ונאכל מפריה ונשבע מטובה ונברכך עליה בקדשה ובטהרה (בשבת: ורצה והחליצנו ביום השבת הזה) ושמחנו ביום חג המצות הזה, כי אתה ד' טוב ומטיב לכל ונודה לך על הארץ ועל פרי הגפן. ברוך אתה ד' על הארץ ועל פרי הגפן.

נרצב

**חֶסֶל סֶדוֹר פֶּסַח כְּהִלְכֶתוֹ,  
כָּבֵל מִשְׁפָּטוֹ וְחֻקֹּתוֹ.  
כַּאֲשֶׁר זָכִינוּ לְסֵדֶר אוֹתוֹ  
כֵּן נִזְכָּה לַעֲשׂוֹתוֹ. זָךְ שׁוֹכֵן  
מְעוֹנָה, קוֹמֵם קְהֵל עֵדֻת  
מִי מִנָּה. בְּקָרוֹב נִהְלֵל נְטַעִי  
כִּנָּה פְּדוּיִם לְצִיּוֹן בְּרִנָּה.**

**לְשָׁנָה הַבָּאָה  
בִּירוֹשָׁלַיִם הַבְּנוּיָה!**

כָּדַיִם רֵאשִׁין אֱלֹמֶרִיס:

### וּבִכְנֹן וַיְהִי בַחְצֵי הַלֵּילָה

אֲזֵ רוֹב נְסִים הַפְּלֵאת בַּלֵּילָה, בְּרֹאשׁ אֲשֶׁמוֹת  
זֶה הַלֵּילָה, גַּר צֶדֶק נִצְחָתוֹ בְּנִחְלָק לוֹ לֵילָה, וַיְהִי  
בַחְצֵי הַלֵּילָה.

דִּנְתָּ מֶלֶךְ גֶּרֶר בַּחֲלוֹם הַלֵּילָה, הַפְּחַדְתָּ אֲרָמִי  
בְּאֶמֶשׁ לַיְלָה, וַיִּשָּׁר יִשְׂרָאֵל לְמִלְאָךְ וַיֻּכַּל לוֹ לַיְלָה,  
וַיְהִי בַחְצֵי הַלֵּילָה.

זָרַע בְּכוּרֵי פִתְרוֹס מִחֻצַּת בַּחְצֵי הַלֵּילָה, חֵילָם לֹא  
מָצְאוּ בְּקוֹמָם בַּלֵּילָה, טִישַׁת נָגִיד חֲרָשֶׁת סִלִּית  
בְּכוֹכְבֵי לַיְלָה, וַיְהִי בַחְצֵי הַלֵּילָה.

יַעֲץ מִחֲרָף לְנוֹפֵף אֹוֵי הוֹבֶשֶׁת פִּגְרִיו בַּלֵּילָה,  
כָּרַע בַּל וּמִצְבּוֹ בְּאִישׁוֹן לַיְלָה, לְאִישׁ חֲמוּדוֹת  
נִגְלָה רֵז חֲזוֹת לַיְלָה, וַיְהִי בַחְצֵי הַלֵּילָה.

מִשְׁתַּכֵּר בְּכָלִי קֶדֶשׁ נִהַרְג בּוֹ בַּלֵּילָה, נוֹשַׁע מִבּוֹר  
אֲרִיּוֹת פּוֹתֵר בַּעֲתוֹתֵי לַיְלָה, שִׁנְאָה נָטַר אֲגָגִי  
וּכְתַב סְפָרִים בַּלֵּילָה, וַיְהִי בַחְצֵי הַלֵּילָה.

עוֹרֹתָ נִצְחָף עָלָיו בְּנֶדֶד שְׁנַת לַיְלָה, פּוֹרָה תִּדְרוֹף  
לְשׁוֹמֵר מֵה מַלְּיָלָה,

צָרַח כְּשׁוֹמֵר וְשַׁח אֶתְא בֶּקֶר וְגַם לַיְלָה, וַיְהִי בַחְצֵי  
הַלֵּילָה.

קָרַב יוֹם אֲשֶׁר הוּא לֹא יוֹם וְלֹא לַיְלָה, רֵם הוֹדַע  
כִּי לֵךְ הַיּוֹם אִף לֵךְ הַלֵּילָה,

שׁוֹמְרִים הִפְקֵד לְעִירָךְ כָּל הַיּוֹם וְכָל הַלֵּילָה, תִּאִיר  
כְּאוֹר יוֹם חֲשֻׁכַת לַיְלָה,

וַיְהִי בַחְצֵי הַלֵּילָה.

כָּדַיִם לֶשֶׁן אֱלֹמֶרִיס:

### וּבִכְנֹן וַאֲמִרְתֶּם זָבַח פֶּסַח

גְּבוּרֹתֶיךָ הַפְּלֵאת בַּפֶּסַח, בְּרֹאשׁ כָּל מוֹעֲדוֹת  
נִשְׁאֵת פֶּסַח, גְּלִית לְאֲזָרְחֵי חֲצוֹת לַיִל פֶּסַח,  
וַאֲמִרְתֶּם זָבַח פֶּסַח.

