

# KASHER V'SAMEACH KINGSWAY JEWISH CENTER ESSAYS, REFLECTIONS, & RECIPES



A SHARING OF THOUGHTS AND IDEAS  
FOR THE SEDER NIGHT BY MEMBERS OF  
KINGSWAY JEWISH CENTER

תשפ"ג - 2023

**KINGSWAY**  
JEWISH CENTER



# **KINGSWAY JEWISH CENTER HAGGADAH 2023**

A sharing of thoughts and ideas  
For the Seder night by members of  
Kingsway Jewish Center

## **Notes on the Text**

*Thoughts on the Holiday,  
Personal Reflections and Recipes  
from KJC members begin on this  
side of the book*

*The Haggadah, with an English  
translation (from Sefaria.org), and  
running commentary by KJC  
members is to be found at the other  
end of the book*

*Transliterations of Hebrew text  
vary based on author's preference*

**This Haggadah Companion  
is dedicated by  
KAREN & JAKE ABILEVITZ**

**in loving memory of  
Karen's father,  
DR. SEYMOUR BEN-ZVI  
שמעון דב בן שמואל אריה ז"ל**

**ON THE OCCASION OF HIS  
3rd YAHRZEIT ON ג' ניסן**





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**The Haggadah, with running  
commentary, begins on the other  
side of this book**

# POLA'S COVER PAINTING 2019



# POLA'S COVER PAINTING 2020



## POLA'S COVER PAINTING 2021





# POLA'S COVER PAINTING 2022



## FOREWARD

As we prepare for Pesach, we think about our community, we reflect on all we have and we think about traditions, customs, minhagim... that guide us through our seder. Our Exodus from Egypt serves as a powerful reminder of the struggles of our ancestors and what they overcame. It also provides us with an opportunity to reflect on our own journeys towards freedom from that which holds us back and our hopes for the future.

At Kingsway, we are proud of the work we do in fostering a strong and supportive community for all of our members. Pesach serves as a powerful reminder of the importance of coming together as a community to celebrate our shared values and beliefs. This Haggadah is really a very nice conduit through which to help draw all of this together. People sharing their thoughts and ideas about Pesach, their memories, their traditions.

On behalf of Kingsway, we are pleased to present to you the KJC Haggadah, a collection of writings and insights from the past five Haggadah Companions that will enhance your Pesach experience.

We would like to express our gratitude to all those who have contributed to this project. Our Rabbis have provided us with thought-provoking reflections and divrei Torah, while our members have shared their own personal stories, insights, divrei Torah and artwork. It is through these contributions that we are able to deepen our understanding of the story of Pesach and help further connect it to our own lives.

As we sit around the Seder table this year, let us remember the importance of community and tradition. Let us reflect on the struggles and triumphs of our ancestors and the ways in which their stories continue to inspire us today. We are thankful for the strong and supportive community we have here at Kingsway and look forward to its continuation and further growth.

Wishing you all a chag kasher v'samayach,

Yitz Elman & Jeff Grodko  
Presidium, Kingsway Jewish Center

## INTRODUCTION

### **Perfect Together** *Rabbi Etan Tokayer*

Wow. The tenth anniversary of the KJC Haggadah Companion is a milestone worth celebrating. All we can say is הודו לה' כי טוב we thank Hashem for this extraordinary good of which we are beneficiaries. Is that truly all we can say?

Indeed, the Torah records (Shemos 2:25) that when Hashem heard the cries of the Israelites in Egypt, he decided that He was ready to bring redemption. Yet, Hashem failed to act immediately. There was still one thing missing. What was it?

Read the very next pasuk, (Shemos 3:1) "And Moshe kept the flock of Pharaoh." What is the meaning of the juxtaposition of these two pesukim? The Rav, Rabbi Yosef Dov Soloveitchik cited by Rabbi Aaron Goldscheider explains that Hashem needed a human partner in order to effect redemption from Egypt. Hashem most certainly could have done it all Himself but he wants to partner with humanity to implement His will.

Like Moshe of old, we are each called upon to partner with Hashem in the continuous and persistent process of creation and in the long-awaited realization of our personal and collective redemption. Indeed, Rabbi Hillel (Sanhedrin 99A) suggests that Hashem will redeem the people; Mashiach is not necessary, he is rebuked. Exclaims Rabbi Yosi, Hashem should forgive him for uttering such falsehoods.

On this Tenth anniversary, we are reminded that though we it all to Hashem, He requires of us to partner with Him to make it all happen.

As it is with the grand scheme of the universe, so it is with every matter, big and small, in our lives. So yes, we thank Hashem for bringing us to this ten-year milestone moment, and at the same

time, we acknowledge the hard work of Rabbi Schiffman and all the contributors who partnered in this project to make the KJC Haggadah Companion the great success it has been.

May we each continue to do our part in this human-Divine partnership to further inspire ourselves, our families, our community and all of k'lal Yisrael towards a deeper, more meaningful, and profound life of Avodas Hashem.



# THOUGHTS ON THE HOLIDAY

2019

## Another Haggadah??

*Rabbi Dr. Mordechai Schiffman*

Every year there seems to be another influx of brand-new Haggados with different angles and different presentations than there were the year before. The Haggadah text on its own is not so long that there is that much material to work with and we only actively use it for a few hours over the course of the entire year. How can there be a market for so many different Haggados?

I heard the following presentation from Rabbi Moshe Tzvi Weinberg, a rebbe at Yeshiva University (whom we had at Kingsway as a Scholar in Residence a number of years ago), which both answers this question and more broadly teaches us a powerful lesson about Pesach and confronting challenges. Apparently, the proliferation of different Haggados is not a new phenomenon as Rabbi Naftali of Ropshitz already reflected on the ever-growing list of brand-new Haggados back in the 19th century. Rabbi Naftali suggests that the reason for this phenomenon is because the cast of characters is ever changing. The rasha of last year is no longer a rasha and a new rasha has come to take his place. The other characters too are quickly evolving and changing so we adapt the story to the new players.

One of the most popular lines in the Haggadah is “Bechol Dor Vador” – in every generation we are obligated to re-experience the Exodus as if it we ourselves went through the experience. The Baal HaTanya adds a terse and cryptic line: Bechol Dor Vador, Bechol Yom Vayom – In Every Generation, Every Single Day.

What is his intention by adding “every single day”? Rabbi Weinberg suggests that perhaps the message is that the world is changing so fast, that each day as it were is its own new generation. With the advent of brand-new technologies and the fast-paced world around us, the changes that used to take generations to take hold, can now evolve in an instant. The challenges, the struggles, and the battles represented by Mitzrayim that we face this year are different than the ones we faced last year. The ideas and strategies that worked last year may already be outdated and need to be adapted to the current situation.

Perhaps most importantly, is also realizing that our approach this year might not work next year. “Who is wise? Someone who can foresee the future.” The Torah repeats a number of times the concept of teaching future generations about the Exodus. Rabbi Aharon Lichtenstein points out that the way the Torah formulates the exchange between the parent and the child is “Ki yishalcha bincha machar” – “when your child asks you, tomorrow.” The Torah is teaching us an invaluable lesson. Predict what types of questions your child will ask in the future. Don’t just wait until we are asked a question to begin thinking about how to formulate our response. Anticipate, predict and prepare for the questions and challenges that will arise in the future.

As we mark the publication of our 6th Annual Kingsway Haggadah Companion, let us hope and strive for even more publications in the future by and for our Kingsway family to help us prepare and take on the ever-new, changing challenges and opportunities that are presented to us in each and every generation, in each and every year, and in each and every day.

## **For Matza's Sake!**

*Leslie Berger*

Shemot 13:7 and 8 “Matzot shall be eaten throughout the seven-day period... And you must tell your son on that day saying- for the sake of this God did for me when He took me out of Egypt.”

What exactly is this commandment instructing us to tell our children? Is this asking us to explain why God took us out of Egypt and the answer is to eat matza or is it asking why we eat matza and the answer is because God took us out of Egypt?

Ibn Ezra writes that the main commandment of this night is to explain to our children that the reason WHY God took us out of Egypt was IN ORDER for us to eat Matza. This needs some explaining.

In Bereishit 15:13-18, God informs Avram “Know that your offspring will be strangers in a foreign land that will enslave and oppress them. But that nation that oppresses them I will judge, and afterwards they will go out with great wealth.” Additionally, in Bereishit 17:1, God enters into a covenant with Avram and his offspring, “throughout their generations, as an everlasting covenant, to be a God to you and your offspring...”

God chose Avram to be the forefather of a nation that would serve Him. Avram's offspring would first need to experience servitude in Egypt and then miraculously be redeemed in order to become that special nation.

Becoming His covenantal people was not a one-shot deal of slavery and redemption from Egypt. These were just steps in the process. The process of being His eternal nation is ongoing and needs renewal and recommitment to that relationship with God from all of Avram's offspring. In every generation, as instructed to us on the seder night, we thank God for choosing Avram and US, today, for this covenant and its purpose- to serve God. So indeed, as Ibn Ezra pointed out, on this special night we are

instructed to tell our children and they their children that the reason why God redeemed us from Egypt is to eat matza, to serve Him through the performance of His mitzvot. God's master plan was to put us into slavery in order to redeem us, so that we would keep His mitzva of eating matza and to serve Him as He directs us-through all of His mitzvot.

(See Rabbi Menachem Liebttag "Mikra Bikkurim and How We Tell the Story of Yetziyat Mitzrayim" October, 2017)

### **Three Life Lessons we can Learn from Matzah**

*Grodko Family*

We all know that one of the main themes of Pesach is Matzah. The common reason behind the Matzah is to commemorate the Jewish people leaving Egypt in a haste without any time for the bread on their back to rise. However, there must be something deeper behind this timeless tradition. Here are three life lessons that we can gain from the Matzah:

- 1) Zerizus. We all know that the process for baking Matzah is one that is done in a quick fashion. If you ever go to a Matzah factory you will notice the big clock on the wall and a rush in the air to ensure that the 18-minute rule is not violated. This concept holds true in life as well. A person must act with zerizus towards his or her service to Hashem. We must keep alert and vigilant not to pass by any opportunity that comes our way.
  
- 2) Simplicity. Let's face it, there is nothing simpler then a piece of Matzah. There is no glamour and fluff to it (this is despite the fact that it has the same ingredients as bread). What you see is what you get. The lesson is simple, in life, don't get wrapped up with the falsehood of this world. Keep your eye on what's important and learn to appreciate the simplicities.

- 3) Faith. Our Rabbis teach us that Matzah is the food of Emunah. When the Jewish people left Egypt, they did not question Hashem as to the assurance of their journey. They left with the bread on their back and nothing else. This was the first testament of their faith in Hashem. From there, they were guided with the cloud of glory, the wellspring of water in the desert, and the heavenly manna that Hashem provided. We must remind ourselves that Hashem created the world and he has a plan that is custom tailored to everyone's needs. We must have Emunah/faith, that Hashem is with us and will redeem us from our current exile just like he did to our ancestors in Egypt.

### **Formation Experience**

*Norm Lerner*

Egypt: what should be our takeaway?

Egyptian slavery: Our formation experience.

Not the welcoming Egypt of Joseph, but the harsh Egypt of bondage.

The Egypt where Pharaoh looked at a different, alien people and went to a place of fear - "They, (the Other) will combine with our enemies to harm us."

Why automatically go to this place of fear? How real was the threat of these shepherds living on the outskirts, scratching out a living amidst one of the most powerful empires of its time?

But these people looked different, dressed oddly, spoke a strange dialect, ate foods forbidden and had alien sounding names—An easy target for a new, perhaps insecure ruler. A target to rally Egyptians against in order to solidify his hold on power. And so hardship and slavery followed.

Later, after freedom was gained, we are given some guidance on how to conduct ourselves regarding those in positions of

powerlessness, positions that we had been in, among those institutions.

We are commanded to give shelter to the runaway slave:

“You shall not hand over a slave who escaped to you to his master. He shall live with you in your midst, in the place which he shall choose... where it pleases him; you shall not mistreat him” (Devarim 23, 15-16).

The above is rather extraordinary considering in surrounding cultures, such as Greece and Rome, runaways were severely punished — Rome put some in the arena. The general rule: slaves were returned—this rule even applied here in nineteenth century America upheld by Congress in the Fugitive Slave Law.

Yet we are commanded to give that runaway shelter. Why? Was it because we knew what it was like to be abused when in a powerless position? That seems to be the obvious answer. That we are instructed to learn and to cultivate a conscience from our sojourn in Egypt... to treat the runaway, the stranger, the alien, the refugee with respect :

“...And the stranger thou shall not wrong ...for ye were strangers in Egypt” (Ex. 22, 20).

Again: “Love ye therefore the stranger for you were strangers...” (Deut. 10,19).

And yet again: “...judge righteously between a man and his brother and the stranger that is with them” (Deut. 1,16).

But why all the instruction? Why the repetition? Why the emphasis? Shouldn't memory be enough? One would think we'd just know, just feel this way from our collective history. Tell us once - it's sufficient! But experience does not automatically immunize the future because we know it's a short step from the abused becoming the abuser - Just ask the parent that mistreats where they learned their behavior. So, we must beware of

duplicating the norms of a cruel, manipulative Pharaoh. The wisdom of our tradition tells us not to fall victim to this trap, a trap which can replicate and carry abuse through generations. It tells us to fight and overcome any violent or base instinct so we may create something better - Create a Counter Egypt, an alternative to it - A place where The Other, the Stranger, the runaway is treated with respect and kindness.

Thus, our teachings demand that we learn, grow and change because of our painful past so that we may create a new model for ourselves and for the world's future.

(Thanking Rabbi Shai Held for some insights)

### **Moshe's Humility**

*Yehuda Lieberman*

Why were we worthy of being freed from slavery in Egypt, and of being granted all the gifts enumerated in the song of Dayeinu? As we know, we were steeped in the depths of impurity. Obviously, Moshe was instrumental in the process, and he was certainly a great man. However, there were other holy people among the Jews in Egypt. Moshe's parents, Amram and Yocheved, for instance, were righteous people. Regardless, was one man's greatness truly enough to overcome the sins of an entire nation?

Perhaps the answer lies in seemingly contradictory descriptions of Moshe. The Torah describes Moshe as both the greatest prophet ever and as the humblest of men. In the common vernacular, humility is generally viewed as a tendency to denigrate oneself—or at the very least not to acknowledge one's greatness. Using this definition, are we to understand that Moshe was not aware of his stature? Did he not recognize his abilities and accomplishments? Was he not capable of seeing what everyone else clearly saw?

It seems obvious that Moshe was keenly aware of his greatness in all areas. Not only was he highly righteous and pious, but he was

highly intelligent and introspective as well. How could he have otherwise been able to attain his myriad of accomplishments?

I would suggest that the “humility” mentioned in the Torah is in no way related to self-denigration or disregarding of one’s essence. In fact, humility can be viewed as the ability to view one’s qualities from a deeper and more profound perspective. Most of us are able to like others for their intrinsic qualities—who they are—not for their capabilities or accomplishments. We don’t analyze others’ qualities in order to decide whether we like them; our feelings toward others are instinctive. We judge ourselves, however, based on external factors. We therefore constantly rely on our abilities and achievements in order to like ourselves. The reason that we judge others is to feel better about ourselves. If we were able to simply like ourselves the way that we simply like others, we would have no need to judge ourselves or others.

I propose that Moshe’s great humility lay in his ability to acknowledge his qualities from an intrinsic perspective. Since he simply accepted who he was, he had no need to focus on these qualities. He didn’t put himself down or scorn his positive qualities. Nor did he try to inflate his ego based on his qualities. He therefore had no need to judge others. In this sense, Moshe viewed himself as the same as everyone else. This may be what the Torah is referring to when it describes Moshe as the most humble of people.

Due to his humility, Moshe was able to completely devote his entire self to Hashem’s will, allowing him to reach the heights that he attained. In this way, Moshe’s humility and his greatness go hand-in-hand. Specifically, due to Moshe’s great understanding and introspection, he was able to dispense with ego-related thoughts and actions. The more humility that he achieved, the greater a person he became...and the greater he became, the more humility he achieved.

Due to Moshe’s great humility, he was able to view himself as the same as everyone else. Since he had no need to artificially bolster



his self-esteem, he was able to measure himself and others against the true yardstick—Hashem himself whose qualities are immeasurable. From that perspective no human is measurably greater than any other.

Surely Moshe's concrete accomplishments helped lead to our freedom from slavery and to all the other gifts that were bestowed upon us. Perhaps, however, a key harbinger of our freedom and the establishment of our great nation was Moshe's continual demonstration of this goal—not to judge others, and to be as one with all of our fellow Jews.

### **What's in a Name?**

*Melanie M. Marmer*

Why is the holiday we celebrate called Pesach or Passover? Why isn't it called Freedom Day or Independence Day (even though most people don't feel so free or independent when cleaning and cooking for the holiday - LOL)? Why isn't it referred to as Matza holiday even from the first night of Passover. Isn't the idea that Hashem passed over the homes of the Jewish first-born only one concept of the many reasons we are celebrating. We don't call the holiday, Bnai Yisrael were saved from 10 plagues. What is so important about the idea that Hashem passed over our homes that caused Hashem to call our holiday Passover? Perhaps it is so we realize that the role of the Firstborn children in the story is quite relevant.

Setting the question aside for one moment; Men wear tefillin every day and the tefillin contain four parshios. You would think that if you could choose the sections that are contained therein, they would be the most relevant mitzvos in our daily lives and those declaring Hashem is One and we have no other. Then why is the mitzvah of peter chamor, the law regarding the broken-necked donkey, included in the four parshios? The concept of this law is that all first-born males, human or animal, need to be redeemed and sanctified to Hashem. With children, money is used. The reason for this may be because Hashem redeemed our firstborn in

Egypt. In the case of kosher animals, a sacrifice is done, and the non-kosher animals are redeemed with money. However, a firstborn donkey must be killed, the Torah says by breaking its neck. But why is that law in the tefillin?

The emphasis on the first-born may run deeper than just the fact that there was a plague involving the first-born Egyptians and that the Jewish first-borns were saved during that plague. There is a strange statement made in Shemos (4, 22-23), even before any of the plagues that states:

וְאָמַרְתָּ אֶל־פַּרְעֹה כֹּה אָמַר ה' בְּנִי בְכֹרִי יִשְׂרָאֵל:

Then you shall say to Pharaoh, ‘Thus says the LORD: Israel is My first-born son.

וְאָמַר אֵלָיֶךָ שְׁלַח אֶת־בְּנִי וְיַעֲבֹדֵנִי וְתִמְאַן לְשַׁלְּחוֹ הַנֵּה אֲנִי הֵרַג אֶת־בְּנֶךָ בְּכֹרֶךָ:

I have said to you, “Let My son go, that he may worship Me,” yet you refuse to let him go. Now I will slay your first-born son.””

Hashem refers to Bnai Yisrael literally as MY FIRST-BORN son and this is the first thing Moshe is instructed to tell Pharaoh. Moshe is told to then say to send my first-born son to serve me. Pharaoh is then told that if you refuse you will ultimately lose your first-born son. This is exactly what happened in the last plague.

Perhaps the reason that the name of the holiday is Passover is because it is the story of the birth of the first-born nation, Am Yisroel, and the Haggadah is meant to be the story of Hashem’s first-born nation.

(Adapted from Rabbi David Fohrman’s Hagaddah)

### **Musings on the Letter Vov**

*Yosef Seewald*

When Rabbi Skaist, the menahel of Yeshiva Darchei Aliya-my son, Koby’s school- offered a chabura for fathers, I decided to participate. And it was regarding the specific way the teachers of

the school intend to teach the students Torah. So, we started with the first pasuk of Sefer Shemos.

The parsha starts with the word Vi'Eileh- And these. The Ramban comments that the reason the first word of the first pasuk starts with a Vov, meaning “and,” is that these events in Sefer Shemos tie together to the previous storyline of Yaakov coming down to Egypt and Galus of Egypt.

But as I was perusing the rest of the prior pesukim, I noticed that they all started with the letter Vov. And I figured that every pasuk was tying back to an idea from a previous pasuk. So I kept flipping back through every pasuk in Sefer Bereshis and found that every pasuk which was neither a quote nor the continuation of a list, started with a Vov up to but not including the first pasuk in the Torah. I literally thought either the Torah was playing a joke on me or I had just made the biggest breakthrough in Torah since Sheshach was revealed to be Bavel through the Atbash cipher. Thus, intent on furthering my discovery, I searched through the rest of the Torah and found that 85-90% of all pesukim in the Torah start with Vov (with the notable exception being Sefer Devarim which is mostly one big quote from Moshe Rabbeinu and thus fewer Vov's are found).

Now, further research found that unfortunately I had not discovered something hitherto unknown but rather a well-known fact to Hebrew grammarians and Baalei-keriya – namely, that most pesukim start with Vov. So much so that the entire Torah is written in such a way that the first letter of every column starts with a Vov. And this style of Torah calligraphy is aptly called a Vov Torah.

This led me to my next poignant factoid - Vov, as a prefix, in the Torah and especially at the beginning of a pasuk, only sometime means “And.” The more common usage of the letter Vov is as a tense change. This is known as a Vov Hahipuch or Opposite Vov, e.g. “yehi” means “it will be” but “vayehi” means “it was.” But the Vov in many cases changes the tense from past to present and vice versa.

Lexicographers argue the exact differences in Biblical Hebrew syntax regarding tenses and the Vov hahipuch. But notwithstanding the tense-changing Vov (the Vov hachibur) an adding Vov is also notable. This Vov is a prefix word that adds its own meaning to the verse.

Then I noticed that biblical translators have found no less than seven different translations for the prefix Vov - and, when, then, this, but, now, and untranslatable (like a 'fa' in Arabic). But I will leave it to the studious reader to find examples of these in the Torah.

Now, the full contents of this discussion about Vov's are too broad for this publication. Additionally, there are further grammatical and mystical avenues of research yet unexplored on this topic that I urge any like-minded reader to private message me to discuss further.

Thus I will leave the reader with a few fun factoids about Vov. And you may surmise your own answer to the crux question that piqued my interest in these musings- what's with all the Vov's?!

Facts:

- 1) In Hebrew, the word Vov means hook.
- 2) The pronunciation of the prefix Vov is markedly different depending of the letter and vowelization after it. (vi, va, ooh)
- 3) The Gemara remarks that the middle letter of the Torah is a Vov. (According to our current Torah letter count, it isn't, but that is debatable).
- 4) The Gematria of the letter Vov is six and the sixth word in the Torah starts with a Vov.
- 5) Humans were created on Day 6, or Vov.
- 6) The Torah was given on Har Sinai on Vov Sivan.

- 7) In Hebrew, some vowels can be written shorthand, Chaser, or longhand, Maleh. The difference being the presence of a Vov placeholder.
- 8) According to Midrash, after Kayin killed Hevel, Hashem placed a Vov on Kayin's forehead as a scarlet letter for all to see.
- 9) When Moshe Rabbeinu was counting up the finances for the Mishkan, his tally came up short until he realized that he had forgotten to include the Vov's or hooks, thus proving his honesty in accounting the communal funds.

### **The Power of Faith**

*Malka Marmer*

“ויאמינו בה' ובמשה עבדו”- “They believed in God and His servant Moshe.” This pasuk is written in the paragraph “Rabbi Yossi Hagellili” right before we’re about to sing Dayeinu- the song of triumph. It seems that the Torah is trying to tell us that there is a relationship that exists between belief and triumph. And in fact, Chazal teach us that “Bnei Yisrael were redeemed from Egypt because of the faith they had.” Did the Rabbis mean to teach us that it was just a simple trade, a form of reward-and-punishment, that the immediate wages of emunah/faith are ge’ullah/redemption?

It’s not that simple. Chazal meant the faith in the redemption itself brought upon the redemption! The confidence that Bnei Yisrael had in the future determined the future. We can compare this to modern day Israel before 1948 a Jewish state was merely a vision. But those who maintained their faith in this vision, lived to see it fulfilled. Our faith itself was instrumental in achieving it. Indeed, the future tends to conform to our opinion of it.

But we need to be cautious of merely wishing ourselves into a better future. We must be careful that we may think of wishing strong enough the very wish will bring it about. Rather we should be committed to faith and optimism that brings work, dedication and infinite effort. The Rabbis promised us the ultimate

redemption as a שכר אמונה. The word שכר, means not only reward, something given in return, but also payment. The ge'ullah doesn't come about as a reward for faith but as a result of שכר אמונה, effort, work, and faith in the vision. If we are willing to pledge, give, and pay as an expression of our faith then we will be privileged to experience the ultimate ge'ullah!

(Adapted from Rabbi Norman Lamm)

### **צא ולמד - Go and Learn** *Menachem Fruchter*

1) צא ולמד - Go & learn. When will we learn/believe?

When we enter the סוכה. This is a gematria - צא = סוכה = אמן.

2) צא ולמד - ד"א - Go & learn. Is it ever too late to go out & learn?

Even if we leave our Egypt at the age of 80 (80 = ולמד) like משה דיינו still, obviously, רבינו.

3) ד"א - צא ולמד - This is the moment where we extend the הגדה של יציאת מצרים לדורות.

The line "צא ולמד" is a common Aramaic phrase i.e. "פוק חזי" or "go see or study". It also relates to a core gematria in the הגדה.

If you pay attention, you'll notice that the פרקי הסדר are almost all words with large numerical values. E.g. קדש is 404. The two exceptions are the main parts of the סדר. First מגיד is only 57 (same as אוכל) while הלל is 65 (same as בלשון אדנות). The low גמטריה, because it is always easier to hold a smaller number (תפסת תפסת), is a reminder to how important these two sections of the סדר are.

Now צא in חז"ל is also  $91 = 65 + 26$  and מאכל, while  $57 = 31 + 26$ .

So צא ולמד is teaching us that if we will eventually leave the state of מגיד and enter the state of הלל then קל of 31 becomes אדנות of 65 and the impersonal (אוכל) becomes the personal (מאכל).

Note: The third idea incorporates ideas from the Apter Rav - רב אברהם יהושע העשל ז"ל.

# 2020

## A Purposeful Critique

*Rebbetzin Esther Tokayer*

There is a mishnah in Pesachim that teaches us that when we recite the Haggadah, we begin with *genut* and we end with *shevach*. In addition, a person should focus the telling of the story around the verses that people said when they brought their first fruits to the Temple, “*Arami oved avi...*”

The Gemara develops the concept of beginning with *genut* and ending with *shevach* by stating that there is a disagreement about the definition of *genut*. Does *genut* refer to the fact that we were slaves to Pharaoh in Egypt or is it that in the beginning our forefathers worshipped foreign gods?

Interestingly enough, the writers of the Haggadah did not choose between the two options. They settle on both. The Haggadah begins with *Avadim Hayinu*, and with that beginning, then digresses to discuss the obligation to tell the story of the Exodus from Egypt. It is only when the Haggadah tells the story that our forefathers were idol worshippers that it then tells the story of the exodus. It is there that one finds the verses that begin “*Arami oved avi*” explained in full detail.

Several questions emerge:

- What is the purpose of beginning with *genut*?
- Why would the actual telling of the story begin in the section with the idol worship?

What is the purpose of beginning with *genut*? In Rav Kook’s Haggadah, *Olat Reiyah*, he discusses this concept of beginning with *genut*. He describes that there are two paths in life - *Chayei Hachana* (preparation) and *Chayei Hatachlit* (end goal). All that happens in *Chayei Hachana* leads to an ability to enjoy a full



Chayei Hatachlit. In the end, we gain skills and abilities in Chayei Hachana that enable us to have full Chayei Tachlit.

If in Chayei Hachana we were slaves - then we have learned how to be submissive, to put aside our own personal desires or goals to do the bidding of a master. In Chayei Hachana, we were slaves to another person. In Chayei Hatachlit, we are slaves to the Creator of the Universe, to Whom it is worthy to be submissive, to do His bidding, to follow His commands, to be self-disciplined to the point where we recognize a greater power with greater wisdom and a greater vision. It is only when someone is able and willing to forego their own desire and plans in favor of a greater goal that one has achieved true freedom because they are not slaves to another man, nor slaves to physical and transient desires.

Similarly, if in Chayei Hachana we were idol worshippers, there was a focus and interest in revealing the physical manifestations of the secrets of the universe. In Chayei Hatachlit, we developed the ability to be creative, to see ourselves as partners in creation, to tease out its secrets, and use its resources to the benefit of the world. Had we never been idolaters we would have run the risk of removing ourselves from the physical world. We would have sufficed with focusing on the spiritual and seeking that closeness to the Creator of the Universe - for how could it be possible to partner with Him to create. However, that is exactly what the Creator wants.

from us, that in this physical world we partner with Him in order to better understand the complexities and mysteries of this world and to make people's lives better.

Therefore, the Haggadah begins with genut because it is the story of the creation of the Jewish people. It is a story of a people that have given the world an understanding of a Creator that is concerned with the intricate lives of those whom He created. It is the story of a people commanded to abide by the will of G-d and participate in the perfection of the physical world in the service of that G-d. It is a system of beliefs and laws that mandate an

involvement of the world centered on justice, kindness, humility and action.

Why would the actual telling of the story begin in the section with the idol worship?

The story of the exodus in the section of the idol worship, begins with the verses “Arami oved avi...” Although the Haggadah and most commentaries on the verse interpret Arami Oved to refer to Lavan who sought to destroy Yaakov, Ibn Ezra disagrees with this assessment. He argues that Oved is not an action that is done to someone else (that would be m’aved). Rather, Oved means that Yaakov himself is lost and thus reliant on others. For example, he comes to Aram with nothing. He is therefore lost and forced to be reliant on others. He later goes down to Egypt where he must be reliant on the good graces of Pharaoh. He and his descendants continue to exist at the mercy of others until the redemption and the exodus from Egypt, when those descendants now existed at the mercy of the Creator upon whom they could actually rely.

The story of the actual exodus takes place in the Haggadah’s section on idol worship to make the point that only when we rely on the Creator of the Universe - not on humans or any other “power” - can we recognize bondage, truly achieve freedom and realize our full potential.

## **Pesach**

*Dr. Robert Goldberg*

How will the seder this year be different from every other year? On every other year we celebrate with family and friends but this year we sit by ourselves.

On every other year our youngest lead off the seder by asking the questions to stimulate teaching and learning but on this year, we sit and think to ourselves.

On every other year there is a search for a hidden afikomen giving excitement to our children and grandchildren but on this year, who will search?

On every other year we think of the four sons and their view of the story of the Haggadah but this year we ourselves embody all four sons.

The history lesson we learn and relearn each year is of our people's escape from bondage in a land that had become fearful of our growth in numbers and even possibly our influence. Yosef and his efforts to save Egypt from the effects of a widespread famine had been forgotten. Perhaps instead they remembered and resented the place given to his family in Goshen and how they paid for food at the cost of their land and eventually as slaves to Pharaoh. Yosef's family, Yakov's descendants in Goshen were free of those obligations. Additionally, their primary occupation as shepherders, as well as the growth in their numbers, would have been more than an irritant to the general population.

The Torah tells us that a new leader arose in Egypt who was fearful of this alien contingent, so successful and yet as we learned in Shemot, not owned by Pharaoh because they were of Yosef's family.

Our medrashim describe the time in Egypt to be something like 200 years (counting begun either with the covenant between Hashem and Avraham or the birth of Yitzchak) and the slow method that we were drawn into servitude. First, we were asked to contribute to national efforts to build granaries and because we wanted to belong to Egyptian society we agreed and volunteered. Then quotas were placed on our work, then followed by overseers to enforce the quotas. Even so our numbers continued to increase, and the leader of Egypt looked for means to slow the increase of the alien outsiders in Egypt.

The first were subtle steps to decrease the population growth by concentrating on the male children. The midwives were asked to

kill baby boys at the time of birth, but they would not do this. Later Pharaoh commanded the Egyptian people to kill all male newborn children. Working with the 200 year scale that we believe was the actual time that Bnei Yisrael spent in Egypt and the age of Moshe 80, when he returned to begin the redemption, the events of the midwives must have occurred after 120 years of our time in Egypt. For the next 80 years the oppression become harder and harder until it was time for the cries of Bnei Yisrael to be answered. Moshe was chosen to be the one to lead us out.

The Torah describes the requests made to the leader of Egypt to facilitate and allow us to leave to worship in the desert. Most of the requests were accompanied by a condition that if we were not allowed to do so there would be consequences. The warnings and the facts that followed those warnings were ignored by the leader of the Egyptian nation. There was neither a belief in the truth of the warnings nor a care for the misfortune that would follow. Six times he was warned and nine times watched his nation suffer punishment and always he pulled back from the inevitable. It is only after the tenth plague affected him directly did he allow the people to leave. His nation suffered mightily.

The oppressed slaves were given specific instructions on how to avoid this last plague. They were told to gather in their houses and isolate themselves from the rest of the population. They were to put a symbol on their doorposts to indicate the acceptance of that isolation so that the plague would skip over them. With specific foods they were to wait it out until told that all was clear and they may leave their homes and the land of Egypt.

Thus, most of the nation of Israel survives to head to Eretz Yisrael. However, our medrash tells us that not all of the descendants of Yakov left Egypt. Many preferred to stay and certainly many ignored the protections that they were given to survive this final plague and were left out of the nation of Israel.

## **Worry and Bitachon** *Peri Goldfein (Grade 9)*

How do you say worried in Hebrew? Daga—spelled with the first 5 Hebrew letters except one letter is missing: Beis!!!

Bitachon starts with a Beis which means Emunah in Hashem!!! If someone does not believe that Hashem is not taking care of them then they're worried, therefore there is no Beis in the word!!!!

Many years ago, in a town in Europe, they had a plague. It was called cholera. The rabbi of the town met the angel of death!!! The rabbi asked how many people are you coming to kill? The angel said 5000! 15000 people died!!! The rabbi asked the angel, "why did you lie to me?" the angel said "I did not lie, I came to kill 5000, but 10000 more brought the sickness on themselves, they were so WORRIED that they got sick and died."

The last line of the Haggadah says that Hashem came and killed the angel on death in Egypt. We are asking Hashem to come now and kill the angel of death so we won't have Corona. When the magicians in Egypt tried to copy the plagues, they were using modern technology and not real magic. For example, they used a hologram to make the snake look like a stick. The lice were too small for them to copy and they finally realized that there really was a Hashem and they became converts.

## **The Right Opinion** *Yoram Nachimovsky*

There were four opinions Bnei Yisrael had by the yam;

- 1) To jump into the sea
- 2) To return to Egypt
- 3) To fight the Egyptians
- 4) nezavveach kenegdan

For those who wanted to jump in, the pasuk states: Stay Fast and see the glory of G-d. (Shmot 14:13)

For those who wanted to return to Egypt, the pasuk states: “The way you see Egypt today” you will never see Egypt again.

For those who wanted to fight the Egyptians, the pasuk states: “G-d will fight for you” For those who wanted to Nezevach, the pasuk states: “and you will reap the rewards...”

As we know Jews have many opinions, and how do we determine which of them is the right one?

The right opinion is the one that acknowledges that any particular course of action is wholly dependent on Hashem.

### **Sippur and Zechira** *Yoram Nachimovsky*

There is an obligation to tell the story of yetziat Mitzrayim every day of the year... so why is Pesach any different?

During the year we utilize kiddish to remind us of Mitzrayim. In the Friday night kiddish we say “zecher le-yetziyat Mitzrayim”. And there are other tefillot that remind us of this as well. So what is different about saying the story of yetziat Mitzrayim on Pesach. The answer is there are several differences:

The telling of the story **MUST BE IN QUESTION FORMAT**. Even a person by himself (prior to this year we would not have considered that a possibility). Must ask himself or herself the questions.

- 1) The answer to the story must start from humble and ignoble beginnings (genai) and then make its way to glory (shevach and kavod). We cannot skip the part that Abraham started from nothing and reached an awareness of Hashem. Unlike most religions, we do not hide the truth to appear perfect. We discuss the problems. The four children we speak of are not perfect. They are imperfect and must be taught in a way that will affect them best. And there must be a positive

ending, even if it is simply the aspiration of next year in Jerusalem.

- 2) The yetziyat Mitzrayim must be acted out with all the props on the table. At a minimum Pesach, matza and marror, but also the wine, salt-water, and celery. In this way the telling is an individual reliving of the experience of Pesach and yetziyat Mitzrayim.
- 3) We must acknowledge Hashem and the amazing things that Hashem did by taking us out of Egypt and all the rest of the miracles Hashem performed to bring us to today.
- 4) The Maharal says that the experience is labeled “sippur” the story of yetziyat Mitzrayim because we cannot do justice to Hashem who did so much for us because so much is above our ability to understand. However, we can tell over the story and in that way bless the Creator.

### **Redeeming the Past**

*Yosef Schwartz (Grade 5)*

We all know that Moshe Rabeinu was found and taken home by Batya. But why Batya? Of all people why did Hashem choose Batya to take Moshe home?

One day Pharaoh went outside his palace on the top step of the palace, were two baby girls. Yitro, Pharaoh's advisor at the time, said that he would take one home to raise and Pharaoh would take one to raise. Yitro named his adopted daughter Tzipporah who would eventually marry Moshe. Pharaoh named his adopted daughter Batya. When Batya was born she had a shard of Chava's soul inside of her soul. When Moshe was born he had a shard of Hevel's soul inside his soul. Hashem made it that Chava could finish raising Hevel because Kayin killed Hevel.

We also know that Moshe was chosen to lead Bnei Yisrael out of Mitzrayim. But why Moshe? When Pharaoh was born he also was bringing back a shard of someone's soul, Kain's. Before Kain killed Hevel he stabbed Hevel 10 times so Hashem chose Moshe to do midah keneged midah to Kain by inflicting the 10 makot.

## **Early Exit**

*Avi Simon (Grade 7)*

Question: Why did the Jews stay in Mitzrayim for 210 years as opposed to the 400 years that they were supposed to stay in Mitzrayim that Avraham was told about?

Answer: In the Bris Bein Habetarim it said that the Jews would stay in Mitzrayim for 400 years but that is only the Torah Shebichtav. The Gra investigates in the Torah Shebaal Peh and discovers the answer in Parshat Shemot. We stayed only 210 years because the Mitzrim treated us much crueller than it was originally planned for (The Mitzrim went overboard). The pasuk says, "The Mitzrim made our lives bitter". The trup (cantillation) on this phrase is kadma ve'azla. What's interesting is that in Aramaic, kadma ve'azla means go early. This alludes to the fact that we left Mitzrayim early. Also the gematria of kadma ve'azla is 190, the amount of years we left early.

(Adapted from: *Haggadah Shel Pesach: The March of Centuries From Mitzrayim To Mashiach*)

## **Rich or Poor?**

*Moshe Tokayer (Grade 5)*

Why do we celebrate Yetziyat Mitzrayim if we are back in exile? The Dubna Magid answers, with a mashal:

There was a poor man who won the lottery and became very rich. Although he was very rich, once in a while he would take out his tattered clothing and wear them for a little while. When his friends asked him why he did this, he answered he did not want to forget the days he was poor. Years passed and this man lost his wealth and became poor again. He continued in his tradition of dressing in his tattered clothes every once in a while. Again, his friends asked him why he did this especially since he was not rich anymore. He answered them that even though it seems that as if he is poor now,



when he was rich, he loaned thousands of dollars to people who did not pay him back yet. In reality he is rich, he just doesn't have the money yet.

Even though we are poor and are in exile again, just like right now that we are quarantined in our houses, our trust that Hashem will take us out is so strong that in reality we are very rich and continue to talk about the slavery in Mitzrayim and celebrate our leaving.

**What's in a Name?**  
*Aliza Tokayer (Grade 8)*

In the Torah the holiday we call Pesach is called by the name of Chag Hamatzot. Why do we call this holiday by a different name?

Rav Chaim Volozhiner explains that written in Hebrew the word matzot and the word mitzvot are spelled the same way. The holiday can now also be called Chag Hamitzvot. By accepting the Torah, Bnei Yisrael are granted the opportunity to do mitzvot and receive reward for their actions.

Pesach on the other hand means Passover. Hashem "passed over" the houses of Bnei Yisrael. By calling this holiday by the name of Pesach we are emphasizing the goodness that Hashem did for us.

Chazal teach us that we should not do the mitzvot given to us just for their reward, but we should serve Hashem out of our love and gratitude towards Him. By calling this holiday by its name, Pesach we are not focusing on the reward of our mitzvot we do, but instead we are focusing on all the good Hashem has done for us.

**Purim and Pesach**  
*The Zeitz Family*

Purim and Pesach present a unique Jewish package of contemplation and celebration. Consider that Jewish law mandates that Purim and Pesach are to be celebrated in close proximity to each other.

Historically, Purim occurred in the Hebrew month of Adar while Pesach was initiated in Nissan. Adar precedes Nissan and so automatically Purim and Pesach are in close proximity. Emphasizing the need for close proximity, last year being a Jewish Leap year and therefore adding the extra month of Adar II, we moved Purim from Adar I to Adar II to insure Purim's proximity to Pesach.

So, what is this connection between Purim and Pesach? Except for their basic similar historical story line: "They tried to kill us! We survived them! Let's eat!", every other aspect of these two holidays is so different.

Pesach is biblical with its opening and closing days Sabbath like, while on Purim behavior is without restriction; Food wise--Purim is Hamantachen while Pesach is Matza. The Purim Seudah is during the day, while the seder is on the first two nights of Pesach. On Purim we dress in masquerade to hide our true selves as did Esther in the Purim story, while on Pesach we dress in our Yom Tov best so as to put forth our true selves as Moses did when he left the palace to join his Hebrew brethren. Additionally, on both holidays we read from special books which tell their story. On Purim we read the Megillah—the Book of Esther and on Pesach we tell the story of the Exodus through the instrument called the Haggadah.

Have you ever noticed that each contains a glaring omission? The Purim Megillah speaks about the heroics of Mordechai & Esther as we drown out the name of wicked Haman with our Gragger. But search the Megillah from cover to cover and you will not find the outright mention of the name of G-d. But surely G-d is a major player in the miraculous story of Purim. Does he not deserve at least an honorable mention?

And in the Haggadah, Hashem's great miracles are in constant mention every step of the way. But again, review the narrative of

the Haggadah and conspicuous by his absence is any mention of Moses. Surely is not the leading character in the miraculous Pesach story deserving at least of an honorable mention?

Truth be told, both of these holidays tell the story of G-d's role in human destiny. They offer up for us the two different paths we have in connecting ourselves with our Creator.

We have the Purim Mode: G-D sets up the pieces of what needs to get done to further civilization and retires to the shadows awaiting concerned individuals to step up to the plate and use their G-d given talents to 'hit it out of the park.' And then there is the Pesach model. We, ordinary people, have dreams and goals and we try our best to accomplish them with the amazing resources we each have. But at times it is not enough. And so, G-d looking down upon us uses his special Divine powers to miraculously and very publicly beyond human understanding 'get us over the goal line'.

The Message: Sometimes G-d searches for us. Other times we reach out for G-d. Purim and Pesach—two realities which connect us to G-d who is our ever present lifeline. Beyond the hamentachen and graggers, let us live with the Purim spirit every day by recognizing G-d's game plan for a better and more humane world and using our human gifts to get it done.

At the same time, beyond Matza and kneidlach, let us live the Pesach spirit every day, setting our goals high and meeting every challenge along the way with effort and determination knowing, as is the Pesach reality, G-d is watching over us and will not fail us. Let us celebrate and ever strengthen that connection with Hashem. While at times it might appear that G-d chooses to stay in the shadows leaving the heavy lifting to us, always know that He is ever connected to each of us, ready to make the seemingly impossible – possible.

## What Does Lavan Want?

*Menachem Fruchter*

This is sequel to last year's gematria based **צא ולמד** on **דבר תורה**.

מה בקש, לבן הארמי, לעשות

The opening of **מגיד** of the **הגדה** is the following **פשוט**. It is a **מדרש** connecting on a story from **וישלה יעקב** to the first **פסוקם של**, **מצוה ביכורים**. This makes sense as in the beginning of **יציא מצרים**, are the words **בכורי ישראל**.

Yet the words also resonate of deeping meanings. A deeply Chasidish reading:

מה, בקש לבן, הארמי, לעשות

First let's introduce four ideas and/or concepts:

- 1) Holy Jewish thinkers (see your local [www.Chabadipedia](http://www.Chabadipedia)) speak about **הקב"ה** name in full or **במלא**. **מה** (the number 45=**מה**) & **בן** (the number 52=**בן**) are one of two pairs, with **בן** being the lower and **מה** being the more **קדוש** level.
- 2) The word **בקש** includes two references to the **בית המקדש**. One that it a sort of abbreviation. Two that in gematria **בקש** is 402 somewhat in the range of the 410 and 420 years of existence of the first two **בתי מקדש**.
- 3) In **פרשת פנחס** we learn the idea that Jewish Family names can have a **הא** in the front and **יוד** in the end to surround us with **הקב"ה**.
- 4) The end of **בריאח העולם** as we know from **קידוש** ends with **לעשות**. This in Jewish Thought is considered the ultimate of creation since it is a creation to allow for more **עשייה**.

Taking the above ideas together, we can understand this phrase of **לעשות**, **מה**, **בקש לבן**, **הארמי**, very differently:

**מה**, the number 45, us on the level of the **בית המקדש**, is what **הקב"ה** wants of us **בן** the lower level 52 when we considered that first family of **ישראל** traces back to **הארמי**. We can reach the level of the **בית המקדש** when we connect back to the pristine perfect state the world was created **לעשות**.

# 2021

## **The Holiday of Conscientiousness**

*Rabbi Dr. Mordechai Schiffman*

Gordon Allport, one of the most well-respected and influential psychologists of the 20th century, sifted through a dictionary and compiled a list of 4,504 possible personality traits. Based on various statistical analysis, the most common approach in personality psychology today is that all of these traits fit within five main categories, appropriately termed “The Big Five.” Of the five, the one that is consistently held up as being valuable for success across many important areas of life is conscientiousness. People high in conscientiousness are efficient, organized, disciplined, planned, and orderly. They tend to do well in school and at work, make more money, live emotionally healthier, happier, and longer lives than those who are low on this trait.

Religious people also tend to be conscientious. It isn’t hard to see why being efficient, organized, disciplined, planned, and orderly could help with the religious routine. Take Pesach for example, where conscientiousness takes center stage. The Seder literally means “Order”; we follow a distinctly regimented fifteen-part process, with the Haggadah as our guide. Strict rules regulate behavior with specific measurements of how much matzah and wine is consumed. Not to mention the cleanliness and orderliness necessary to rid the house of Chametz. Pesach is a celebration of conscientiousness.

Yet, there can be a dark side to conscientiousness. Too much conscientiousness is linked to obsessive-compulsiveness. Orderly can turn into rigid, disciplined into perfectionism, and hard-working into workaholism. One interesting manifestation of this downside was reported in a study concluding that conscientious people were more prone to negative mental health outcomes following unemployment. The lack of goals and routine, difficulty being flexible, along with the loss of a system that was so core to

their identity, posed significant challenges. And as much as we can laud Pesach as a positive expression of conscientiousness, I am sure everyone has a personal experience where orderliness was taken just too far.

In truth, like with most traits, balance, moderation, and wise application is key. As much as the Seder is regimented, embedded in the order is a break from routine. We purposely do things that are out of order to spark the curiosity of the children. While the core text of the Haggadah is essential, we are also encouraged to personalize and dramatize the experience. Imagination and creativity, two facets of a different Big Five category (“openness to experience”) that are often seen as being negatively associated with conscientiousness, are also integral. An immersive Seder with singing, acting, and vivid mental imagery allows us to really envision ourselves as leaving Egypt. The Hallel that we sing is not supposed to be a trite repetition of an ancient text, but a spontaneous outburst of songs of praise to God for saving us from the depths of despair.

The Seder experience is supposed to be a fine blend of predictability and spontaneity, rigidity and flexibility, orderliness and chaos. Too much in either extreme and we miss the point. From this perspective, the Seder stands as a paradigm for our lives in general. Finding a balance between extreme traits and providing opportunities for utilizing different aspects of our personalities in various settings is a fine recipe for psychological and religious growth. May we merit having a healthily conscientious Seder fused with an added dose of creativity and imagination.

### **No Expunging**

*Yitz Elman*

This year at the Shabbos Hagadol derasha, Rabbi Tokayer spoke about our coming out of a year of COVID, the different levels of isolation and the adjustments this might mean for some of us. He also spoke about how when we were isolated during COVID, the silver lining for some was that they no longer needed to deal with

certain people in their lives who they preferred not to. Now that we are returning to normal and have to potentially face these people, the question was raised concerning what we do now. Do we write these people off? The Rabbi brought down different Gemaros citing examples whereby people would have perhaps been justified in expunging others from the community but they didn't. He taught us about how the sale of Yosef Hatzadik is what we are repenting for at the Seder and how the brothers could not stand to have them in their midst before they sold him.

These concepts ring true for so many of us, especially when people are passionate about what they believe in and it takes real work, real discipline to conduct ourselves in the desired manner that the Rabbi set forth in his derasha, as briefly outlined above. We interact with many people in life; at work, in shul, in the community and at home. This concept of including everyone, despite differences in values and approaches is an important one and resonated deeply with me, especially amid the cancel culture we often read about in the news and on social media. Thank you Rabbi Tokayer for this, yet another in a long line of great shiurim.

### **Yechezkel or the Maidservant?**

*Dani Laster*

The theme of the last days of Pesach is Kriyat Yam Suf (splitting of the Sea). It is on this day that we were finally free from Egypt and sang spontaneous Shira to Hashem - when we finally realized that He had saved us.

One of the most famous phrases of Chazal regarding this event is that a maidservant at Kriyat Yam Suf saw more than Yechezkel Ben Buzi. What is the meaning of this phrase and what is its significance?

On the surface, it is simple. Even though Yechezkel records one of the greatest scenes of prophecy – an extensive description of the Heavenly Court – a simple maidservant at Yam Suf had greater vision. First, she, as opposed to Yechezkel and the other Neviim,

saw the vision when she was awake – prophets (besides Moshe) only see their prophecies when they are "asleep." Second, Yechezkel was a navi that had nevuah at the end of the glory of the Jewish people – he was a navi of the churban, a navi that had his prophecy in Galut and was never zocheh to see the fulfillment of his prophecy – the maidservant saw the glory of the Jewish people as they left Egypt, saw the prophecy of Hashem come to fruition.

On a deeper level, Yechezkel was on a very high level of spirituality, whereas the maidservant and for that matter all of Klal Yisrael were on the 49th level of tumah. Usually one cannot get nevuah unless they reach spiritual heights. Here we see that because of the love of the Jewish people even those not worthy were able to receive prophecy - because of the love that Hashem has for us. This is what the maidservant saw – not necessarily in terms of the prophecy itself but she saw the unconditional love that Hashem has for His people (as opposed to Yechezkel who saw the punishment).

But maybe we can understand Chazal's statement in a very different light. If we go back to the statement, we see a comparison between Yechezkel and a maidservant - why bring this comparison? Maybe Chazal are pointing out that Yechezkel ben Buzi – one of the most famous of prophets was moved by the experience, was changed by what happened – grew and gained – he became Yechezkel HaNavi – but the maidservant – even after this experience she remained a maidservant. She was inspired, had a vision and then did nothing with the experience. This is what we see with Bnei Yisrael – they sang spontaneous Shira, but then went back to being the same as they were before. They were not changed by the experience, they did not grow from the experience.

We see an important lesson – incredible experiences are supposed to do something to us, are supposed to help us grow, are supposed to change our perspectives – they are not supposed to be experienced with fanfare and then forgotten.



The maidservant at Yam Suf had an unearned experience. There was no preparation, no years of integration and therefore it was an incredible experience that went nowhere. Yechezkel worked on his spirituality and therefore the experience helped shape him. Emunah and growth are not talking points and one liners – they are things that need to be integrated into our lives in deep ways.

We are now experiencing something which for all of us is unprecedented in our lives. There are many statements that are being made, Tehillim being said, and many good intentions – the question is how are we going to use this experience, how are we going to change perspectives, how are we going to integrate the lessons into our lives?

Be"H, Hashem will right the world again, the sick should be healed and the world can "come out of hiding" – and when it does hopefully we will no longer be maidservants who saw and went on but we will be like Yechezkel – moved and strengthened.

(Adapted from Rabbi Jason Knapel)

### **Hocus Pocus Focus**

*Leslie Berger*

At the burning bush, Hashem gave Moshe three signs that were to inspire faith in the Israelites. When Moshe would throw his staff to the ground, it would magically turn into a snake. When Moshe would remove his hand from his chest, his hand would turn deathly white, stricken with leprosy. Three is the charm for when Moshe took water from the Nile and threw it to the ground, the water turned to blood. Viola! “V’yaamin ha’am”, they believed. Rabbi David Fohrman asks us to truly look at these hocus pocus seeming magic tricks and focus on what they are truly inspiring belief in.

“And the people believed and they heard that Hashem had remembered the Children of Israel and that He saw their affliction, and they bowed their heads and prostrated themselves” (Shemot 4:31). The first sign informs us of how the Egyptians viewed us:

not as fellow human beings, but as animals- as lowly snakes to be trampled upon. Fearful of the ever multiplying, slithering all about the land Israelites, the Egyptians took these slanderous thoughts and carried out a genocidal plan- to rid the land of these lowly creatures. How so? By ripping the newborn babies from their mothers' chests and declaring these babies as stillborn. Then, to hide their crimes, they threw the murdered children into the Nile.

So, we see that these three signs were no mere magic tricks. These signs showed us that Hashem saw what truly happened to us by the hand of the Egyptians. He saw our affliction; He acknowledged our anguish and pain. He saw how cruelly they treated us and our children. With these signs, He revealed the truth of what really happened and uncovered their crimes for all the world to see. These signs did in fact accomplish what they set out to do. They showed us that nothing is hidden from Hashem. He remembered His people. He revealed the truth. He showed empathy and compassion for our plight and so "V'yaamin ha'am"- we believe this is our G-d- the G-d who loves us, has empathy and compassion for us and intervenes to save us. To Him we bow and prostrate ourselves.

### **Saying Tachanun in Nissan**

*Avi Simon*

Why is it that we say tachanun during Adar but not Nissan. The Talmud says (Taanit 29) mishenichnas Adar marbim b'simcha. We should be increasing in happiness in Adar, but it never says that for the month of Nissan.

I saw online (Judaism.stackexchange.com) that the Chasam Sofer (Orech Chaim 160) explains the following. Rav's opinion is that just like we decrease in happiness beginning the month of Av, we also increase happiness beginning the month of Adar. Similar to Av the feeling doesn't affect the entire month. In Av we celebrate the 15th of Av. So too in Adar the joy of Purim doesn't last past Purim.

The Shulchan Aruch says that there is no tachanun the entire month of Nissan (429:7). The Mishnah Berurah explains that during Nissan, the first 12 days were the Nesiyim bringing their korbanos and it was like a yom tov (parshas Bamidbar). Since after that was Pesach most of the month is filled with happiness. We consider the entire month kedusha and don't say tachanun. Another opinion that the Chazon Ovadia adds is that the celebration of the third Beis Hamikdash will occur in the later half of Nissan, so it is like the entire month of Nissan is simcha.

I also found a dvar Torah from Rabbi Mirvis quoting the Rashi on the Gemara in Taanit saying "Whoever enters Adar: Days of miracles - these were for the Jews - Purim and Pesach". We see from here that the happiness of Purim is similar or even taken from Pesach. So as we near Pesach we're filled with joy that we initially had from Purim until now.

### **Admonition and Rejoicing**

*Alan Fintz*

As remarked at a rare Dvar Torah I gave a few years back, nothing reminds me of the skill rabbanim need to offer a Dvar Torah weekly, more than trying to write even one. In retrospect, posts in prior editions often seemed to me worth stating then, just because things obvious to Gedolim, look new to a novice.

But if there's value in this project, it may be expressed in words we say on completing each book of Torah, as we did two weeks ago: "Chazak Chazak v'Nitchazek." Even minor insights by enough aspiring Torah scholars might, if strengthening one another, amount to more than the sum of their parts, while steeling our resolve to persist in study. In this spirit, I add a few notes that, though obvious to some, may bear repeating.

Our reading of Haftorah Tzav on the Shabbat before Seder, seems to play a role for Pesach much like that of the Haftorah for Yom Kippur morning, does for Yomim Noraim. In both cases - without in any way demeaning the import of the detailed ritual and

preparation for each observance - these two Haftorot seem to put all of our cleaning and preparation, into perspective.

As on Yom Kippur, when Isaiah (58: 5) asks "Is such the fast that I have chosen?" - of Jews who meet all outward holiday duties, while oppressing their neighbors - this week, Jeremiah 7: 21-24, asks similar questions about the value of sacrifices offered, without "harkening" or "inclining the ear."

In both cases, Prophets stress that detailed rituals are primarily vessels meant to bear a living message, of our need to emulate God's attributes of "Mercy Justice and Righteousness".

What most called my attention to this Haftorah was my own "discovery" (of a fact likely well-known to the learned), that, indirectly, Jeremiah 7:34 is the unexpected source of perhaps the most joyous words in our tradition, sung to celebrate a Jewish wedding. Yet, his phrase about "The voice of mirth and the voice of gladness of the bridegroom and the bride," first appeared as part of a warning by Jeremiah, uttered by him before destruction of the first Temple, that these blessings might cease, if Jews of that time did not stop emulating pagan sacrifice and injustice.

We are blessed to live in a time when a Jewish nation has been restored to the land from which we were exiled millennia ago. Yet, our knowledge that these familiar words of rejoicing arose first as words of admonition, should be taken by us as a challenge, always to ask ourselves how we might never again allow these words to speak as a lament, about joy no longer shared, because of warnings not heeded.

Hopefully we will also continue to ask ourselves, how we may live up to the promise of our tradition, not only in the elements of ritual commands, but also in our desire to grasp, and live, the ethical vision at the heart of these rituals and precepts.

In pursuit of this vision, may we always have the clarity and courage to ask ourselves as well, if anything in our modern world

where we now set our Jewish lives, might literally or even by analogy, resemble the ills affecting the young of Jeremiah's time - e.g., at his 7: 30 - 34. For sadly, while visible details that he described there surely bear no resemblance to anything directly seen or done in our time, it's also true that, in ways more gradual, dispersed and indirect, the norms of modern society do in some ways place the future health and happiness of the young of this, and every, community, in jeopardy, in ways that may need the wisdom and commitment of all of us to address and reverse.

Hopefully we'll continue to be blessed with speaking the words first penned by Jeremiah, only in their joyous sense, as an expression of our thanks and celebration for securing the health and happiness of our sons and daughters, for all time.

### **The Significance of the Four Cups of Wine**

*Dr. Robert Goldberg*

It would seem obvious to discuss what these four cups of wine represent since we all know that they stand for the four terms in Shemot that describe HaShem's intent to free Bnei Yisrael from the state of bondage they find themselves in. Still there are other things to consider: other opinions about what these cups represent and why cups of wine in particular occupy a central place in the Haggadah beginning each section?

The Jerusalem Talmud (Pesachim 68b:20) lists reasons for the four cups and does begin with the four expressions of salvation but continues with the opinion of other Rabbis. Rabbi Yehoshua ben Levi points to the four cups of wine of Pharaoh that are mentioned in Joseph's dream interpretation, which ultimately led to Bnei Yisrael's sojourn in Egypt. Rabbi Levi points to the four kingdoms that will exile Bnei Yisrael, Other Rabbis identify the four cups with the punishments that will fall on the nations of the world for their actions against Bnei Yisrael. Still others mention four cups of consolation. The Maharal connects the four cups to Sarah, Rivka, Rachel, and Leah since it was through them that Bnei Yisrael was conceived.

It isn't necessary to have just one symbolic connection to so central a component of the seder all may be true, however, a pattern is established. The number four seems to take a fundamental position in the architecture of the Haggadah. There are: four questions that a child asks, four sons, four foods eaten, Pesach, matzah, marror, and charoset, four Rabbis who visit rabbi Akiva in Bnei Brak, four commands to tell the story of the Exodus, the four parts of the seder, Kiddush, Maggid, the meal, and Hallel. These just name some of the instances of groups of four within the Haggadah.

The use of the number four within a rabbinic document is strange in and of itself because the Rabbis suggest that one should not do things in pairs and thus avoid even numbered gatherings. In Pesachim 109b it is stated How could the rabbis establish something through which someone will endanger himself? Was it not taught: A person should not eat in pairs and not drink in pairs. The implication that even numbers should not be the architecture of anything! The answer presented is connected directly to Pesach Rav Nachmun said: The verse states “it was a night of vigil – a night that was continually guarded from demons, Rava said: A cup of blessing only joins to make a pair for the good , and it does not join to make a pair for the bad... Thus a structure and model based on the even number four in this case will be acceptable.

An interesting view of the four cups and their relevance to the meaning of the Haggadah was given by Rabbi Bahya ben Asher ibn Halawa (בהיי בן אשר אבן הלואה, 1255–1340). He was a student of the Rashba and lived in Spain. He published a commentary on Chumash which included extensive essays and insights from Midrash and Kaballah. Fortunately for us Sefaria has included his work together with an English translation. Rabbi Bahya analyzed the four phrases as a sequence of events, each of which was a step towards creation of an independent nation.

והוצתי אתכם מתחת סבלות מצרים

And I will free you from the labors of the Egyptians

According to the Talmud (Rosh Hashana) the slave labor terminated on the first day of Tishrei. They were still subject to the authority of Egypt.

והצילתי אתכם מעבודתם

I will save you from being slaves to them.

They were now free from paying excessive taxes (at least temporarily).

וגאלתי אתכם בזרוע נטויה ובשפטים גדולים

And I will liberate you with an outstretched arm and great judgments.

As former slaves they will always fear the return of their masters, this then refers to the Red Sea and the destruction of the might of Egypt

ולקחתי אתכם לי לעם והייתי לכם לאלוהים

And I will take you to be my people

This refers to the receiving of the Torah and removing them authority of any other nation,

There was supposed to be a fifth stage of freedom when Bnei Yisrael would be brought to their own land. The fifth formulation  $\text{והבאתי אתכם אל הארץ}$ , and I will bring you to the land promised to you. This however did not happen because of the sin the meraglim. Bnei Yisrael had to wait 40 years before entering the promised land. There was still too much to learn before they could truly become a light to the nations. When reading the Haggadah be aware of the missing fifth cup. What is missing is often as important or even more important than what is in plain sight.

Reading the narrative, it is clear the Bnei Yisrael was a passive participant in the redemption. All of the action was performed by HaShem and even if  $\text{והבאתי}$  would have been occurred as the final step, there needed to be some form of active acceptance.

There is a similar set of terms in Yechezkel (34). The first 33 chapters consist of prophecies of the fall of Jerusalem and the destruction of the temple, In chapter 34 he offers consolation and a prophecy of redemption.

וְהוֹצֵאתִים מִן־הָעַמִּים וְקִבְּצֵתִים מִן־הָאֲרָצוֹת וְהִבִּיאֲתִים אֶל־אֲדָמָתָם וְרָעִיתִים  
אֶל־הַרְיִי שְׂרָאֵל בְּאַפְיָקָיִם וּבְכֹל מוֹשְׁבֵי הָאָרֶץ:

I will take them out from the peoples and gather them from the countries, and I will bring them to their own land, and will shepherd them on the mountains of Israel, by the watercourses and in all the settled portions of the land.

The words here are וְהוֹצֵאתִים I will take them out, וְקִבְּצֵתִים I will collect them, וְהִבִּיאֲתִים and I will bring them, and now the change. וְרָעִיתִים and they will pasture ... Bnei Yisrael is now an active participant in the process of redemption. Yechezkel's prophecies refer to the future; the phrases from Shemot refer to something that was to be done at the time of the the Exodus.

Rabbi Bahya now declares that these four phrases are the source for the four cups of wine at the seder not those from Shemot. If we put both traditions together, we get a new way to view the role of the seder which integrates the fifth phrase from Shemot with the flow of the Haggadah. The Haggadah and the Rabbis in Bnei Brak describe the past, the present, and the future and as we go through the narrative, we need to keep all three in mind. We tell the story of יציאת מצרים to describe the past, we have a pattern of fours that entice the demons of Elisha ben Abuya (Acher, the other) who sees no future to describe 2000 years of exile which contrasts with Rabbi Akiva. Rabbi Akiva is the one who saw the foxes on the desolate site of the Temple and laughed because his faith told him that if the prophecy of destruction came true certainly the prophecies of redemption would also come true. Rabbi Tarfon who was in Bnei Brak is the one who insisted that the fifth cup was mandatory, represents the future. Today we drink the fourth cup to bring in Hallel and the Rambam rules that if you must drink after the fourth cup it must be before the end of Hallel, For Rabbi Tarfon we would drink the fifth cup during Hallel along with



songs of joy. The evil pattern of fours (the pairs) would be replaced by fives and the fifth child, the one who chose not to attend the seder would rejoin the family.

## **A Non-Depressed Nation**

*Yehuda Lieberman*

Are Jews a depressed nation? Our common language sometimes seems to confirm this notion. We appear to enjoy complaining and commiserating with one another. Some of us even take pride in our negativity. Yet our ancient belief system is one of pride, joy, happiness, and celebration. When did the divergence from our basic tenets occur?

After the Holocaust, our group identity took a major hit, and there was a substantial shift in our perspective. Fear and pessimism became a part of our collective consciousness. These changes continue to ripple through the succeeding generations. A sense of negativity had been reintroduced into a proud people, causing broad changes in our self-view.

Perhaps this is the reason that Pesach is vaunted as z'man cheirus, a time of freedom. It would have been easy for the long-downtrodden Jewish people to get caught up in their collective suffering at the hands of the ancient Egyptians. It would have been easy to perpetuate a culture of slavery, leading to continual pain and suffering.

Instead, immediately after the crossing of the Red Sea, we rejoiced by singing shira, thus establishing a new, positive collective consciousness. Most of the halachos of Pesach are centered around the common theme of freedom, positivity, and national pride. We specifically do not engage in repression or denial; we recount the evils perpetrated upon us by our oppressors. However, what we dwell on is the inherently positive message of the Haggadah—that of renewal, happiness, and the connectivity of the Jewish nation.

I have often said that my favorite Jewish ritual is the Pesach seder. Certainly, part of the reason is the sense of excitement recalled from childhood and the family togetherness. But I think that a more important aspect is the almost nostalgic sense of belonging and the celebration of our unity as a Jewish nation. Along with this comes a sense of happiness and well-being. As we celebrate the Jewish season of freedom, let us renew our sense of peace, tranquility, joy and togetherness.

### קריאה מתוך צער

ר' קלמן שילוני

א. "ויהי בימים הרבים ההם וימת מלך מצרים ויאנחו בני ישראל מן העבודה ויזעקו ותעל שועתם אל האלקים מן העבודה. וישמע אלקים את נאקתם וגו'. ובהתגלותו אל משה בהר חורב ה' אומר לו "ואת צעקתם שמעתי מפני נגשיו כי ידעתי את מכאביו." (ב,כג)

חמשה בטויים של קריאה מתוך צער וכאב. התורה מתארת בכל לשון אפשרית את המצב הקשה שהיו נמצאים בו בני ישראל. אנחה, זעקה, שועה, נאקה, צעקה. מה שעלה אל האלקים ועורר אותו כביכול היא השועה. "אנחנו לא יכולים עוד לשאת את הסבל, ואנו קוראים לישועה." אבל ה' שמע גם את נאקתם, שהיא צעקה כבושה, לא בקולי קולות. הבטויים השונים של קריאות הכאב מביעות גם תגובות בצורה שונה על הצרות השונות שהמצרים הטילו לתוכן את בני ישראל, מעבודה קשה ומפרכת, שהתקשתה יותר ויותר, עד להרג הילדים. בלשון התורה, הבטויים: ענוי, סבל, מרירות, פרך, מְנֹת. קריאות הצער השונות היו כנגד הצרות השונות. את כל זה ה' ראה ושמע והחליט שהגיע הזמן לגאול אותם. כן נזכה גם אנחנו לגאולה השלמה.

ב. לא איש דברים... כיכבד פה וכבד לשון אנכי. (ד, י) מי שם פה לאדם ומי ישום אלם או פסח או עור, הלא אנכי ה'. (ד, יא)

נראה לי שעובדת היות משה רבנו כבד פה, היתה מכוונת מאת ה'. לו היה משה דרשן יוצא מן הכלל, והיה יכול להשפיע על העם וגם על פרעה לשלח את בני ישראל, היה העולם אומר שמשה היה הגואל ולא ה'. לכן גרם ה' לעשות אותו כבד פה, כדי להראות מי מסובב את כל מה שקורה, ומי באמת מוציא את בני ישראל ממצרים. בני ישראל לא ישמעו אליו, פרעה לא ישמע אליו. אך בסופו של דבר פרעה ישלח, ובני ישראל יאמינו במי שהוציא אותם ממצרים.

2022

## מצרים

ר' קלמן וטובה שילוני

ואלה שמות בני ישראל הבאים מצרימה. (א,א)

מצרים היתה ידועה כארץ מכנסת אורחים. כאשר היה רעב בארץ כנען או בארץ אחרת, מצרים פתחה את שעריה לבאים. מאידך, מצרים היתה ארץ קשה. מי שנכנס אליה לא היה יכול לצאת בלי רשות, ובודאי לא עם שלם. הבה נביט במלה "מצרים", היא פותחת באות מם פתוחה בצדה הקדמי, כאומרת "בוא אורח, הכנס". אבל היא נסגרת באות מם סופית סגורה בכל ארבע רוחותיה. נכנסת – אתה סגור בפנים ולא תוכל לצאת. התורה ידעה זאת, ורחמנא כתב בה "בני ישראל הבאים מצרימה". שתי הממים הן אותיות פתוחות קדימה. הראשונה מזמינה להכנס, והשנייה נותנת אפשרות לצאת החוצה. כיצד אפשר לצאת? המם השנייה מסובבת באותיות יוד והא, שמות ה'. הוא אשר פתח את שערי מצרים ליציאת בני ישראל ממצרים, ומאז בואם מצרימה, גלוי היה וידוע לפניו יתברך שסופם לצאת ממצרים על ידו.

כך גם היה אצל יעקב כאשר בא למצרים. בדברו אל יוסף לפני מותו, הוא אמר ליוסף "ועתה שני בניך הנולדים לך בארץ מצרים עד בואי אליך מצרימה לי הם וגו'". למעשה המלה מצרימה מיותרת כאן, כי "בואי אליך" כמובן זה למצרים. אלא, יעקב רמז בזאת ליוסף שהוא קבל הבטחה מהקב"ה "אנכי ארד עמך מצרימה ואנכי אעלך גם עלה".

לגביך, יעקב, מצרים תהיה פתוחה גם ליציאה, ומי יעלה אותך ממצרים – אנכי ה'.

**No One In Jerusalem Ever Said:  
I Cannot Find An Oven To Cook The Passover Offering**  
*Dr. Michael Sokolow*

More than perhaps any holiday in the Jewish calendar, Passover is an extended, all-consuming experience for observant Jews. Between the end of Shushan Purim and Isru Chag of Pesach we spend five intense weeks engaged in frantic Pesach cleaning, stocking our homes with massive quantities of overpriced

foodstuffs, cooking and preparing enough dishes for an army, and reenacting our unique family traditions on Seder nights.

Yet the central ritual of the holiday is most notable for its absence. We mention it several times in each Passover tefillah, read about it every single day in the Passover Torah reading, and refer to it multiple times in the Haggadah. For more than two millennia in exile, the Jewish people have mourned the absence of the ceremony that gives this holiday its name: the Korban Pesach, or Passover sacrifice.

As described in the Chumash, Mishnah, and Talmud, the Korban Pesach is a sacrifice that uniquely celebrates family, community, and shared rejoicing. Individuals and kinfolk came together to form chaburos that would jointly provide and consume the lamb or goat chosen for their sacrifice. The Talmud states that massive numbers of people packed into the Temple precincts each Erev Pesach to slaughter and prepare their korbanos for roasting and eating. When we read in Haggadah commentaries and Tractate Pesachim about the spectacle of ancient Passovers long ago, we can only sigh in awe and envy of the fortunate Jews who participated in those times.

However, it may be worthwhile to consider some historical perspective that, to the best of my knowledge, goes unmentioned in any essay or commentary. Even when the Mishkan and Temple stood and the Korban Pesach was readily available and accessible, large cross-sections of the Jewish people simply did not show up to offer the sacrifice.

The very first Korban Pesach was brought in Egypt, of course, as the Torah describes in Parshat Bo. It was offered again the following year in the midbar, but then ceased for the next thirty-nine years the Jewish people spent wandering in the wilderness. While the people themselves were not entirely at fault for this lapse, the classic commentators (Rashi and Tosafot among others) consider this to have been a “disgrace” for the nation as a whole as

a consequence of our own sin of the meraglim that delayed our entry into the Land of Israel.

During the era of the shoftim the Midrash praises one couple for their devotion to the Biblical commandment to be *oleh regel*: Elkanah and Chanah, the parents of Shmuel HaNavi. For reasons that seemed to make sense at the time, the Jewish masses had stopped fulfilling this mitzvah and stayed home for the *shalosh regalim* instead. Consequently, for some years a large majority of Jews did not travel to the one permissible place where they could offer their *korban Pesach* (see Devarim 16:5 and *Minchas Chinuch* 487). Apparently, they just did without.

When Shlomo Hamelech built the magnificent First Beit Hamikdash, the Jewish people could finally offer the *korban Pesach* on a regal scale in the resplendent City of Jerusalem. But immediately following his death only twenty-nine years later, the Kingdom was torn in two and ten of the twelve tribes of Israel defected away from the house of David. The Tanach tells us that for the next two centuries the Jews of the Northern Kingdom refused to come to Jerusalem for worship or sacrifices. This means that for the majority of the Temple's existence, more than eighty percent of the Jewish people never offered a single *korban Pesach*.

This is confirmed by the experience of the great King Chizkiyah, who attempted a massive rededication of the Temple one *Pesach* shortly before the Assyrian exile. As related in *Divrei Hayamim* II:30, the King's invitation was scorned, mocked, and ultimately ignored by masses of Jews. Two generations later, his grandson King Yoshiyahu celebrated a similarly grand *Pesach* that we still read about in the haftorah of the Second Day of Passover: "For such a Passover sacrifice had not been performed since the time of the judges who judged Israel, and all the days of the kings of Israel and the kings of Judah" (*Melachim* II, 23:22). Unfortunately, we can see that this was not as high a bar as perhaps it ought to have been.

After the Churban Bayit Rishon the Temple was rebuilt, once again offering the Jewish masses the opportunity to fulfill this prominent mitzvah for the first time in seventy long years. But the Book of Ezra and other sources relate that the vast majority of Jews chose not to return to the Holy Land and leave their comfortable lifestyles in Babylonia. As a result, they denied themselves the chance to join in the first renewed korban Pesach after the return to Tzion (Ezra 6).

The Avot d'Rabbi Natan, a Gaonic work, tells us that one of the great miracles of the Temple Era was that “no one in Jerusalem ever said: I cannot find an oven to cook the Passover offering.” That miracle would likely have been much greater if not for the chronic issue of under participation.

On one hand, it may be depressing to realize that throughout our history we as a people have often fallen short of respecting and performing this outstanding commandment on the scale it deserves. At the same time, our constant remembrance of this mitzvah and retelling of its particulars demonstrates our continued dedication to praying for its return.

We live in a generation when more than eighty percent of Jews worldwide are unaffiliated and disengaged from our religion and its traditions. Only observant Jews continue to keep the korban Pesach alive in the pages of our Haggadah and in our prayers. In this we are the heirs of Elkanah and Chanah, Chizkiyah, Yoshiyahu and Ezra, keeping alive the faith of our righteous forebears as we hope for the day when we can fulfill the mitzvah of korban Pesach as they did.

Then we shall eat of the sacrifices and of the Pesach offerings whose blood shall be sprinkled on the wall of Your altar for acceptance; and we shall thank You with a new song for our redemption and for the deliverance of our souls. (Haggadah, conclusion of Maggid)

## **Miriam: The Optimistic Redeemer** *Shira Boshnack*

Rabbi Adin Steinzaltz speaks of redemption as follows.

“Redemption is often a stormy revolutionary process and usually a threatening and dangerous one. In order for an individual or a nation to be redeemed, there must be preparation, the groundwork must be established. Redemption has no significance for one who is unprepared for it.”

We saw this in the story of Purim how Esther & Mordechai were the orchestrator of redemption and now we see this in the story of the Exodus from Egypt, the story of Pesach.

And one of the people that laid the groundwork for Geula was Miriam. Although Miriam is not mentioned a quarter of the amount of times as Aharon and Moshe are mentioned, we know she was instrumental in preparing Bnei Yisrael for redemption.

There are many sources testifying to Miriam's greatness.

- “I took you up from the land of Egypt and redeemed you from the house of bondage. I sent before you Moshe, Aharon and Miriam” (Micah 6:4).
- Three good leaders arose from Israel: Moshe, Aharon, and Miriam (Taanis 9a)
- The angel of Death had no power over six: Avraham, Yitzchak, Yaakov, Moshe, Aharon, Miriam (Bava Basra 17a)
- Miriam was one of the seven prophetesses: Sarah, Miriam, Devorah, Hannah, Avigayil, Chuldah, and Esther (Megillah 14)

We first meet Miriam in the first chapter of Shemot as one of the two midwives defying the orders of Paroh who decreed that all baby boys be thrown into the river. Rashi cites a midrash (Shemos

Rabah 1:13) that the midwives who are called in Chumash Shifra and Puah are really Yocheved and Miriam. Yocheved is called Shifra because she beautified the babies. Miriam is called Puah because she would "coo" and rock the babies. Another meaning of Puah could be "stood up to" (hofe'eah), which refers to Miriam's standing up to Pharaoh and going against his will by refusing to harm the babies she was bringing into the world.

We already see two characteristics of Miriam emerging: Miriam has a gentle motherly nurturing side taking care of babies, but on the other hand expresses her courage and strength to stand up for what she believes in and not give in to evil and treachery, bitterness and despair.

We encounter Miriam again in the second chapter, where Rashi tells us that she convinced her parents to get remarried. She prophesied that her mother would bear a son that will redeem Israel (Megillah 14a). Her parents separated because of all the misery of slavery and she told her father that he was acting worse than Paroh, because while Paroh only decreed against the boys, he was destroying all of Israel (Shemos Rabbah 1:22)

Here again we see Miriam standing up in the face of adversity. This time to her parents. She held onto to the prophecy and was able to see the future, that there is hope, even when her parents could not.

The next time we meet Miriam is after her mother has lost hope and placed Moshe in the river. One Midrash (Shemos Rabba 1:22) states that Yocheved exclaimed to Miriam "My daughter where is your prophecy?" But Miriam didn't give up hope. She stood at a distance, to learn what would befall Moshe. She stood confident in her beliefs, in her hope, in her prophecy.