דָּלְתִיו דְּפַקְתָּ כַּחַם הַיּוֹם בַּפֶּסַח, הִסְעִיד נוֹצְצִים  
עֲגוֹת מִצּוֹת בַּפֶּסַח, וְאֵל הַבֶּקֶר רָץ זָכַר לְשׁוֹר עֲרֹךְ  
פֶּסַח, וַאֲמִרְתֶּם זָבַח פֶּסַח.

זוֹעָמֹו סְדוּמִים וְלוֹהֶטֹו בְּאֵשׁ בַּפֶּסַח, חֲלַץ לוֹט  
מֵהֶם וּמִצּוֹת אָפָה בְּקֶץ פֶּסַח, טֹאטֵאת אֲדַמַּת מֶף  
וְנֶף בַּעֲבָרְךָ בַּפֶּסַח, וַאֲמִרְתֶּם זָבַח פֶּסַח.

יְהִי רֹאשׁ כָּל אוֹן מִחֻצַּת בְּלִיל שְׁמוֹר פֶּסַח, כְּבִיר,  
עַל בֶּן בְּכוֹר פֶּסַחָתָּ בְּדָם פֶּסַח, לְבִלְתִּי תָת  
מִשְׁחִית לְבָא בַּפְּתָחִי בַּפֶּסַח, וַאֲמִרְתֶּם זָבַח פֶּסַח.

מִסְגֵּרַת סָגְרָה בַּעֲתוֹתֵי פֶסַח, נִשְׁמָדָה מִדִּין  
בְּצִלִּיל שְׁעוֹרֵי עֶמֶר פֶּסַח, שׁוֹרְפוֹ מִשְׁמַנִּי פוֹל וְלוֹד  
בִּיקָד יִקּוֹד פֶּסַח, וַאֲמִרְתֶּם זָבַח פֶּסַח.

עוֹד הַיּוֹם בְּנֹב לַעֲמוּד עַד גָּעָה עוֹנַת פֶּסַח, פֶּסַח  
יָד כְּתֵבָה לְקַעֲקַע צוֹל בַּפֶּסַח, צָפָה הַצִּפִּית עֲרוֹךְ  
הַשְּׁלֶחֶן בַּפֶּסַח, וַאֲמִרְתֶּם זָבַח פֶּסַח.

קָהַל כְּנֶסֶה הִדְסָה לְשִׁלֵּשׁ צוּם בַּפֶּסַח, רֹאשׁ מִבֵּית  
רִשָּׁע מִחֻצַּת בְּעֶץ חֲמִשִּׁים בַּפֶּסַח, שְׁתֵּי אֱלֹהֵי רִגַע  
תִּבְיֵא לְעוֹצִיַת בַּפֶּסַח, תַּעֲזֵ יָדְךָ וְתִרְוֹם יְמִינְךָ  
כְּלִיל הַתְּקַדֵּשׁ חֵג פֶּסַח, וַאֲמִרְתֶּם זָבַח פֶּסַח.

## בי לו נאָה, בי לו יאָה

אָדיר במְלוּכָה, בַּחור כְּהֵלֵכָה, גְּדוּדֵיו יאֲמָרוּ  
לוֹ: לֵךְ וּלְךָ, לֵךְ בִּי לֵךְ, לֵךְ אִף לֵךְ, לֵךְ ה'  
הַמְּמַלְכָה, בִּי לוֹ נָאָה, בִּי לוֹ יָאָה .

דָּגוּל במְלוּכָה, הַדּוּר כְּהֵלֵכָה, וְתִיקֵיו יאֲמָרוּ  
לוֹ: לֵךְ וּלְךָ, לֵךְ בִּי לֵךְ, לֵךְ אִף לֵךְ, לֵךְ ה'  
הַמְּמַלְכָה, בִּי לוֹ נָאָה, בִּי לוֹ יָאָה .

זַכָּאי במְלוּכָה, חֲסִין כְּהֵלֵכָה, טַפְסָרֵיו  
יאֲמָרוּ לוֹ: לֵךְ וּלְךָ, לֵךְ בִּי לֵךְ, לֵךְ אִף לֵךְ, לֵךְ ה'  
הַמְּמַלְכָה, בִּי לוֹ נָאָה, בִּי לוֹ יָאָה .

יַחִיד במְלוּכָה, בַּבִּיר כְּהֵלֵכָה, לַמּוּדֵיו יאֲמָרוּ  
לוֹ: לֵךְ וּלְךָ, לֵךְ בִּי לֵךְ, לֵךְ אִף לֵךְ, לֵךְ ה'  
הַמְּמַלְכָה, בִּי לוֹ נָאָה, בִּי לוֹ יָאָה .

מוֹשֵׁל במְלוּכָה, נוֹרָא כְּהֵלֵכָה, סְבִיבֵיו  
יאֲמָרוּ לוֹ: לֵךְ וּלְךָ, לֵךְ בִּי לֵךְ, לֵךְ אִף לֵךְ, לֵךְ ה'  
הַמְּמַלְכָה, בִּי לוֹ נָאָה, בִּי לוֹ יָאָה .