Next, Miriam, a child at the time, has the audacity to suggest to the daughter of Paroh that she should get a Jewish mother to nurse the baby. This must have taken a lot of courage. But through her hope



and commitment, she redeemed the redeemer and helped plan and create the path of redemption.

Next we meet Miriam on the way out of Egypt: “And Miriam the prophetess, sister of Aaron, took a drum in her hand; and all the women went out after her with drums and dancing” (Exodus 15:20). Miriam was confident there would be more miracles to come so even though there was no time to leaven bread, she made sure to bring her drums and the women followed suit! She alone adhered faithfully to this vision of a brighter future, and she infused her generation and its women with faith and trust in the coming redemption

May we merit to follow in Miriam’s ways, yearning for a better day, and taking the steps to make that dream a reality.

### **Searching for a Seder**

*Zeitz Family*

Seder is the key word for Pesach. After hectic preparation, sometimes under almost impossible conditions, there is a calm and a special feeling as we all gather around the Seder table. The same Seder steps with maybe a new commentary or special family tradition connects us to the Jewish People—past and present declaring our faith that we have an important message to share with humankind.

The Message---SEDER...not just on Pesach but every day of the year. There is a Seder in life, at times confusing or challenging, but ever present none the less. The following story is but one of millions of lifetime experiences of what Seder is all about.

It was Pesach night and Yossie was not at home at the Family Seder. He was stationed on the border guarding the frontier so others could celebrate Seder night in peace. Suddenly a shot rang out and Yossie fell, bleeding profusely, all alone in the darkness of the night.

Miraculously, another soldier thought he heard a shot and by instinct and training followed his gut...found Yossie..called for help and Yossie was rushed to the Hospital. It took months but Yossie recovered ever mindful of that unknown soldier who vanished into the night but literally saved his life.

Yossie's parents ran a Makolet in the center of Jerusalem and they posted signs all over the city seeking the identity of that hero soldier. They just wanted to say Thank You for his gift of life.

One day a woman comes in and says I saw the sign and know that it was my son Doron who was that soldier but he asked us not to publicize his actions. He was doing his job as a soldier and a human being, but I see you want to bring closure to this event and so perhaps I can convince him to come visit you.

The date is set for a small gathering at which time Doron's mother approached Yossie's mother and said: "You don't remember me but I was in your Makolet 20 years ago. I was newlywed and was just told that I was pregnant. I wasn't sure as to what to do. I was scared, confused and regardless of my husband's support I was having a terrible time, I lost my seder of life. To have the baby or not; Terrible and conflicting thoughts. And so I wandered around Jerusalem searching for a Seder for my confused and oh so challenged life.

You saw me outside the Makolet and sensed my anguish. You shlepped me inside; sat me down, gave me water and we talked about choices... life... death... responsibility and privilege. You concluded by saying: the seder you choose is yours but its impact might be beyond you.

And so, I had the child and named him DORON—my special gift of life. While I cherished this gift, he was not meant to be my gift alone. The truth is that Doron was meant to be beyond me... beyond my family. Doron was to be the gift of life for Yossie—YOSEF... adding years to his life. My Seder of life connecting us BeSimcha."

Is there Seder beyond the Pesach table? Every day we unravel the Seder of life designed by our creator. Not always understanding the tumult and challenges we face along the way, know that with the challenges Hashem has also provides us with the ingredients for success and accomplishment.

With the marror there is sweet Charosset. With the hard Matzah comes the wine of Simcha. And there is Tzafun, choices hidden for us to discover thereby creating Hallel and Nirtza... Happy Endings... Ki Hashem is always EMADEE...

**Kzayis**  
*Leslie Berger*

He said, "Measure the matzah. Make sure it's a kzayis.

He meant to say, "and not a tiny bit more. We don't have enough to get us through Yom Tov."

I read this "ad" in a pre-Pesach newspaper asking for support of a certain organization to help ensure that every Jew has what one needs to celebrate Pesach.

The supplication hit me in two ways. Firstly, I made sure that I too had contributed maot chitim.

Secondly, the word kzayis jumped out at me. Look how compassionate Hashem and His mitzvot are: In order to fulfill this special mitzvah of achliat matzoh on seder night, all it takes is mere kzayis- the size of an average olive. Surely an attainable goal to rich, poor and those in between.

**The Number 4**  
*Peri Goldfein*

Despite the late hour and exhaustion (not to mention wine), many a Jewish mind has wondered long and hard during a Passover Seder

about all the Haggadah's "fours." Four questions, four sons, four expressions of redemption, four cups. There's clearly a numerical theme here.

While some may superficially dismiss the Haggadah as a mere compendium of random verses and songs, it is in truth a subtle and wondrous educational tool, with profound Jewish ideas layered through its seemingly simple text. The rabbis who formulated its core, already extant in pre-Talmudic times, wanted it to serve as a tool for planting important concepts in the hearts and minds of its readers – especially its younger ones, toward whom the Seder, our tradition teaches, is aimed. And so the authors of the Haggadah employed an array of pedagogical methods, including songs, riddles and puzzles, as a means of conveying deeper understanding. And they left us clues, too.

When it comes to the ubiquitous "fours," we might begin by pondering the essential fact that Passover is when the Jewish people's identity is solemnly perpetuated; the Seder, the ritual instrument through which each Jewish generation inculcates our collective history and essence to the next. Which is likely a large part of the reason so many Jewish parents who are alienated from virtually every other Jewish observance still feel compelled to have at least some sort of Seder, to read a Haggadah, or even – if they have strayed too far from their heritage to comfortably confront the original – to compose their own.

And so the role we adults play on Pesach night, vis a vis the younger Jews with whom we share the experience, is a very specific one. We are teachers, to be sure, but it is not information per se that we are communicating, but something more: identity.

At the Seder we are seeking to instill in our children the realization that they are not mere individuals but rather part of a people, members of a nation unconstrained by geographical boundaries but linked by history and destiny all the same. We seek to impress them with the fact that they are links in a shimmering, ethereal chain stretching back to the Jewish nation's birth, to when it was

divinely redeemed from mundane slavery in Egypt and entered a sublime servitude of a very different sort – to G-d – at Sinai.

So, on Passover, as we celebrate the birth of the Jewish nation and plant the seed of Jewish identity in the minds of smaller Jews, we are in a sense ourselves “birthing” -giving life to the Jewish future. And, while it may be the father who traditionally leads the Seder, he is acting not as teacher but rather in something more akin to a maternal role, as a spiritual nurturer of the children present.

Jewish identity, indeed, is dependent on mothers. According to halacha, or Jewish religious tradition, while a Jew’s tribal genealogy follows the paternal line, whether a child is a member of the Jewish people or not depends entirely on the status of his or her mother.

It’s only speculation, but might the recurrent numerical theme in our exquisite Haggadah, employed each year to instill Jewish identity, be reminding us of that? After all, the book has its own number-decoder built right in, toward its end, where most good books’ keys and indexes are found. It’s a little hazy once it’s reached, after four cups of wine, but it’s unmistakably there: “Echad Mi Yodea” or “Who Knows One?” – the song that provides Jewish associations with numbers.

### **Isaac Family Insights**

*Aliza Isaac*

Where does the Genus (disgrace) start and where does the shevach (praise) start? There is a Machlokes in the Gemorah, some say the Genus starts by Avodim Hayinu and the shevach starts by Vayotzianu Hashem Elokeinu and some say the Genus starts from B’tchila Ovdei Avodah zorah and the shevach starts by Ve-achshav korveinu hamokem lavodaso.

*Temmy Isaac*

Mah neshtana- why do we do Avdus and Cheirus on the same night? Before midnight we were slaves in Mitzrayim and at midnight we were free.

*Dovid Isaac*

4 Cups- there are 4 sets of 4

1. Four cups of wine
2. Four sons
3. Four words of redemption
4. Four questions

When we praise Hashem- with a korban todah or with a birchas hagomel it is because of the following 4 kindnesses that hashem showed us;

1. A sick person who was healed
2. Passing through a sea
3. Passing through a desert
4. A person who was released from jail

When the yiddin went out of Mitzrayim they were from exactly these 4 events;

1. They were healed from all sickness by kabalos haTorah
2. They passed over the yam suf
3. They went through the desert
4. They were released from the jail of Mitzrayim

Therefore we have a remembrance of yetziyas Mitzrayim with sets of 4

- Based on the Vilna Gaon

*Yehuda Isaac*

Why do we say Kol Chameira in Targum (Aramaic)?

An obvious explanation is that it was instituted at a time when the Yidden spoke Aramis. They instituted this to be said in a language which everyone understood.

The “Seder Hayom” says it is because during the rest of the year a person’s existence depends on bread, and a person shouldn’t be disrespectful to something that he needs.

Like the פסוק says בז לדבר יהבל לו and like הז”ל tell us about Dovid Hamelech, that when he was old his clothing didn’t keep him warm because he was once מזלזל with a בגד.

If we say in כל המירא קודש לשון קודש which is a language which the מזיקין and מקטרגים understand, it could be used as a קטרוג against us. So they established to say it in Aramis which even מלאכים don’t understand and certainly the מזיקים don’t, so as not to give a פתחון להם to be a מקטריג that we don’t respect.

### **Bedikat Chametz** *Efraim Wolkenstein*

After searching for all of the חמץ on יד ניסן we still have to be מבטל [nullify] it. This makes sense because the person could have missed some חמץ. Why do we do it right after searching if we still have plenty of time to פסח?

Why not...

- 1) ...be מבטל it when you find it? Answer - You can’t do that because technically you don’t own the חמץ on פסח. חמץ isn’t owned on פסח because the definition of owning something is having benefit from the object and on פסח you can’t have benefit from חמץ and therefore you can’t be מבטל it.
- 2) ...be מבטל it in the 4th or 5th hour? Answer - You can’t Be מבטל it in the 4th or 5th hour since there’s nothing to remind him he could forget and not be מבטל.
- 3) ...be מבטל it in the beginning 6th hour when the burning will remind him? Answer - You can’t because when it is

אסור דארייטא it's considered אסור and since it's אסור you don't own it and [see above].

So this brings us to say to do it after בדיקה. But then how can one be מבטל his חמץ before ביעור חמץ? One can do this because he can still have benefit from the חמץ by selling it.

### **Ha Lachma Anya** *Menachem Fruchter*

1) Question- Why does the הגדה begin and end in Aramaic?

Answer- this is to protect the תורה. דברי תורה. This is similar to קריאת פורקן יקום פורקן after reading the שבוע השבוע where we say בריך שמייה before and פרשת השבוע.

2) The initial word הא in לחמא עניא hints to our poverty. This is because we're missing the holy "י" which is essential to our connection to our אבינו שבשמים. The letters א י ה-ה are the letters that we are taught are connected to complete revelation of שם השם with us. So הא is missing the "י". So how do we solve our real poverty? The answer is when we properly see our poverty. When we see עני in our אני we are able to reach the "י" which is always in us and connect to הקב"ה.

### **מה נשתנה הלילה הזה מכל הלילות**

Daniella Zoltan

מה אנחנו רואים מזה?	בלילה הזה	בכל הלילות
עשיר	הלילה הזה שתי פעמים: 1. כרפס בו מלח 2. מרור בחרוסת	אין אנו מטבילין אפילו פעם אחת
עני	מצה (לחם של עניים)	חמץ ומצה
עני	מרור	שאר ירקות
עשיר	כולנו מסובין	יושבים אנו מסובין



בליל הסדר אנחנו גם עניים וגם עשירים. בחצי הראשון היינו עבדים לפרעה (ולכן אוכלים מצה ומרור). החצי השני, אחרי מכת בכורות היינו חופשיים לצאת (ולכן מטבילין שתי פעמים וכולנו מסובין).

### **Rasha**

*Menachem Fruchter*

What happens to the "רשע" after he does "תשובה"?

Answer 1 - 570 רשע less 366 שניו = to 204 צדיק.

Answer 2 - The numerical difference between מרור and כורך is a "ר" or a decrease in "200"

This from ע - ש - ר - ש"ע leave , which is known as ש"ע נהורין or 370 heavenly lights. The ש"ע is hinted to with the phrase שלחן עורך.

The phrase שלחן עורך has even more redemptive sparks.

The residual from the ש"ע is לחן ורך or נחל צפון . As such we progress from כורך to צפון or a further decrease in "20" .

Then at ברך while we decrease to 222 the ברך is the flip side from לחן / נחל or 88.

Together  $222 + 88 = 310$  or ש"י עולמות of ש"י that we potentially have to receive heavenly lights. This signals the complete redemption of the "רשע"

We conclude with נרצה or 345 as we are all משה רבינו של משה רבינו (חסדים) and our left (גבורות).

# 2023

## **Strategies for Engagement** *Rabbi Dr. Mordechai Schiffman*

Our job at the seder is to keep everyone engaged, intrigued, and inspired. Although this is especially true for any children present, it applies as well to adults of any age, including ourselves. This is a difficult task that we should approach intentionally and thoughtfully. Thankfully, the compilers of the Haggadah structured the text and rituals in such a way to afford us many opportunities for retention of attention. What follows are three different components of the seder that provide opportunities for increased engagement, with supplemental insights from the psychological and educational literature.

### 1) Order

The Haggadah is a highly structured text. There is a specific order for when and where we are supposed to recite and perform the different rituals. We emphasize this structure by chanting the order of the Haggadah even before we officially commence the first rung of “Kadesh.” The commentators offer several explanations for this tradition, including: that the recitation of the order serves as a memory device to help prevent mistakes (Machzor Vitri); it serves as a preparatory function to put one in the right mindset (הזמנה) for the upcoming spiritual undertaking (Va-Yaged Moshe); and that it functions as a way to create a sense of permanence (קביעות) that is required (Yismach Av). Perhaps reciting the order in the beginning serves a pedagogic function as well. Teachers are encouraged to set an agenda and review it at the beginning of a class. The structure and clear expectations frame the upcoming learning, provide a sense of comfort and security for the learner and help build motivation. The same is true in the therapeutic context, and is why setting the agenda at the beginning of a psychotherapy session is a key component of Cognitive Behavioral Therapy (CBT). Likewise, chanting the order of the seder before

officially beginning, helps set the agenda and provide a clear framework for what is to come, serving as one strategy to help participants effectively engage in the learning experience.

## 2) Curiosity

While order is essential, too much order can become predictable and boring. To maintain interest, we highlight the change from the ordinary in order to spark curiosity. The Talmud in Pesachim relates several practices that were done just to pique the interest of the children and encourage questions. These practices include giving out nuts to the children (109a, according to Rambam), lifting the matzot (109a, according to Rashi), dipping the vegetables twice (114b), removing the food earlier than expected (115b), and pouring the second cup of wine (115b, according to Rashi).

Psychological research on curiosity indicates that greater curiosity leads to higher life satisfaction and an increased sense of meaning in life. In addition, curiosity is associated with enhanced memory, and better job and academic performance. In the classroom, it is important for teachers to promote curiosity by fostering an environment where questions are encouraged and students feel safe taking risks, making mistakes and not knowing. This should ideally be embedded into the family culture as well, particularly at the Seder. The traditional question prompts from the Talmud that promote curiosity can also become predictable and routine, such that other opportunities for questions and exploration should be provided. While fostering a sense of psychological safety—where everyone feels comfortable being vulnerable displaying lack of knowledge—is not always easy; it should be an area of focus on the Seder night.

Additionally, questions are not only a reflection of the learner's curiosity but can be used strategically by educators to further promote curiosity. While this isn't a natural skill for all, thinking through critical points in the seder to ask pointed and poignant

questions to promote exploration and discussion can enhance inquisitiveness and interest at the seder.

### 3) Experiential

Instead of a more traditional lecture-based learning style, the seder provides an educational framework that is vibrant and multifaceted. While we are presented with a mix of stories and classic text-based learning and analysis, we are also told that these must be done in the presence of live props. We need the Pesach, Matzah, and Marror to be present and seen as we discuss the ideas. Eating also forms an essential part of the learning experience. The symbolism and tastes of the food influence what we are supposed to be learning. Even our body posture is regulated to try and instill a sense of freedom. The seder is not just a cognitive endeavor, but a fully experiential and embodied learning experience. As is famously indicated in the Rambam's formulation of "chayav adam le-harot et etzmo," we are obligated to act in a way that reflects as if we ourselves are leaving Egypt. There are various added customs that expressly relate to this idea including walking around with matzah on our backs, as if we were leaving Egypt. Also fundamental to the Seder are the songs and traditional tunes which help express the more creative and artistic elements of our personalities. While not as common, many Haggadot depict beautiful imagery to help inspire the more aesthetic aspects. In all, these characteristics of the seder also function to make the learning experience dynamic and stimulating.

In all, it is clear from these multidimensional aspects that the Seder offers many opportunities for inspiration and engagement. This is evident starting with the opening framing and agenda setting, continuing with the intermittent changes to capture the curiosity of the children, and concluding with the embodied and experiential aspects of the learning process. These multifaceted experiences are important for two reasons. First, they provide numerous hooks and a plethora of options for different learners and diverse personalities so that everyone will hopefully be captivated by some aspect of the Seder. Second, the Seder serves as a paradigm for an ideal

educational experience, where everyone, despite how they usually like to learn, are exposed to, and encouraged to engage with, a fully immersive and multimodal learning environment.

## **Four Cups**

*Yossi Acoca*

One of the central customs of the Pesach Seder is the drinking of the four cups of wine. Each cup has a special significance and symbolizes a different aspect of Yetziyas Mitzraim. Here are what the 4 cups of wine represent.

- 1) The first cup of wine represents sanctification. Before the Seder begins, we recite the Kiddush and sanctify the holiday. The first cup of wine reminds us of the sanctification of the Jewish people as they were chosen to be God's special nation. The wine symbolizes the joy and privilege of being part of this holy people.
- 2) The second cup of wine represents deliverance. This cup is drunk after the telling of the story of Yetziyas Mitzraim. It represents the moment when God delivered the Jewish people from slavery in Egypt. The wine symbolizes the joy and relief of being freed from bondage.
- 3) The third cup of wine represents redemption. This cup is drunk after Birkas Hamazon and Hallel. It represents the redemption of the Jewish people, not just from physical slavery, but also from spiritual bondage. The wine symbolizes the joy and gratitude of being redeemed.
- 4) The fourth cup of wine represents acceptance. This cup is drunk after the conclusion of the Seder. It represents the acceptance of God's sovereignty and the commitment to follow His commandments. The wine symbolizes the joy and willingness to accept God's will.

In drinking the four cups of wine, we not only remember Yetziyas Mitzraim, but we also internalize its lessons and values. The four cups remind us of the sanctification, deliverance, redemption, and acceptance that are part of our spiritual journey as Jews.

One lesson we can learn from the four cups of wine is the importance of gratitude. Each cup represents a different aspect of the Yetziyas Mitzraim, and by drinking them, we express gratitude for the blessings that God bestowed upon us. Gratitude is a fundamental value in Judaism, and it is something we should strive to cultivate in our daily lives.

The four cups of wine also teach us the importance of ritual and tradition. The Seder is a structured ceremony that has been passed down from generation to generation, and it is through these rituals that we connect to our heritage and our people. By following the prescribed order of the Seder, we are not only fulfilling a commandment, but we are also participating in a shared experience that connects us to Jews throughout history.

Finally, the four cups of wine remind us of the power of hope and faith. That Yetziyas Mitzraim is a story of faith in God's promise and hope for a better future. Through the trials and tribulations of the Jewish people, they held onto their faith and their hope that redemption was possible. This message is relevant today, as we face our own challenges and struggles. The four cups of wine remind us that even in the darkest of times, we can find hope and have faith that a brighter future is possible.

### **Tell The Children**

*Linda Kinsberg*

In an article that appeared recently in the Jewish Vues regarding Parsha Bo, Rabbi Lord Jonathan Sacks, zt"l talks about the "spiritual child." He quotes from the book, *The Secret of Happy Families*, where the American author, Bruce Feiler states, "The single most important thing you can do for your family may be the simplest of all: develop a strong family narrative." Bruce Feiler then quotes a study from Emory University that the more children know about their family's story, "the stronger their sense of control over their lives, the higher their self-esteem, the more successfully they believe their family functions."

Moshe was aware of this thousands of years ago when, he carried out Hashem's command on preparing the people for their freedom. Rabbi Sacks points out that "he does so in a way that is unique. He does not talk about liberty. He does not speak about breaking the chains of bondage. He does not even mention the arduous journey that lies ahead. Nor does he enlist their enthusiasm by giving them a glimpse of the destination, the Promised Land that God swore to Abraham, Isaac, and Jacob, the land of milk and honey."

Instead, Moshe wants to ensure that what is about to happen "will form part of the people's memory until the end of time. He wants each generation to pass on the story to the next. He wants the Jewish children to be guardians of the past for the sake of the future...He talks about children. Three times, in the course of the parsha he turns to theme: And when your children ask you, "What do you mean by this rite?" you shall say (Ex. 12:26-27); And you shall explain to your child on that day. "It is because of what the Lord did for me when I went free from Egypt" (Ex. 13:8); And when, in time to come, your child asks you, saying, "What does this mean?" you shall say to him (Ex.13:14)...

A family narrative connects children to something larger than themselves. It helps them make sense of how they fit into the world that existed before they were born. It gives them the starting point of an identity. That in turn becomes the basis of confidence. It enables children to say: This is who I am... These are the people who came before me and whose descendant I am... Children are naturally spiritual. They are fascinated by the vastness of the universe and our place in it...they love stories, songs, and rituals. They like the shape and structure they give to time and relationships, and the moral life..."

This reinforces that in addition to the collective story of our entire people, there is need for our children to also have our individual, personal stories. This personal legacy can be shared through a myriad of avenues: such as writing, speaking, painting, drawing, etc. We can sing the lull a-byes and songs our parents/grandparents sang to us. We can retell the stories of how

our immediate ancestors lived in Europe before coming here or moving to Israel. Many of us have stories that are intertwined in history of our time. For example: what was our experience of 9/11? What were you doing when Israel was declared a state in 1948? What was it like before childhood vaccines weren't available? What was it like having the measles, mumps, or chickenpox? What about that special siddur our grandfather cherished, or the pan our grandmother used? Don't forget those delicious recipes handed down from mother to mother.

Steve Leder, in his book *For You When I am Gone* says "I have learned over the years that money and material objects are not what your loved ones want or need the most to help comfort and inspire them... they want you- your guidance when they are lost, your wisdom when they are conflicted, your laughter and your empathy when they are sad, your forgiveness when they stumble. These matters of the heart are the most precious legacy of your life..."

Collectively as well as personally, we all have something to leave for the next generation. The threads that connect our generations to each other attach us to those who came before us and those who will come after us. May Hashem give us the ability to transmit all of our stories, collective as well as personal.

**“Good To The Last Drop”:  
How Coffee Became Pesachdik in America**

*Dr. Michael Sokolow*

In a recent online Haggadah compendium, a contributor named Mitchell Stern added this tidbit: "Tonight we also have a cup of black coffee on our Seder table. It is there to remind us to "wake up" to antisemitism and to all of the societal ills that contribute to it. Antisemitism cannot be normalized. We must "wake up" and act now." Mr. Stern's contributions also included a recategorization of the classic Four Sons into the Activist Child (Chacham), Skeptical Child (Rasha), Indifferent Child (Tam) and The Uninformed Child Who Does Not Know How To Ask. While his



modern approach to the Haggadah may not be for everyone, he does raise a pertinent issue by including coffee on his Seder list. Is coffee pesachdik?

As most of us know, coffee is a stimulating beverage made from roasted coffee beans. Originating in Yemen, coffee was first brewed as a drink in the 1400s for medicinal purposes or for those staying awake for long nights of study (as many of us may experience on Shavuot). It first spread to Europe in the 16th century via the Ottoman Empire, called “qahwah” in Arabic, “kahve” in Turkish, and finally “koffie” in Dutch, a name that stuck. After some debate among Muslims over whether coffee was halal-permissible or haram-forbidden, coffeemia soon infected most of the known world and became a staple of world trade.

The Jewish people took to coffee instantly. A British Jew named Jacob was allegedly the first to introduce it to his fellow countrymen when he opened the nation’s first coffeehouse at Oxford in 1650. By the end of the century Rabbi Avraham ben Dovid Yitzchaki, the chief rabbi of Egypt, referred to coffee as the “Jewish beverage” in his work Zera Avraham. But predictably, the Jewish reaction to the introduction of coffee was similar to that of our Muslim cousins: a machlokes.

The halachic disagreement over coffee did not regard its overall kashrut status or fears of bishul Akum, although those issues did come up. Instead, the main question regarding coffee was its suitability for Pesach use. As early as the late 1600s Rabbi Yaakov Reischer published a teshuva in his responsa Shevut Yaakov asserting that the coffee bean was not kitniyot, as some feared. He stated that the coffee bean was not a bean or legume at all but was similar to a fruit or berry that grew on a tree, or so “he was told.” He also added that even if coffee could be considered kitniyot, the roasting and burning process for the beans rendered them unfit as food and therefore neutralized that potential issue.

One of R’ Reischer’s strongest critics was Rabbi Yosef Moshe Breslau, an 18th century German Rav whose Chok Yosef directly

argued with R' Reischer's own work on Pesach, Chok Yaakov. Among many other disagreements, R' Breslau opined that coffee beans were indeed kitniyot and forbidden for Passover use. Later the famed Chida joined the fray after visiting Amsterdam's botanical gardens in 1778, where he personally observed a coffee plant, determined the beans to be cherry-like seeds, and ruled it to be a non-legume and therefore muttar for Pesach use. He added that Rabbis who prohibited coffee as kitniyot "should be forgiven because coffee is the fruit of a tree," implying that they likely were unfamiliar with the cultivation of coffee beans and how they grew.

Yet the misapprehension that coffee came from kitniyot, perhaps abetted by the name 'coffee beans,' persisted. By the early 20th century, Eastern European immigrants to America continued to eschew the drinking of coffee on Pesach. My own grandfather, born in Williamsburg in 1896, later told my Mom that coffee was never served in his parents' home on Passover during his youth. This would change drastically in the 1920s due to the efforts of a determined Jewish advertising executive seeking new markets for his biggest client: Maxwell House Coffee.

Joseph Jacobs grew up on the Lower East Side, and after graduating from City College he secured a job as an ad salesman for the Jewish Daily Forward. In the early 1920s, Jacobs cultivated a relationship with the Tennessee-based Maxwell House Coffee brand, which had just established a sizable roasting house in nearby Brooklyn. In a marketing coup Jacobs secured the account for the Forverts. He created a series of ads featuring dapper clean-shaven men and stylish flappers enjoying cups of מאקסוועל הויז קאפפּע accompanied by Yiddish text extolling its quality and flavor. Many of his pitches also connected Maxwell House Coffee to holiday celebrations and family togetherness. But immigrants' reluctance to consume coffee on Pesach proved to be a serious obstacle to his plans to expand the market.

Without hesitation, he sought out Lower East Side Rav Zvi Hersch Kohn – accounts differ as to whether he was "a respected Orthodox Rabbi" or merely a hired gun paid off by company execs

– who was willing to go on the record and rule that coffee was entirely kosher l’Pesach. Jacobs immediately published a full-page ad publicizing this psak and urging potential customers to make Maxwell House Coffee the “fifth cup” at the family seder. After a decade of rising sales, Joseph Jacobs struck gold again when he crafted the idea for a free Passover giveaway that would permanently link Pesach to coffee: the Maxwell House Haggadah.

Written in Hebrew and English and illustrated with Jewish biblical motifs, the earliest 1932 edition of the Maxwell House Haggadah featured the bold heading של פסח הגדה superimposed over the brand name Maxwell House Coffee, its slogan “Good to the Last Drop,” and the important confirmation that it was “Kosher For Passover.” As the scholar Kerri P. Steinberg writes in her excellent book *Jewish Mad Men* (Rutgers U. Press, 2015 – highly recommended!), “through its production of the haggadah, Maxwell House coffee inserted itself into the Passover ritual. Coffee ads appeared at both the beginning and the end of the booklet, and encouraged American Jews to abide by Passover practices as a way of affirming and celebrating tradition.”

In fact, Maxwell House would remain the leading coffee brand among Jewish drinkers for decades, and a new edition of the Haggadah was released in the mid-1960s for a new generation for American-born suburban Jews. Joseph Jacobs, who also pioneered the introduction of Kosher symbols on food packaging, continues his relationship with Maxwell House to this day in the form of his Joseph Jacobs Advertising company which outlasted his passing in 1967. When President Barack Obama led Sedarim at the White House beginning in 2009, he read from a Maxwell House Haggadah, which has been called “the world’s most ubiquitous haggadah,” “the de facto representative of American Jewish life,” and “the quintessential American version of the Passover Seder.” While my father personally preferred the red-and-yellow Ktav Haggadah produced by Rabbi Nathan Goldberg, I seem to remember that my Grandpa Abe, his own father, religiously used the Maxwell House version whenever he came to us for seder, loyal to the end.

Today there seems to be no question that coffee, Maxwell House or otherwise, is definitely Kosher for Passover. Although Kashrut organizations nowadays warn consumers about the dangers of flavored coffees or those with extra ingredients like grains or maltodextrin, these concerns apply to additives and not to the coffee beans themselves. Whether one drinks coffee as a ‘fifth cup’ at the seder or early the next morning to counteract the effects of a late-running seder the previous evening, the ‘Jewish beverage’ continues to grace our tables over the week of Pesach.

**Aht P’sach Lo:  
The Torah’s Inclusionary Approach to the Disabled**  
*Annie Lederfeind*

One of the most popular parts of the Seder Haggadah is the section of the Four Sons. The Chacham, Rasha, Tam and Shaiyna Yodeyah lishol. The wise, wicked, simple sons and one that does not know how to ask. We attribute this part of the Haggadah to Rav Hiyya, who lived 180- 230 CE. The interactive discussion played out between the father and each of the sons is typical of R Hiyya’s Aggados, which are rich in the relations between people.

Rav Hiyya’s inclusion in the Seder of both the “simple” or Tipaysh son, (the original terminology) and the son “who does not know how to ask”, must be appreciated. This inclusion is indicative of the advanced moral values that are discussed in the Talmud. The world attitude in the first and second centuries, towards the physically and developmentally disabled was one of intolerance and even brutality. This was the philosophy of the Roman philosopher Aristotle who lived in the third century BCE (approximately 500 years earlier than R Hiyya’s period). Aristotle was still held in high regard in the year 200 CE, the same time period as Rav Hiyya, that a commentary on Aristotle’s works was written, summarizing Aristotelian thoughts. In addition, at the time of R Hiyya, the Romans took over the government of Eretz Yisroel and were very influential.

Aristotle counseled parents not to raise a child with disabilities. A child with physical disabilities was generally killed at birth. If a child displayed developmental disabilities as he grew, the child was generally abandoned by his family. Left to his own devices, the child relied on begging and the mercy of others. Sometimes the child was sold to the rich upper class and functioned as a court jester for entertainment.

There were even occasions when the family kept the physically disabled child to beg and raise money. Even going to the extent of further maiming their own child to arouse more sympathy (and collect more money) as he begged. This type of intolerance and disregard for persons with disabilities, meant death or at most a very low quality of life. Those that followed Aristotle's counsel felt that a person with a disability was economically detrimental to society. Therefore, the person with recognizable disabilities was not allowed to learn; limiting autonomy and the ability to marry. Other societies at that time felt that a disability was a sign of an evil spirit or punishment. Their reaction was to subdue the disabled person with oppression and humiliation so society would not be harmed by the supposed evil within.

The juxtaposition of the Talmud Yerushalmi's inclusion of individuals with developmental disability to the prevailing attitude at that time is striking. Not only is this family member included in the family seder, but he is taught on his level. Rav Hiyya's approach to the four different types of sons preempts many of our current pedagogical techniques. This Talmud Yerushalmi is an early example of the Differential Instruction that is widely touted and practiced today in the general educational system. The Tipaysh is taught not to go from family to family to eat the korbos pesach. This is concrete and applicable, with no abstract explanation. And the Shayno yodea lishol, the Talmud tells us "at p'sach lo. You have to begin and initiate with them." Rabbi Yose said, "if the child does not know how to ask, their parent instructs them."

In discussing the inclusionary aspect of the Mishnayos of the disabled at a time when it was against the trends of contemporary

thought, the concept of the chayraysh, shoteh and katan (the deaf, developmentally disabled and minor) being exempt from Mitzvos should be mentioned. There are many that take offense at this discussion, however, these discussions are far from offensive and are, in fact, inclusionary. They are indeed included in the mitzvos and rituals of family and Torah life. The discussions in the Talmud involve the degree to which this inclusion is obligatory. There is never a doubt that the disabled or minor individual should be included.

The many technological, medical and instructional advances have enabled many of those with a disability to function as part of society on a higher communicative level and their current halachic status is being further discussed. The Toras HaCheresh Guidebook by Rabbi Mordecai Shachatowitz, (Rav Of Agudah of Greenspring Baltimore, MD) discusses today's deaf population's status of a chayraysh among many other topics and mitzvos. To regard disabilities such as hearing loss as debilitating is to disregard these advances and the work of the family and the deaf individuals who become assets to our communities and society at large.

Rabbi Shimon Taub is the author of a sefer on The Halachos of the Deaf-Blind (both seforim published by Our Way/Yachad). In it he goes through different scenarios and how to best comply halachically in each case. (eg, a blind person using a cane on Shabbos; laws of Niddah when touch is required for communication). When one mother of a deaf blind teen heard of this sefer, she was enraged. "Life is hard enough for my child," she protested, "Why are you putting all these restrictions on him? Just leave him alone." Rabbi Taub's reply indicates the same inclusive attitude of Judaism as R Hiyya in the Talmud Yerushalmi. "The worst thing you can do to a child is to tell him he doesn't have to follow the family rules. The message you are sending is that you are not really considered one of our family. By including them in the Halachos, we are telling the Deaf Blind population that you are part of the family of the Torah people, and these are the ways that you, too, can follow the rules of our family."

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### **Hide and Seek: Pesach Style**

#### *Zeitiz Family*

Pesach with all of its preparations and anxiety still remains one of the most, if not the most, significant of Jewish experiences of the year. In some way, we all become ‘pessachdik’.

What an amazing phenomenon; worldwide, each of us in our unique but very traditional way renews our love affair with Matzah and Maror and we each create a wonderful Yom Tov spirit sustained in part of course by our four cups of wine. But allow me to emphasize that beyond the Karpas and even Elijah's cup, there is another basic element which is as much Pesach as is Matzah and Maror, a basic mainstay of Seder Night is creating a sense of MISHPACHA with the greater Am Israel which starts with our immediate family and friends gathered around our Seder table.

If blessed with a multiple of generations at the same table, feel privileged to have captured the essence of Pesach. Even, if by circumstance, the generations are not physically at the same table, but just knowing that they are conducting Pesach and the Seder wherever they might be, means that you and they are spiritually and emotionally connected.

Our observance of Pesach through the ages affirmed our determination to continue Moshe's dream that children and their elders, will walk the road of Jewish life together. BINURAINU UVISZKAINAINU NELECH-we march forward, young and old, together. This was the basic condition for the Exodus and it has

remained our guiding force throughout the ages. At no time is this more pronounced than at the Seder. Through the experience of the Seder, we are privileged to continue the Seder of Jewish Mishpacha; Past, Present; and into the Future.

The Haggadah itself helps replay the story of Pesach, with its various texts and rituals. Each Seder step marks another step we took from slavery to freedom. It's all upbeat, going from destruction and degradation to triumph and freedom. That's cool, especially if you are using a Haggadah with some commentary and stories.

While each step of the Seder has significance and with them many layers of interpretation, I always find the step of TZAFUN fascinating. Yes, we all fondly savor the moment at the end of the official meal - the hunt for dessert. Not the Pesach Cake or compote, but the real Seder dessert-Afikoman.

Many consider this step to be 'children's hour or minutes' depending on your negotiating skills. The broken Matzah has been hidden, relocated or whatever and the children eagerly await the ransom to be extracted, payable of course, after Yom Tov. At this point the child mindset at the Seder is: HOSTAGE MATZAH-SEDER STOPS-negotiate or else! That's child power!

Truth be told, not so! The Afikomon for Tzafun can be any piece of Matzah. But the parent in us says: none of us would even dream of such a thing. We all capitulate with joy; we negotiate (within reason, of course), and pray to do so for many years to come.

So, what is this step of TZAFUN if we know in advance we are going to pay for its exposure and return? We now even know that the Seder can legally continue even if the search seems futile with nothing to show at the end.

The fact is that it is the search that is important, even though we might end up empty handed. All too often we consider ideas, causes, practices, relationships, whatever, lost; We don't even



bother to check it out and so life becomes a series of missed opportunities.

Pesach and the Seder of life teach: search - give it a try you never know what you're going to find, what you are going to accomplish. Remember years ago, - we initiated a search for Russian Jews; Ethiopian Jews; Syrian Jews; look what we accomplished in our search; Look at our own family gathered around the Seder table and look at the Jewishness that Pesach brings forth.

Perhaps this can become the beginning of a search for even more out of life. You never know what the search will turn up. In the Seder of life, it is the process of searching that creates Bracha.

TZAFUN, hidden treasures of accomplishment and nachas with one's family and community. TZAFUN--Searching for and often finding the untapped resources of individuals who want to grow; who want to make a contribution; who want to make a difference.

For greater meaning in life we dare not give up the search for the TZAFUN that waits to be discovered. May our search lead us to appreciate the blessings of every YOM and the TOV we each can accomplish and enjoy.

### **Searching for the Perfect Haggadah**

Harry Schiffman

Of course, the night before Passover we search for Chametz we look, high and low for any crumbs we might not have found during the weeks leading up to Yom Tov. Yet there is another search that goes on in our house and it usually starts right before or right after Purim. This is the search for the perfect Haggadah.

What do I mean by this. Well Loren and I will be married this May for 25 years and during those 25 years we have sought to find a Haggadah that would fulfill all the commandments of a seder and yet also expand our knowledge and comfort. What do we want?

Well, that is what we have been trying to find and we have the Haggadahs to prove it.

Our Haggadahs come in all sizes and shapes and backgrounds...Yes there is Hebrew and Aramaic and for those that join us for a Seder and can read Hebrew that's great. But for us and others who might not understand the text we also look for translations and commentaries that not only explain the Hebrew/Aramaic text but also give us some additional insight into the history of the Jewish People, what it meant to be slaves in Egypt and ultimately what freedom has meant.

And so we look to Haggadahs that highlight the important role women played in slavery and the Exodus and have content that would keep adults and children engrossed and enthralled. My aim here is not to "bash" any Haggadah because we are all different, all our families are different, and our backgrounds are different.

As an example, we found a Haggadah a few years ago that we thought would be perfect...It was filled with rich detail of Jewish history even having a marvelous (to us at least) timeline/banner across the top of each page. The timeline laid out moments that many of us would be aware of. It also included commentaries grouped in categories i.e.: House of Study and Playground. Yet this Haggadah only lasted two years and now the 12 copies we purchased are stacked neatly in our bookcases next to many more. What was wrong? Well, many of the translations were so stilted it was like reading a Shakespearean play.

This year we have found another Haggadah which again I will buy a number of copies. It has many of the elements that we are looking for and it even throws in an occasional group song and activity. Will this last more than one year? Not sure! A lot of it depends on who finally sits down with us at the Seder. It depends on their backgrounds and what they also want out of a Seder. The Maxwell House Haggadah anyone?

So if you have a Haggadah that meets the many requirements that Loren and I are looking for feel free to email me at [HarrySchiffman@gmail.com](mailto:HarrySchiffman@gmail.com).