עֲנִיו במְלוּכָה, פּוֹדָה כְּהֵלֵכָה, צַדִּיקֵיו יאֲמָרוּ  
לוֹ: לֵךְ וּלְךָ, לֵךְ בִּי לֵךְ, לֵךְ אִף לֵךְ, לֵךְ ה'  
הַמְּמַלְכָה, בִּי לוֹ נָאָה, בִּי לוֹ יָאָה .

קָדוּשׁ במְלוּכָה, רַחוּם כְּהֵלֵכָה, שְׂנֵאָנָיו  
יאֲמָרוּ לוֹ: לֵךְ וּלְךָ, לֵךְ בִּי לֵךְ, לֵךְ אִף לֵךְ, לֵךְ ה'  
הַמְּמַלְכָה, בִּי לוֹ נָאָה, בִּי לוֹ יָאָה .

תִּקְיָי במְלוּכָה, תּוֹמֵךְ כְּהֵלֵכָה, תְּמִימֵיו  
יאֲמָרוּ לוֹ: לֵךְ וּלְךָ, לֵךְ בִּי לֵךְ, לֵךְ אִף לֵךְ, לֵךְ ה'  
הַמְּמַלְכָה, בִּי לוֹ נָאָה, בִּי לוֹ יָאָה .

אָדיר הוּא, יִבְנֶה בֵּיתוֹ בְּקָרוֹב  
בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב.  
אֵל בָּנָה, אֵל בָּנָה, בָּנָה בֵּיתֵךְ בְּקָרוֹב.

בַּחור הוּא, גְּדוֹל הוּא, דָּגוּל הוּא  
יִבְנֶה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה,  
בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בָּנָה,  
אֵל בָּנָה, בָּנָה בֵּיתֵךְ בְּקָרוֹב.

הַדּוּר הוּא, וְתִיק הוּא, זַכָּאי הוּא,  
חֲסִיד הוּא יִבְנֶה בֵּיתוֹ בְּקָרוֹב.  
בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב.  
אֵל בָּנָה, אֵל בָּנָה, בָּנָה בֵּיתֵךְ בְּקָרוֹב.

טַהוֹר הוּא, יַחִיד הוּא, בַּבִּיר הוּא,  
לַמּוּד הוּא, מְלֵךְ הוּא יִבְנֶה בֵּיתוֹ  
בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ  
בְּקָרוֹב. אֵל בָּנָה, אֵל בָּנָה, בָּנָה בֵּיתֵךְ  
בְּקָרוֹב.

נוֹרָא הוּא, סְגִיב הוּא, עֲזוּז הוּא,  
פּוֹדָה הוּא, צַדִּיק הוּא יִבְנֶה בֵּיתוֹ  
בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ  
בְּקָרוֹב. אֵל בָּנָה, אֵל בָּנָה, בָּנָה בֵּיתֵךְ  
בְּקָרוֹב.

קָדוּשׁ הוּא, רַחוּם הוּא, שְׂדֵי הוּא,  
תִּקְיָי הוּא יִבְנֶה בֵּיתוֹ בְּקָרוֹב.  
בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב.  
אֵל בָּנָה, אֵל בָּנָה, בָּנָה בֵּיתֵךְ בְּקָרוֹב.





## חד גדיא, חד גדיא

דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.

ואתא שונרא ואכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.

ואתא כלבא ונשף לשונרא, דאכלה לגדיא, דזבין אבא בתרי זוזי,

חד גדיא, חד גדיא.

ואתא חוטרא והפה לכלבא, דנשף לשונרא, דאכלה לגדיא,

דזבין אבא בתרי זוזי, חד גדיא, חד גדיא..

ואתא נורא ושרף לחוטרא, דהפה לכלבא, דנשף לשונרא, דאכלה לגדיא, דזבין אבא

בתרי זוזי, חד גדיא, חד גדיא.

ואתא מיא וכבה לנורא, דשרף לחוטרא, דהפה לכלבא, דנשף לשונרא, דאכלה לגדיא,

דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.

ואתא תורא ושתה למי, דכבה לנורא, דשרף לחוטרא, דהפה לכלבא, דנשף לשונרא,

דאכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.

ואתא השוחט ושחט לתורא, דשתה למי, דכבה לנורא, דשרף לחוטרא, דהפה

לכלבא, דנשף לשונרא, דאכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.

ואתא מלאך המות ושחט לשוחט, דשחט לתורא, דשתה למי, דכבה לנורא, דשרף

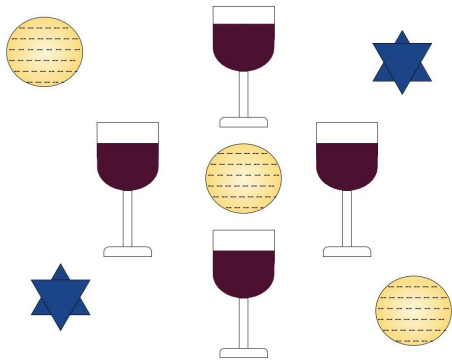
לחוטרא, דהפה לכלבא, דנשף לשונרא, דאכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא,

חד גדיא.