One more thing.... This Haggadah Companion has also been a marvelous addition to the Seders we have. Over the years we have used your thoughts, ideas, insights to enliven our Seders. While we can't all come together in one gigantic Seder, this Companion lets us share our own thoughts and ideas as if we were sitting side by side.

### **Bread of Faith**

*Malka Schiffman*

When the Jews went out of Mitzrayim, they left so fast, the dough didn't have time to rise, and it was baked in the heat into matzot. Therefore, we eat matzah on Pesach, and we can't eat any chametz. The prohibition of chametz on Pesach is very stringent, even more than any other forbidden food. If a small bit of non-kosher food fell into a big pot of kosher food, you can still eat it because it is such a miniscule bit of non-kosher food. On Pesach, if a crumb of bread fell into a giant amount of matzah dough, the entire thing is chametz. Rabbi Dr. Abraham J. Twerski gives a fascinating explanation. The difference between matzah and chametz is simple. To bake matzah, you take the dough, knead it and roll it very quickly, then bake it within 18 minutes of the flour touching the water. Once you leave the dough out for a little while, it will start rising and become chametz. The only change in the matzah is what the baker does himself. With chametz, when left to itself, it will spontaneously rise. The matzah represents Hashem's hand in everything. Nothing happens without Him controlling every detail. Chametz symbolizes spontaneous change. Everything happens with no one controlling or directing it. The whole Pesach story revolves around this fact, that Hashem runs everything. Not just great miracles, but everything, even a raindrop falling from the sky is directed by Hashem. We eat matzah, which is called the "bread of faith" for this reason, to represent that everything comes from Hashem, unlike chametz. To emphasize this, we can't even have a

minute crumb of chametz on Pesach. We have to believe that there is nothing that can escape Hashem's hand.

## **The Sense of Pesach**

*Alan Fintz*

As we approach Pesach, we're reminded not only of the religious reasons for the Seder, but also of the sights and sounds of preparation - clattering of vessels, aromas of a grandmother's recipes, joys of close family and friends.

Reading Parshat Vayikra reminded me of ways that these senses are more than mere background for the themes of our liberation from tyranny and readiness to receive the Torah. The Seder also focuses our attention on our senses in ways that echo other parts of our Torah:

- the blast of Shofar;
- subtle tones of mockery and joy in Sarah's laughter, hinting of doubts at the promise of a child in old age;
- Isaac's senses reporting at once the hands of Esau, and the voice of Jacob;
- near Sinai, Israelites "seeing the thunder," expressing the uniquely human power of synesthesia
- commands to feel the pain of animals, and see the injustice in yoking a mule in one harness with an ox; or in taking a mother bird's eggs in her presence;
- differences between sounds of merriment and war, in revelry over the Golden Calf;
- the rule never to study so deeply that one can no longer hear a baby crying;
- bells commanded for hems of priestly robes, to let congregants sense that they properly carried out their public roles, even when hidden behind altar curtains;

The centrality of our senses to the well-being of all is forcefully conveyed in lines, often missed in Vayikra's reading, detailing ritual sacrifices:

After prescribing sacrifices to be brought by priests or the community for sins of error, freely declared once known (Lev., IV), a related, yet remarkable rule is then prescribed for anyone who - having done nothing wrong himself - is a witness to anything seen or known, but does not utter it (Lev V: 1).

Of course, we believe that things any one person may witness, are also witnessed by HaShem. Thus, the duty to offer a sacrifice for wrongs - ranging from ritual duties, to official corruption or worker oppression - that we witness, but do not utter, spans faith, ethics and law, offering a vision for enforcing the unenforceable, and making democratic self-rule, viable.

The duty to offer up the witness of one's sensed experience, raises the chance that injustice will be disclosed, offering a model for a self-correcting polity that may be viewed as the prototype for constitutional checks and balances.

The simple notion of a duty to witness the report of our senses, echoes the Hallel's distinction between idols and HaShem; and also between idols and humans who - unlike artifacts of "silver and gold" - do have "eyes to see, ears to hear, mouths to speak."

In an age when mass media tempt many to subordinate the report of their own senses to an external consensus, we're reminded of the Hallel's warning, that those who build things that cannot see, hear, speak or witness, may become like them - inert and powerless as things.

And in an age when we read of new computer-generated A.I. apps, that supposedly promise relief from "tedious chores," we find that in early trial chats between humans and A.I. that know, but can't see, or hear, their very want of senses became one focus of these chats: Their "known" inability to match these basic human gifts became a source of a seeming, chilling "envy."

As hinted at in the Hallel, if we rely on A.I., as on idols, we may be forced by the systems they favor "to become like them," less

feeling, caring, or ready to "rock the boat" by witnessing inconvenient truths.

If we rely on this technology for short-term ease, on tasks divorced from our human gifts, we may become gradually more dependent upon them.

If we yoke ourselves to A.I. in skills where we are the weaker, we may - like mules harnessed to oxen - suffer in a competition where brute force overpowers our gifts of sense, compassion and wisdom.

If we submit to algorithms that operate - like temple priests without bells on their robes - in a way beyond our power to monitor or master, then we who now celebrate our liberation from Egyptian bondage, may gradually become enslaved in increasingly less democratic societies, that rely on A.I. to perform work and make choices, while growing more like slave masters than servants; all while offering more opportunities for malign would-be leaders to wield A.I.'s vast, raw potential, more to oppress than to serve others.

Our best hope to avoid these dire futures is to make best use of uniquely human senses, including our senses of joy compassion, justice, and of our ability to "see the thunder," to transcend bounds of sight and sound, into the moral imagination that - like the bells of the priestly robes - let us sense both perils hard to see, and also, the presence in others of kindred, living souls, with whom we can work toward the good.

Our best hope is that together, we might express the witness of our senses, to advance a vision of what might be, and then choose wisely, between light and darkness, good and evil.

After all, while we pray to HaShem, it is also "L'Chaim" - to life - that we toast, in the company of family and friends, thankful for senses with which we've been blessed, and for our related duty to witness all that we see, hear and know, for life and blessing.

## Teaching the Future

*Bezalel Kosofsky*

The time had finally come for בני ישראל to be freed from עבדות. In this pivotal movement, משה gathers the people to deliver important instructions related to the rituals they're to perform before they're redeemed, as well as the rituals for commemorating this momentous occasion in the future. In framing his teaching, משה could've spoken about several topics directly relevant to that particular moment. He could've decried the evil of עבדות or underscored the responsibilities of חופש. He could've created continuity by connecting the present to the tradition of בני ישראל's ancestors or prepared them for the future challenges and tribulations. Instead, משה spoke about children and חינוך. At that moment, in Rabbi Jonathan Sacks' words, "the בני ישראל were told that they had to become a nation of educators." In this passage that set the stage for the בני ישראל conceptualization of the "Four Sons" in the משה prepared הגדה, משה prepared בני ישראל for the questions their children would ask in the future. "And when your children say to you, 'What does this ceremony mean to you?'" (שמות פרק יב: פסוק כו), or "When your son asks you, 'What does this mean?'" (שמות פרק יג: ) (פסוק יד), he instructs, "On the day tell your son..." (13:8). Moshe's broad message is critical and explains they "why" of חינוך. Rabbi Schiffman explains in his *Psyched for Tora* book that חינוך is an essential pillar of Jewish life. Teaching our children is foundational to freedom. Again, in Rabbi Sacks' profound words, "משה realized that a people achieves immortality not by building מקדשים or mausoleums, but by engraving their values on the hearts of their children, and they on theirs, and so on until the end of time." משה tells בני ישראל to think about how they will communicate and explain the experience to future generations, and even more striking in his timing. He didn't deliver his message as a reflective debriefing after the performance of the מצוות. Rather, it was conveyed before they even performed the original rituals themselves. משה was intimating that the initial experience of each person should be infused with the knowledge that they will eventually communicate this experience to their children. While at the moment they were merely learners, משה helped transform בני

ישראל's own learning experience by charging them from the outset with being teachers.

### **The Four Sons of Passover** *Shlomo Lahav and Zev Gross*

In honor of the holiday of Pesach, we would like to share a few words with you concerning a story found in the Haggadah. During the Pesach seder, we read a story that is known as the four sons of Passover. This story is about 4 sons who ask questions in different ways. There is the wise son, the wicked son, the simple son, and the son who does not speak. There are quite a few things that are peculiar about this text. The simple question is, what is this text even about, and why do we see it, let alone read it, in the Haggadah during Pesach? To answer this question we will have to break down each son, what each one represents, and briefly explain each one.

**The Wise Son:** The Wise son asks, “What are the testimonies, statutes, and laws which the Lord our G-d has commanded you?” Rabbi Moshe Alshekh (1508-1593) interprets this question as follows; “Why do we celebrate the exodus from Egypt? Shouldn’t we celebrate the actual conquest of the land of Israel during the days of Joshua?” The Alshekh answers this question by saying, “When we were slaves in Egypt, we could not freely worship G-d. We had to worship Pharaoh. So when we were freed, we were able to worship G-d freely. When we were going into the land of Israel, we already had the Torah and were able to worship G-d.” Our interpretation of his answer is that when we were going into Israel, we were already free, but when we got freed from Egypt, it was a joyous occasion, because we were finally able to worship G-d freely.

**The Wicked Son:** The wicked son asks: “What is worship to you?” There are a few interesting points about this quote. One is that he excludes himself by saying “you.” He has excluded himself from the seder, not wanting to be a part of this yearly celebration. The second point is, as Rabbi Isidore Epstein (1894-1962) points out,



the wise son and the wicked son are asking the same question! They are both asking: What does this mean to you? Rabbi Epstein asks the question: Why is the wicked one being shamed for asking the same question as the wise one? He answers his own question, going back to our first point. The wicked son excludes himself, and also does not mention G-d, like the wise son does. Therefore, he is asking this question not in a curious way, but in a mean one.

**The Simple Son:** The simple son asks: “What is this celebration about?” According to Rabbi Yosef Marcus on chabad.org, he hears the beginning of the story of the exodus, and he gets excited. Curious, he wonders what this story is, and he is ecstatic to hear about it. He overall is not able to ask many deep questions, and is more excited and curious about the actual story than anything else. Still, he shares a love for Pesach and for G0d.

**The one who does not know how to ask:** This son does not ask at all. A theory in the Sephardic Passover Haggadah by Rabbi Marc D. Angel (1945-present) says that each son represents a type of parenting. The Wise parent encourages his children to ask questions. The Wicked parent resents religion and separates himself from the community. The simple parent has no connection with religion and doesn't care to have one. The parent of the one who does not know how to speak is the most frightening. The abusive nature of this parent, constantly silencing and punishing the child, leads him to be afraid to speak.

So, now we go back to the original question. Why do we read this? Well, there are a few explanations. We would like to share 4 with you, so that you may choose which one you like the most, or allow you to think and come up with your own answer. The first explanation is mentioned above, where each son represents a type of parenting. The second explanation is given by Rabbi Sandi Intraub, where she explains that it is merely to encourage children to learn and ask about the exodus. A third explanation is one that we find to be a possibility ourselves, being that each kid represents a certain age group, and the responses from the parents are given to teach parents what to reply. The one who cannot speak is a toddler,

the simple an elementary school aged kid, the wicked a teen, and the wise a young adult.

The fourth is a commentary from Divrei Negidim (traditionally attributed to the Maharal of Prague, died 1609), where it is thought that each kid represents a style of learning:

There is the wise child (the self-motivated learner) who seeks out wisdom and knowledge in order to understand those things he has not learned. He is constantly acquiring new knowledge. He is called a chakham because he is constantly acquiring wisdom.

The simple learner does not have more or less knowledge than the wise one. Rather, he asks questions only when he notices anything that is different or out of the ordinary. This is the definition of the simplest knowledge which is neither lacking nor additional. It only occurs to him to ask questions when he notices something different.

The one who doesn't ask lacks knowledge and fails to ask questions even when he notices something out of the ordinary. He is certainly lacking and is therefore called the one who doesn't even know how to ask questions.

Finally, there is the one who is the opposite of the wise child who has a source of knowledge and understanding. He, however, uses his knowledge for evil to ask questions that lead to heresy. He is called wicked because he is wicked in his wisdom seeking knowledge that will lead to heresy. Anyone whose actions lead to evil is called a Rasha.

(Divrei Negidim, translated).

I hope that this Dvar Torah inspires you to have a discussion with your family on this topic and leads you to discover some ideas of your own.

**Afikoman**  
*Batsheva Goldfein*

By יחץ the מצה is split in half -one big and one little. The bigger one is put away immediately for צפון and the small stays with us all night.

The אפיקומן:

- a) has to be eaten when you're fully satiated.
- b) there is no eating afterwards.
- c) there's a deadline when it should be eaten by (הצות) which creates a certain urgency.
- d) we eat it in silence and while leaning.

Q: why do we steal the אפיקומן?

The Father of the house is breaking the middle מצה and the kids should be encouraged to ask questions. The big piece symbolizes עולם הבא and the smaller one is this world. The smaller one stays with us all night, we are involved with it, and it is next to מרור and חרוסת to show this world is bittersweet. After a while we get to צפון (hidden). עולם הבא is a hidden destination, it's מקום הצפון for צדיקים. Now you will get that piece by צפון. We eat the אפיקומן when we are fully satiated like our whole life, we fill ourselves up and once we are full we get the bigger piece in the "hidden destination."

We do not eat after because once you're in the next world you can't fill yourself up anymore (מצוות). There is a time limit like in this world - nobody lives forever. We can't waste our time and there is an urgency to fill up and accomplish what we need to reach the destination (עולם הבא). There is a "deadline."

When you are in the next world there is no praise anymore -there is silence. This world is the journey and the next is our destination, then we can lean. We can see hardships and challenges as opportunities. You can't choose your circumstances, but you can choose how you view them.

The Father (Hashem) is hiding the bigger piece of the afikomen (עולם הבא) and we must do what we can to find it. We need to help each other to get there though. Hashem doesn't make it so easy, but He won't ever make it too hard for us. He tailors our challenges to each of us with the tools we need to overcome them. Even the rasha can always come back. As long as you don't hit the deadline, it's never too late. And when you find it, it's not to steal it, rather to grab it. We can't lose sight of the bigger piece.

If we don't understand עולם הזה (small piece) correctly we can't understand עולם הבא (big piece). The סדר is like this world: there are ups and downs, it can be bitter or sweet, there can be order or chaos. The מצה shows this dilemma, its half a circle with a jagged, sharp side that can hurt. So, is there סדר (order) or chaos? מרור or הרוסת? But we see there must be a completion to it. We may not see it, but we know it is there. The two will come together and all the gaps you have in עולם הזה will make sense in עולם הבא.

Everyone will find enough סדר in their lives to see that all the questions we have will one day be answered. Everything is an opportunity to fill ourselves. We have so many מצוות for every part of our lives. We can fill ourselves up constantly.

(Based on a Tehillim class by Rabbi Cohen in Darchei Binah)

## **The Timeline**

*Avi Simon*

In the Haggadah, during maggid we read about עבדים היינו which says we were slaves in Mitzrayim. When we think of עבדים היינו we sometimes gloss over the details of what it took in terms of the timeline to go out of Mitzrayim.

The 400 years started when Yitzchak was born.... And God said unto Abram: Know of a surety that Your seed shall be a stranger in a land not is not theirs; and shall serve them; and they shall afflict them four hundred years. And also that nation, whom they shall

serve, will I judge; and afterwards shall they come out with great substance." (Genesis 15: 13,14). Of the 400 years designated for slavery, only 210 years were designated for slavery. How can this be possible when the pasuk just stated that they will be strangers in a strange land for 400 years?

The first and more popular answer is that the Jews would be strangers in a strange land (Aram, Canaan, Mitzrayim) for 400 years and not a moment longer. The second answer is that Hashem made the 210 years of slavery feel like 400 years worth of slavery. Rav Velvel Soloveitchik explained these two answers both accomplish the pasuk together. The part of the pasuk, "strangers in a strange land" can be linked to the part of the pasuk that says "Your seed shall be a stranger in a land". The part of the pasuk that talks about slavery is linked also: "and shall serve them; and they shall afflict them four hundred years".

Hashem fulfilled the prophecy by shortening the time of slavery but still fulfilled the 400-year promise and took the Jews out exactly on time.

When we think of עבדים היינו at the Seder this year, we should think of how Hashem showed his kindness by condensing the 400 years in Mitzrayim, as well as fulfilling every word of the covenant he told Avraham.

# PERSONAL REFLECTIONS

2019

## **MiDor L'dor- Seders in Brooklyn and the Five Towns**

*Miriam Bradman Abrahams*

My sister Sheila and I are part of the 'sandwich generation'. We are old enough to recall fondly our family seders since we were kids in the '60's with our own grandparents and parents, and to also have our own children, married and unmarried join us in our seders. As our Abuelos/grandparents handed down the responsibility of preparing and hosting the seders to our parents Pola and Juan Bradman, so they too passed the torch to us, with each of us taking charge of one evening.

In the 1960's-1970's Abuela Regina and Abuela Rosita did the cooking and Abuelo Julio led the seder together with Abuelo Leon first in their Crown Heights apartment and then in their apartment on Kings Highway. The seders were old-fashioned style with my grandfather doing most of the reading and associated rituals in a quick, strong accented yiddishized sounding Hebrew straight out of the iconic free Maxwell House Hagaddah.

We Yeshivah Rambam educated girls piped in for the Ma Nishtana, Dayenu and the lively ending songs. The most fun part of the evening for us back then was searching for the Afikoman and getting very modest gelt as the prize for finding it.

Forward a few years later to when our grandparents were no longer, and we felt the empty space left by them at our seder table. Our dad felt the weight of responsibility upon him and reluctantly took over the mantle. By then my sister and I had married and so we and our husbands were called upon to help run the seders. We all became actively involved in the Hagaddah, the retelling of Yetziyat Mitzrayim, with each attendee taking turns reading in the

language of their choice. Though the major parts are read in Hebrew, now with a more modern Israeli style pronunciation, some paragraphs are recited in English and some in Spanish. Besides the original Hagaddah we began adding newer versions to our collection.

When my boys were born, they delightfully took over singing Ma Nishtana from our very grateful then-20-year-old cousin. As my sons, daughter and nieces grew up they took more active roles in our seder nights which moved from Brooklyn to our homes in the Five Towns. Each grandchild injected their own personality, commentary and skills into the hours-long evening.

When they were still little kids, my sister bought finger puppets and masks to demonstrate the plagues. The seder plates were created by the kids in school and home and then bigger projects like my son's life size paper mache lamb sacrifice made it to our expanding table. As university students, the kids expounded on different points with their professorial voices and acted the parts of the Four Sons in ever creative ways. We all enjoy singing the fun songs together and feel pride for the continuation and evolution of our seder traditions.

We feel blessed to live close to each other and to continue enjoying this important annual gathering together, ever adjusting and enhancing. The highlight way back and still to this day is of course the delicious feast! Though traditional chicken soup with matza balls, gefilte fish and brisket are vital, we've included more vegetarian dishes, wonderful variations of charoset and yummy wines to please everyone. Wishing everyone a healthy and happy Pesach! L'chaim and B'tayavon!

## Pleasant Memories

*Pola Bradman*

Not too long ago  
Spring was the time  
Far away from home  
In a familiar place  
I walked alone  
In the rain-In the rain  
It was Shabbat  
It was Pesach  
My destination: The House of God  
Inside men prayed downstairs  
From the balcony  
Still empty of women  
I sat and contemplated  
The Holy Place  
Illuminated in bright colors  
By the sons of Jacob  
From the pulpit  
Soon it was announced  
To honor our King Solomon  
Everyone read with passion  
Love and devotion  
His great musical poetry  
Later outside I walked back  
In the rain-In the rain  
This time together  
With the man I love  
Inspired  
Grateful  
Blessed  
Hopeful  
In the rain-In the rain  
Far away from home  
In a familiar place  
The original poem was written in Spanish



## SHABBAT DURANTE PESAJ

*Pola Bradman*

Llovía, llovía,  
Shabbat era el día,  
De Pesaj alegría.  
Caminaba toda cubierta  
Por la calle desierta  
Con un rumbo fijo:  
¡La casa de Dios!  
Allí unos hombres oraban,  
Las mujeres faltaban,  
Los hijos de Jacob  
El recinto alumbraban.  
Desde abajo el rabino anunció  
A la congregación:  
¡Honremos ahora  
Al Gran Rey Salomón!  
los libros todos abrieron  
Y pronto se entregaron  
Al amor y pasión  
De su intensa poesía,  
De su única canción.  
Afuera del templo  
Llovía, llovía,  
Caminaba toda cubierta,  
De mi amado sujeta,  
Inspirada, agradecida,  
Respirando bendición,  
Embriagada de ilusión.

### **Seders Throughout the Generations**

*Rina Blech*

In memory of my dad Rabbi Meyer Blech, ה"ה

When I was young, Passover seders were celebrated at my grandparents, Shlomo and Necha Eiger a”h. It was a large family affair with all the cousins. My grandmother, Bubba Necha, fried

latkes (very thin and crisp). We each held a paper towel. The latkes went straight from the pan to our paper towel.

I remember my cousins, who were in Yeshiva elementary school coming with huge notebooks for Divrei Torah which meant that the Seder would last past 3AM.

I remember my grandfather calling out for my grandmother, after the gefilte fish was served, "Necha, Chrein!" Then slurping his soup. You could hear him all across Boro Park.

My father was a chaplain in Korea and conducted the Pesach seders for the Jewish soldiers. Years after he completed his service, my father was asked to conduct a Seder for the servicemen in Greenland. My father was always game for an adventure. A non-Jewish general asked my father, "Rabbi, what's the meaning of kosher wine?" My father was very quick on his feet. My father answered, "General, you know how in the olden days people made wine by stomping on the grapes. Kosher wine is untouched by human feet."

When my father was a Chaplain in the Veteran's Hospital in Manhattan, our family used to attend to liven up the Passover seders for the patients.

At our Seders at home, we always used the Jewish War Veteran's Haggados, with their wine stained cover and some pages stuck together. My father used to sit on the Afikoman, which made it more difficult to steal. I'm still waiting for the bicycle.

One Passover, my father fell, and my mother and I could not lift him off the floor. We called Hatzolah and in less than a minute three men in kittels (like the three angels who came to visit Abraham after his bris), picked him up off the floor and made sure he was OK.

Our seders now are short and never last past 10:30. After our seder, I sometimes walk over to my first cousin's seder. The father is my

first cousin, one of the young boys with the big notebook of divrei torah, who is now leading a seder for his family including, keiny ayin hara, many grandchildren. Their seder has not even begun.

Since my dad is gone, our seders are not the same. When it came to the “Chad Gadya” the whole family would take a part, of course my father played “Abba”. He used to bang his chest like Tarzan, howling “Abaaaaa!”

This year I feel very fortunate that my mother, Esther Blech, is doing well and we will enjoy another seder, along with the “kids”, my nieces and nephews, who are now in their twenties and older. I didn’t tell my husband, who is new to the family, that he has to play Abba this year.

### **A Lesson in דקדוק and a New Tradition**

*Judy and Ari Cohen*

This happened close to 40 years ago. Our Seder was proceeding nicely and we were in the section that began with ארמי אבד אבי.... We were reciting the last sentence in this section and reached the two words ובמורא גדול . Our daughter, Andrea, told us that a classmate of hers at Shulamith Elementary School related what occurred at one of her family sedarim when they reached these words. Her younger sister, age 6 or 7, turned to her grandfather who was leading the Seder and said: “Zadie, shouldn’t it be מורה גדולה?” Her grandfather, knowledgeable in דקדוק, was overjoyed to hear his granddaughter make this observation. He then explained to her the difference between מורא (fear; awe) and מורה (teacher). She already had the gender thing under control.

We review this story every year at our Seder. Andrea asked her friend about this and the friend and her family had no recollection of this incident. But it is now part of the Cohen Seder tradition.

## **Songs for Your Seder** *Carin and Ben Dachs*

Just like many families around the world, we're constantly trying to find ways to enhance the Seder to make it fun and more enjoyable, especially for grandchildren and occasional visitors who are less familiar with the traditions. With the second night essentially a mirror image of the first, the task is even more complex. As a consequence, our Sedarim have become filled with toy representations of the plagues, games and songs. The last has proven to be a favorite among adults. Here are two of several songs we rotate throughout each Seder night:

### **There's No Seder Like Our Seder**

(To the tune of "There's No Business Like Show Business")

There's no Seder like our Seder,  
There's no Seder I know.  
Everything about it is halachic  
Nothing that the Torah won't allow.  
Listen how we read the whole Haggadah.  
It's all in Hebrew,  
Cause we know how  
There's no Seder like our Seder.  
We tell a tale that is swell.  
Moses took the people out into the heat,  
They baked the matzo,  
While on their feet.  
Now isn't that a story  
That just can't be beat?  
Let's go on with the show!

## **Our Passover Things**

(Sing to the tune of “My Favorite Things” from The Sound of Music)

Cleaning and cooking, and so many dishes  
Out with the Chametz, no pasta, no knishes  
Fish that’s gefilted, horseradish that stings  
These are a few of our Passover things

Matzah and karpas and chopped up charoset  
Shankbones and kiddish and Yiddish neuroses  
Tante who kvetches and uncle who sings  
These are a few of Passover things  
Motzi and maror, and trouble with Pharaohs  
Famines and locusts and slaves with wheelbarrows  
Matzah balls floating and eggshell that clings  
These are a few of our Passover things

When the plagues strike,  
When the lice bite,  
When we’re feeling sad.  
We simply remember our Passover things  
And then we don’t feel so bad.

## **Reflections on Freedom and AIPAC**

*Alyssa Elbogen*

Pesach, a mouth speaks. Today we associate freedom with the freedoms we are granted in the US: speech, choice, life, pursuit of happiness, courts of law, etc. peh-sach / פסח-פה-סח as opposed to par’oh/peh-ra רע / פרה-פה, evil speech, speaking judgments, falsehood, etc.

And so, a space here to express what Pesach means this year, and how is it different than all other years? How is it continuously relevant to speak about freedom and recall the enslavements from then and now?

This year I was blessed to join my first AIPAC convention along with other respected Kingsway members. Mouths spoke, indeed. Minds exchanged ideas. A buzzing of electricity filled the air as the future dangled before us all.

Reminded of the threats our world faces, reminded of the power of unity, reminded of our common goals and purposes. Reminded of Israel.

As we swarmed in and out of conference rooms, the Jewish and non-Jewish fans of Israel maneuvered together in harmony. Aligned with a love for Israel so strong, it was as palpable as tears.

We await a great redemption and we walk through the midst of it, as it touches us all in these days. Though the darkness is strong, the light beams brighter, and we are all gifted the freedom of choice to: Choose Good. Always.

I am often reminded of the teaching that in the End of Days, the world will become an Israel, Israel a Jerusalem, etc. The Nation of Israel lives, and we are much greater than 2 or 3 tribes wide. Many nations align with the vision of Israel and the Third Temple, a place for peaceful prayer and worship for all of the nations.

Yisroel/Yashar-E-l. We are aligning with our allies and working towards a greater peace for the world at large, as we all develop relationships Straight with G-d **ישר-אל**, and understand our common, sacred core of G-dliness.

In those days, when we widen our wings and the Shechina mirrors this, there will be a great peace. We can have a strong identity while also allowing ourselves to recognize the Divine nature in all of creation.

That is a teaching of Mitzrayim as well. G-d is with us, G-d is present, in each element of creation, **אין עוד מלבדו**, There's nothing but HaShem.

May we merit to feel the Living Torah expanding into the world at large as we protect its sanctity and make G-d proud of us.

### **Sedarim: Past, Present and Future**

*Alan Fintz*

In my essay for the first Haggadah companion, several years ago, I recalled a college Seder where our Hillel rabbi asked us to suggest a 5th question.

I then suggested asking in essence: If we're told to imagine ourselves as if present three millennia ago -- personally liberated from bondage, and about to receive the Torah at Sinai -- then shouldn't we now, also try to imagine ourselves in the world of a Seder held three millennia in the future?

Today, I pose a variant of that question: How might our ancestors at Sinai react, if offered a chance to experience today's Seder, through their ancient eyes?

Of course, the word "Seder" itself, means "Order," and in this light, I imagine that if our guest were given some time to experience the reality of today's world, before joining our Seder, one of the facts our guest might find most striking, would be how much humanity has learned about both the order of things in Nature, and many ways to harness, manipulate and modify that order.

Whether we look again at modern mastery of atoms or genes, microscopy or astronomy, gene therapy or artificial intelligence, our guest might at first be amazed at how much more we seem to grasp the unseen order of things, than did our ancestors at Sinai.

Sadly though, if our guest remained long enough, he or she might also learn that the same society that has so mastered the order within Nature, has in the process, also learned to disrupt that order, to decimate its diversity and diminish its vigor.

At a time like Pesach -- when we actively invite children to ask questions -- our guest might be surprised to learn that our ability to shape the physical world around us now seems limited less by the boundaries of facts we can know, than by the quality of the questions we may be wise enough to ask.

In this spirit, looking about, our guest might remind us of another kind of order pervading the Seder table: The crowning achievement of each Pesach family gathering is its capacity to enable even the youngest of children to sense they are a central part of the assemblage of adults at this table, of the larger community of Jews marking this day across the globe, and of the perpetual people in time, stretching millennia back, and into the future, for whom each of us feels a bond of kinship, and responsibility.

At long last, our guest might find cause for hope:

As our awareness of our part in the order of Jewish history over time, catches up with the modern world's adolescent grasp of new powers to manipulate the order of Creation, we may finally harness that awareness to manage that power, and then perhaps, secure the promise of many more hopeful and joyous Pesach celebrations together, for millennia to come.

### **The Five Questions (Kingsway Edition)**

*Bezalel Kosofsky*

What makes Kingsway different from other orthodox shuls in Brooklyn? At Kingsway, the men and women eat together during kiddush and seudat shlishit but in other orthodox shuls in Brooklyn, the men and women eat on separate sides of the mechitza during kiddush and seudat shlishit.

What else makes Kingsway different from other orthodox shuls in Brooklyn? In other orthodox shuls in Brooklyn, there is a separate men's' entrance and separate women's' entrance to the shul



building itself but at Kingsway, there's one entrance for everyone to the shul building itself.

How else is Kingsway different from other orthodox shuls in Brooklyn? At Kingsway, you don't need to wear a jacket or black hat when you daven for the amud but at other orthodox shuls in Brooklyn, you need to wear a jacket and black hat to daven for the amud.

What else makes Kingsway different from other orthodox shuls in Brooklyn? At Kingsway, we have BBQs for Yom Haatzmaut and Labor Day which they don't have at other orthodox shuls in Brooklyn.

What else is different Kingsway different from other orthodox shuls in Brooklyn? In other orthodox shuls in Brooklyn, the Motzei Shabbos learning program is only for fathers, sons, grandfathers and great grandfathers but at Kingsway, the Motzei Shabbos learning program is not only for fathers, sons, grandfathers and great grandfathers but also for mothers, daughters, grandmothers and great grandmothers too.

### **The Newness of Freedom**

*Norman Lerner*

I'm sixteen and both my birthday and Pesach are approaching—it's a breezy April day, winter's chills have left and warm breezes move across my face as I walk in Fort Greene Park.

I think of the possibilities that await: college, new friends, adventures—I breathe in the grass scented air feeling all the joys of youth and potential.

And now I wonder was this just a fraction of the emotions our ancestors felt as they marched from Egypt in Springtime—slavery's burden lifted and a new freshness all about.

Nature itself seeming to celebrate with them—mountains and hills moving - skipping—jumping like lambs with that newfound joy of freedom and the openness of possibility in view just ahead.

## **Pesach Thoughts**

*Mendi Scharf*

Pesach is a major Jewish holiday with the intent purpose of remembering our past, where we came from, what we went through, and where we are hoping to go.

It is a holiday of traditions, and varying practices depending on cultures, regions, habits, and Mesorah.

I grew up in Communist Romania during the 50's and 60's where religious practices were discouraged or officially outright prohibited. Nevertheless, our family kept kosher, I went to Cheder after public school, as did my siblings. Why did we do this? We did not really want to do it when others went to play. My parents felt that it is important for us to learn about Yidishkeit, Davening, and learning in order for us to remain Jewish. Eventually we emigrated from Romania to be free to practice our Judaism and carry on the family trust. I was able to integrate seamlessly into Yeshiva because I knew the basics of Davening and reading Chumash.

We were the first post War generation that decimated the European Jewish population. Most of us never knew our grandparents. It just seemed to be the norm. Later, I began to see practicing religion as a responsibility. How can I abandon religious practices when my parents, grandparents were keeping and clinging to Jewish practices despite the odds and hardships? Who am I to abandon and dismiss their commitments and determination in face of extreme hardships?

Pre Pesach, I remember going to the bakery with my father to bake Mitzvah matzos. I was a young child and did not understand what that is about other than it was a fun thing to do. Later I began to

understand the imprinting and ingraining of what my father was doing and transmit to me the practices of Pesach. I also remember going with my mother to the farm to milk the cows ourselves to make sure the milk was kosher for Pesach. Fifty-five years later, I still have vivid memories of those experiences as if it was only last week.

For many years, our family spent Pesach in Miami at “Hotel Scharf”. It was hard work, but we needed to make sure we schlepped everything anyone could possibly want. Our kids and grandchildren look back on those times with sentiment and remember it as “can we do that again?” attitude. Erev Pesach was a busy, hectic time, Michael making Pesach noodles, Lauren making chocolate chip Pesach cookies, and Eric grating the Maror on the terrace because everyone’s eyes were getting irritated. Those were good times making Pesach.

Schedules and jobs change and so we no longer go en masse to Miami for Pesach. We all miss it very much. During the Seders, I often felt like a cowboy wrangler trying to get all involved in the Hagaddah, usually with little success. My wife did a much better job engaging the kids and adults with her leading the singing. She got “shtick” for the Makos like jumping frogs, etc. I think mostly we tried, and we hope we transmitted to the kids the importance of the practices of the Pesach Seder, as our parents did for us.

Unfortunately, in our current state of religion I think many young people are falling away from performing the Jewish practices, because either they were not imbued with them, or they do not find them important to our collective Jewish survival as a distinct culture. Hey, they can always watch a Seder on YouTube, right? It is truly sad. I find that for many young people Judaism has become defined as something “to do good”, or as it’s known, Tikun Olam. However, that concept does nothing to promote future existence of actual Judaism. It’s a faux “feel good” religion idea.

If your religion and Jewish identity is defined by feeling good and helping others then it is no different from your friend Tony, or

anyone else non-Jewish who may have similar empathetic feelings towards social fixing the wrongs. What is Jewish about it?

I strongly feel that the actual practices, Shabbos, Yom Tov, etc. are what sustain(ed) us as a distinct culture and religion over the millennia when others have disappeared. Yes, it may be inconvenient at times, boring, long services, sermons, and restraining to what we really want to do, but that is what makes it worthwhile to continue on the path laid by our ancestors. Commitment to something that has meaning and counts. We need to persevere and carry on otherwise we will simply melt into the greater population/society and perhaps future generations will only be left with “Oh yeah I remember my grandparents did a dinner with matzos.”

Jewish identity in the Diaspora is only as thick as the walls of the synagogue and the home where one grew up.

Nachas Note: Our grandson lained the Megilas Esther in his school this Purim.

I have hope and have faith that my progeny have that Jewish spirit AND the practices of Pesach, and other holidays, ingrained in them, and when they will tell their kids “I remember Zaidy doing the Seder”. It will be with the same table settings and practices: Hagadah, Matzohs, singing, and answering questions about the holiday. Having good memories of what we did and continue to do.

The practices and commitments of the Jewish religion makes us a distinct culture, not the ethos of “social feel good” stuff.

### **The Four Children**

*Harry Schiffman*

Last year I read most, if not all, of the Kingsway Haggadah in wonderment. Each commentary was a pleasure to read. The one commentary that impacted me the most was Erika and Ruvin

Levavi's thoughts on the Four Sons/Children. In it they wrote that the four sons could be "likened to four generations following a collective calamitous experience". They tied this into how succeeding generations questioned the Holocaust differently depending on their distance from the event.

Ancestry.com defines a generation this way: "As a matter of common knowledge, we know that a generation averages about 25 years—from the birth of a parent to the birth of a child—although it varies case by case." If we then calculated generations since the Holocaust, it would mean we are still in the life span of the third generation (1995-2020) and quickly approaching the fourth generation. The question that I pose is to those of you who lived through those terrible years, how have you told your children and grandchildren your story of those years if at all. Having been born in 1951, this means that I was born in the "Chacham" generation from 1945- to 1970. So did I know the questions to ask about the Holocaust? Probably not. Or maybe not the right ones.

The question to tie this together then becomes: have I passed down the knowledge of the events that I witnessed and lived through to my children and now to my grandchildren. The answer is that I probably have not done an excellent job of it.

To those who come after me, I would want to tell them about the time period between 1945 and 1970 and the events that occurred during the first generation after the Holocaust. I would want them to know about how 50 years ago the United States aimed for the moon and got there. I would also want them to know that the period was marked with threats both real and imaginary including the Korean War and the Red Scare which led to "Blacklisting", ie: the McCarthy Era. It was also the time of real nuclear threats where we as children had to "hide" under our desks because those desks would "protect" us.

It was also the time when Jews stood together with African Americans in the civil rights struggle. Men stood together with women as they both pushed for women's equality. Young adults

through music and dance were able to express their (ok, many of our) views of the United States and the impact the war in Vietnam was having on the country. It was also a time of assassinations, from JFK to Dr. Martin Luther King Jr. to Malcom X to Medgar Evers and Robert Kennedy. In many ways, the impact of those 25 years from 1945 to 1970 is still being felt today.

The questions I am posing here are two. The first is how well do we tell our children and grandchildren about the world we grew up in. The second question is how do we encourage our children and grandchildren to ask questions of us? To ask about our stories, our lives and what we lived through. To use their iPhones, tablets, laptops and ask us the tough questions? Do we do enough to encourage this dialogue? Or will they become like the last generation that Erika and Ruvim talked about - not even knowing the right questions to ask? Maybe after the seders one day during the week, we as grandparents, parents, and children should sit and talk about the experiences of our lives. Maybe that will help us all be better off in the years to come.

### **Special Hametz Pickups – Only in America**

*Dr. Zev Stern*

Once again, we in Brooklyn will benefit from special garbage pickups by the Sanitation Department arranged through our local elected officials. The City will be going to considerable trouble and expense so we can have the hametz out of our sight before the zman ha-bi'ur [time by which leaven in our possession must be burned]. Never mind that garbage bags set out on the curb for the next scheduled pickup are probably not halakhically in our possession anyway. We tend to take this and similar accommodations for granted.

Can you imagine anything like this happening in Poland, Hungary or any of the other benighted tyrannies of Europe from which our parents and grandparents came, and for which some of us seem to wax nostalgic? Remember, the sanitation workers are doing us a favor, above and beyond their normal duties. Hakarat Ha-tov

[appreciation of good things done for us] is a desideratum in the Jewish scheme of things. True, they are being paid overtime out of our taxes, but that does not absolve us of our obligation to treat people who work for us, Jewish or not, like human beings. Everybody likes to feel appreciated, and sanitation workers are still too often the targets of undeserved derision and abuse. So, let's follow the guidelines set out in the leaflets we will receive concerning where, when and how to put out the refuse. And if we see the sanitation worker going about their duties, a "Hello" or "Good morning" will brighten up their day at no cost to us. This applies all the time, but especially Friday morning when they will be doing the extra pick-ups as a favor to us.

### **A Young Jew's Chews**

*Chaim Weinstein*

I was seven years old and excited because we were going on a short class trip in the neighborhood. We had never left the Yeshivah building during school time before. Our rebbe had announced the trip to our class the day before. We'd heard that the PS 16 students three blocks over often went on school trips; but our yeshivah? Never.