ואתא הקדוש ברוך הוא ושחט למלאך המות, דשחט לשוחט, דשחט לתורא, דשתה

למי, דכבה לנורא, דשרף לחוטרא, דהפה לכלבא, דנשף לשונרא, דאכלה לגדיא, דזבין

אבא בתרי זוזי, חד גדיא, חד גדיא.



HAPPY PESACH

# Ancient Egypt Civilization: Class 6G

## A is for Artifact

*Artifact is a man made thing that archeologists find that is usually a part of history. In Egypt they have a lot of unknown and cool artifacts. Archeologists are still finding artifacts today.*



## Boats

The Egyptians didn't build roads to travel all around, instead they used boats as transportation to sail across the Nile Delta for trading. They always sent large boats across the Nile to trade items such as: Gold, papyrus, linen, ebony, grain for cedar wood, iron, copper and lots more!

## C is for Cataracts

*Cataracts are similar to white water rapids of the Nile river between Aswan and Khartoum. In those places there are rocks and boulders sticking up from the surface which causes these to happen.*



## Dynasty

*A Dynasty is when the king passes the kingship on to his sons and daughters.*

## E is for Embalming

Embalming is the process of taking the organs and brain out of the Pharaoh. Anubis performed this process.



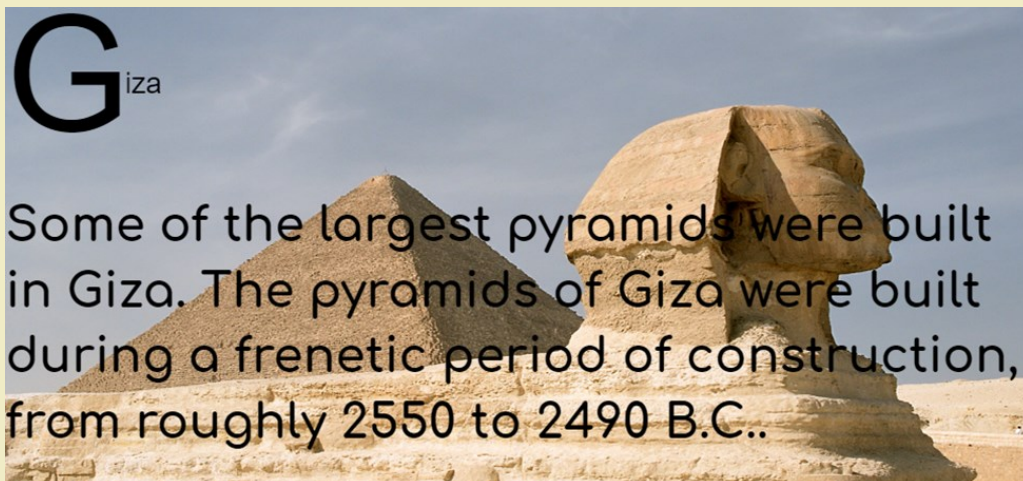
## Flail

THE CROOK AND FLAIL WERE OBJECTS THAT PHAROHS WOULD CARRY AROUND TO SHOW THEIR LEVEL OF GREATNESS. THE CROOK STOOD FOR RULERSHIP AND THE FLAIL STOOD FOR FERTILE LANDS.



## Giza

Some of the largest pyramids were built in Giza. The pyramids of Giza were built during a frenetic period of construction, from roughly 2550 to 2490 B.C..





## O is for Obelisk

Obelisks were long pillars covered in hieroglyphics and gold. These pillars were placed in temples.



## P is for Pharaoh

The ancient Egyptian Pharaoh was the most powerful person in Egypt. He was the religious and political leader. He had the titles "Lord of the Two Lands" and "High Priest of Every Temple". He ruled Upper and Lower Egypt, made laws, collected taxes, and defended Egypt from other countries. He also represented the gods and performed rituals and built temples.



## Q is for Queen Hatshepsut

*Queen Hatshepsut was the first female Pharaoh of Egypt. She dressed as a man because she knew that people would treat her with more respect.*



## R is for Ramses

Ramses was the pharaoh that combined upper and lower Egypt. He was the creator of the combined red and white crown.



## S is for Sarcophagus



A sarcophagus is a stone coffin that holds the bodies of kings and priests.

## Talatat

TALATAT IS A SPECIAL KIND OF BRICK. TALATAT WAS USED TO BUILD THE PYRAMIDS AND TEMPLES.



## U is for Upper Egypt

Egypt was split into 2 parts. The bottom part was called Upper Egypt because the Nile flowed upward.



## V alley of the Kings :

Valley of the Kings was a great burial ground for the Pharaohs.

## W is for WATER

Egyptians primary source of water for drinking and irrigation came from the Nile.

## X = Xerxes

Xerxes was both a Pharaoh of Egypt and a King of Persia. He ruled from 585-546 BCE.

## Y is for Yaru

Yaru is the place that the Egyptians believed they would live in there afterlife. If their heart weighed less than a feather they would go to Yaru.



## Zaphnathpaaneah

ZAPHNATHPAANEAH  
WAS THE EGYPTIAN  
NAME FOR YOSEF.

Givy Blachman 100 April 10, 2019

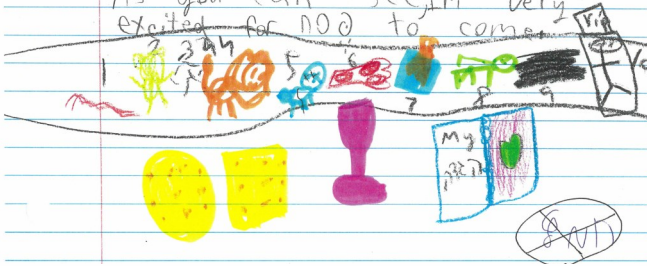
There are many reasons why I'm looking forward to 100.

To begin with, Netanel Spaeth is letting us take care of his birds. Their names are Ocean and Sky. They get to stay in my room.

Next, I can't wait to wear my super duper fluffy dress.

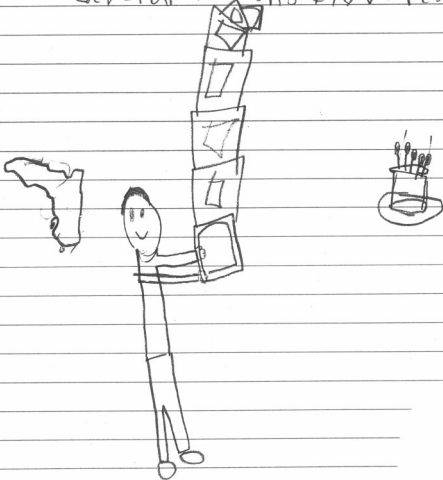
Finally, if we can me and Avi will make a 100 puppet show.

As you can see, I'm very excited for 100 to come.



Layla Gross April 10, 2019

There are several reasons I love Pesach. First of all, ~~birds~~ it is my birthday. Next I'm going to Miami, Florida. Finally, my Grandfather will buy about 30 boxes of matza. As you can see, there are several reasons I love Pesach.



## Pesach Writing: Class 3G

Chana Raff

4/10/19

There are many different types of holidays but Pesach is my favorite. To begin with, I'm going to South Africa for Pesach and that's where my family from my father's side is from. Moreover, we get to learn a big lesson on Pesach of how we shouldn't copy the non-Jewish people. Best of all, Pesach is my birthday. It's 10:16 and that's when we went out of Egypt. As you can see, Pesach is my favorite holiday.

Henry Myski

April 10, 2019

There are many reasons why I'm looking forward to Pesach. To begin with, I'm looking forward to going to Orlando. Moreover, I'm also looking forward to going in the pool. Best of all, my family will be the first to arrive in Orlando and then we could spend more time together. As you can see, there are many reasons why I'm looking forward to Pesach.

## Frogs by 2G



Gabriella Teitelbaum

April 10, 2019

There are many reasons I'm looking forward to Pesach.

To begin with, I go on trips every day of chol Hamoed and I have a fantastic time every year.

In addition, I love the seder because I love singing the Ma nishtana and reliving the story of Pesach and thanking Hashem.

Best of all, I love the Afikoman because I get a prize every Pesach for finding the Afikoman.

As you can see, there are many reasons I'm looking forward to celebrating Pesach.

Miriam Stern 3G

April 10, 2019

There are many reasons why

I'm looking forward to Pesach.

To begin with I am going to my grandparents house for the

whole Pesach. Next, I am looking

forward for the Afikoman. Third

I am really excited for the seder because we always make

yummy food like matzah brie. Lastly,

I like when we discuss the story

of pesach at the seder. As you

can see, these are the reasons why

I'm looking forward to Pesach.

Breindy Stork

April 10, 2019

There are many reasons why I'm looking forward to Pesach.

One reason is I am so excited to help the poor people that come to my house for the seder. Moreover, I love spending time with my family at the seder and discussing the Pesach story.

Best of all, I love to carry the bag of matzah around the table. As you can see, there are many reasons why I love Pesach.

Hinda Malka Barot

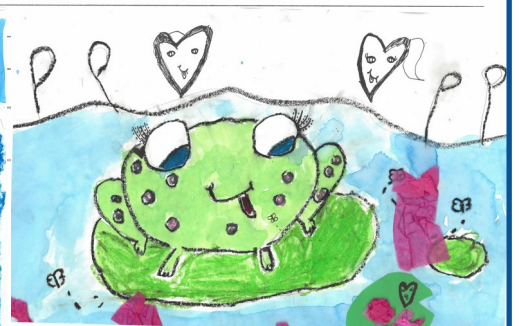
April 10, 2019

There are many different kinds of holidays but Pesach is my favorite. First of all, I love getting new clothing it feels so good and I love trying them on.

Another reason is on Pesach my mom buys a really good type of cookie, it's called Lady Fingers and I love it.

Finally, I love chol hamoed because we go out to places. It's so much fun.

As you can see, Pesach is my favorite holiday.