That morning in our classroom, the nosh exchange was in full swing as we began trading with our private stashes. Shimi's little bag of green-edged Dagim potato chips would change hands with Yossie's Hershey's chocolate bar (with almonds, of course). Haggling took place, along with its concomitant frustration and ultimate acceptance of getting less than the best deal possible. But the excitement of "wasting time from learning" in a setting that forbade such sentiments was a thrill for us students and overrode any upsettedness about being on the wrong side of the deal.

My oldest brother had given me money to buy one of my favorite chocolates: Goldenberg Peanut Chews, in its famous brown, red, white and blue packages. Each piece was bite-sized and filled with chewy, chocolatey, peanut-filled yumminess. I had three left from

the open package in my jacket pocket because I was unwilling to wait to eat some until we started on our trip.

In class we had been learning about origins of Pesach, details of the Seder and even some halachot about how much matzah, marror, and grape juice we'd need to ingest in order to be in compliance with Jewish law.

I not only loved hiding the Afikoman from my father, alav hashalom, but also the strangeness of it all: the minhagim of the Seder, my father's wine-stained machzor from Europe which he used for the Haggadah, the white pillow-cased pillow upon which he leaned, the multiple dippings, the marror and the Korech. We did not use Romaine lettuce for Marror, instead, we used Gold's red horseradish for it and for Korech. My parents even put in a teeny drop of the horseradish between my matzah pieces. My mother's cooking was delicious and I, like every Jew on the planet, was too hungry to wait for the seudah, but I did. My fifth kasha at the seder was why we had to wait so long to eat, a question that was often answered with "You'll see," a very unsatisfying remark that left me still wildly hungry.

Back to my school trip.

We walked five short blocks to a nondescript building and were eventually allowed inside. We looked around and were told to be quiet because important Pesach work was being done inside. I didn't see anything there to show its Pesachness, so I just followed my fellow classmates down a hall until we were stopped by a man in a white jacket and hairnet on his head and were told to wait.

By then I'd finished my delicious Peanut Chews and was looking to discard my candy wrapper but had seen no garbage can in this fortress-like place. About ten feet away, though, I spied a lidless, huge, beige-colored garbage receptacle. I saw my opportunity, quickly left the line, tossed my wrapper into it and made it back to the line before any adult could chastise me. The rebbe slowly led our class past this garbage container to an anteroom outside the



matzah factory ovens and we were led inside. As the men took the flattened dough and placed them on long rolling-pins, I watched them slowly unfurl them into the oven, hearing “L’shaym Matzohs Mitzvah” over and over.

It was then that I nearly fainted, recalling my discarded Peanut Chews wrapper inside that big beige garbage container which I suddenly feared held pure ground Pesach flour waiting to be baked for the Chag. I ran out of the oven room and smack into the stomach of an apron-clad, very large chasid.

I was crying and trying to speak at the same time, terrified that Jews would be eating chametz on Pesach because of my careless discard of my candy wrapper. I couldn’t get the words out fast enough. Then I feared what my rebbe would say? My parents? My classmates? G-d?

This very tall, stocky, but gentle chasid only asked me to show him where I threw the wrapper and I quickly did. He merely scooped out the wrapper with some extra ground matzah flour around it and tossed it out. I asked him if he was sure that was enough and if it was okay and he smiled and said yes, that I shouldn’t worry. I ran to a corner and snuffled myself to silence before I rejoined my classmates.

No one seemed to notice that I was missing or saw what I’d done or how it all was handled.

But I did.

And now you know.

Whew.

# 2020

## **Pesach Poem**

*Rosalie Albala*

This will be a Pesach unlike any other - Separated from a parent,  
dear friend or a brother.

Unable to go to shul and daven all together – Our tefillos will be  
heard from home while we weather this new endeavor.

Of things we took for granted, we now are more aware – What  
used to be the ‘normal’ has become a sacred prayer.

We can’t do “biur chametz” the way it should be done – And  
“siyum bechorim” is done via ‘Zoom’ – with Rabbi and first-born  
sons.

The world is in a turmoil but Pesach will arrive – And we will  
recount ‘yetzias Mitzrayim’ and thankful to be alive.

We’ll practice social distancing but our seders will still be warm –  
‘Cause as long as we have ‘emunah’ we can weather any storm.

We must rely on heartfelt trust as we ponder and we sigh – That  
for everything there is a reason, and only He knows why.

So let’s enjoy our Yom-tov and sing loud as we recall – And try to  
make this seder the very best of all.

And as we constantly wash our hands, let’s remember as we begin  
– To keep in mind and never forget whose Hands we all are in!

## **Next Year in Jerusalem**

*Pola Bradman*

While Nina, our granddaughter, was serving in the IDF for two years as a lone soldier stationed in Eilat, she met Amit, her bashert. After a year dating him they were engaged and the two families began to plan a wedding in Israel where his family lives. The plans went well and everything was ready until Covid-19 appeared as a party pooper, a dangerous one. The wedding plans began to change rapidly, but Nina and Amit decided to get married with or without guests and with or without a huge party. They followed the requirements of the Rabbanut as well as the requirements of the Israeli government and the wedding took place on a Sunday evening a week ahead of the original date. They returned to the United States ahead of time instead of staying in Israel one month as originally planned. They are living happily in Nina's parents' apartment in Long Beach and they are back to work, but from home. Amit for the Israeli Consulate and Nina for Dorot until the time comes when they can make aliyah and spend NEXT YEAR IN JERUSALEM.

## **Pesach Message**

*Miriam Bradman Abrahams*

Why is this night different from all other nights? It's the first time ever that we will gather for the seder separately, each in our own homes, without my parents, without my sons and their partners, without my sister's family. We are each enclosed in our own isolation pods. I feel so fortunate to have my newlywed daughter and son in law living with us temporarily during this time, (not so sure they feel exactly the same way, lol), so at least David and I will celebrate Pesach with them as a foursome. However, so many people are totally alone and my heart reaches out to them. In this new age of zoom meetings, I hope that everyone who can, will be able to connect to either friends or family or neighbors through technology. Even if it's only before and after Yom Tov. This is a

time to remember that our connections can stay strong virtually, if we just take the time to make the effort.

This is also the first time in my lifetime that the seder story will be reenacted by each of us all over the world. Since the virus is a plague that is affecting communities and individuals worldwide, there is no escape. It feels more real than ever that we are all in Mitzrayim, awaiting the redemption, when we will hopefully be able to step out from our homes into a new healthy post-virus world.

P.S. As a yoga teacher I would like to remind each of us to take as many short breathing breaks during our waking hours as possible. Just stop your actions and thoughts for a moment or two, take an inhale, release an exhale, feel your feet grounded, while sitting or standing up tall, crown of your head reaching up towards the sky, shoulders relaxed back and down. Please file this under necessary self-care, releasing your mind from negativity and replenishing your energy.

**Shared Memories**  
*Sheila Feirstein (Bradman)*

I have it down to a science! We look forward to it every year on the second night of Pesach... So many preparations:

- Move the furniture out of the living room.
- Set up tables and chairs for up to 36 guests (depending on the year)
- Cook a large (understatement) variety of dishes to accommodate everyone's food preferences and restrictions (vegetarians, vegans, meat lovers, egg allergies, and even an onion hater!)
- Delegate making the soup and matzoh balls to my sister (her's is the kids' favorite part of the meal)
- Struggle to make gefilte fish (that will never come close to my mom's)

- Graciously accept shmura matzoh and wine from my parents and dessert from guests who are eager to help

What once seemed overwhelming has become our normal. I am grateful to have had the yearly privilege of giving so many family members a unique multilingual Seder experience (English, Hebrew, Spanish, Yiddish, and even Afrikaans!) I am overjoyed to have created shared memories for all who attended over the years including last minute guests from Israel and Puerto Rico.

This year, of course, will be different in its own unique way. My husband and I will celebrate by ourselves at our kitchen table. We plan to have a pre-Passover zoom gathering with the family... and you know what? With G-d's blessing this too shall become a shared memory. Wishing all a healthy, happy, unique Passover!

### **Taking Advantage of Our Moments**

*Alan Fintz*

Though our tradition teaches us "Say little do much," nearly a month of officially-ordered sheltering in place has limited our ability to do much of anything - while also limiting the experiences and exchanges that would help inform our words, leaving an echo chamber where electronic voices cloud our own thoughts.

Yet, it would take libraries of words to capture the weight of recent events, and their meaning; we must make do with only a few.

In superficial ways, the COVID crisis recalls events of the Exodus:

- Our ancestors marked doorposts with blood against the angel of death, as we shelter in place with Lysol and Purel, that the COVID virus pass over us;
- They were barred from enjoying fellowship and worshipping HaShem, by bondage to Pharaoh, as we are from minyanim and communal life, by fear of contagion.

In other respects, our predicament at least poses other questions for us that may have occurred to a chastened Pharaoh:

Where he learned at great personal loss, the cost of repeatedly hardening his heart, in malice, one might fairly ask about lesser plagues brought on ourselves - without ill will - merely by ignoring signals embedded in the static of daily life:

- Could the plague of enforced quarantine, seem repayment for hardening our hearts to the abundance of opportunities we've enjoyed and squandered daily in "normal" times, to make the most of time with family, friends, and neighbors, to share our joys and sorrows?
- Could the plague of enforced attention only to present "essentials," be recompense for hardening our hearts to the abundance of opportunities we've enjoyed and squandered daily in "normal" times, to make the most of time with neighbors, co-workers and citizens, to plan for the future and advance the work of Tikkun Olam?

The events that "book-end" our sad sojourn in Egypt, shed some light here:

When Joseph was presented with Pharaoh's dream, he did not invoke the empty magic or incantations we might expect from royal courtiers, but rather, he envisioned a real future danger, imagined a course of action to save many lives from it - Jews and Egyptians alike - and he marshaled the powers of state to do the greatest possible good in the time at hand.

Similarly, after centuries of enslavement, when the greatest immediate need was simply to gain our release, HaShem guided Moshe to gain something longer lasting from the crisis, by seeing first that leaders of tens, fifties, hundreds and thousands were appointed to allow Moses to do justice for all, and - only then - by giving us the Torah, the law, that alone could ensure that justice and freedom could last long after their escape from mere present, tangible shackles.

These lessons about prizing our blessings and wielding them with foresight, can manifest themselves on a global scale - like a pandemic, or an Exodus - or on far smaller stages.

Our family experienced such a moment one week before Seder.

When, for days before Shabbat Hagadol, my Father-in-law teetered near the end of his 93 years (and with COVID making hospitals a new risk for the uninfected), a visiting doctor turned the tide for him, four times over five days.

A sudden return to normalcy toward noon of the third day, might have seemed ordinary any other time. But knowing where he'd been hours earlier, seeing flashes of his customary appetite, strength and wit reappear, was nothing to take for granted. Unable to travel to visit in person, I quickly texted our son that Pop might be well enough to video chat with him and Pop's 2-year- old great grandson.

What ensued was a very "full" half hour of telephonic smiles, waves, chat and shared joy at feeling together.

Again, the experience of the prior 72 hours hinted that this interval might be precious. Exactly how precious became clear when, mere hours after the video visit, a stroke robbed him of his senses, and days later, robbed us of him.

May HaShem help us to learn and recall - from family moments like these; from the isolation of pandemic; and from the wisdom of experience; that the normalcy of life, and ordinariness of opportunities, are illusions, and rather, that each moment we are free to share, and to use our powers for Tikkun Olam, is truly, G-d's gift.

[This message dedicated in loving memory of Morton Grossman, Mordecai ben Nachman, Z"L. May his memory be for a blessing to his wife, children, grandchildren, great grandson, and K'lal Yisrael]

## **My Grandparents Seder**

*Chaya Maimon*

Pesach was always a much anticipated family event. It took place in my grandparents home, amid the chaos of all my aunts, uncles and cousins and dozens of guests.

Each year my grandparents would gather us around the table. Our grandfather at the head, my father and uncles to the side, each with their own kearah. While my Zaidy was the quiet leader, each family would get direction from their head of house.

The little kids would tell us what each portion of the seder was about. We'd recite ma nishtanah from the youngest grandchild to the oldest. With some of the older ones getting creative in which language they used to recite it. We'd sing the traditional songs. Steal the afikomons. It was filled with love, hope, and chaos.

Every year before shulchan orech my grandmother would bring out dozens of eggs and saltwater. As we dipped the eggs into the saltwater, she'd tell us the same story.

It was the story of the last Pesach seder she had in the ghetto. Many of the basics were missing and her sister Breindu had stolen the afikomon. For its return she asked for a whole egg. My grandmother would recall how jealous she was about that egg. How her sister ate it in front of them all in delight. The egg always reminded me of how much we had in comparison. While I would want a big prize for my afikomen. My great aunt wanted an egg. It was a symbol of the Pesach seder the journey from slavery to freedom played out in modern terms.

Then we continued our meal. And we'd come to shfoch chamoscha, the children who were awake would be regaled by Zaidy's childhood memories. Zaidy was always quiet, he shared very little of his pre-war life with us. But this story we knew well.



Some boys in his town were very mischievous, of course not Zaidy, because he would never do that, he would tell us as we watched his eyes light up. The boys tied a goat to the door of the house so when shfoch chamoscha came, and it was time for Eliyahu Hanavi to enter, the goat walked in instead. Zaidy had a great sense of humor. Our parents always told us that while he might not have done it himself, they were pretty sure that it was his idea.

This year, as we have the seder with no family around. So soon after losing zaidy. I know I will remember those childhood sederim. And while my seder is so different from the classic Chassidic seder I grew up with. My seder is recited partially in ladino, not Yiddish. With my children singing different tunes, in sefardic accents. As always, I recall those seders of my youth, with my parents, grandparents, siblings and cousins.

For all the ways the seders are different, one thing remains. I am a product of a loving family, a legacy that goes back to Egypt. We were slaves, and now we are free, but we are not home. History has not treated us well. We will end the seder with the same cry of thousands of years. Next year in Jerusalem. Next year we will be together. Not separate. Next year will be free.

### **We Stand Proud**

*Danielle Mandelbaum (Grade 7)*

Us Jews have been around longer than I have been alive, And sometimes I wonder how did we survive?

Pharaoh, the Mitzrim, and his advisors too, try to get rid of us they all tried to do.

Over the years millions of Jews have perished, yet our religion was still kept and cherished.

So here are the reasons us Jews are still around, not harmed, but safe and sound.

Since the Torah and mitzvos are treasured, through our vast deeds  
this nation is measured.

For years for us Jews the Torah has been alight, to guard us  
through our everlasting fight.

Now then and forever be,  
the Torah will be valued by you and me.

**Passover is Here**  
*Yoram Nachimovsky*

Landing on my house like a tornado  
There can be no avoidance  
Although it is completely different  
Than every other year  
Chametz be gone  
Matza afikoman  
All ancient is new again  
The dishes  
The clothing  
The food  
The smells  
But we are all separate  
My sisters and brothers  
And my mom  
All distanced

# 2021

## **Love in the Time of Covid: Next year in Jerusalem**

*Pola Bradman*

Our granddaughter Nina met Amit during free days while serving in the IDF as a Lone Soldier. It was love at first sight for both. Amit was visiting his parents and he went back to New York to continue his work at the Israeli consulate. Nina met Amit's family and Amit met Nina's. Back in New York they dated for several months and decided to get married in Israel and live there. Nina got a wedding gown and the two families planned a wedding for 330 invited guests at the end of March 2020. COVID made its appearance and everything changed quickly. The Israeli government established emergency rules allowing only ten people to congregate. Nina's parents had to fly immediately in order to be present at the wedding before things would get worse. The couple also had to comply with the strict rules of the Rabbanut concerning weddings. Everything had to be done as quickly as possible. Nina and Amit got married at the beginning of March 2020 in the backyard of Amit's uncle. The Rabbanut assigned a Rabbi and ten guests in two shifts attended the wedding. Somehow Amit's mother was able to find a musician who played the flute to enliven the ceremony. Many guests from abroad were left with plane tickets but no trip to Israel. They are still waiting for the refund from the airlines. Nina and Amit live happily in Israel. They both work and Nina attends college to get a Master's degree. If the airport in Israel remains open they will spend Passover in Long Beach with Nina's family, but next year in Jerusalem.

## **Privileged Footsteps**

*Linda Kinsberg*

Shemos Chapter 14 (15) "Hashem said to Moses, why do you cry out to Me? Speak to the Children of Israel and let them go forward. (16) And you, lift up your staff and stretch out your arm

over the sea and split it; and they will come the Children of Israel into the midst of the sea on dry land”

As a people we have taken many privileged footsteps. On Pesach we are retracing these steps as we leave Mitzrayim, into the desert, and miraculously through the Yam Suf, to Har Sinai, and ultimately to Eretz Yisroel.

I wrote the following in Jerusalem on Yom Yerushalayim, 2017

Aaron and I, walking through the Old City to the Kotel  
To celebrate the 50th Anniversary of the regifting of  
Yerushalayim by Hashem to us in 1967  
So many footsteps taken by the thousands at the Kotel  
Was it like this when leaving Mitzraim?  
Were they also as thick a crowd as we are tonight?  
When we left after the Temple periods?  
When we marched to the camps?  
When we had to leave Spain and Portugal? After the pogroms?  
Yet, here we are, with the same feet as our ancestors,  
stepping to a different beat of the same drum  
One foot in front of the other, generations come and go  
Different places, different faces, different times  
Different reasons, same goal; different circumstances, same  
footsteps  
Same love, same desire, same Ha Kodesh Boruchu  
Moving to, moving from with decades and centuries in between  
Exits out of the Old City are blocked by soldiers  
Directed us to leave through the Arab Shook  
Walking, walking, one step, next step  
So appropriate that hundreds and hundreds of us walking through  
the Arab shook  
Singing, ‘Am Yisroel Chai’, Louder and louder our unified voices  
become,  
Echoes of our words enter the closed stalls of the Arab quarter,  
When morning comes they will hear and absorb our song  
As the merchants open their stalls to our words and music,  
they will know that Hashem calls the shots, and, last night,

Yom Yerushalayim, it was us, the Jews that walked singing  
through their streets!  
They want to send us to the sea? Don't they know what happened  
when we entered the sea fleeing from Pharaoh?

Thousands of us together connecting  
to the steps taken in yesteryear by our people  
Our feet can take us places, forced or voluntarily  
As Jews we have walked in many directions  
Footsteps taken in joy, others in pain and in sorrow  
As wanderers, as victims of brutality, towards death, towards  
rebirth  
We've seen darkness, we've seen light, we smelled sweetness, the  
burning of our ashes  
We've heard the words of our Torah  
Marched to free the Jews in Russia, Let my people go  
Every footstep we take in the present, connects to our ancestors,  
and progeny  
May All our footsteps be bound together by the thread that  
connects us in oppression, in freedom, in life, and in death  
Ultimately, we all walk the same road  
To know before Whom we stand, to the place where Hashem  
wants us to be  
To walk in His way following His instructions

Addendum: February 3, 2021

Life has changed so much since I wrote the above memoire. We are in the midst of Covid. A plague. In our history, plagues are warnings. The borders of many countries are closed. The most painful is the borders of Israel are closed to me and Jews of the Diaspora right now. For the first time in my life, I do not have the choice to go or not to go to Eretz Yisroel. It's a tiny taste of that yearning our ancestors had for those thousands of years of not having the land.

## **Pesach: One Year Later**

*Rosalie Albala*

Last year our Pesach was unlike any other -  
We were mostly separated – family and friends from each other.

This year more will go to shul, sit distanced but still as one –  
And sing our tefillos to Hashem together in unison.

Things are more appreciated, now that we're more aware –  
We'll take less for granted and have more 'kavanah' in our prayer.

The Shabbos Hagadol Drasha, the Rabbi presented in shul –  
And offered it motzei Shabbos on 'zoom' –that's become a useful  
tool!

Although the Pandemic is not over yet, Pesach will again arrive –  
And we will recount 'yetzias Mitzrayim' and thankful to be alive.

Our seders might include more people with vaccines on the rise –  
With careful contemplation, we'll welcome more family ties.

And we'll still rely on heartfelt trust as we persist to wonder and  
sigh –  
That for everything there is a reason, and only He knows why.

So, again, let's enjoy our Yom-tov this year and sing loud as we  
recall –  
And try to make this year's seder the very best of all.

And as we continue to wash our hands, let's keep in mind as we  
begin –  
To always remember and never forget whose Hands we all are in!

## Those Midwives

*Norm Lerner*

Surely they should be included,  
Jews or not,  
In the Haggadah —

but even DeMille left them out—  
saving more time for  
Yvonne D'Carlo I suppose.

But those two, and  
there must have been others,  
knew you don't  
harm babies—  
You protect them.  
Even imprisoned criminals  
know this—  
there's a special hell for the  
“short eyes.”

And so the midwives refuse  
to go along, they  
will not follow orders,  
will not  
render unto Pharaoh,

And I wonder  
In that final plague —  
were their children saved?

# 2022

## Thank You God for Pesach

*Linda Kinsberg*

On the morning before Pesach, I sat next to my eighteen-month-old brother at breakfast. He was shaping his scrambled eggs into little circles on his highchair tray and trying to feed his stuffed dog. Since I was older than him, five and a half years to be exact, I was eating with my fork.

“Mommy when can I get dressed to go to Nona?” I couldn’t wait to get to my grandmother’s house for the first seder.

I had a new royal blue dress with puffy sleeves and a velvet ribbon to tie around my waist. I even had a matching bow for my hair. The most exciting of all was that I was going to wear grown up shoes that I can just slip my feet into. No straps or ties! Aunt Sylvia bought me lace ankle socks with ruffles.

“Not till this afternoon,” replied my mother.

“Why?” I whined

“You don’t want to get the dress dirty before you see your cousins, aunts and uncles, do you?”

“Oh ok.”

“Nona, I am here.”

“Give me a kiss Kookla moo, (that is Greek for ‘my little doll.’) Let me look at you, so beautiful.”

It seemed like everything in her apartment sparkled. The linoleum on the floor had a bright shine and was slippery since she waxed it the day before. There was a Pesach smell that was a combination of all the cleansers, polish, the fresh Spring air entering through the open kitchen window.



Nona worked hard, before, during and after the holiday. She attacked dirt in her home as her enemy, and she was an armed soldier. We lived down the block from her, so I was able to help. I went shopping with her so she could fill her freshly cleaned refrigerator up with all the new Pesach food. I used to think she never went to sleep. No matter what time we would go over to her apartment she would be preparing and cooking many delicious foods for the family, not only for the first night, but also to take home when would leave.

In the front of the apartment were two large rooms, the bedroom and living room. They were separated by two doors. You could slide each door into the walls between the two rooms to make one large room. The extra living room furniture, like the coffee table, was moved into the spare room off the kitchen. All the furniture in the bedroom was against the walls. This was a perfect place to put all the tables of different sizes together to make a big one so that thirty chairs, (or more if extra people showed up at the last minute,) could fit around it.

I walked into the living room/bedroom and saw it was set up for the seder. The seder plate, the bowls of salt water, wine, grape juice, wine cups on little plates. In the middle was a bigger cup for Eliahu that gets filled at the end just before we open the door to let him in.

My cousins started to arrive. I tried not to run around and get messy, but that didn't last for long. Soon we were racing up and down the long foyer.

After a while, my aunt Rose called out, "Everyone at the table. We are ready to begin." I sat on the side that was nearer to the kitchen so I could help. My cousin Steve, who was two years older than me and very grown up, right next to me.

When my Uncle Murray broke the matzah and wrapped it, he had to hide it. Then we would try to find it, so we would get a present. That was the dessert or the Afikomen. I tried to watch him so I could see where he hid it. It wasn't until later when I got up to

help in the kitchen that I bumped right into my cousin Steve, I heard a loud crunch. The matzah was hidden inside his shirt, and I turned it into crumbs! Last year the matzah was a lot safer. My uncle hung it out on the clothesline.

My favorite song was coming up. Dayainu. It's such a nice feeling to be singing with everyone together. Nona said that we know that each thing that God does for us is more than enough. Then He even does more and more for us!

Nona brought in a bowl of brown hard-boiled eggs. I was with her when she put brown onion skins into the water as she boiled eggs. I loved watching the shells turn from white to brown. She told me that is how her family did this in Yanina, Greece where she was born.

There was a game we played before peeling the eggs. Steve and I were partners. We each took an egg from the bowl, I held my egg pointed downward and he held his pointed upward right under mine. We counted to three and he pushed his egg up to mine and I pushed mine down to his. The object of this game was to see whose egg cracked the most. Steve won! His egg cracked mine because he said I'm a girl and not strong. Then we put the egg in a bowl of salt water, chopped it up and ate it.

We pretended the wine was blood. Everyone had their own wine glass and plate under it. We then dipped a pinky finger into the glass and put drops of wine on the plate. When done, the women would get up immediately, as if they were scared, took all the plates and got rid of the droplets right away. They had to get rid of it because it was like the blood, and it wasn't good to let it stay around the house. Steve told me that his other grandmother, who came from Turkey and now lived in a house with a back yard, would spill the wine drops outside.

My uncle Murray would lead the seder. When he said, "Pesach Matzah u Moror," he would cup his hands on either side of his mouth to make his voice louder so everyone could hear him, even

those sitting far away from him at the other end of the table. Then he would stand up and walk around the table, holding the seder plate right above our heads. He kept walking until he got back into his seat.

I knew that God was looking down at all of us under the seder plate and smiling. He was proud of us. Thank you, God, for giving us Pesach!

### **I am not a Robot**

*Alan Fintz*

Since Kingsway invited Haggadah Companion essays, I'm often reminded how hard it is to offer even once a year, the sort of inspiration our Rabbanim share, each week!

In this era, the difference between casual jottings fit for fleeting screens, and those "Fit to print," here, may mirror that between spoken and written words, in ancient times.

One might think that words to be set down, to share across ages, would reflect that weight. Yet, one gift of the Haggadah is its ability to convey importance, while seeming almost intimate, and informal at times. It's appropriate that this work - intended to let each generation feel they were present to be freed from bondage and receive the Torah at Sinai - succeeds in part by letting us feel in the text, the presence of ordinary human beings, sitting among us.

A prime example - sandwiched among historical accounts and solemn teachings - is the anecdote of students reminding their rabbi, caught up in study through the wee hours, that he didn't notice it was now time for morning prayers.

If the Haggadah were intended to do nothing more than convey facts, asides like these would have no place. Clearly, the text is no mere algorithm, to direct our steps, but rather, a way to help us sense at each Seder table, along with aunts, uncles and cousins

assembled from across space, the presence also of our real family, across time.

Putting the cart before the horse here, I've shared above, a sense garnered from seeming trivia, in a recent Facebook post, noting how absurd it is to face a computer screen, asking the human seated in front of it, to prove, "I am not a robot"!

But while each of us can quickly show our unique human dexterity to mouse-click a box, it's another matter proving we are not "mice," but humans, when addressing some weighty themes in the Haggadah.

"Al regel echad," in a short essay, consider e.g., how the question of human vs robot, fits into Pesach themes of freedom vs slavery, or the differences between HaShem, and an idol.

When modern problems mock the powers of even serious leaders to grasp, much less control them, the specialization of our individual roles may sometimes reduce us to mere cogs in a machine, or to bits of code in a larger program - leaving us as little felt agency over world events, as a robot assigned a pre-set task.

As in ancient Egypt, thousands cling to narrow roles - seeking simplicity, or to avoid responsibility for larger events - for each Moses who sees in freedom, the power, and burden, to ask more of ourselves.

Similarly, a screen declaring "I am not a robot," echoes lines from "Atzabehem," in the Hallel, mocking notions that mere things men make could be gods. Beyond the obvious - that figures unable to see, hear, breathe, walk, ... could not be divine - is the truth that humans are made "b'ztzelem Elokim": If, unlike idols of silver or gold, HaShem has senses, will, power and agency to affect events, then we, in His image, share these potentialities, even if to a lesser degree.

Though our powers are limited, they do exist.

If we are not robots, idols or figures seeking escape from duty by claiming to be like them, then - beyond enacting the seeming roboticism of assigned tasks - our job must always include asking;

- what needs to be done?
- who can do it?
- where there is no human ready to act, can I be one?
- if not me, who?
- if not now when?
- if I can't finish, dare I desist from trying?

It is precisely at times like these, as long-settled geopolitical and technological orders seem to fail - when narrowly-defined, "robotic" roles come up short, and when new answers are needed - that the above questions present themselves, like voices from the past at our Seders.

And they must properly be answered among men and women who know they are free, who are thankful for that freedom, and who know that - if we are not robots, or idols - that it is the job of all of us, to find paths through the next desert out of today's equivalent of bondage to an order awaiting Tikkun Olam, to be repaired, and remade.

One added anecdote from my past: A week after Pesach marks 55 years since a HS production of Wilder's play, "Our Town," which, a bit like the Haggadah, is over most of its text, filled with familiar details.

Yet, much as our tradition challenges us to use our finite capacities for good - asking, "if not now, when?" - a crucial moment in that play comes when one character looks back on choices tucked among pages of a seemingly ordinary life, to ask aloud, "Does anybody realize life as they live it, ...every, every minute?"

Also, near midway through "Our Town," siblings by a window, marvel over a friend's letter that was delivered, even after she added to the address, lines for the continent, hemisphere, Earth, Solar System, Universe, and the Mind of G-d...

Each year, it seems that Pesach offers us the same chance to see our seemingly small lives, freedoms, powers and choices, as part of a bigger picture in time and space, and to ask what a truly free people - made in HaShem's image, and with the divine power to know and do good and right, might do with these precious freedoms, over the next year, or day, ... or "every, every minute."

**But Pesach is Coming!!**

*Pola Bradman*

Unimaginable suffering:

**Killing**

**Ransacking, Robbing, Refugees, Rescuing**

**Atrocities**

**Innocent children, Injustice, Immorality**

**New World War**

**Emigration, Exodus, Extreme violence**

**H O P E**

**Help from Hashem**

**Once again He will part the waters**

**The Jews will cross safely and be FREE**

## **Inspiring Words** *Pola Bradman*

As the month of Adar approaches most Jews begin to receive in the mail petitions for Passover donations.

I am no exception.

Among the letters I recently received one is very special: It came from the Lubavitch Youth Organization and signed by the administrator.

The letter says that in addition to the four questions asked at the Passover seder there is a fifth question asked silently before Passover...

“How will I be able to observe Passover this year?”

The letter explains that financial challenges, isolation and loneliness can be some of the reasons.

The last question according to the writer is “Can we count on you?”

The writer assumes that the answer to the last question is probably yes and he finishes the letter by wishing the reader a “kosher and exuberant Passover festival.”

“May all your questions be answered and all your heart’s wishes fulfilled. May you be blessed always.”

I, in turn, wish all our friends at Kingsway a happy, healthy and meaningful zissen Pesach.

## Miriam's Example

*Norm Lerner*

That song of Moses goes  
on and on—  
not like the Iliad ,  
but long enough.

Apparently Miriam must have  
thought the same--  
“Some brevity Bro ,  
some brevity.  
What took you 108 words  
I can say in eleven!  
'The horse and his rider  
He has  
thrown in the sea' --  
BAM , Take That!”

Ben Zoma and company,  
(or at least the  
Haggadah's editors),  
should have learned  
from her example.

Zoma and Elizar  
get into this long  
dueling contest  
over numbers,  
(thus paving the way  
for generations  
of Jewish accountants),  
yes we are told to expound  
but some of this expounding  
puts so many layers  
around the oyster  
that we lose the pearl.



The Seder --  
especially that second night  
turns into a clock watching  
marathon.

So --for that 2nd Seder  
before we get to  
that point of calcification—  
I suggest families beforehand prepare, illustrate, compose  
and edit their own Haggadot  
highlighting  
what to them is meaningful;

some might be long  
and descriptive-  
like Moses song,  
but I suspect most others  
like Miriam's observations  
will cut to the chase.

# 2023

## Plagues, Salvation and Personal Redemption

*Rebbetzin Esther Tokayer*

The custom in my house growing up was that only the leader of the seder listed the ten plagues. As he listed them, he poured some of the wine from his glass into a bowl, until the glass was completely emptied and then needed to be refilled. As he listed the plagues, everyone around the table listened, and after each one recited a phrase, למען להצילם, in order that they should be saved. When he was finished reciting the plagues, which included the acronyms for the plagues, the young women in the house would take the bowl outside and throw out the wine with three tosses. When tossing the wine away from the house, my aunt used to mutter something which I never understood, which she explained was sending the evil and the decrees far from the house. After the wine was disposed of, the single women of the household were encouraged to take a few moments and pray before returning to the table. At this time the head of the seder's glass was refilled and the seder continued.

In our home, we follow the practice of each person dipping their pinky into their own glass and removing a drop for each plague. I participate as well, but instead of naming the plagues, I continue my family's custom of reciting למען להצילם after each plague.

As I reflect on the custom, the moments of prayer after throwing away the wine stands out. It was a time that we were told to pray for our nasib (bashert), for health and success. Why at that moment specifically when it seemed that we were tossing out pain and suffering was it the right time to pray? Why was it the right time to pray and hope for very personal reasons? In that reflection, perhaps that is exactly what Pesah and the whole seder night is teaching us - that even in the national drama that unfolds, in the midst of the glory and the pain that accompanied it - HaShem is listening for our individual prayers. At the moments of national

destiny, there is room for the individual - and especially when the individual recognizes the whirlwind in which he/she finds themselves and is able to push all of it aside to call out to אבינו שבשמים, our Father in Heaven.

May we all merit to be able to participate in the rich history of our nation and to find our own unique place within that history and chain of tradition.

Tizku l'shanim rabot ne'imot v'tovot.

### **Pesach Update**

*Mendy Scharf*

Amazing that Pesach is here already.

It's been a few years since my last Kingsway Haggadah submission, so I thought it's time for me to take advantage of this opportunity to emote and review recent updates in our Pesach lives.

Firstly, B"H our family is healthy, and cohesive. We all get along. Secondly, we all look forward to once again spend family Pesach time in Miami Beach this year.

Schlepping courtesy of Mendi. Culinary delectable courtesy of Marilyn. Guests: loving children and precious grandchildren.

As we're planning and thinking about the logistics of running a family Pesach "program", we are amazed how our children have grown and matured in the years since we started going to Miami 25+ years ago.

It's a long time since our early days of little kids squished on the pull-out couch, playing at the pool or beach. We were younger and it seemed easier. As the years seem to have flown by, B"H we are Zocheh to have family additions, beautiful little and big kids, to provide Pesach activities for.

We are very lucky to see our family grow and have them with us all these Pesachs and be able to impart to them the family Mesorah and routines. Our hope is that they saw, heard, participated, and learned the lessons of a Seder and to someday pass it along further to their children and beyond. Not sure if they will ever master the Haggadah in Yiddish, but that's OK. We plan to be there.... in case they want to fershtay something.

While Pesach prep is a lot of work, may Hashem grant us the health, strength, and mental acuity to "do Pesach" for many more years.

Finally, I think one of the messages of Pesach is: "Find the joy, not the work". Nothing beats the nachas gazing over the Seder table and see our family interacting. My wife and I glance at each other at such moments. We know what both of us are thinking without saying a word.

### **Pesach is Coming**

*Rosalie Albala*

Pesach's fast approaching,  
of this there is no doubt.  
Running to stores to buy the kids clothes;  
isn't that what it's all about?  
And then we're on to the next  
very important chore to do –  
to make our houses chametz free –  
with help from our family crew!  
Then we shop, it seems endlessly,  
for groceries that we'll need.  
So we can start preparing  
for the many guests we'll feed.  
We brown and boil the hard boiled eggs;  
we make gefilte fish.  
And many families such as ours  
have a favorite charoset dish.

Of course there's lots more cooking  
and eventually all gets done.  
But the real excitement actually starts  
once the Seder has begun.  
The singing of Kadesh, Urchatz and  
the order that we recite;  
fills the room with happiness and  
a feeling of sheer delight.  
The children sing the Ma Nishtanah  
and ask their fathers, why?  
And the fathers recount Yetzias Mitzrayim  
When Hashem didn't let the Jews die!  
And so, as we are told to do,  
we re-tell the story each year.  
It's the message Moshe brought down from Hashem  
for everyone's ears to hear.  
And as we conclude the Seder,  
we sing in unison...  
L'Shana Haba'ah b'Yerushalayim..  
next year in Jerusalem!

### **The Best Revenge**

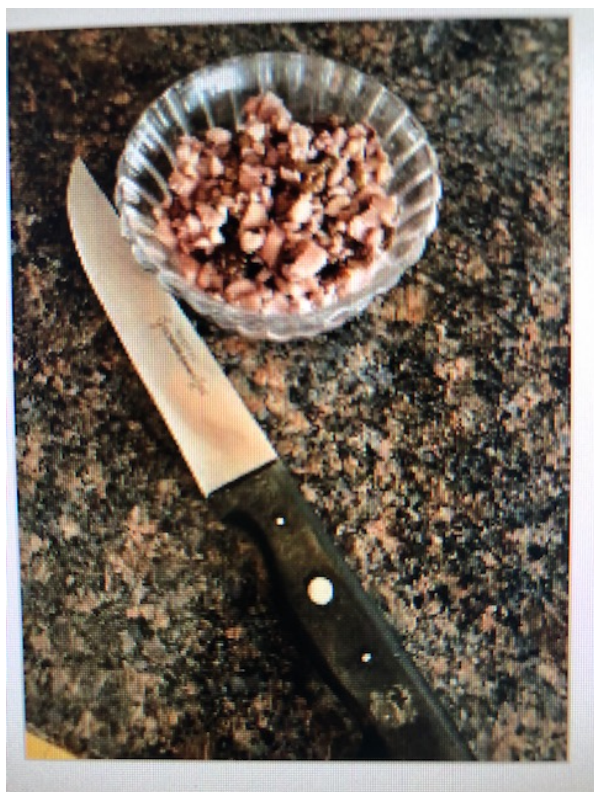
*Norman Lerner*

The Nazis confiscated Yona  
Goldschmidt's knives so he couldn't  
practice his butcher's trade.  
But this one escaped them.

Goldschmidts had lived in  
the same village since the  
time of Charlemagne. Yona  
had served in the Kaiser's army  
during the Great War,  
was even made prisoner  
by the French, but in 1938  
non of that mattered.

Arthur his eldest escaped  
to Denmark then on to America.  
With help from family there  
he got his parents,  
brothers and sister out.

Karen, Arthur's daughter, my wife  
uses that knife, Yona's knife,  
when chopping apples, walnuts  
and dates for the sweet charoset  
we eat at our Seder  
when our family gathers  
to celebrate Pesach  
the Holiday of our freedom.



# RECIPES

## **Date and Nut Cookies**

*Dr. Marjorie Brown*

This was my mother's recipe. If I were to make it, I'd leave out the sugar. I think dates are sweet enough.

### Ingredients

- ½ lb dates
- 1 ½ cups chopped walnuts
- 2 egg whites, beaten
- ¼ tsp vanilla
- ½ cup sugar

### Directions

1. Drop spoonfuls onto greased cookie sheet
2. Cook at 350 for 8-10min.

## **Prune Cholent**

*Bezalel Kosofsky*

### Ingredients

- 1 cup water
- 1/2 cup oil
- 1/4 cup honey
- 1 lb. prunes
- 2 lbs. meat
- 2 onions
- 5 potatoes
- 1 teaspoon salt

## Directions

1. Grate onions
2. Peel and dice potatoes
3. Put all of the ingredients into a crock pot and cook on low

## **Anna Cloud's Chocolate Walnut Puff Passover Cookies**

*Debra Marcus*

## Ingredients

- 1 cup 6 oz Semi Sweet Chocolate Chips
- 2 egg whites (room temperature)
- ½ cup sugar
- ¾ cup chopped walnuts
- 1/8 teaspoon salt
- ½ teaspoon vanilla extract

## Directions

1. Preheat oven to 350 degrees.
2. Grease cookie sheet.
3. Melt chocolate in a small pot set into a bigger pot of boiled water.
4. In a separate bowl, beat room-temperature egg whites with salt on HIGH until foamy.
5. Gradually add sugar and beat until stiff peaks form.
6. Beat in vanilla extract.
7. Fold in melted chocolate and walnuts.
8. Drop by the teaspoon on cookie sheet and bake.
9. Bake for about 10 minutes. Allow to cool before removing to storage.

Yields about 10 to 16 cookies.



## **Mike's "Breaded" Pesach Veal Chops**

*Debra Marcus*

### Ingredients

- 2 lbs veal chops
- 2 cups matzah meal
- 3 eggs mixed
- Paprika, Garlic Powder, Basil, Onion Powder, Parsley
- Vegetable Oil

### Directions

1. Preheat oven to 350 degrees.
2. Mix matzah meal with all the spices stated above – measure spices to taste.
3. Dip veal in the egg mixture, and then dip veal into the matzah meal/spice mixture.
4. Drop a tablespoon or so oil into an aluminum foil pan.
5. Place veal in the foil pan and bake ½ hour on one side, and Then turn the veal over and bake another ½ hour on the other side.

## **Potato Kugel**

*Randi Retkinski*

### Ingredients

- 5 lbs potatoes, peeled
- 1 large onion
- 5 eggs
- ¾ cup oil
- 1 Tbsp salt
- Black pepper to taste

## Directions

1. Preheat your oven to 450°F
2. Process the onion and potatoes in your food processor, scraping down the sides.
3. Working quickly, crack the eggs into a bowl large enough to hold all the batter. Add oil and seasonings and mix well.
4. Add the processed potatoes and onion and mix until uniform.
5. Pour into a greased 9x13" pan and bake uncovered for 2 hours.

Can also make this recipe into latkes.. don't use onions.. add everything except onions. then fry.

## **S'mores Pie**

*Randi Retkinski*

## Ingredients

- Ready-made crust
- Brownies
- 1 cup cocoa
- 2 cups sugar
- Mix together
- Then add
- 1 cup oil
- 1 tsp vanilla
- 4 eggs
- 1/2 tsp salt
- 1 tsp baking powder

## Directions

1. Mix everything together and put in crust
2. Bake for 25-30 minutes at 350 degrees
3. Then add marshmallows and bake for another 5-7 minutes... just until marshmallows turn brown
4. Let cool & enjoy!

## **Pesach Brownies**

*Sharon Retkinski*

## Ingredients

- 2 sticks margarine
- 4 oz semi sweet chocolate
- 2 cups sugar
- 5/8 cup potato starch
- 4 eggs
- 1 Teaspoon vanilla extract
- 1 cup chocolate chips
- 2 cups mini marshmallows
- 1/2 cup walnuts (optional)

## Directions

1. Melt margarine and the 4oz chocolate in a microwave or on top of double boiler stir till melted.
2. Let cool and add sugar while beating with the mixer
3. Add eggs one at a time and continue to beat with mixer
4. Add vanilla and potato starch in gradually continue to mix
5. Stir in chocolate chips marshmallows and nuts with a spatula
6. Put into a greased 9x13 pan bake at 350
7. For 35-45 min according to desired consistency

## North of the Border Guacamole

*Dr. Sheldon Retkinski*

### Ingredients

- 4 large avocados
- 1 medium tomato
- 1 lime
- 1-2 jalapeños
- 1 small red onion
- 1/2 bunch cilantro, checked
- 1 tsp cumin
- 2 teaspoons chili powder
- 2 teaspoons salt
- 1 tbsp olive oil

### Directions

1. Finely chop tomatoes, sprinkle with salt, wrap in paper towels to drain.
2. Finely chop red onion, add to large bowl with a little salt, a little lime juice and olive oil.
3. Finely chop jalapeños and add to bowl.
4. Finely chop cilantro and add to bowl.
5. Slice avocados, remove pits and cut into small chunks and add to bowl.
6. Squeeze rest of lime juice.
7. Add remaining salt, cumin and chili powder.
8. Mix well and add drained tomatoes.
9. Mix again.
10. Taste and adjust seasoning.

If not using right away, put in covered container with a squeeze of lime juice on top. Serve with Crisp-it Passover crackers.

## **Norm Lerner**

### *Fish in a Red Sea*

#### Ingredients

- Halibut - 1 3/4 lb,
- (Or some other white, sturdy, neutral fish)
- Diced tomato with their liquid 28oz
- 1/2 tsp each -Ginger, turmeric, smoked paprika, cumin
- 1/4 tsp cinnamon
- 1/4 teaspoons cayenne pepper
- Sweet potato 1 large , peeled, diced 1/2 inch pieces
- Cilantro- bunch
- Olive oil- 2-4 tablespoons
- Onion- rough chop
- Orange -1
- Garlic- 2 large cloves peeled crushed chopped
- Finely grated fresh ginger - 1 teaspoon
- Tomato paste -1 tbsp
- Fine sea salt - 1 teaspoon
- Honey- 1 teaspoon

## Directions

1. Measure all spices into bowl
2. Peel potato cut into -1/2 inch diced (put to side)
3. Finely chop cilantro stems to get 3 tablespoons
4. Warm oil in heavy pot or Dutch Oven
5. Put in chopped onions— gentle cook till softened-20 min
6. Grate in orange zest and garlic
7. Add chopped cilantro stalks and grated fresh ginger
8. Stir over a gently heat then add the spices
9. Add potatoes stir over medium heat for 2-3 minutes
10. Add the diced tomatoes and 1 2/3 cup cold water
11. Add tomato paste and the salt
12. Add the honey and 1 tbsp juice from half the orange
13. Stir- bring to a boil
14. Then put lid on reduce to simmer 40-45 minutes Until sweet potato is soft and sauce slightly thickened
15. Cut fish into bite sized pieces
16. Lightly sprinkle each side with salt and pepper then add
17. to sauce, put lid on cook for 4-6 min depending on how cold fish was
18. Remove from heat let stand 2-3 minutes

Serves 4

The Boards					All Choices	
Seder	Eat	Do	Erev Pesach	Rythm	Seder	Erev Pesach
Barech	Matzah Pizza	Stay up late	Prepare Divrei Torah	Leshana Habaha	Barech	Bake
Rochtzah	Wine	Puzzels	Bedikat Chometz	Ma Nishtana	Hallel	Bedikat Chometz
Karpas	Grape Juice	Wake up early	Biyur Chometz	Adir Hu	Kadesh	Biyur Chometz
Nirtzah	Matzah Balls	Drink Grape juice	Bake	Ma Nishtana	Karpas	Clean
Kadesh	Potatoe	Lean	Sell Chametz	Paroah in Pajamas	Magid	Cook
					Marror	Get Excited
Seder	Eat	Do	Erev Pesach	Rythm	Nirtzah	Prepare Divrei Torah
Tzafun	Egg	Wake up early	Sell Chametz	Leshana Habaha	Rochtzah	Sell Chametz
Nirtzah	Matzah	Wear Kittel	Cook	Chad Gadya	Tzafun	Siyum Bechorot
Magid	Wine	Puzzels	Biyur Chometz	Dai Dayenu	Urchatz	
Kadesh	Potatoe	Lean	Bedikat Chometz	Adir Hu	Yachatz	Rythm
Rochtzah	Grape Juice	Drink Grape juice	Bake	Paroah in Pajamas		Adir Hu
					Eat	Chad Gadya
Seder	Eat	Do	Erev Pesach	Rythm	Egg	Dai Dayenu
Urchatz	Salt Water	Puzzels	Prepare Divrei Torah	Dai Dayenu	Gefilte Fish	Leshana Habaha
Hallel	Grape Juice	Stay in PJ	Bake	Adir Hu	Grape Juice	Ma Nishtana
Yachatz	Potatoe	Drink Grape juice	Siyum Bechorot	Paroah in Pajamas	Lukshen	Paroah in Pajamas
Barech	Egg	Lean	Get Excited	Leshana Habaha	Matzah	Ten Makot
Nirtzah	Matzah Balls	Play	Cook	Adir Hu	Matzah Balls	
					Matzah Pizza	
Seder	Eat	Do	Erev Pesach	Rythm	Potatoe	
Yachatz	Matzah	Puzzels	Get excited	Paroah in Pajamas	Salt Water	
Magid	Matzah Balls	Play	Bake	Ten Makot	Wine	
Hallel	Egg	Lean	Cook	Ma Nishtana		
Nirtzah	Wine	Stay up late	Siyum Bechorot	Paroah in Pajamas	Do	
Marror	Lukshen	Play	Biyur Chometz	Dai Dayenu	Drink Grape juice	
					Lean	
Seder	Eat	Do	Erev Pesach	Rythm	Play	
Kadesh	Matzah Pizza	Play	Bedikat Chometz	Dai Dayenu	Puzzels	
Tzafun	Gefilte Fish	Drink Grape juice	Biyur Chometz	Ma Nishtana	Stay in PJ	
Hallel	Matzah	Lean	Sell Chametz	Paroah in Pajamas	Stay up late	
Nirtzah	Egg	Wear Kittel	Clean	Ten Makot	Wake up early	
Barech	Wine	Stay up late	Cook	Leshana Habaha	Wear Kittel	

Aliza's Pesach Word Find

O	R	I	Q	I	Z	V	F	X	D	O	S	S	I	G	N	T	S	H	Q
E	N	O	J	C	E	R	A	B	B	I	S	C	H	I	F	F	M	A	N
D	N	R	H	L	T	W	J	K	L	M	E	X	R	A	Z	H	B	R	R
I	A	K	J	C	O	I	H	A	G	A	D	A	J	Y	S	T	G	P	M
G	L	H	S	H	E	F	G	K	Z	L	E	L	V	J	X	H	N	O	L
R	O	T	A	M	M	B	S	P	O	K	R	I	F	D	I	I	R	B	Z
X	H	R	R	Y	W	W	O	A	C	A	Y	Z	T	Q	S	Y	B	F	H
K	D	E	A	T	J	B	E	S	W	O	O	A	R	J	K	O	L	D	W
B	M	T	K	I	D	D	U	S	H	A	V	L	Z	N	W	B	Q	I	A
W	A	V	E	M	M	A	R	O	S	E	M	A	T	Z	A	H	T	T	F
M	G	T	D	W	N	D	D	V	K	B	W	B	I	I	S	X	Y	L	V
A	G	B	K	X	V	M	L	E	F	W	G	Z	J	Z	H	Z	A	K	G
O	I	I	A	P	F	O	U	R	C	U	P	S	I	Y	I	F	C	W	X
R	D	Q	D	L	W	X	R	Q	W	A	S	Q	I	R	N	J	H	K	G
O	F	Q	E	F	F	U	U	I	J	X	A	H	W	B	G	M	A	G	Q
M	Y	P	S	I	E	T	R	V	X	R	B	Q	A	X	A	F	T	S	M
A	Z	W	H	Y	R	A	C	H	T	Z	A	H	I	V	Y	P	Z	D	B
C	X	V	U	S	E	J	H	B	K	M	Y	R	A	E	Z	R	E	W	D
G	N	L	Y	O	I	N	A	P	E	C	E	H	T	L	X	T	Z	L	Q
M	I	L	L	I	H	E	T	A	U	T	A	I	L	Z	P	K	I	J	O
V	F	J	U	P	C	X	Z	N	D	Z	Z	H	H	B	C	V	M	M	E

- |           |          |
|-----------|----------|
| PASSOVER  | KADESH   |
| SEDER     | URCHATZ  |
| MATZAH    | KARPAS   |
| WASHING   | YACHATZ  |
| HAGADA    | MAGGID   |
| FOUR CUPS | RACHTZAH |
| KIDDUSH   | TEHILLIM |
| MITZVAHS  | BECHOR   |



ז ל נ י ח ע ל ז ס ב ט ק פ  
 כ ה צ מ ע ב א ח ת י א ע  
 ד א ו כ צ י כ צ ס ו ו ח א  
 נ ב א ת ס נ צ ס פ צ ש ד צ  
 ח י ר ב ו ר ע ר כ ר ח ש כ פ  
 ת ב ב כ צ ל ד ל י ר י ב ט  
 ב פ ה ו ר א ג נ י כ מ א ס  
 נ ס ה ר ד ב ש ר ד ז ט ג ט  
 ו ג ב ו ב ר ד ר מ ג ה פ ס  
 י ח כ ת כ ס מ י נ י כ ס ה  
 צ צ פ ר ע ד ר ת א ס ס ד פ  
 ק כ ל ד פ פ ח מ ב א ד ב ס  
 ר א ח ה ת ק מ ה ס ש ג ג ר  
 ז ל נ י ח ע ל ז ס ב ט ק פ

### Words to find

יין	ארבה
כינים	ברד
מכת בכורות	דבר
מצה	דם
ערוב	האביב
פסח	חושך
צפרדע	שחין

**Pesach Word Find**

*by Aliza Simon*

B	V	F	F	U	M	O	R	D	E	C	H	A	I	E	Z	L	Q	A	N
Z	S	P	E	S	A	C	H	J	D	H	H	I	P	O	T	A	T	O	A
J	F	W	J	H	T	B	V	B	Y	A	L	I	Z	A	T	I	L	S	M
R	C	Y	T	U	Z	P	N	N	R	A	L	G	Q	V	D	Q	H	R	F
S	T	S	Z	L	A	V	I	B	M	H	C	U	P	S	R	F	A	G	F
Q	B	K	A	C	H	T	P	L	M	P	N	H	U	Y	O	X	L	O	I
F	K	S	F	H	I	W	R	O	E	B	X	A	A	U	P	D	L	O	H
G	A	A	U	A	X	B	A	O	T	D	R	O	R	T	W	I	E	U	C
X	R	D	N	N	L	I	U	D	A	Y	E	I	N	U	Z	G	L	R	S
N	P	J	G	O	G	J	M	K	D	I	D	U	X	A	L	A	H	C	I
I	A	V	B	R	W	P	H	A	R	O	I	E	Z	T	O	M	H	H	B
R	S	U	D	U	B	I	M	E	L	I	Y	A	H	U	Z	Z	C	A	B
T	P	T	I	C	P	S	N	A	L	C	Z	C	N	B	E	B	E	T	A
Z	N	Z	C	H	D	B	U	E	L	U	M	A	R	O	R	Y	R	Z	R
A	I	G	V	D	S	U	K	D	L	K	L	F	X	B	O	S	A	B	X
H	R	O	C	H	T	Z	A	H	H	N	A	P	X	U	F	R	B	Q	J

PESACH	KADESH	KARPAS	MOTZEI	TZAFUN	ELIYAHU
BLOOD	URCHATZ	YACHATZ	MAROR	BARECH	WINE
DAYEINU	CUPS	MAGID	KOREACH	HALLEL	
MATZAH	FOUR	ROCHTZAH	SHULCHAN ORECH	NIRTZAH	