Ahuva Fried 36

April 10, 2019

There are many reasons why I'm looking forward to Pesach.

First of all, I love to clean my house for Pesach because I get to clean my room.

In addition, I love the seder. I get to spend time with my family and my grand parents.

Lastly, I love to hide the Afikoman from my dad and say hot or cold when he goes looking for it.

As you can see, these are the reasons I am looking forward to Pesach.

Kira Cohn

April 10, 2019

There are many ways to celebrate Pesach but having a seder is the most important. One important reason is that it's fun to be with a bunch of people on Pesach. Another reason is, that I love Charoses. Lastly, we explain the hagadah. All in all, there are many ways to celebrate Pesach but having a seder is the most important.

Devorah

April 10, 2019

There are many different kinds of holidays but Pesach is my favorite. To begin with, I love singing the manishtana it is so much fun. Next, I am so excited because I am having so many guests and they are my grandma, aunt, uncle and cousin. My grandma has a dog finally, I got a new dress and it is so pretty. Oh, I love Pesach!

Reva Schreiber

April 10, 2019

There are so many reasons why I have so much fun on Pesach. To begin with, I am going to Florida on chol Hamoed and Lego Land for one day! Moreover, I love standing on my chair and singing the Ma Nishtana. Best of all, I have so much fun with my family and hiding the Afikoman. As you can see, I have so much fun on Pesach.

Sara Richland

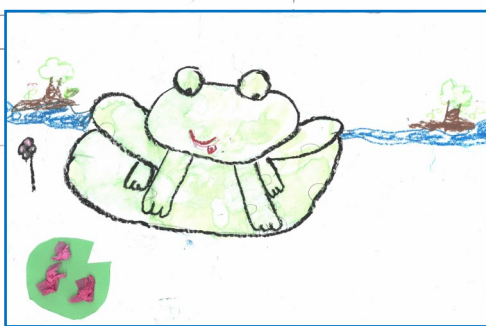
April 10, 2019

There are many reasons why I'm looking forward to Pesach. To begin with, I like Pesach because I love the Seders because I can sing the manishtana with my family and cousins. Another reason is, I love cleaning the house with my mother. Next, I also like making matza pizza on chol Hamoed. As you can see, these are the reasons I love Pesach.

Suri

Wednesday April 10, 2019

There are many Amazing holidays but Pesach is my favorite. To start with, I am going to Orlando for Pesach for ten days. Second of all, my four cousins are going to Orlando with me for Pesach. Lastly, I am looking forward to davening at the Seder and eating lots of matzah. As you can see, I love Pesach!



April 19, 2019 Liel Robert

There are many different kinds of holidays but Pesach is my favorite. To begin with, on Pesach it is my birthday, and my grandmother will be here on my birthday. Another reason is, I like doing the seder because I like spending time with my family and guests. Finally, I am not going anywhere but it is better to spend time with family and since it is spring we even get to play outside. As you can see, that is why Pesach is my favorite holiday.

Hadasa Remez

4/10/2019

There are many reasons why I'm looking forward to Pesach. To begin with, I like cleaning for Pesach so I don't have to be bored and I can help in the mitzvah of getting rid of chametz. Next, I love acting and reliving the story of Pesach to thank Hashem for taking us out of Mitzrayim. Third of all, I love helping my grandmother cook and bake matzah pizza, matzah lasagna and cookies. As you can see, there are many reasons why I'm looking forward to Pesach.

Ariella Mermelsten

April 10, 2019

There are many different seasons but spring is my favorite because Pesach is in spring. One reason is, when the seder is in my grand parents' house I get afikomen presents, but in my house I do not get afikomen presents. Another reason is, that I don't like the taste of maror at all at the seder. Most importantly, I get to spend Pesach with my family. In conclusion, there are many different seasons but spring is my favorite because Pesach is in spring.

Maya Hoffman

April 10, 2019

There are many reasons why I'm looking forward to Pesach.

One reason, I LOVE eating all the yummy food Hashem gave us to eat at the seder.

In addition, It's so much fun to find the Afikomen and then, I get presents!

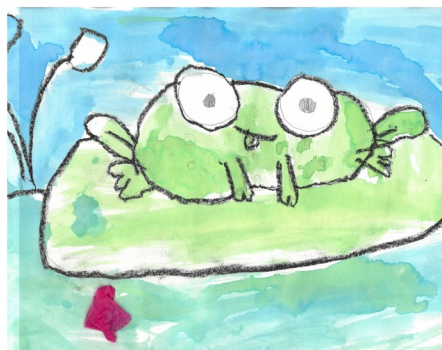
Lastly, I love re-living the story and thanking Hashem.

As you can see, There are many reasons why I'm looking forward to Pesach.

Chana Roff

4/10/19

There are many different types of holidays but Pesach is my favorite. To begin with, I'm going to South Africa for Pesach and that's where my family from my father's side is from. Moreover, we get to learn a big lesson on Pesach of how we shouldn't copy the non-Jewish people. Best of all, on Pesach it's my birthday. It's <sup>10</sup>10<sup>10</sup> and that's when we went out of Egypt. As you can see, Pesach is my favorite holiday.



ה'תש"א  
ה'תש"א

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A child's drawing of two green frogs sitting on a green lily pad in a blue pond. There are four brown lily pads floating in the background. The drawing is done with crayons on a white background.

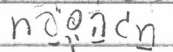
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A child's drawing on a white background. The sky is light blue with a yellow sun in the top left corner. The ground is a dark blue planet with a green oval in the center. A green alien with large eyes and a smiling mouth is inside the oval. The alien has a small antenna on its head. The planet has several small green plants and a few green spots.



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אֶתְחַנּוּ חֲסִידֵי הַתַּיִתּוּסָה  
 אֶתְחַנּוּ קִרְיָאֵם רַבִּי שֵׁן  
 הַיִּסְתַּבֵּץ שְׂמֹרֶת הַחַד, פִּסַּח הַחֲבִיב הַחַד  
 כְּמִצְוֵת אֶתְחַנּוּ יִתְחַנּוּ  
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 אֶתְחַנּוּ בִּזְקֵת אֶרֶב קוֹמָן  
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 אֶתְחַנּוּ אֶתְחַנּוּ הַחַד הַחַד  
 אֶתְחַנּוּ אֶתְחַנּוּ מִצְוֵת  
 הַשְּׂמֹרֶת שֵׁן הַחֲבִיב הַחַד  
 וְיִשְׂרָאֵל

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Trees by 2G

### Oshrit's Charoset

In food processor grind:

- Almonds
- Walnuts
- Raisins
- Dates
- 2-3 pears peeled
- 2 apples peeled
- 2 bananas



### Grilled Chicken Cutlet Salad by Kaila

- 2 pkgs lettuce
- 2 tomatoes cubed
- 2 avocado cubed
- 3 pkgs cutlets grilled in BBQ sauce

*Dressing:*

- 1 cup mayonnaise
- 1/4 cup sugar 1/4 cup vinegar 1/4 cup water
- 2 cloves garlic minced
- Onion and Garlic Croutons



### Arielle's Strawberry Spinach Salad

*Dressing:*

- 2 tbsp sugar
- 1/4 cup olive oil
- 1/4 cup white wine vinegar
- 1 tbsp dijon mustard
- 2 garlic cloves minced
- 1/2 tsp salt
- 1/4 tsp each pepper and paprika

*Salad:*

- 10 oz baby spinach
- 1/4 small red onion sliced
- 1 quart fresh strawberries quartered
- 1/2 cup fresh blueberries
- 1/2 avocado cut into bite size pieces.



## Kaila's Parve Ranch Dressing

1 cup mayonnaise  
1/4 cup sugar  
1/4 cup vinegar  
1/2 cup water  
2 cloves garlic minced salt and pepper



## Pumpkin Soup by Sari

1 pumpkin cubed  
3 carrots cubed  
2 medium sweet potatoes cubed 2 onions diced  
3 garlic cloves  
1 celery root  
thyme, salt and pepper



## Creamy Mushroom Soup by Arielle

### *Puree:*

1 medium white cauliflower boiled and drained  
4 cups mushroom broth  
3/4 of the roasted mushrooms  
1-2 springs of the roasted rosemary  
salt and pepper

### *Roasted mushrooms:*

8 ounces each:  
baby bella mushrooms, portobella , shiitaki  
salt and pepper  
2-4 springs rosemary  
2 tbsp olive oil  
1-2 tbsp Pesach cider vinegar





## Malky's Brisket in a Bag

Saute

1 Tbsp oil

2 large onion diced

3 cloves garlic minst

Add

1/4 cup lemon juice

1/2 cup water

1/4 cup brown sugar

1/2 cup ketchup

1 Tbsp potato starch

1 (2 1/2 LB) brisket placed in oven bag

pour sauce over brisket

Bake for 3 hours @ 350



## Kayla's Sweet and Sour Meatballs

1 lb ground meat, shape into balls

In large pot pour:

1-15 oz can whole berry cranberry sauce

1-15 oz can tomato sauce

1-15oz can crushed pineapple in juice

heat until warm

drop in meatballs

simmer for about 30 minutes or longer



## Hili's Balsamic French Roast

1 5 lb french roast

2 Tbsp oil

1 onion diced

2 cloves garlic crushed

Dressing:

1 cup dark brown sugar

1 cup ketchup

1 cup water

3/4 cup balsamic vinegar

2 tsp apricot jam

Preheat oven to 350

Combine oil onion in roasting pan bake 25 min Blend dressing ingredients.

Rub roast with garlic place on onions pour dressing over roast, cover. Bake for 3 hours



## Nava's Quiche (broccoli or spinach)

*Combine:*

2 large eggs beaten

1/2 cup milk

1/2 cup mayonnaise

1 small onion chopped

2 10 oz pkg frozen chopped spinach or  
broccoli thawed and drained

2 cups shredded cheddar cheese

pour into greased pan

sprinkle with 2 cups mozzarella cheese

*Bake in preheated oven @350 for 45 minutes.*



## Lilly's Heavenly Hashbrowns

5 potatoes

1 onion

4 eggs

1/2 cup oil

1 tsp salt

1 tsp pepper

Shred potatoes and onion mix eggs, oil, salt and pepper fry until  
golden brown.