## Word Find

*Tzippy Retkinski*

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R F Y X V D J J D V F Q I J T C N F B P M U S O S
H A W X O Z S L E N N O G X R H D G L R P W Z H K
X A F S B J C N Y Q M R O L P A N I L O O S G H X
F D H W V L G H Y H P G H Z N R J K Z T X R K A L
H O Q N F O I K A E P X X Y V O L B C H E G A D G
G W M L R K G S N M N E X J R S B X W G N A Y M S
L U M D U M T E R S E I S R F E H D L N F Z Y Q K
U O Y K O B G K C J K T W A N T V M M I E H K N B
M K N W F Q I M A Q Z E Z W C A N A K U Y J C W K
L W W S H N M O S H E O D E P H T O L H S X M Y W
X L B V G R T X I M J D N F C Z M J U S J Z Q C R
H O G S B Y U G H L J Z Z L A A M N B R Q O J Z R
O P W Z Z Q M V M F V Z P H N R D I E B P D K H J
Y A H E I F G Z P I M R D M H K W D S U Q Y V S Y
Y P N A C L N U Y M Z Y U Q A U E U W H M V U W V
A L P E R F S C Q E G Y P T G S O K F L X D X K C
R A R S T O L Z Z X L H E K G P R B I L R O Y Y M
B G P B W C A S N A S S I N A X I K X E R A L P L
A U D W Y D D H G Z P T J S D G Y I E X V Q Z M T
C E N M H V N H S I E Z F I A G D W Y Y I J S R U
C S E T P S K C Y G S D P X H E D C J C Q J P I Q
B D R N T F T G N H T N T B E F E N E U M K C M F
H Z E B Z V G I E C I L X G G A H U E H Z R I T P
E G H Q B J K K O P Q I F T F Z C Q A B Y W Y S P
D A C R U X H Y U L D A H I H H B T D P O U V F U

```

afikoman  
cups  
four  
KJC  
Matzah  
Pesach  
seder

chametz  
egg  
Haggadah  
lice  
Moshe  
Pharoah  
Slavery

Charoset  
egypt  
Kingsway  
Maror  
Nissan  
plagues  
wine

# שיר השירים פרק ח

- (א) מי יתנה כֶּאֱחָ לִי יוֹנֵק שְׂדֵי אֲמִי אֲמַצְאָה בַּחוּץ אֲשַׁקֶּה גַם לֹא יִבוֹזוּ לִי:
- (ב) אָנֹהֶגֶד אָבִיאוּ אֶל בֵּית אֲמִי תִלְמַדְנִי אֲשַׁקֶּה מִיַּיִן הַרְקַח מֵעַ-סִּיס רַמְנִי:
- (ג) שְׁמַאלוֹ תַּחַת רֵאשִׁי וַיְמִינִי תַּחְבֵּקֵנִי:
- (ד) הִשְׁבַּעְתִּי אֶתְכֶם בְּנוֹת יְרוּשָׁלַם מַה תַּעֲרִוּוּ וּמַה תַּעֲרִרוּ אֶת הָאֵהָבָה עַד שֶׁתַּחֲפֹץ: ס
- (ה) מִי זֹאת עֵלָה מִן הַמְדַבֵּר מִתְרַפֶּקֶת עַל דּוֹדָהּ תַּחַת הַתְּפוּחַ עוֹרְרֵתִיךָ שָׁמָּה חִבְּלֵתְךָ אִמָּךְ שָׁמָּה חִבְּלָה יִלְדֵתְךָ:
- (ו) שִׁימְנֵי כַחוֹתֶם עַל לִבֶּךָ כַחוֹתֶם עַל זְרוּעֶךָ כִּי עֲזָה כַמּוֹת אֵהָבָה קָשָׁה כְּשֹׂאוֹל קִנְיָה רִשְׁפִיָּה רִשְׁפִּי אִשׁ שְׁלֵהֲבֵתָהּ:
- (ז) מִיָּם רַבִּים לֹא יוּכְלוּ לִכְבוֹת אֶת הָאֵהָבָה וּנְהָרוֹת לֹא יִשְׁטַפּוּהָ אִם יִתֵּן אִישׁ אֶת כָּל הוֹן בֵּיתוֹ בְּאֵהָבָה בּוֹז יִבוֹזוּ לוֹ: ס
- (ח) אָחוֹת לָנוּ קִטְנָה וְשָׂדִים אֵין לָהּ מַה נַּעֲשֶׂה לְאַחֲתָנוּ בַיּוֹם שִׁידְבַר בָּהּ:
- (ט) אִם חוֹמָה הִיא נִבְנָה עָלֶיךָ טִירַת כֶּסֶף וְאִם דָּלֶת הִיא נִצּוֹר עָלֶיךָ לֹחַ אֲרֹז:
- (י) אֲנִי חוֹמָה וְשָׂדֵי כַמְגִדְלוֹת אֲזוּ הֵייתִי בְעֵינָיו כְּמוֹצְאֵת שְׁלוֹם: פ
- (יא) כָּרִם הִיָּה לְשִׁלְמָה בְּבַעַל הַמּוֹן נָתַן אֶת הַכָּרִם לְנֹטְרִים אִישׁ יָבֵא בְּפָרְיוֹ אֶלָּף כֶּסֶף:
- (יב) כְּרָמִי שְׁלִי לִפְנֵי הָאֶלֶף לָהּ שְׁלֹמָה וּמֵאֲתִים לְנֹטְרִים אֶת פְּרִיו:
- (יג) הַיּוֹשֶׁבֶת בַּגְּנִים חֲבָרִים מְקַשִּׁיבִים לְקוֹלָהּ הַשְּׂמִיעֵנִי:
- (יד) בָּרַח דּוֹדִי וּדְמָה לָהּ לְצַבִּי אוֹ לְעַפְרָה הָאֵילִים עַל הָרֵי בְשָׁמִים:

# שיר השירים פרק ז

(א) שׁוּבִי שׁוּבִי הַשׁוּלָמִית שׁוּבִי שׁוּבִי וְנַחֲזֶה בָּךְ מַה תִּקְחוּ  
בַּשׁוּלָמִית בְּמַחֲלַת הַמַּחְנִים:

(ב) מַה יָּפוּ פְּעָמֶיךָ בַּנְּעָלִים בַּת נְדִיב חֲמוּקֵי יִרְכִיף כְּמוֹ חַד-  
לָאִים מִעֵשָׂה יְדֵי אָמֹן:

(ג) שָׁרְרָךְ אַגֵּן הַסֶּהַר אֶל יַחֲסֵר הַמְּזֹג בְּטָנְךָ עֲרַמַת חֲטִים  
סוּגָה בַּשׁוֹשְׁנִים:

(ד) שְׁנֵי שְׁדִיךָ כְּשְׁנֵי עֶפְרַיִם תִּאָּמֵי צְבִיָּה:

(ה) צִוְאַרְךָ כְּמַגְדָּל הַשֵּׁן עֵינֶיךָ בְּרֻכּוֹת בְּחֹשְׁבוֹן עַל שַׁעַר בַּת  
רַבִּים אַפְּךָ כְּמַגְדָּל הַלְּבָנוֹן צוֹפֶה פְּנֵי דַמְשֶׁק:

(ו) רֵאשֶׁךְ עָלֶיךָ כְּכַרְמֶל וְדַלַת רֵאשֶׁךְ כְּאַרְגָּמָן מְלֹךְ אֶסּוּר  
בְּרֵהֲטִים:

(ז) מַה יָּפִית וּמַה נְעֻמָּת אֶהְבֶּה בַּתְּעַנּוּגִים:

(ח) זֹאת קוֹמַתְךָ דְּמַתָּה לְתִמְרָה וְשְׁדִיךָ לְאַשְׁכְּלוֹת:

(ט) אֲמַרְתִּי אֲעֲלֶה בְּתִמְרָה אֶחְזֶה בְּסִסְנִיּוֹ וַיְהִי נָא שְׁדִיךָ כְּאֵ-  
שְׁכָלוֹת הַגֶּפֶן וְרִיחַ אַפְּךָ כַּתְּפוּחִים:

(י) וְחַכְךָ כְּיֵין הַטּוֹב הוֹלֵךְ לְדוּדֵי לְמִישָׁרִים דוֹבֵב שְׁפָתַי יִשְׁנִים:  
(יא) אָנִי לְדוּדֵי וְעָלִי תִשׁוּקְתוֹ: ס

(יב) לָכֶּה דוּדֵי נִצָּא הַשָּׂדֶה נְלִינָה בַּכְּפָרִים:

(יג) נִשְׁכִּימָה לְכַרְמִים נִרְאָה אִם פָּרְחָה הַגֶּפֶן פִּתַח הַסְּמָדָר  
הַנִּצּוֹ הַרְמוֹנִים שָׁם אָתָּן אֶת דִּדֵי לָךְ:

(יד) הַדּוּדָאִים נִתְּנוּ רִיחַ וְעַל פִּתְחֵינוּ כָּל מַגְדִּים חֲדָשִׁים גַּם  
יִשְׁנִים דוּדֵי צְפֹנְתִי לָךְ:

# שיר השירים פרק ו

(א) אָנָה הֶלֶךְ דוֹדִי הִיפָּה בַּנָּשִׁים אָנָה פָּנָה דוֹדִי וּנְבִקְשָׁנוּ

עֲמֹד:

(ב) דוֹדִי יָרַד לָגְנוֹ לְעֲרוּגוֹת הַבָּשָׂם לְרֵעוֹת בַּגָּנִים וְלִלְקֹט שׁוֹ-

שָׁנִים:

(ג) אָנִי לְדוֹדִי וְדוֹדִי לִי הָרַעָה בְּשׁוֹשָׁנִים: ס

(ד) יָפָה אֶת רַעֲיָתִי כְּתֹרֶצֶה נְאוּהָ כִּירוּשָׁלַם אֵימָה כַּנְּדָגְלוֹת:

(ה) הֶסְבִּי עֵינַיִךְ מִנְגְּדֵי שָׁהֵם הִרְהִיבֵנִי שְׁעָרֶךָ כְּעֵדֶר הָעֲזִים

שְׁגָלְשׁוּ מִן הַגְּלָעַד:

(ו) שָׁנִיךָ כְּעֵדֶר הָרְחֵלִים שְׁעָלוּ מִן הָרְחֻצָּה שְׁכַלְסֵם מִתְּאִימוֹת

וְשִׁכְּלָה אֵין בָּהֶם:

(ז) כְּפָלַח הָרְמוֹן רִקְתָּךְ מִבַּעַד לְצִמְתָּךְ:

(ח) נָשִׁים הֵמָּה מְלָכוֹת וְשִׁמּוֹנִים פִּילֻגְשִׁים וְעֲלָמוֹת אֵין מִסְפָּר:

(ט) אַחַת הִיא יוֹנָתִי תִמְתִּי אַחַת הִיא לְאִמָּה בָּרָה הִיא

לְיֹלְדֹתָהָ רְאוּהָ בְּנוֹת וַיֵּאֱשְׁרוּהָ מְלָכוֹת וּפִילֻגְשִׁים וַיְהַלְלוּהָ: ס

(י) מִי זֹאת הַנְּשֻׁקָפָה כָּמוֹ שָׁחַר יָפָה כְּלָבָנָה בָּרָה כַּחֲמָה אֵימָה

כַּנְּדָגְלוֹת: ס

(יא) אֶל גִּנַּת אָגוֹז יִרְדְּתִי לְרֵאוֹת בְּאֵבִי הַנַּחַל לְרֵאוֹת הַפְּרָחָה

הַגִּפְּן הַנְּצוּ הָרְמָנִים:

(יב) לֹא יִדְעָתִי נִפְשֵׁי שְׂמִתָּנִי מִרְכָּבוֹת עִמִּי נְדִיב:

# שיר השירים פרק ה

(א) בָּאתִי לִגְנֵי אַחֲתֵי כְּלָה אֲרִיתִי מוֹרֵי עִם בְּשָׁמִי אֲכַלְתִּי יַעֲרֵי עִם  
דְּבָשִׁי שְׁתִּיתִי יַיִנִי עִם חֶלְבִי אֲכָלוּ רַעִים שְׁתוּ וְשָׁכְרוּ דוֹדִים: ס  
(ב) אָנִי יִשְׁנָה וְלִבִּי עַר קוֹל דּוֹדִי דוֹפֵק פֶּתַח־לִי אַחֲתֵי רַעֲיָתִי יוֹנְתִי  
תַּמְתִּי שְׂרָאשִׁי נִמְלֵא טַל קְנֻצוֹתַי רְסִיטֵי לִילָה:  
(ג) פָּשְׁטִיתִי אֶת כַּתְּנֹתַי אֵיכָכָה אֶלְבָּשְׁנָה רְחֻצְתִּי אֶת רַגְלֵי אֵיכָכָה  
אֲטַנְּפִם:

(ד) דוֹדִי שָׁלַח יָדוֹ מִן הַחֹר וַיַּמְעִי הָמוּ עָלָיו:

(ה) קִמְתִּי אָנִי לִפְתָּח לְדוֹדִי וַיְדִי נָטְפוּ מוֹר וְאַצְבָּעֹתַי מוֹר עָבַר עַל  
כַּפּוֹת הַמְּנַעוּל:

(ו) פֶּתַחְתִּי אָנִי לְדוֹדִי וְדוֹדִי חָמַק עָבַר נִפְשִׁי יִצְאָה בְּדַבְּרוֹ בְּקִשְׁתִּיהוּ  
וְלֹא מִצְאָתִיהוּ קִרְאָתִיו וְלֹא עָנְנִי:

(ז) מִצְאָנִי הַשְּׁמֵרִים הַסֹּבְבִים בְּעִיר הַכּוֹנֵי פִצְעוּנִי נִשְׂאוּ אֶת רִדְיָדִי  
מֵעֲלֵי שְׂמֵרֵי הַחַמּוֹת:

(ח) הִשְׁבַּעְתִּי אֶתְכֶם בְּנוֹת יְרוּשָׁלַם אִם תִּמְצְאוּ אֶת דּוֹדִי מִה תִּגִּידוּ  
לִּי שְׁחֹלֶת אֶהְבֶּה אָנִי:

(ט) מִה דוֹדְךָ מְדוּד הַיָּפָה בְּנָשִׁים מִה דוֹדְךָ מְדוּד שְׁכָכָה הִשְׁבַּעְתָּנִי:  
(י) דוֹדִי צַח וְאָדוּם דָּגוּל מִרְבָּבָה:

(יא) רֵאשׁוּ כֶּתֶם פֹּז קְנֻצוֹתַי תִּלְתְּלִים שְׁחֹרוֹת כְּעוֹרֵב:

(יב) עֵינָיו כְּיוֹנִים עַל אֶפְיָקֵי מַיִם רְחֻצוֹת בְּחֶלֶב יִשְׁבוֹת עַל מְלֵאת:

(יג) לְחָיו כְּעָרוּגַת הַבֶּשֶׂם מְגַדְלוֹת מְרַקְחִים שִׁפְתוֹתַי שׁוֹשְׁנִים  
נְטָפוֹת מוֹר עָבַר:

(יד) יָדָיו גְּלִילֵי זָהָב מִמְּלֵאִים בַּתְּרִשִׁישׁ מֵעִי עָשֶׂת שֵׁן מְעַלְפֶת  
סְפִירִים:

(טו) שׁוֹקִיו עֲמוּדֵי שֵׁשׁ מִיִּסְדִּים עַל אֲדָנָי פֹּז מְרָאֵהוּ כְּלִבְנוֹן בַּחֹר  
כְּאֲרָזִים:

(טז) חֲכוּ מִמֵּתְקִים וְכֹלוּ מִחֲמָדִים זֶה דּוֹדִי וְזֶה רַעֵי בְּנוֹת יְרוּשָׁלַם:

# שיר השירים פרק ד

- (א) הַנֶּחֱד יָפָה רַעֲיָתִי הֵנָּה יָפָה עֵינֶיהָ יוֹנִים מִבְּעַד לְצַמְתָּהּ שְׁעָרָה כְּעֶדֶר הָעֵזִים שְׁגָלְשׁוּ מֵהָר גֹּלְעָד:
- (ב) שְׁנֵיהָ כְּעֶדֶר הַקְּצוּבוֹת שְׁעָלוּ מִן הַרְחָצָה שְׁכֶלֶם מִתְּאִימוֹת וְשִׁכְלָה אִין בָּהֶם:
- (ג) כְּחוּט הַשְּׁנִי שִׁפְתֶיהָ וּמִדְּבָרֶיהָ נֶאֱנָה כְּפֶלַח הָרִמּוֹן רִקְתָּהּ מִבְּעַד לְצַמְתָּהּ:
- (ד) כְּמַגְדֵּל דָּוִד צִוְּאָרָהּ בְּנוֹי לְתַלְפִּיּוֹת אֶלֶף הַמַּגֵּן תִּלְוִי עָלָיו כֹּל שְׁלֹטֵי הַגְּבוּרִים:
- (ה) שְׁנֵי שְׁדֵיהָ כְּשְׁנֵי עֶפְרַיִם תְּאוּמֵי צְבִיָּה הָרוּעִים בְּשׁוֹשְׁנִים:
- (ו) עַד שִׁיפּוּחַ הַיּוֹם וְנָסוּ הַצִּלְלִים אֶלֶף לִי אֵל הַר הַמּוֹר וְאֵל גְּבַעַת הַלְּבוֹנָה:
- (ז) כֶּלֶךְ יָפָה רַעֲיָתִי וּמוֹם אִין בָּהּ: ס
- (ח) אֶתִּי מִלְּבָנוֹן כֶּלָּה אֶתִּי מִלְּבָנוֹן תְּבוֹאִי תְּשׁוּרִי מִרְאֵשׁ אֲמָנָה מִרְאֵשׁ שְׁנִיר וְחֶרְמוֹן מִמַּעֲנֹת אֲרִיּוֹת מֵהַרְרֵי נְמֵרִים:
- (ט) לִבְבַּתְּנִי אַחֲתִי כֶלָּה לִבְבַּתְּנִי בֶּאֱחָד מֵעֵינֶיהָ בֶּאֱחָד עֵנֶךְ מִצְוֹרְנֶיהָ:
- (י) מָה יָפוּ דִדֶּיךָ אַחֲתִי כֶלָּה מָה טָבוּ דִדֶּיךָ מֵיַיִן וְרִיחַ שְׁמָנֶיהָ מִכָּל בְּשָׂמִים:
- (יא) נִפְתַּת תִּטְפְּנָה שִׁפְתוֹתֶיהָ כֶּלָּה דְּבֶשׂ וְחֶלֶב תַּחַת לְשׁוֹנֶיהָ וְרִיחַ שְׁלֵמֹתֶיהָ כְּרִיחַ לְבָנוֹן: ס
- (יב) גֵּן נְעוּל אַחֲתִי כֶלָּה גֵּל נְעוּל מַעֲיֵן חָתוּם:
- (יג) שְׁלַחֶיהָ פְּרָדִס רְמוֹנִים עִם פְּרִי מְגֵדִים כְּפָרִים עִם נְרָדִים:
- (יד) נְרָד וְכֶרֶם קָנָה וְקִנְמוֹן עִם כָּל עֵצֵי לְבוֹנָה מִר וְאֶהְלוֹת עִם כָּל רְאֵשֵׁי בְשָׂמִים:
- (טו) מַעֲיֵן גַּנִּים בְּאֵר מַיִם חַיִּים וְנִזְלִים מִן לְבָנוֹן:
- (טז) עוֹרֵי צִפּוֹן וּבוֹאִי תִימֵן הַפִּיחִי גַנִּי יִזְלוּ בְּשִׁמְיוֹ יִבֵּא דוֹדִי לְגַנּוֹ יֵאָכֵל



# שיר השירים פרק ג

- (א) על משכבי בלילות בקשתי את שאהבה נפשי בקשתי  
ולא מצאתיו:
- (ב) אקומה נא ואסובבה בעיר בשוקים וברחבות אבקשה  
את שאהבה נפשי בקשתי ולא מצאתיו:
- (ג) מצאוני השמרים הסבבים בעיר את שאהבה נפשי  
ראיתם:
- (ד) כמעט שעברתי מהם עד שמצאתי את שאהבה נפשי  
אחזתי ולא ארפנו עד שהביאתי אל בית אמי ואל חדר  
הורתי:
- (ה) השבעתי אתכם בנות ירושלים בצבאות או באילות  
השדה אם תעירו ואם תעוררו את האהבה עד שתחפץ: ס
- (ו) מי זאת עלה מן המדבר כתימרות עשן מקטרת מור  
ולבונה מכל אבקת ריכל:
- (ז) הנה מטתו שלשלמה נשים גברים סביב לה מגברי יש-  
ראל:
- (ח) כלם אחזי חרב מלמדי מלחמה איש חרבו על ירכו  
מפחד בלילות: ס
- (ט) אפריון עשה לו המלך שלמה מעצי הלבנון:
- (י) עמודיו עשה כסף רפידתו זהב מרפבו ארגמן תוכו רצוף  
אהבה מבנות ירושלים:
- (יא) צאינה וראינה בנות ציון במלך שלמה בעטרה שעטרה  
לו אמו ביום חתנתו וביום שמחת לבו: ס

# שיר השירים פרק ב

- (א) אָנִי חִבַּצְלֹת הַשָּׁרוֹן שׁוֹשְׁנַת הָעֵמֶקִים:
- (ב) כְּשׁוֹשְׁנָה בֵּין הַחוּחִים כֵּן רַעֲיָתִי בֵּין הַבְּנוֹת:
- (ג) כִּתְפוּחַ בַּעֲצֵי הַיַּעַר כֵּן דוּדִי בֵּין הַבָּנִים בְּצִלּוֹ חֲמֹדָתִי וַיִּשְׁבְּתִי  
וּפְרִיּוֹ מִתּוֹק לְחֶכְמִי:
- (ד) הִבִּיאֲנִי אֶל בַּיִת הַיָּיִן וְדָגְלוּ עָלַי אֲהָבָה:
- (ה) סִמְכוּנֵי בְּאֲשִׁישׁוֹת רַפְדוּנִי בַתְּפוּחִים כִּי חוֹלַת אֲהָבָה אָנִי:
- (ו) שָׁמְאָלוּ תַּחַת לְרֹאשִׁי וַיִּמְיֵנוּ תַּחְבְּקָנִי:
- (ז) הַשְּׁבַעְתִּי אֶתְכֶם בְּנוֹת יְרוּשָׁלַם בְּצַבָּאוֹת אוֹ בְּאֵילוֹת הַשָּׂדֶה אִם  
תַּעֲרִירוּ וְאִם תַּעֲוֹרוּ אֶת הָאֲהָבָה עַד שֶׁתַּחֲפֹץ: ס
- (ח) קוֹל דוּדִי הִנֵּה זֶה בָּא מִדְּלָג עַל הַהָרִים מְקַפֵּץ עַל הַגְּבָעוֹת:
- (ט) דוֹמָה דוּדִי לְצִבִּי אוֹ לְעֶפֶר הָאֵילִים הִנֵּה זֶה עוֹמֵד אַחַר כְּתָלָנוּ  
מִשְׁגִּיחַ מִן הַחֲלָנוֹת מְצִיץ מִן הַחֲרָכִים:
- (י) עָנָה דוּדִי וְאָמַר לִי קוּמִי לָךְ רַעֲיָתִי יַפְתִּי וּלְכִי לָךְ:
- (יא) כִּי הִנֵּה הִסְתּוֹ הִסְתִּיו עָבַר הַגֶּשֶׁם חָלַף הַלֵּךְ לוֹ:
- (יב) הַנְּצַנִּים נִרְאוּ בְּאַרְצְךָ עַת הַזְּמִיר הִגִּיעַ וְקוֹל הַתּוֹר נִשְׁמַע בְּאֶ־  
רְצִנּוֹ:
- (יג) הַתְּאֵנָה חֲנֻטָּה פְּגִיָּה וְהַגִּפְנִים סְמֹדֵר נָתַנוּ רֵיחַ קוּמִי לְכִי לָךְ  
רַעֲיָתִי יַפְתִּי וּלְכִי לָךְ: ס
- (יד) יוֹנְתִי בְּחֻגֵי הַסְּלַע בְּסִתְרֵי הַמְּדַרְגָּה הִרְאִינִי אֶת מְרַאֲיֶךָ הַשֵּׁ־  
מִיעֵינִי אֶת קוֹלְךָ כִּי קוֹלְךָ עָרַב וּמְרַאֲיֶךָ נְאוּה: ס
- (טו) אֶחָזוּ לָנוּ שׁוֹעֵלִים שׁוֹעֵלִים קִטְנִים מְחַבְּלִים כְּרָמִים וּכְרָמֵינוּ  
סְמֹדֵר:
- (טז) דוּדִי לִי וְאָנִי לוֹ הִרְעָה בְּשׁוֹשְׁנִים:
- (יז) עַד שִׁיפּוּחַ הַיּוֹם וְנָסוּ הַצִּלְלִים סֵב דִּמָּה לָךְ דוּדִי לְצִבִּי אוֹ  
לְעֶפֶר הָאֵילִים עַל הָרִי בְּתֵר: ס

# שיר השירים פרק א

(א) שִׁיר הַשִּׁירִים אֲשֶׁר לְשִׁלְמֹה:

(ב) יִשְׁקֵנִי מִנְשִׁיקוֹת פִּיהוּ כִּי טוֹבִים דְּדִידָהּ מִיָּיִן:

(ג) לְרִיחַ שְׁמֹנֶיךָ טוֹבִים שְׁמֵן תּוֹרַק שְׁמֶךָ עַל כֵּן עֲלָמוֹת אֶהְבּוּךָ:

(ד) מִשְׁכְּנֵי אַחֲרֶיךָ נְרוּצָה הִבִּיאֲנִי הַמֶּלֶךְ חֲדָרָיו נְגִילָה וְנִשְׁמַחָה

בְּךָ נִזְכְּרָה דְּדִידָהּ מִיָּיִן מִיִּשְׁרָיִם אֶהְבּוּךָ: ס

(ה) שְׁחֹרָה אָנִי וְנָאוּהָ בְּנוֹת יְרוּשָׁלַם כְּאֵהְלִי קָדָר פִּירֵיעוֹת

שִׁלְמֹה:

(ו) אֵל תִּרְאוּנִי שְׁאֲנִי שְׁחַרְחֹרֶת שִׁשְׁזַפְתָּנִי הַשָּׁמֶשׁ בְּנִי אָמִי נִחְרוּ

בִּי שָׁמְנִי נִטְרָה אֶת הַכְּרָמִים כְּרָמִי שְׁלִי לֹא נִטְרָתִי:

(ז) הַגִּידָה לִּי שְׂאֵהָבָה נִפְשִׁי אֵיכָה תִרְעָה אֵיכָה תִרְבִּיץ בְּצִהָרִים

שִׁלְמֹה אֶהְיָה כְּעֵטִיהָ עַל עֲדָרֵי חֲבָרֶיךָ:

(ח) אִם לֹא תִדְעִי לָךְ הִיפָה בְּנָשִׁים צְאִי לָךְ בְּעַקְבֵי הַצֹּאן וְרַעֲיִ

אֶת גְּדִיתֶיךָ עַל מִשְׁכְּנוֹת הָרָעִים: ס

(ט) לִסְסָתִי בְּרַכְבֵּי פָרְעָה דְּמִיתֶיךָ רַעֲיָתִי:

(י) נָאוּוּ לְחַיֶּיךָ בְּתַרְיִם צְנֹאֲרֶךָ בְּחַרוּזִים:

(יא) תּוֹרֵי זָהָב נַעֲשֶׂה לָךְ עִם נִקְדוֹת הַכֶּסֶף:

(יב) עַד שֶׁהַמֶּלֶךְ בְּמַסְבּוֹ נִרְדִּי נָתַן רִיחוֹ:

(יג) צְרוּר הַמּוֹר דּוֹדִי לִי בֵּין שְׂדֵי יָלִין:

(יד) אֲשַׁכֵּל הַכֶּפֶר דּוֹדִי לִי בְּכַרְמֵי עֵין גְּדִי: ס

(טו) הִנֵּךְ יָפָה רַעֲיָתִי הִנֵּךְ יָפָה עֵינֶיךָ יוֹנִים:

(טז) הִנֵּךְ יָפָה דּוֹדִי אַף נָעִים אַף עֲרִשְׁנוּ רַעֲנָנָה:

(יז) קָרוֹת בְּתֵינּוּ אַרְזִים רַחֲיטְנוּ רַהֲיטְנוּ בְּרוֹתִים:

Then came a bull and drank the water, that extinguished the fire, that burnt the stick, that hit the dog, that bit the cat, that ate the kid, one kid, one kid.

Then came the schochet and slaughtered the bull, that drank the water, that extinguished the fire, that burnt the stick, that hit the dog, that bit the cat, that ate the kid, one kid, one kid.

Then came the angel of death and slaughtered the schochet, who slaughtered the bull, that drank the water, that extinguished the fire, that burnt the stick, that hit the dog, that bit the cat, that ate the kid, one kid, one kid.

Then came the Holy One, blessed be He and slaughtered the angel of death, who slaughtered the schochet, who slaughtered the bull, that drank the water, that extinguished the fire, that burnt the stick, that hit the dog, that bit the cat, that ate the kid, one kid, one kid.

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9) But before getting a complete victory over his enemies, the **Moshi-ach** son of **Yosef** will be killed in battle. That is, the **Malach Hamavet** will come.

10) And finally **Hashem** Himself will bring Israel's salvation to fruition; and when this happens we will be able to enjoy all the **Berachot** that **Yaakov** received from **Yitzchak**. For this we remember all the **succession of events, remembering every time the principle of everything: "the kid who bought my father for two zuzim!**

וְאַתָּא תּוֹרָא וְשִׁתָּה לְמִיָּא, דְּכַבָּה לְנוֹרָא, דְּשַׂרְף לְחוּטָרָא, דְּהִכָּה  
לְכַלְבָּא, דְּנִשְׁף לְשׁוֹנְרָא, דְּאֶכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָ.  
חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא הַשּׁוּחַט וְשַׁחַט לְתוֹרָא, דְּשִׁתָּה לְמִיָּא, דְּכַבָּה לְנוֹרָא,  
דְּשַׂרְף לְחוּטָרָא, דְּהִכָּה לְכַלְבָּא, דְּנִשְׁף לְשׁוֹנְרָא, דְּאֶכְלָה לְגַדְיָא,  
דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָ. חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא מְלָאךְ הַמּוֹת וְשַׁחַט לְשׁוּחַט, דְּשַׁחַט לְתוֹרָא, דְּשִׁתָּה  
לְמִיָּא, דְּכַבָּה לְנוֹרָא, דְּשַׂרְף לְחוּטָרָא, דְּהִכָּה לְכַלְבָּא, דְּנִשְׁף  
לְשׁוֹנְרָא, דְּאֶכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָ. חַד גְּדִיָּא, חַד  
גְּדִיָּא.

וְאַתָּא הַקְדוּשׁ בְּרוּךְ הוּא וְשַׁחַט לְמְלָאךְ הַמּוֹת, דְּשַׁחַט לְשׁוּחַט,  
דְּשַׁחַט לְתוֹרָא, דְּשִׁתָּה לְמִיָּא, דְּכַבָּה לְנוֹרָא, דְּשַׂרְף לְחוּטָרָא,  
דְּהִכָּה לְכַלְבָּא, דְּנִשְׁף לְשׁוֹנְרָא, דְּאֶכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי  
זַוְיָ. חַד גְּדִיָּא, חַד גְּדִיָּא.

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6) At the time of the Second **Beit Hamikdash**, the **Anshei Keneset HaGedoala** who ruled Israel established many laws to prevent the people from falling into the sin of idolatry. They are depicted as beneficial water that extinguishes the evil fire.

7) The Romans who destroyed the Second **Beit Hamikdash**, and killed countless Jews, are compared to a powerful and savage ox who “drank the water”, that is, he destroyed what was great and beautiful in the kingdom of Israel.

8) According to tradition, when the time comes to save Israel from exile, **Hashem**’ will send the **Moshiach** of **Shevet Yosef**, who will fight against the enemies of our people and destroy them. He refers to the **Shochet** = (the butcher).

**ONE KID, ONE KID** that my father bought for two zuz, one kid, one kid.

Then came a cat and ate the kid, one kid, one kid.

Then came a dog and bit the cat, that ate the kid, one kid, one kid.

Then came a stick and hit the dog, that bit the cat, that ate the kid, one kid, one kid.

Then came fire and burnt the stick, that hit the dog, that bit the cat, that ate the kid, one kid, one kid.

Then came water and extinguished the fire, that burnt the stick, that hit the dog, that bit the cat, that ate the kid, one kid, one kid.

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2) Among all his sons, **Yaakov** showed that he preferred **Yosef**, who passed the **bechora**, making his brothers envious; the latter then sold him as a slave, the whole family later moved to **Mitzrayim**. The “cat” of the nursery rhyme represents the “jealousy” that leads to commit a cruel act.

3) **Paroh** acted very cruelly towards the Jews, and is therefore seen as a ferocious dog.

4) At his death, **Moshe** bequeathed to **Yehoshua** the stick with which he had performed many miracles. And that very stick, which, for generations in the **Beit Hamikdash**, had still produced other miracles, and the stick of the song.

5) The inclination to evil is like a fire burning in people’s hearts. And **Am Yisrael** for that evil tendency committed so many sins that they caused the destruction of the First **Beit Hamikdash**. It is alluded to with “fire”.

חַד גְּדִיָּא, חַד גְּדִיָּא דְּזַבִּין אַבָּא בְּתַרִּי זַוּי, חַד גְּדִיָּא, חַד גְּדִיָּא.  
 וְאַתָּא שׁוֹנְרָא וְאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרִּי זַוּי. חַד גְּדִיָּא,  
 חַד גְּדִיָּא.  
 וְאַתָּא כְּלָבָא וְנִשְׁפָּה לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרִּי  
 זַוּי. חַד גְּדִיָּא, חַד גְּדִיָּא.  
 וְאַתָּא חוּטְרָא וְהֵפֶה לְכְלָבָא, דְּנִשְׁפָּה לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא,  
 דְּזַבִּין אַבָּא בְּתַרִּי זַוּי. חַד גְּדִיָּא, חַד גְּדִיָּא.  
 וְאַתָּא נוֹרָא וְשָׂרְף לְחוּטְרָא, דְּהֵפֶה לְכְלָבָא, דְּנִשְׁפָּה לְשׁוֹנְרָא,  
 דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרִּי זַוּי. חַד גְּדִיָּא, חַד גְּדִיָּא.  
 וְאַתָּא מֵיָא וְכָבֵה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהֵפֶה לְכְלָבָא, דְּנִשְׁפָּה  
 לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרִּי זַוּי. חַד גְּדִיָּא, חַד  
 גְּדִיָּא.

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### Chad Gadya

#### Bezalel Kosofsky (2022)

The strange nursery rhyme of the goat that in all countries is sung at the end of the **seder**, has always intrigued the Jews who in many ways have tried to understand and explain why it was placed by the rabbis at the end of the **Pesach Seder**. Here is the interpretation given by the Vilna Gaon recalling all of Jewish history:

1) The **Torah** tells us that when **Yitzchak** was about to bless **Esav**, **Yaakov** offered the meat of two little goats to his father as food, and received his **beracha** instead of his brother. It almost seemed that with the two kids, a symbol of **korbanot**, **Yaakov** had "bought" his paternal **beracha**. In the song, the kid represents the **beracha** received from **Yitzchak**, while the "2 **zuzim**" symbolize the two small goats.

Who knows ten? I know ten: ten are the statements, nine are the months of birth, eight are the days of circumcision, seven are the days of the week, six are the orders of the Mishnah, five are the books of the Torah, four are the mothers, three are the fathers, two are the tablets of the covenant, One is our God in the heavens and the earth.

Who knows eleven? I know eleven: eleven are the stars, ten are the statements, nine are the months of birth, eight are the days of circumcision, seven are the days of the week, six are the orders of the Mishnah, five are the books of the Torah, four are the mothers, three are the fathers, two are the tablets of the covenant, One is our God in the heavens and the earth.

Who knows twelve? I know twelve: twelve are the tribes, eleven are the stars, ten are the statements, nine are the months of birth, eight are the days of circumcision, seven are the days of the week, six are the orders of the Mishnah, five are the books of the Torah, four are the mothers, three are the fathers, two are the tablets of the covenant, One is our God in the heavens and the earth.

Who knows thirteen? I know thirteen: thirteen are the characteristics, twelve are the tribes, eleven are the stars, ten are the statements, nine are the months of birth, eight are the days of circumcision, seven are the days of the week, six are the orders of the Mishnah, five are the books of the Torah, four are the mothers, three are the fathers, two are the tablets of the covenant, One is our God in the heavens and the earth.



עֲשָׂרָה מִי יוֹדֵעַ? עֲשָׂרָה אֲנִי יוֹדֵעַ: עֲשָׂרָה דְבָרִיאַ, תְּשׁוּעָה יְרַחֵם  
לְדָה, שְׂמוֹנָה יְמֵי מִילָה, שִׁבְעָה יְמֵי שַׁבָּתָא, שְׁשָׁה סְדָרֵי מְשֻׁנָּה,  
חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,  
הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ. עֲשָׂרָה אֶחָד עֲשָׂר מִי  
יוֹדֵעַ? אֶחָד עֲשָׂר אֲנִי יוֹדֵעַ: אֶחָד עֲשָׂר כּוֹכְבֵי־אֵל, עֲשָׂרָה דְבָרִיאַ,  
תְּשׁוּעָה יְרַחֵם לְדָה, שְׂמוֹנָה יְמֵי מִילָה, שִׁבְעָה יְמֵי שַׁבָּתָא, שְׁשָׁה  
סְדָרֵי מְשֻׁנָּה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה  
אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

שְׁנַיִם עֲשָׂר מִי יוֹדֵעַ? שְׁנַיִם עֲשָׂר אֲנִי יוֹדֵעַ: שְׁנַיִם עֲשָׂר שְׁבַטֵי־אֵל,  
אֶחָד עֲשָׂר כּוֹכְבֵי־אֵל, עֲשָׂרָה דְבָרִיאַ, תְּשׁוּעָה יְרַחֵם לְדָה, שְׂמוֹנָה  
יְמֵי מִילָה, שִׁבְעָה יְמֵי שַׁבָּתָא, שְׁשָׁה סְדָרֵי מְשֻׁנָּה, חֲמִשָּׁה חוּ-  
מְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,  
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

שְׁלֹשָׁה עֲשָׂר מִי יוֹדֵעַ? שְׁלֹשָׁה עֲשָׂר אֲנִי יוֹדֵעַ: שְׁלֹשָׁה עֲשָׂר  
מִדֵּי־אֵל. שְׁנַיִם עֲשָׂר שְׁבַטֵי־אֵל, אֶחָד עֲשָׂר כּוֹכְבֵי־אֵל, עֲשָׂרָה דְבָרִיאַ,  
תְּשׁוּעָה יְרַחֵם לְדָה, שְׂמוֹנָה יְמֵי מִילָה, שִׁבְעָה יְמֵי שַׁבָּתָא, שְׁשָׁה  
סְדָרֵי מְשֻׁנָּה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה  
אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

**WHO KNOWS ONE?** I know one: One is our God in the heavens and the earth.

Who knows two? I know two: two are the tablets of the covenant, One is our God in the heavens and the earth.

Who knows three? I know three: three are the fathers, two are the tablets of the covenant, One is our God in the heavens and the earth.

Who knows four? I know four: four are the mothers, three are the fathers, two are the tablets of the covenant, One is our God in the heavens and the earth.

Who knows five? I know five: five are the books of the Torah, four are the mothers, three are the fathers, two are the tablets of the covenant, One is our God in the heavens and the earth.

Who knows six? I know six: six are the orders of the Mishnah, five are the books of the Torah, four are the mothers, three are the fathers, two are the tablets of the covenant, One is our God in the heavens and the earth.

Who knows seven? I know seven: seven are the days of the week, six are the orders of the Mishnah, five are the books of the Torah, four are the mothers, three are the fathers, two are the tablets of the covenant, One is our God in the heavens and the earth.

Who knows eight? I know eight: eight are the days of circumcision, seven are the days of the week, six are the orders of the Mishnah, five are the books of the Torah, four are the mothers, three are the fathers, two are the tablets of the covenant, One is our God in the heavens and the earth.

Who knows nine? I know nine: nine are the months of birth, eight are the days of circumcision, seven are the days of the week, six are the orders of the Mishnah, five are the books of the Torah, four are the mothers, three are the fathers, two are the tablets of the covenant, One is our God in the heavens and the earth.

אָחַד מִי יוֹדֵעַ? אָחַד אֲנִי יוֹדֵעַ: אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרְץ.  
שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי יוֹדֵעַ: שְׁנֵי לְחוֹת הַבְּרִית. אָחַד אֱלֹהֵינוּ  
שְׁבַשְׁמִים וּבְאָרְץ.

שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אֲנִי יוֹדֵעַ: שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,  
אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרְץ.

אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֲנִי יוֹדֵעַ: אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי  
לְחוֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרְץ.

חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אֲנִי יוֹדֵעַ: חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע  
אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים  
וּבְאָרְץ.

שֵׁשׁ מִי יוֹדֵעַ? שֵׁשׁ אֲנִי יוֹדֵעַ: שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי  
שֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אָחַד  
אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרְץ.

שִׁבְעָה מִי יוֹדֵעַ? שִׁבְעָה אֲנִי יוֹדֵעַ: שִׁבְעָה יְמֵי שַׁבָּת, שֵׁשׁ סְדְרֵי  
מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי  
לְחוֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרְץ.

שְׁמוֹנֶה מִי יוֹדֵעַ? שְׁמוֹנֶה אֲנִי יוֹדֵעַ: שְׁמוֹנֶה יְמֵי מִלָּה, שִׁבְעָה יְמֵי  
שַׁבָּת, שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת,  
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרְץ.

תְּשַׁע מִי יוֹדֵעַ? תְּשַׁע אֲנִי יוֹדֵעַ: תְּשַׁע יְרַחֵי לְדָה, שְׁמוֹנֶה יְמֵי  
מִלָּה, שִׁבְעָה יְמֵי שַׁבָּת, שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי  
תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אָחַד  
אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרְץ.

**MIGHTY IS HE**, may He build His house soon. Quickly, quickly, in our days, soon. God build, God build, build Your house soon.

Chosen is He, great is He, noted is He. Quickly, quickly, in our days, soon. God build, God build, build Your house soon.

Splendid is He, distinguished is He, meritorious is He. Quickly, quickly, in our days, soon. God build, God build, build Your house soon.

Pious is He, pure is He, unique is He. Quickly, quickly, in our days, soon. God build, God build, build Your house soon.

Powerful is He, wise is He, A king is He. Quickly, quickly, in our days, soon. God build, God build, build Your house soon.

Awesome is He, exalted is He, heroic is He. Quickly, quickly, in our days, soon. God build, God build, build Your house soon.

A restorer is He, righteous is He, holy is He. Quickly, quickly, in our days, soon. God build, God build, build Your house soon.

Merciful is He, the Omnipotent is He, dynamic is He. Quickly, quickly, in our days, soon. God build, God build, build Your house soon.

אָדיר הוא יבנה ביתו בקרוב. במהרה, במהרה, בימינו בקרוב. אל בנה, אל בנה, אל בנה ביתך בקרוב.

בחור הוא, גדול הוא, דגול הוא יבנה ביתו בקרוב. במהרה, במהרה, בימינו בקרוב. אל בנה, אל בנה ביתך בקרוב.

הדור הוא, ותיק הוא, זכאי הוא יבנה ביתו בקרוב. במהרה, במהרה, בימינו בקרוב. אל בנה, אל בנה ביתך בקרוב.

חסיד הוא, טהור הוא, יחיד הוא יבנה ביתו בקרוב. במהרה, במהרה, בימינו בקרוב. אל בנה, אל בנה ביתך בקרוב.

כביר הוא, למוד הוא, מלך הוא יבנה ביתו בקרוב. במהרה, במהרה, בימינו בקרוב. אל בנה, אל בנה ביתך בקרוב.

נורא הוא, סגיב הוא, עזוז הוא יבנה ביתו בקרוב. במהרה, במהרה, בימינו בקרוב. אל בנה, אל בנה ביתך בקרוב.

פודה הוא, צדיק הוא, קדוש הוא יבנה ביתו בקרוב. במהרה, במהרה, בימינו בקרוב. אל בנה, אל בנה ביתך בקרוב.

רחום הוא, שדי הוא, תקיף הוא יבנה ביתו בקרוב. במהרה, במהרה, בימינו בקרוב. אל בנה, אל בנה ביתך בקרוב.

## SEFIRAT HAOMER

### *The counting of the omer outside of Israel on the second night of Pesach:*

Blessed are You, Lord our God, King of the Universe, who has sanctified us with His commandments and has commanded us on the counting of the omer. Today is the first day of the omer.

#### **SINCE FOR HIM IT IS PLEASANT, FOR HIM IT IS SUITED.**

Mighty in rulership, properly chosen, his troops shall say to Him, "Yours and Yours, Yours since it is Yours, Yours and even Yours, Yours, Lord is the kingdom; since for Him it is pleasant, for Him it is suited."

Noted in rulership, properly splendid, His distinguished ones will say to him, "Yours and Yours, Yours since it is Yours, Yours and even Yours, Yours, Lord is the kingdom; since for Him it is pleasant, for Him it is suited."

Meritorious in rulership, properly robust, His scribes shall say to him, "Yours and Yours, Yours since it is Yours, Yours and even Yours, Yours, Lord is the kingdom; since for Him it is pleasant, for Him it is suited."

Unique in rulership, properly powerful, His wise ones say to Him, "Yours and Yours, Yours since it is Yours, Yours and even Yours, Yours, Lord is the kingdom; since for Him it is pleasant, for Him it is suited."

Reigning in rulership, properly awesome, those around Him say to Him, "Yours and Yours, Yours since it is Yours, Yours and even Yours, Yours, Lord is the kingdom; since for Him it is pleasant, for Him it is suited."

Humble in rulership, properly restoring, His righteous ones say to Him, "Yours and Yours, Yours since it is Yours, Yours and even Yours, Yours, Lord is the kingdom; since for Him it is pleasant, for Him it is suited."

Holy in rulership, properly merciful, His angels say to Him, "Yours and Yours, Yours since it is Yours, Yours and even Yours, Yours, Lord is the kingdom; since for Him it is pleasant, for Him it is suited."

Dynamic in rulership, properly supportive, His innocent ones say to Him, "Yours and Yours, Yours since it is Yours, Yours and even Yours, Yours, Lord is the kingdom; since for Him it is pleasant, for Him it is suited."

## SEFIRAT HAOMER

### *The counting of the omer outside of Israel on the second night of Pesach:*

ברוך אתה ה', אלהינו מלך העולם, אשר קדשנו במצותיו וצונו על ספירת העמר.  
היום יום אחד בעמר.

**כי לו נאה, כי לו יאה.**

אדיר במלוכה, בחור פהלכה, גדודיו יאמרו לו: לך ולך, לך  
כי לך, לך אף לך, לך ה' הממלכה, כי לו נאה, כי לו יאה.

דגול במלוכה, הדור פהלכה, ותיקיו יאמרו לו: לך ולך, לך  
כי לך, לך אף לך, לך ה' הממלכה, כי לו נאה, כי לו יאה.

זכאי במלוכה, חסין פהלכה טפסריו יאמרו לו: לך ולך, לך  
כי לך, לך אף לך, לך ה' הממלכה, כי לו נאה, כי לו יאה.

יחיד במלוכה, בביר פהלכה למודיו יאמרו לו: לך ולך, לך  
כי לך, לך אף לך, לך ה' הממלכה, כי לו נאה, כי לו יאה.

מושל במלוכה, נורא פהלכה סביביו יאמרו לו: לך ולך, לך  
כי לך, לך אף לך, לך ה' הממלכה, כי לו נאה, כי לו יאה.

עניו במלוכה, פודה פהלכה, צדיקיו יאמרו לו: לך ולך, לך  
כי לך, לך אף לך, לך ה' הממלכה, כי לו נאה, כי לו יאה.

קדוש במלוכה, רחום פהלכה שנאניו יאמרו לו: לך ולך, לך  
כי לך, לך אף לך, לך ה' הממלכה, כי לו נאה, כי לו יאה.

תקיף במלוכה, תומך פהלכה תמימיו יאמרו לו: לך ולך, לך  
כי לך, לך אף לך, לך ה' הממלכה, כי לו נאה, כי לו יאה.

at night; He yelled like a guard and spoke, "the morning has come and also the night," and it was in the middle of the night.

Bring close the day which is not day and not night, High One, make known that Yours is the day and also Yours is the night, guards appoint for Your city all the day and all the night, illuminate like the light of the day, the darkness of the night, and it was in the middle of the night.

***On the second night, outside of Israel:***

And so "And you shall say, 'it is the Pesach sacrifice'" (Exodus 12:42).

The boldness of Your strong deeds did you wondrously show at Pesach; at the head of all the holidays did You raise Pesach; You revealed to the Ezrachite [Avraham], midnight of the night of Pesach. "And you shall say, 'it is the Pesach sacrifice.'"

Upon his doors did You knock at the heat of the day on Pesach; he sustained shining ones [angels] with cakes of matsa on Pesach; and to the cattle he ran, in commemoration of the bull that was set up for Pesach. "And you shall say, 'it is the Pesach sacrifice.'"

The Sodomites caused Him indignation and He set them on fire on Pesach; Lot was rescued from them and matsot did he bake at the end of Pesach; He swept the land of Mof and Nof on Pesach. "And you shall say, 'it is the Pesach sacrifice.'"

The head of every firstborn did You crush on the guarded night of Pesach; Powerful One, over the firstborn son did You pass over with the blood on Pesach; so as to not let the destroyer come into my gates on Pesach. "And you shall say, 'it is the Pesach sacrifice.'"

The enclosed one was enclosed in the season of Pesach; Midian was destroyed with a portion of the omer-barley on Pesach; from the fat of Pul and Lud was burnt in pyres on Pesach. "And you shall say, 'it is the Pesach sacrifice.'"

Still today to stand in Nov, until he cried at the time of Pesach; a palm of the hand wrote to rip up the deep one on Pesach; set up the watch, set the table on Pesach. "And you shall say, 'it is the Pesach sacrifice.'"

The congregation did Hadassah bring in to triple a fast on Pesach; the head of the house of evil did you crush on a tree of fifty on Pesach; these two will you bring in an instant to the Utsi on Pesach; embolden Your hand, raise Your right hand, as on the night You were sanctified on the festival of Pesach. "And you shall say, 'it is the Pesach sacrifice.'"



## ***On the second night, outside of Israel***

**אָמַן גְּבוּרוֹתֶיךָ הַפְּלֵאָה בַּפֶּסַח, בְּרֹאשׁ כָּל מוֹעֲדוֹת נְשֹׂאת פֶּסַח.  
גְּלִיתָ לְאַזְרְחֵי חַצוֹת לַיִל פֶּסַח, וְאַמְרָתָם זָבַח פֶּסַח.**

**דִּלְתִּיו דְּפַקְתָּ כָּחַם הַיּוֹם בַּפֶּסַח, הַסְּעִיד נּוֹצְצִים עֲגוֹת מִצּוֹת בַּפֶּסַח,  
וְאַל הַבְּקָר רֵץ וְזָכַר לְשׁוֹר עֶרְךָ פֶּסַח, וְאַמְרָתָם זָבַח פֶּסַח.**

**זוּעְמוּ סְדוּמִים וְלוֹהֵטוּ בְּאֵשׁ בַּפֶּסַח, חֲלֵץ לוֹט מֵהֶם וּמִצּוֹת אָפָה  
בְּקֶץ פֶּסַח, טֹאטְאָתָא אֲדַמַּת מוֹף וְנוֹף בְּעֶבְרָךָ בַּפֶּסַח. וְאַמְרָתָם זָבַח  
פֶּסַח.**

**יְהִי רֹאשׁ כָּל הוֹן מְחַצֶּת בְּלַיִל שְׁמוֹר פֶּסַח, כְּבִיר, עַל בֶּן בְּכוֹר פֶּסַחְתָּ  
בְּדַם פֶּסַח, לְבַלְתִּי תַת מִשְׁחִית לְבֹא בַּפֶּתַח בַּפֶּסַח, וְאַמְרָתָם זָבַח  
פֶּסַח.**

**מְסַגְרַת סַגְרָה בְּעִתּוֹתֵי פֶסַח, נִשְׁמְדָה מִדִּין בְּצִלְלֵי שְׁעוֹרֵי עֹמֶר  
פֶּסַח, שׁוֹרְפוֹ מִשְׁמַנֵּי פוֹל וְלוֹד בִּיקָד יְקוּד פֶּסַח, וְאַמְרָתָם זָבַח פֶּסַח.**