## Goldy's Chicken Nuggets

1 lb chicken

3 eggs beaten

1 cup potato starch

oil

Cube chicken

dip into eggs then potato starch

fry in pan

Serve with duck sauce





### Mimi's Yapchik

Flanken  
6 Potatoes (1 quartered)  
1 onion  
1 egg  
1 1/2 Tsp salt  
Paprika

Heat oil in a 9 x13 pan @ 425 for 1 minute Blend potatoes, onion, egg and salt in food processor.

Pour into pan and bake for half an hour.

Add the flanken and cut potato on top, sprinkle with paprika cover and bake @250 overnight.



### Nava's Cranberry Apple Crunch

Slice 4 apples and lay in 9 x13 pan  
sprinkle brown sugar and 1 can whole berry cranberry sauce

In bowl mix:

3/4 cup cake meal  
3/4 cup sugar  
1 tsp baking powder  
using a fork mash in 1 egg.  
sprinkle mixture over apples

Melt 1 stick margarine (or 1/2 cup oil)

pour over crumble

Bake uncovered @ 350 for 45 min.



### Rena's Apple Kugel

6 apples cut into thin slices  
1/2 cup oil  
1/2 cup sugar  
2 eggs  
1 cup matza meal  
Mix all ingredients  
Bake for an hour @ 350  
sprinkle cinnamon on top



### Sophia's Crumb Cake

1 cup sugar  
1 cup brown sugar  
1 tsp baking powder

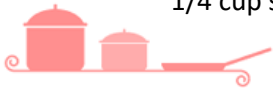
1 tbsp vanilla sugar  
4 eggs  
1 cup potato starch

preheat oven to 350 spray 9 x 13 pan—mix all ingredients and pour into pan—bake 20 minutes.

#### *Topping:*

2 tbsp cinnamon  
1/2 stick margarine cut into small bits  
1/2 box lady fingers, crumbled  
4 cup brown sugar  
1/4 cup sugar

sprinkle crumbs on top of cake continue baking for another 35 min



### Sarah's Sponge Cake

6 eggs  
1 cup sugar  
1 tsp vanilla sugar  
1 1/4 cup potato starch  
1/4 cup oil

1. beat eggs and sugar
2. add vanilla and oil mix well
3. add potato starch and mix
4. bake @ 350 for 1 hour



### Michal's Chocolate Cake

2 cups oil  
3 cups sugar  
8 eggs  
1 cup potato starch  
1 cup cocoa

Beat everything together until smooth Pour into pan

Bake @ 350 for 25-30 minutes or until toothpick comes out dry.



# Sweet

## Yakira's Chocolate Drizzle Macaroons

2 14 oz packages sweetened coconut flakes  
spread on pan—toast in oven @ 325 10 min  
5 large egg whites  
1/4 cup sugar  
Beat until soft peaks form, add  
1 tsp vanilla  
beat until stiff peaks form  
fold in coconut  
line baking sheet with parchment  
Put cookies 2 inches apart bake for 15-20 min let cool  
melt 6 oz chocolate and drizzle over cookies.



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## Adira's Chocolate Bark

Melt 10 oz bittersweet chocolate  
pour onto cookie sheet  
sprinkle immediately with toppings.  
Let cool, break into pieces.

Topping ideas:

- \* dried fruit cut into small cubes
- \* roasted nuts coarsely crushed
- \* crushed candy



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## Adina's Pesach Cookies

1 cup natural almond butter  
1/2 cup sugar  
1 egg  
1/4 tsp kosher salt  
Mix all ingredients together  
use 1 Tbsp spoon to scoop, form balls place 1 inch apart on  
lined cookie sheet gently press down with fork.

Bake @ 350 10-12 min



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## Parve Strawberry Ice Cream - Esti

14-16 oz. Package of frozen strawberries  
2 egg whites  
1/2 cup white sugar  
16 oz. whipping cream  
Slightly defrost strawberries.  
Whip all ingredients together for 5 min  
until the mixture is stiff and creamy  
The end result should resemble  
fluffy cotton candy. Freeze.



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# Enjoy!

## Orah's Sherbert

1 pkg of jello  
1 cup orange juice  
1 cup pineapple juice  
1 whip topping  
1 cup water  
1 cup sugar  
Boil together and freeze.



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## Elisheva's Chocolate Chip Cookie

1 1/4 cups cake meal	3/4 cup brown sugar
1 tsp baking soda	1 tsp vanilla
1 tsp salt	2 eggs
2 sticks butter or margarine	1 package chocolate chips
3/4 cup white sugar	1 cup chopped nuts

cream butter and sugar, add eggs vanilla then the  
dry ingredients, add chips and nuts form into balls  
bake @350 for 9-11 min.



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חֵיב אָדָם לִרְאוֹת אֶת עֵצְמוֹ



כְּאִילוֹ הוּא יֵצֵא מִמֶּצְרַיִם