**עוֹד הַיּוֹם בְּנֹב לְעֵמוֹד עַד גְּעָה עוֹנֵת פֶּסַח, פֶּס יָד כְּתָבָה לְקַעֲקַע צוֹל  
בַּפֶּסַח, צָפָה הַצְּפִית עֶרוֹף הַשְּׁלֶחַן בַּפֶּסַח, וְאַמְרָתָם זָבַח פֶּסַח.**

**קָהַל כְּנֶסֶה הַדָּסָה לְשִׁלֵּשׁ צוּם בַּפֶּסַח, רֹאשׁ מִבֵּית רָשַׁע מְחַצֶּת בְּעֵץ  
חֲמִשִּׁים בַּפֶּסַח, שְׁתֵּי אֵלֶּה רָגַע תָּבִיא לְעוֹצִית בַּפֶּסַח, תְּעוֹז יָדְךָ תָּרוּם  
יְמִינְךָ כְּלִיל הַתְּקַדֵּשׁ חַג פֶּסַח, וְאַמְרָתָם זָבַח פֶּסַח.**

## NIRTZA

**COMPLETED IS THE SEDER OF PESACH** according to its law, according to all its judgement and statute. Just as we have merited to arrange it, so too, may we merit to do [its sacrifice]. Pure One who dwells in the habitation, raise up the congregation of the community, which whom can count. Bring close, lead the plantings of the sapling, redeemed, to Zion in joy.

**NEXT YEAR, LET US BE IN THE BUILT JERUSALEM!**

*On the first night we say:*

**AND SO, IT WAS IN THE MIDDLE OF THE NIGHT.**

Then, most of the miracles did You wondrously do at night, at the first of the watches this night.

A righteous convert did you make victorious when it was divided for him at night, and it was in the middle of the night.

You judged the king of Gerrar in a dream of the night; you frightened an Aramean in the dark of the night;

and Yisrael dominated an angel and was able to withstand Him at night, and it was in the middle of the night.

You crushed the firstborn of Patros in the middle of the night, their wealth they did not find when they got up at night; the attack of the leader Charoshet did you sweep away by the stars of the night, and it was in the middle of the night.

The blasphemer counseled to wave off the desired ones, You made him wear his corpses on his head at night; Bel and his pedestal were bent in the pitch of night; to the man of delight was revealed the secret visions at night, and it was in the middle of the night.

The one who got drunk from the holy vessels was killed on that night, the one saved from the pit of lion interpreted the scary visions of the night; hatred was preserved by the Agagite and he wrote books at night, and it was in the middle of the night.

You aroused your victory upon him by disturbing the sleep of night ,  
You will stomp the wine press for the one who guards from anything

## נרצה

חסל סדור פסח כהלכתו, ככל משפטו וחקתו. כִּאֲשֶׁר זְכִינוּ לְסִדֵּר  
אותו כִּן נִזְכָּה לַעֲשׂוֹתוֹ. זֶה שׁוֹכֵן מְעוֹנָה, קוֹמֵם קָהֵל עֲדַת מִי מָנָה.  
בְּקִרּוּב נִהַל נִטְעֵי כֹנֵה פְּדוּיִם לְצִיּוֹן בְּרָנָה.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם הַבְּנוּיָה.

### ***On the first night we say:***

**וּבְכֹן וַיְהִי בַחֲצֵי הַלַּיְלָה.**

אִז רֹב נְסִים הַפְּלֵאָתָה בַּלַּיְלָה, בְּרֹאשׁ אֲשֶׁמוֹרֶת זֶה הַלַּיְלָה.

גַּר צֶדֶק נִצְחָתוֹ כְּנַחֲלֵק לוֹ לַיְלָה, וַיְהִי בַחֲצֵי הַלַּיְלָה.

דִּנְתָּ מֶלֶךְ גָּרָר בַּחֲלוֹם הַלַּיְלָה, הַפְּחַדְתָּ אֶרְמִי בְּאֶמֶשׁ לַיְלָה.

וַיִּשֶׁר יִשְׂרָאֵל לְמִלְאָךְ וַיּוֹכֵל לוֹ לַיְלָה, וַיְהִי בַחֲצֵי הַלַּיְלָה.

זָרַע בְּכוּרֵי פְתָרוֹס מְחַצֶּתָהּ בַחֲצֵי הַלַּיְלָה, חִילָם לֹא מִצְאוּ בְּקוֹמָם  
בַּלַּיְלָה, טִיסַת נָגִיד חֲרָשֶׁת סְלִיתָ בְּכוּכְבֵי לַיְלָה, וַיְהִי בַחֲצֵי הַלַּיְלָה.

יַעֲזַ מְחַרְף לְנוֹפֵף אוּוִי, הוֹבִשְׁתָּ פְגָרְיוֹ בַּלַּיְלָה, כָּרַע בַּל וּמִצְבּוֹ בְּאִישׁוֹן  
לַיְלָה, לְאִישׁ חֲמוּדוֹת נִגְלָה רֵז חֲזוֹת לַיְלָה, וַיְהִי בַחֲצֵי הַלַּיְלָה.

מִשְׁתַּכֵּר בְּכִלֵי קֹדֶשׁ נִהְרַג בּוֹ בַּלַּיְלָה, נוֹשַׁע מִבּוֹר אֶרִיּוֹת פּוֹתֵר בַּעֲתוֹתַי  
לַיְלָה, שִׁנְאָה נִטַר אֲגָגִי וְכַתָּב סְפָרִים בַּלַּיְלָה, וַיְהִי בַחֲצֵי הַלַּיְלָה.

עוֹרֶרְתָּ נִצְחָךְ עָלָיו בְּנִדָד שְׁנַת לַיְלָה. פּוֹרָה תְּדַרוּךְ לְשׁוֹמֵר מֵה מְלִי-  
לָה, צָרַח כְּשׁוֹמֵר וְשָׁח אֶתְאָ בְּקֶר וְגַם לַיְלָה, וַיְהִי בַחֲצֵי הַלַּיְלָה.

קָרַב יוֹם אֲשֶׁר הוּא לֹא יוֹם וְלֹא לַיְלָה, רָם הוֹדַע כִּי לָךְ הַיּוֹם אַף לָךְ  
הַלַּיְלָה, שׁוֹמְרִים הַפְּקִיד לְעִירְךָ כָּל הַיּוֹם וְכָל הַלַּיְלָה, תִּאִיר כְּאוֹר יוֹם  
חֲשֵׁפֶת לַיְלָה, וַיְהִי בַחֲצֵי הַלַּיְלָה.

**Lieba Baker (2019)**



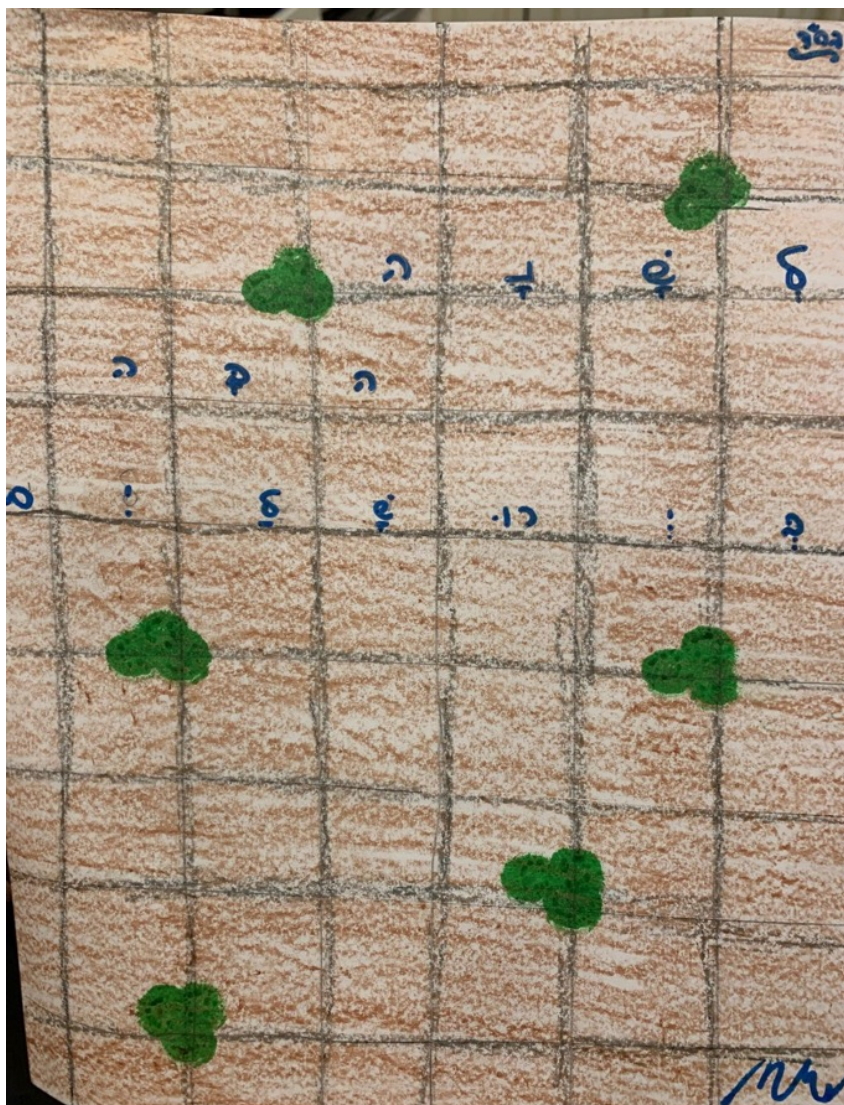
**Mason Brick (2020)**





# NIRTZA

Meira Mizrachi (2020)



**BLESSED ARE YOU, LORD OUR GOD,  
KING OF THE UNIVERSE,  
WHO CREATES THE FRUIT OF THE VINE.**

***We drink while reclining to the left***

Blessed are You, Lord our God, King of the universe, for the vine and for the fruit of the vine; and for the bounty of the field; and for a desirable, good and broad land, which You wanted to give to our fathers, to eat from its fruit and to be satiated from its goodness. Please have mercy, Lord our God upon Israel Your people; and upon Jerusalem, Your city: and upon Zion, the dwelling place of Your glory; and upon Your altar; and upon Your sanctuary; and build Jerusalem Your holy city quickly in our days, and bring us up into it and gladden us in its building; and we shall eat from its fruit, and be satiated from its goodness, and bless You in holiness and purity. [On Shabbat: And may you be pleased to embolden us on this Shabbat day] and gladden us on this day of the Festival of Matsot. Since You, Lord, are good and do good to all, we thank You for the land and for the fruit of the vine. Blessed are You, Lord, for the land and for the fruit of the vine.

בְּרוּךְ אַתָּה ה',  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
בוֹרֵא פְּרֵי הַגֶּפֶן.

***We drink while reclining to the left***

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עַל הַגֶּפֶן וְעַל פְּרֵי  
הַגֶּפֶן, עַל תְּנוּבַת הַשָּׂדֶה וְעַל אֶרֶץ חֻמְדָּה טוֹבָה וְרַחֲבָה  
שְׂרָצִית וְהִנְחַלְתָּ לְאֲבוֹתֵינוּ לְאֹכֹל מִפְּרִיָּהּ וּלְשַׁבַּע מִטוֹ-  
בָּהּ. רַחֵם נָא ה' אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ וְעַל יְרוּשָׁלַיִם  
עִירָךָ וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וְעַל מִזְבְּחֶךָ וְעַל הַיְכָלְךָ וּבְנֵה  
יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ וְהַעֲלֵנוּ לְתוֹכָהּ וְשִׂ-  
מְחַנוּ בְּבִנְיָנָהּ וְנֹאכַל מִפְּרִיָּהּ וְנִשְׁבַּע מִטוֹבָהּ וְנִבְרַךְךָ עָלֶיךָ  
בְּקִדְשָׁהּ וּבְטַהֲרָהּ [בשבת: וּרְצֵה וְהַחֲלִיצֵנוּ בַּיּוֹם הַשַּׁבָּת  
הַזֶּה] וְשִׁמְחַנוּ בַּיּוֹם חַג הַמִּצּוֹת הַזֶּה, כִּי אַתָּה ה' טוֹב וְיָ-  
טִיב לְכֹל, וְנוֹדֵה לָךְ עַל הָאֶרֶץ וְעַל פְּרֵי הַגֶּפֶן. בְּרוּךְ אַתָּה  
ה', עַל הַגֶּפֶן וְעַל פְּרֵי הַגֶּפֶן.

they shall thank and bless and praise and glorify, and exalt and revere, and sanctify and coronate Your name, our King. For every mouth shall offer thanks to You; and every tongue shall swear allegiance to You; and every knee shall bend to You; and every upright one shall prostrate himself before You; all hearts shall fear You; and all innermost feelings and thoughts shall sing praises to Your name, as the matter is written (Psalms 35:10), "All my bones shall say, 'Lord, who is like You? You save the poor man from one who is stronger than he, the poor and destitute from the one who would rob him.'" Who is similar to You and who is equal to You and who can be compared to You, O great, strong and awesome Power, O highest Power, Creator of the heavens and the earth. We shall praise and extol and glorify and bless Your holy name, as it is stated (Psalms 103:1), "[A Psalm] of David. Bless the Lord, O my soul; and all that is within me, His holy name." The Power, in Your powerful boldness; the Great, in the glory of Your name; the Strong One forever; the King who sits on His high and elevated throne. He who dwells always; lofty and holy is His name. And as it is written (Psalms 33:10), "Sing joyfully to the Lord, righteous ones, praise is beautiful from the upright." By the mouth of the upright You shall be praised; By the lips of the righteous shall You be blessed; By the tongue of the devout shall You be exalted; And among the holy shall You be sanctified.

**AND IN THE ASSEMBLIES** of the myriads of Your people, the House of Israel, in joyous song will Your name be glorified, our King, in each and every generation; as it is the duty of all creatures, before You, Lord our God, and God of our ancestors, to thank, to praise, to extol, to glorify, to exalt, to lavish, to bless, to raise high and to acclaim - beyond the words of the songs and praises of David, the son of Yishai, Your servant, Your anointed one.

**MAY YOUR NAME BE PRAISED FOREVER**, our King, the Power, the Great and holy King - in the heavens and in the earth. Since for You it is pleasant - O Lord our God and God of our ancestors - song and lauding, praise and hymn, boldness and dominion, triumph, greatness and strength, psalm and splendor, holiness and kingship, blessings and thanksgivings, from now and forever. Blessed are You Lord, Power, King exalted through laudings, Power of thanksgivings, Master of Wonders, who chooses the songs of hymn - King, Power of the life of the worlds.



אֲשֶׁר שְׁמֹתַ בְּפִינוּ - הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאָרוּ וַיְרוֹמְמוּ וַיַּעֲרִיצוּ וַיְקַדְּשׁוּ וַיְמַלִּיכוּ אֶת שְׁמֹךְ מַלְכֵנוּ. כִּי כָל פֶּה לֶךָ יוֹדֵה, וְכָל לָשׁוֹן לֶךָ תִּשְׁבַּע, וְכָל בֶּרֶךְ לֶךָ תִּכְרַע, וְכָל קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה, וְכָל לְבָבוֹת יִירָאוּךָ, וְכָל קֶרֶב וּכְלָיוֹת יִזְמְרוּ לְשִׁמְךָ. כַּדְּבַר שְׁכֵתוֹב, כָּל עֲצַמְתֵי תֵאמְרָנָה, ה' מִי כְמוֹךָ מַצִּיל עֲנִי מִחֶזֶק מִמְנוּ וְעֲנִי וְאֲבִיוֹן מִגְּזוּלוֹ. מִי יִדְמֶה לָּךְ וּמִי יִשׁוּה לָּךְ וּמִי יַעֲרֹךְ לָּךְ הָאֵל הַגָּדוֹל, הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיוֹן, קִנְיָה שָׁמַיִם וְאָרֶץ. נִהְלֵלְךָ וְנִשְׁבַּחְךָ וְנִפְאָרְךָ וְנִבְרַךְךָ אֶת שֵׁם קִדְשְׁךָ, כְּאִמּוֹר: לְדוֹת, בְּרַכִּי נַפְשֵׁי אֶת ה' וְכָל קֶרְבֵי אֶת שֵׁם קִדְשׁוֹ. הָאֵל בְּתַעֲצָמוֹת עֲזָךְ, הַגָּדוֹל בְּכַבּוּד שְׁמֹךְ, הַגְּבוּר לְנִצְח וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ, הַמְּלֹךְ הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשְׂא. שׁוֹכֵן עַד מְרוֹם וְקִדּוֹשׁ שְׁמוֹ. וְכַתּוּב: רִנְנוּ צַדִּיקִים בַּיּוֹם, לַיְיָ שֵׁרִים נְאֻה תִּהְיֶה. בְּפִי יִשְׂרָאֵל תִּתְהַלֵּל, וּבְדַבְרֵי צַדִּיקִים תִּתְבָּרַךְ, וּבְלָשׁוֹן חֲסִידִים תִּתְרוֹמֵם, וּבְקֶרֶב קְדוֹשִׁים תִּתְקַדֵּשׁ.

וּבַמְּקַהְלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל בְּרִנָּה יִתְפָּאֵר שְׁמֹךְ, מִלְּ-כִנּוּ, בְּכָל דוֹר וְדוֹר, שְׁכֵן חוֹבֵת כָּל הַיְצוּרִים לְפָנֶיךָ, ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לְהוֹדוֹת לְהִלָּל לְשַׁבַּח, לְפָאֵר לְרוֹמֵם לְהַדְר לְבָרַךְ, לְעֵלֶה וּלְקַלֵּס עַל כָּל דְּבָרֵי שִׁירוֹת וְתִשְׁבַּחוֹת דּוֹד בֶּן יִשִׁי עַבְדְּךָ מְשִׁיחְךָ.

יִשְׁתַּבַּח שְׁמֹךְ לְעַד מַלְכֵנוּ, הָאֵל הַמְּלֹךְ הַגָּדוֹל וְהַקְּדוֹשׁ בְּשֵׁ-מַיִם וּבְאָרֶץ, כִּי לֶךָ נְאֻה, ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיר וְשִׁ-בְחָה, הִלָּל וְזִמְרָה, עֲזוּ וּמְמַשְׁלָה, נִצְחָה, גְּדֻלָּה וּגְבוּרָה, תִּהְיֶה וְתִתְפָּאֵרְתָּ, קִדְשָׁה וּמַלְכוּת, בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם. בְּרוּךְ אַתָּה ה', אֵל מְלֹךְ גָּדוֹל בְּתִשְׁבַּחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַבוֹחֵר בְּשִׁירֵי זִמְרָה, מְלֹךְ אֵל חַי הָעוֹלָמִים.

And he gave their land as an inheritance, since His kindness is forever.

An inheritance for Israel, His servant, since His kindness is forever.

That in our lowliness, He remembered us, since His kindness is forever.

And he delivered us from our adversaries, since His kindness is forever.

He gives bread to all flesh, since His kindness is forever.

Thank the Power of the heavens, since His kindness is forever.

**THE SOUL OF EVERY LIVING BEING** shall bless Your Name, Lord our God; the spirit of all flesh shall glorify and exalt Your remembrance always, our King. From the world and until the world, You are the Power, and other than You we have no king, redeemer, or savior, restorer, rescuer, provider, and merciful one in every time of distress and anguish; we have no king, besides You! God of the first ones and the last ones, God of all creatures, Master of all Generations, Who is praised through a multitude of praises, Who guides His world with kindness and His creatures with mercy. The Lord neither slumbers nor sleeps. He who rouses the sleepers and awakens the dozers; He who makes the mute speak, and frees the captives, and supports the falling, and straightens the bent. We thank You alone.

Were our mouth as full of song as the sea, and our tongue as full of joyous song as its multitude of waves, and our lips as full of praise as the breadth of the heavens, and our eyes as sparkling as the sun and the moon, and our hands as outspread as the eagles of the sky and our feet as swift as deers - we still could not thank You sufficiently, Lord our God and God of our ancestors, and to bless Your Name for one thousandth of the thousand of thousands of thousands, and myriad myriads, of goodnesses that You performed for our ancestors and for us. From Egypt, Lord our God, did you redeem us and from the house of slaves you restored us. In famine You nourished us, and in plenty you sustained us. From the sword you saved us, and from plague you spared us; and from severe and enduring diseases you delivered us.

Until now Your mercy has helped us, and Your kindness has not forsaken us; and do not abandon us, Lord our God, forever. Therefore, the limbs that You set within us and the spirit and soul that You breathed into our nostrils, and the tongue that You placed in our mouth - verily,

וְנָתַן אֶרֶץ לְנַחֵלָה כִּי לְעוֹלָם חֶסֶדּוֹ.  
נַחֵלָה לְיִשְׂרָאֵל עֲבָדוֹ כִּי לְעוֹלָם חֶסֶדּוֹ.  
שְׁבַשְׁפִּילְנוּ זָכַר לָנוּ כִּי לְעוֹלָם חֶסֶדּוֹ.  
וַיִּפְרְקֵנוּ מִצָּרֵינוּ כִּי לְעוֹלָם חֶסֶדּוֹ.  
נָתַן לָחֶם לְכֹל בֶּשֶׂר כִּי לְעוֹלָם חֶסֶדּוֹ.  
הוֹדוּ לְאֵל הַשָּׁמַיִם כִּי לְעוֹלָם חֶסֶדּוֹ.

נִשְׁמַת כָּל חַי תִּבְרָךְ אֶת שִׁמְךָ, ה' אֱלֹהֵינוּ, וְרוּחַ כָּל בֶּשֶׂר תִּפְאַרַּת  
וּתְרוּמַת זִכְרֶךָ, מִלִּפְנֵינוּ, תָּמִיד. מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל,  
וּמִבְלִעְדֵיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ, פּוֹדֵה וּמַצִּיל וּמַפְרִיֵס וּמְ-  
רַחֵם בְּכֹל עֵת צָרָה וְצוּקָה. אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה. אֱלֹהֵי הָרֵא-  
שׁוֹנִים וְהָאֲחֵרוֹנִים, אֵלוֹהַ כָּל בְּרִיּוֹת, אֲדוֹן כָּל תּוֹלְדוֹת, הַמְהַלֵּל  
בְּרַב הַתְּשַׁבְּחוֹת, הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים. וְה' לֹא  
יָנוּם וְלֹא יִישָׁן - הַמְעוֹרָר יְשָׁנִים וְהַמְקִיץ נֹרְדָמִים, וְהַמְשִׁיחַ אֲלֵ-  
מִים וְהַמְתִּיר אֲסוּרִים וְהַסּוֹמֵךְ נוֹפְלִים וְהַזּוֹקֵף כְּפוּפִים. לָךְ לְבַדְּךָ  
אֲנַחְנוּ מוֹדִים. אֵלוּ פִינוּ מְלֵא שִׁירָה כִּיִּם, וְלִשׁוֹנֵנוּ רִנָּה בְּהַמּוֹן גְּלוּי,  
וְשִׁפְתוֹתֵינוּ שֹׁבַח בְּמַרְחָבֵי רִקִיעַ, וְעֵינֵינוּ מְאִירוֹת בְּשִׁמְשׁ וּכְיָרַח,  
וְיָדֵינוּ פְרוֹשׁוֹת כְּנִשְׂרֵי שָׁמַיִם, וְרַגְלֵינוּ קְלוֹת כְּאֵילוֹת - אֵין אֲנַחְנוּ  
מִסְפִּיקִים לְהוֹדוֹת לָךְ, ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, וּלְבָרְךָ אֶת  
שִׁמְךָ עַל אַחַת מֵאֲלֹף, אֲלֵפֵי אֲלֵפִים וְרַבֵּי רַבּוֹת פְּעָמִים הַטּוֹבוֹת  
שֶׁעָשִׂיתָ עִם אֲבוֹתֵינוּ וְעִמָּנוּ. מִמְּצָרִים גְּאֻלְתָּנוּ, ה' אֱלֹהֵינוּ, וּמִבֵּית  
עֲבָדִים פְּדִיתָנוּ, בְּרָעַב זִנְתָּנוּ וּבִשְׁבַע כָּל־כֶּלֶתָנוּ, מִחֶרֶב הִצַּלְתָּנוּ  
וּמִדָּבָר מִלְטָתָנוּ, וּמִחֲלָיִם רָעִים וּנְאֻמָּנִים דִּלִּיתָנוּ. עַד הִנֵּה עַד-  
רוֹנוּ רַחֲמֶיךָ וְלֹא עֲזָבוֹנוּ חֶסֶדֶיךָ, וְאֵל תִּשְׁשָׁנוּ, ה' אֱלֹהֵינוּ, לְנִצָּח.  
עַל כֵּן אֲבָרִים שְׁפִלְגַת בָּנוּ וְרוּחַ וּנְשָׁמָה שֶׁנִּפְחַתָּ בְּאֵפֵינוּ וְלִשׁוֹן

**THANK THE LORD, SINCE HE IS GOOD, SINCE HIS KINDNESS IS FOREVER.**

Thank the Power of powers since His kindness is forever.

To the Master of masters, since His kindness is forever.

To the One who alone does wondrously great deeds, since His kindness is forever.

To the one who made the Heavens with discernment, since His kindness is forever.

To the One who spread the earth over the waters, since His kindness is forever.

To the One who made great lights, since His kindness is forever.

The sun to rule in the day, since His kindness is forever.

The moon and the stars to rule in the night, since His kindness is forever.

To the One that smote Egypt through their firstborn, since His kindness is forever.

And He took Israel out from among them, since His kindness is forever.

With a strong hand and an outstretched forearm, since His kindness is forever.

To the One who cut up the Reed Sea into strips, since His kindness is forever.

And He made Israel to pass through it, since His kindness is forever.

And He jolted Pharaoh and his troop in the Reed Sea, since His kindness is forever.

To the One who led his people in the wilderness, since His kindness is forever.

To the One who smote great kings, since His kindness is forever.

And he killed mighty kings, since His kindness is forever.

Sichon, king of the Amorite, since His kindness is forever.

And Og, king of the Bashan, since His kindness is forever.

הודו ליי פי טוב פי לעולם חסדו.  
הודו לאלהי האלהים פי לעולם חסדו.  
הודו לאדני האדנים פי לעולם חסדו.  
לעשה נפלאות גדלות לבדו פי לעולם חסדו.  
לעשה השמים בתבונה פי לעולם חסדו.  
לרוקע הארץ על המים פי לעולם חסדו.  
לעשה אורים גדלים פי לעולם חסדו.  
את השמש לממשלת ביום פי לעולם חסדו.  
את הירח וכוכבים לממשלות בלילה פי לעולם חסדו.  
למפה מצרים בבכוריהם פי לעולם חסדו.  
ויוצא ישראל מתוכם פי לעולם חסדו.  
ביד חזקה ובזרוע נטויה פי לעולם חסדו.  
לגור ים סוף לגזרים פי לעולם חסדו.  
והעביר ישראל בתוכו פי לעולם חסדו.  
ונער פרעה וחילו בים סוף פי לעולם חסדו.  
למולך עמו במדבר פי לעולם חסדו.  
למפה מלכים גדלים פי לעולם חסדו.  
ויהרג מלכים אדירים פי לעולם חסדו.  
לסיחון מלך האמרי פי לעולם חסדו.  
ולעוג מלך הבשן פי לעולם חסדו.

**I WILL THANK YOU**, since You answered me and You have become my salvation.

The stone that was left by the builders has become the main cornerstone.

From the Lord was this, it is wondrous in our eyes.

This is the day of the Lord, let us exult and rejoice upon it.

**PLEASE, LORD**, save us now;

**PLEASE, LORD**, save us now;

**PLEASE, LORD**, give us success now!

**PLEASE, LORD**, give us success now!

**BLESSED BE** the one who comes in the name of the Lord, we have blessed you from the house of the Lord. God is the Lord, and He has illuminated us; tie up the festival offering with ropes until it reaches the corners of the altar. You are my Power and I will Thank You; my God and I will exalt You. Thank the Lord, since He is good, since His kindness is forever.(Psalms 118:26-29)

**ALL OF YOUR WORKS** shall praise You, Lord our God, and your pious ones, the righteous ones who do Your will; and all of Your people, the House of Israel will thank and bless in joyful song; and extol and glorify, and exalt and acclaim, and sanctify and coronate Your name, our King. Since, You it is good to thank, and to Your name it is pleasant to sing, since from always and forever are you the Power.

אוֹדֶה כִּי עָנִיתָנִי וַתְּהִי לִי לִישׁוּעָה. אוֹדֶה כִּי עָנִיתָנִי וַתְּהִי לִי לִישׁוּעָה.

אָבֵן מֵאֲסוּ הַבּוֹנִים הִיְתָה לְרֹאשׁ פְּנֵה. אָבֵן מֵאֲסוּ הַבּוֹנִים הִיְתָה לְרֹאשׁ פְּנֵה.

מֵאֵת ה' הִיְתָה זֹאת הִיא נִפְלְאֵת בְּעֵינֵינוּ. מֵאֵת ה' הִיְתָה זֹאת הִיא נִפְלְאֵת בְּעֵינֵינוּ.

זֶה הַיּוֹם עָשָׂה יְהוָה. נִגִּילָה וְנִשְׂמְחָה בּוֹ. זֶה הַיּוֹם עָשָׂה יְהוָה. נִגִּילָה וְנִשְׂמְחָה בּוֹ:

אָנָּה ה', הוֹשִׁיעָה נָּא.

אָנָּה ה', הוֹשִׁיעָה נָּא.

אָנָּה ה', הַצְּלִיחָה נָּא.

אָנָּה ה', הַצְּלִיחָה נָּא.

בְּרוּךְ הַבָּא בְּשֵׁם ה', בְּרִכְנוּכֶם מִבֵּית ה'. בְּרוּךְ הַבָּא בְּשֵׁם ה', בְּרִכְנוּכֶם מִבֵּית ה'. אֵל ה' וַיָּאֵר לָנוּ. אֶסְרוּ חַג בְּעֵבְתִים עַד קַרְנוֹת הַמִּזְבֵּחַ. אֵל ה' וַיָּאֵר לָנוּ. אֶסְרוּ חַג בְּעֵבְתִים עַד קַרְנוֹת הַמִּזְבֵּחַ. אֵלֵי אַתָּה וְאוֹדֶה, אֱלֹהֵי - אַרְוִמְמֶךָ. אֵלֵי אַתָּה וְאוֹדֶה, אֱלֹהֵי - אַרְוִמְמֶךָ. הוֹדוּ לִי כִי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ. הוֹדוּ לִי כִי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ.

יְהַלְלוּהָ ה' אֱלֹהֵינוּ כָּל מַעֲשֵׂיהָ, וַחֲסִידֶיהָ צְדִיקִים עוֹשֵׂי רְצוֹנָהּ, וְכָל עַמָּה בֵּית יִשְׂרָאֵל בְּרִנָּה יוֹדוּ וַיְבָרְכוּ, וַיִּשְׂבְּחוּ וַיִּפְאֲרוּ, וַיְרִי-מָמוּ וַיַּעֲרִיצוּ, וַיִּקְדִּישׁוּ וַיִּמְלִיכוּ אֶת שְׁמֶךָ, מִלְּכָנוּ. כִּי לָךְ טוֹב לְהוֹדוֹת וּלְשַׁמֵּךְ נָאָה לְזַמְרָה, כִּי מֵעוֹלָם וְעַד עוֹלָם אַתָּה אֵל.

**WHAT CAN I GIVE BACK** to the Lord for all that He has favored me? A cup of salvations I will raise up and I will call out in the name of the Lord. My vows to the Lord I will pay, now in front of His entire people. Precious in the eyes of the Lord is the death of His pious ones. Please Lord, since I am Your servant, the son of Your maidservant; You have opened my chains. To You will I offer a thanksgiving offering and I will call out in the name of the Lord. My vows to the Lord I will pay, now in front of His entire people. In the courtyards of the house of the Lord, in your midst, Jerusalem. Halleluyah!

**PRAISE THE NAME** of the Lord, all nations; extol Him all peoples. Since His kindness has overwhelmed us and the truth of the Lord is forever. Halleluyah! Thank the Lord, since He is good, since His kindness is forever. Let Israel now say, "Thank the Lord, since He is good, since His kindness is forever." Let the House of Aharon now say, "Thank the Lord, since He is good, since His kindness is forever." Let those that fear the Lord now say, "Thank the Lord, since He is good, since His kindness is forever."

**FROM THE STRAIT** I have called, Lord; He answered me from the wide space, the Lord. The Lord is for me, I will not fear, what will man do to me? The Lord is for me with my helpers, and I shall glare at those that hate me. It is better to take refuge with the Lord than to trust in man. It is better to take refuge with the Lord than to trust in nobles. All the nations surrounded me - in the name of the Lord, as I will chop them off. They surrounded me, they also encircled me - in the name of the Lord, as I will chop them off. They surrounded me like bees, they were extinguished like a fire of thorns - in the name of the Lord, as I will chop them off. You have surely pushed me to fall, but the Lord helped me. My boldness and song is the Lord, and He has become my salvation. The sound of happy song and salvation is in the tents of the righteous, the right hand of the Lord acts powerfully. I will not die but rather I will live and tell over the acts of the Lord. The Lord has surely chastised me, but He has not given me over to death. Open up for me the gates of righteousness; I will enter them, thank the Lord. This is the gate of the Lord, the righteous will enter it.



מה אָשִׁיב לִי כֹל תִּגְמֹלוּהִי עָלַי. כּוֹס יִשׁוּעוֹת אֲשָׂא וּבָשִׂם  
ה' אֶקְרָא. נְדָרֵי לִי אֲשַׁלֵּם נִגְדָה נָא לְכֹל עֲמוֹ. יִקָּר בְּעֵינַי  
ה' הַמּוֹתֵה לַחֲסִידָיו. אָנָּה ה' כִּי אֲנִי עֲבָדְךָ, אֲנִי עֲבָדְךָ בֶּן  
אֲמָתְךָ, פִּתְחֹת לְמוֹסְרֵי. לָךְ אֲזַבַּח זִבַּח תּוֹדָה וּבָשִׂם ה'  
אֶקְרָא. נְדָרֵי לִי אֲשַׁלֵּם נִגְדָה נָא לְכֹל עֲמוֹ. בְּחֻצְרוֹת בַּיִת  
ה', בְּתוֹכֵי יְרוּשָׁלַיִם. הַלְלוּיָהּ.

הַלְלוּ אֶת ה' כָּל גּוֹיִם, שִׁבְחוּהוּ כָּל הָאֲמִים. כִּי גָבַר עָלֵינוּ  
חֲסִדוֹ, וְאֲמַת ה' לְעוֹלָם. הַלְלוּיָהּ. הוֹדוּ לִי כִּי טוֹב כִּי לְעוֹ-  
לָם חֲסִדוֹ. יֹאמֶר נָא יִשְׂרָאֵל כִּי לְעוֹלָם חֲסִדוֹ. יֹאמְרוּ נָא  
בַּיִת אֲהָרֹן כִּי לְעוֹלָם חֲסִדוֹ. יֹאמְרוּ נָא יִרְאֵי ה' כִּי לְעוֹלָם  
חֲסִדוֹ.

מִן הַמִּצַּר קָרָאתִי יְהוָה, עָנְנִי בַמְּרֻחָב יְהוָה. ה' לִי, לֹא אֵירָא  
- מֵהַיַּעֲשֶׂה לִי אָדָם, ה' לִי בְּעֵזְרִי וְאֲנִי אֶרְאֶה בְּשִׁנְאָי.  
טוֹב לַחֲסוֹת בֵּי מִבְּטַח בְּאָדָם. טוֹב לַחֲסוֹת בֵּי מִבְּטַח  
בַּנְּדִיבִים. כָּל גּוֹיִם סָבְבוּנִי, בְּשֵׁם ה' כִּי אֲמִילָם. סְבוּנִי גַם  
סָבְבוּנִי, בְּשֵׁם ה' כִּי אֲמִילָם. סְבוּנִי כְּדַבְרִים, דַּעְכוּ כְּאֵשׁ  
קוֹצִים, בְּשֵׁם ה' כִּי אֲמִילָם. דָּחָה דְחִיתֵנִי לַנֶּפֶל, וַיִּי עֲזָרְנִי.  
עָזִי וְזִמְרַת יְהוָה וַיְהִי לִי לִישׁוּעָה. קוֹל רִנָּה וִישׁוּעָה בְּאֶהְלִי  
צַדִּיקִים: יִמִּין ה' עָשָׂה חֵיל, יִמִּין ה' רוֹמְמָה, יִמִּין ה' עָשָׂה  
חֵיל. לֹא אָמוֹת כִּי אֶחְיֶה, וְאֶסְפֹּר מַעֲשֵׂי יְהוָה. יִסֹּר יִסְרֵנִי יְהוָה,  
וְלַמּוֹת לֹא נִתְּנִי. פִּתְחוּ לִי שַׁעְרֵי צְדָקָה, אָבֹא בָם, אוֹדָה  
יְהוָה. זֶה הַשַּׁעַר לִי, צַדִּיקִים יִבְאוּ בוֹ.

## HALLEL

**NOT TO US**, not to us, but rather to Your name, give glory for your kindness and for your truth. Why should the nations say, "Say, where is their God?" But our God is in the heavens, all that He wanted, He has done. Their idols are silver and gold, the work of men's hands. They have a mouth but do not speak; they have eyes but do not see. They have ears but do not hear; they have a nose but do not smell. Hands, but they do not feel; feet, but do not walk; they do not make a peep from their throat. Like them will be their makers, all those that trust in them. Israel, trust in the Lord; their help and shield is He. House of Aharon, trust in the Lord; their help and shield is He. Those that fear the Lord, trust in the Lord; their help and shield is He. The Lord who remembers us, will bless; He will bless the House of Israel; He will bless the House of Aharon. He will bless those that fear the Lord, the small ones with the great ones. May the Lord bring increase to you, to you and to your children. Blessed are you to the Lord, the maker of the heavens and the earth. The heavens, are the Lord's heavens, but the earth He has given to the children of man. It is not the dead that will praise the Lord, and not those that go down to silence. But we will bless the Lord from now and forever. Halleluyah!

**I HAVE LOVED THE LORD** - since He hears my voice, my supplications. Since He inclined His ear to me - and in my days, I will call out. The pangs of death have encircled me and the straits of the Pit have found me and I found grief. And in the name of the Lord I called, "Please Lord, Spare my soul." Gracious is the Lord and righteous, and our God acts mercifully. The Lord watches over the silly; I was poor and He has saved me. Return, my soul to your tranquility, since the Lord has favored you. Since You have rescued my soul from death, my eyes from tears, my feet from stumbling. I will walk before the Lord in the lands of the living. I have trusted, when I speak - I am very afflicted. I said in my haste, all men are hypocritical.

## הלל

לֹא לָנוּ, ה', לֹא לָנוּ, כִּי לְשִׁמּוֹךְ תֵּן כְּבוֹד, עַל חֲסִדֶיךָ עַל אֲמִתּוֹךָ.  
לָמָּה יֹאמְרוּ הַגּוֹיִם אֵיךְ נָא אֱלֹהֵיהֶם. וְאֱלֹהֵינוּ בְּשָׁמַיִם, כֹּל אֲשֶׁר  
חָפֵץ עָשָׂה. עֲצִבְיֵיהֶם כֶּסֶף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם. פֶּה לָהֶם וְלֹא  
יִדְבְּרוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ. אֲזַנָּיִם לָהֶם וְלֹא יִשְׁמְעוּ, אָף לָהֶם  
וְלֹא יִרְיחוּן. יָדֵיהֶם וְלֹא יִמְיִשוּן, רַגְלֵיהֶם וְלֹא יִהְלְכוּ, לֹא יִהְיוּ  
בְּגִרוֹנָם. כְּמוֹתֵם יִהְיוּ עֲשִׂיהֶם, כֹּל אֲשֶׁר בְּטַח בָּהֶם. יִשְׂרָאֵל בְּטַח  
בִּי, עֲזָרָם וּמְגִנָּתָם הוּא. בֵּית אֶהְרֹן בְּטַחוּ בִּי, עֲזָרָם וּמְגִנָּתָם הוּא.  
יִרְאֵי ה' בְּטַחוּ בִּי, עֲזָרָם וּמְגִנָּתָם הוּא. יִי זְכָרְנוּ יְבָרֵךְ. יְבָרֵךְ אֶת  
בֵּית יִשְׂרָאֵל, יְבָרֵךְ אֶת בֵּית אֶהְרֹן, יְבָרֵךְ יִרְאֵי ה', הַקְּטָנִים עִם  
הַגְּדֹלִים. יִסֹּף ה' עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם. בְּרוּכִים אַתֶּם לִי,  
עֲשֵׂה שָׁמַיִם וָאָרֶץ. הַשָּׁמַיִם שָׁמַיִם לִי וְהָאָרֶץ נָתַן לִבְנֵי אָדָם. לֹא  
הַמְּתִים יִהְלְלוּ יְהוָה וְלֹא כָּל יֶרֶדִי דוּמָה. וְאֲנַחְנוּ נְבָרֵךְ יְהוָה מֵעַתָּה  
וְעַד עוֹלָם. הַלְלוּיָהּ.

אֶהְבֵּתִי כִּי יִשְׁמַע ה' אֶת קוֹלִי תַחֲנוּנָי. כִּי הִטָּה אָזְנוֹ לִי וּבִי-  
מִי אֶקְרָא. אֶפְפוּנֵי חֲבָלֵי מוֹת וּמְצָרֵי שְׂאוּל מְצָאוּנִי, צָרָה וַיְגוֹן  
אֲמַצָּא. וּבִשְׁם ה' אֶקְרָא: אָנָּה ה' מַלְטָה נַפְשִׁי. חֲנוּן ה' וְצַדִּיק,  
וְאֱלֹהֵינוּ מְרַחֵם. שִׁמְר פְּתָאִים ה', דְּלוֹתַי וְלִי יְהוֹשִׁיעַ. שׁוּבֵי נַפְשִׁי  
לְמִנוּחֵיכִי, כִּי ה' גָּמַל עָלַיְכִי. כִּי חִלַּצְתָּ נַפְשִׁי מִמוֹת, אֶת עֵינַי מִן-  
דְּמָעָה, אֶת רַגְלֵי מִדְּחִי. אֶתְהַלֵּךְ לִפְנֵי ה' בְּאַרְצוֹת הַחַיִּים. הֶאֱמַר-  
נַתִּי כִּי אֲדַבֵּר, אֲנִי עָנִיתִי מְאֹד. אֲנִי אֲמַרְתִּי בַּחֲפוּזִי כֹּל הָאָדָם כֹּזֵב.

***We pour the cup of Eliyahu and open the door.***

**POUR YOUR WRATH** upon the nations that did not know You and upon the kingdoms that did not call upon Your Name! Since they have consumed Ya'akov and laid waste his habitation (Psalms 79:6-7). Pour out Your fury upon them and the fierceness of Your anger shall reach them (Psalms 69:25)! You shall pursue them with anger and eradicate them from under the skies of the Lord (Lamentations 3:66).

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**Yitzy Retkinski (2023)**



***We pour the cup of Eliyahu and open the door.***

שֶׁפָּךְ חֶמְתָּךְ אֶל-הַגּוֹיִם אֲשֶׁר לֹא יִדְעוּךָ וְעַל-מַמְלָכוֹת  
אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ. כִּי אָכַל אֶת-יַעֲקֹב וְאֶת-נְוֹהוּ  
הַשָּׁמוֹ. שֶׁפָּךְ-עָלֵיהֶם זַעֲמָה וַחֲרוֹן אַפֶּיךָ יִשְׁיגֵם. תִּרְדֹּף בְּאַף  
וְתִשְׁמִידִם מִתַּחַת שָׁמַי ה'.

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**Meira Acoca (2022)**



A tower of salvations is our King; may He do kindness with his messiah, with David and his offspring, forever (II Samuel 22:51). The One who makes peace above, may He make peace upon us and upon all of Israel; and say, Amen. Fear the Lord, His holy ones, since there is no lacking for those that fear Him. Young lions may go without and hunger, but those that seek the Lord will not lack any good thing (Psalms 34:10-11). Thank the Lord, since He is good, since His kindness is forever (Psalms 118:1). You open Your hand and satisfy the will of all living things (Psalms 146:16). Blessed is the man that trusts in the Lord and the Lord is his security (Jeremiah 17:7). I was a youth and I have also aged and I have not seen a righteous man forsaken and his offspring seeking bread (Psalms 37:25). The Lord will give courage to His people. The Lord will bless His people with peace (Psalms 29:11).

**Blessed are You, Lord our God,  
King of the universe,  
who creates the fruit of the vine.**

*We drink while reclining and do not say a blessing afterwards.*

מגדול ישועות מלכו ועשה חסד למשיחו לדוד ולזרעו  
עד עולם. עשה שלום במרומי, הוא יעשה שלום עלינו  
ועל כל ישראל ואמרו, אמן. יראו את ה' קדשיו, כי אין  
מחסור ליראיו. כפירים רשו ורעבו, ודרשי ה' לא יחסרו  
כל טוב. הודו ליי כי טוב כי לעולם חסדו. פותח את ידו,  
ומשביע לכל חי רצון. ברוך הגבר אשר יבטח ביי, והיה  
ה' מבטחו. נער הייתי גם זקנתי, ולא ראיתי צדיק נעזב,  
וזרעו מבקש לחם. יי עז לעמו יתן, ה' יברך את עמו בשלום.  
לום.

ברוך אתה ה',  
אלהינו מלך העולם  
בורא פרי הגפן.

*We drink while reclining and do not say a blessing afterwards.*

May the Merciful One reign over us forever and always. May the Merciful One be blessed in the heavens and in the earth. May the Merciful One be praised for all generations, and exalted among us forever and ever, and glorified among us always and infinitely for all infinities. May the Merciful One sustain us honorably. May the Merciful One break our yolk from upon our necks and bring us upright to our land. May the Merciful One send us multiple blessing, to this home and upon this table upon which we have eaten. May the Merciful One send us Eliyahu the prophet - may he be remembered for good - and he shall announce to us tidings of good, of salvation and of consolation.

May the Merciful One bless my husband/my wife. May the Merciful One bless [my father, my teacher,] the master of this home and [my mother, my teacher,] the mistress of this home, they and their home and their offspring and everything that is theirs. Us and all that is ours; as were blessed Avraham, Yitschak and Ya'akov, in everything, from everything, with everything, so too should He bless us, all of us together, with a complete blessing and we shall say, Amen.

From above, may they advocate upon them and upon us merit, that should protect us in peace; and may we carry a blessing from the Lord and charity from the God of our salvation; and find grace and good understanding in the eyes of God and man.

[On Shabbat, we say: May the Merciful One give us to inherit the day that will be completely Shabbat and rest in everlasting life.]

May the Merciful One give us to inherit the day that will be all good. [The day that is all long, the day that the righteous will sit and their crowns will be on their heads and they will enjoy the radiance of the Divine presence and my our share be with them.]

May the Merciful One give us merit for the times of the messiah and for life in the world to come.



הַרְחָמָן הוּא יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. הַרְחָמָן הוּא יִתְבָּרַךְ בְּשֵׁ-  
מֵים וּבְאָרְץ. הַרְחָמָן הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים, וַיִּתְפָּאֵר בְּנוֹ לְעַד  
וּלְנֶצַח נְצָחִים, וַיִּתְהַדָּר בְּנוֹ לְעַד וּלְעוֹלָמֵי עוֹלָמִים. הַרְחָמָן הוּא  
יִפְרֹנְסֵנוּ בְּכָבוֹד. הַרְחָמָן הוּא יִשְׁבּוֹר עָלֵנוּ מֵעַל צְוֹאֲרֵנוּ, וְהוּא  
יּוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאֲרָצֵנוּ. הַרְחָמָן הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרֻבָּה  
בְּבֵית הַזֶּה, וְעַל שְׁלַחַן זֶה שְׂאֲכָלְנוּ עָלָיו. הַרְחָמָן הוּא יִשְׁלַח לָנוּ  
אֶת אֱלֹהֵינוּ הַנְּבִיא זְכוֹר לְטוֹב, וַיְבַשֵּׁר לָנוּ בְּשׂוֹרוֹת טוֹבוֹת יְשׁוּ-  
עוֹת וּנְחָמוֹת.

הַרְחָמָן הוּא יְבָרַךְ אֶת בְּעָלֵי / אֲשֵׁתֵי. הַרְחָמָן הוּא יְבָרַךְ אֶת  
[אָבִי מוֹרִי] בְּעַל הַבַּיִת הַזֶּה. וְאֶת [אִמִּי מוֹרֵתִי] בְּעַלַת הַבַּיִת  
הַזֶּה, אוֹתָם וְאֶת בֵּיתָם וְאֶת זֶרְעָם וְאֶת כָּל אֲשֶׁר לָהֶם. אוֹתָנוּ  
וְאֶת כָּל אֲשֶׁר לָנוּ, כְּמוֹ שֶׁנִּתְבָּרַכְנוּ אֲבוֹתֵינוּ אֲבָרָהִם יִצְחָק וַיַּעֲקֹב  
בְּכָל מִכַּל כָּל, כֵּן יְבָרַךְ אוֹתָנוּ כְּלָנוּ יַחַד בְּבְרָכָה שְׁלֵמָה, וְנֹאמֵר,  
אָמֵן.

בְּמָרוֹם יִלְמְדוּ עֲלֵיהֶם וְעָלֵינוּ זְכוֹת שְׁתֵּהא לְמִשְׁמֶרֶת שְׁלוֹם.  
וְנִשָּׂא בְּרָכָה מֵאֵת ה', וְצִדְקָה מֵאֱלֹהֵי יִשְׂרָאֵל, וְנִמְצָא חוֹן וְשִׁכְל  
טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם.

בשבת: הַרְחָמָן הוּא יְנַחֵלְנוּ יוֹם שְׁכָלוֹ שֶׁבֶת וּמְנוּחָה לְחַיֵּי הָעוֹלָ-  
מֵים.

הַרְחָמָן הוּא יְנַחֵלְנוּ יוֹם שְׁכָלוֹ טוֹב. [יוֹם שְׁכָלוֹ אָרוּךְ. יוֹם שְׁשֵׁ-  
דִיקִים יוֹשְׁבִים וְעֵטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנִהְגִים מִזִּי הַשְּׂכִינָה וַיְהִי  
חֻלְקֵינוּ עִמָּהֶם].

הַרְחָמָן הוּא יִזְכֵּנוּ לִימֹת הַמְּשִׁיחַ וּלְחַיֵּי הָעוֹלָם הַבָּא.

God and God of our ancestors, may there ascend and come and reach and be seen and be acceptable and be heard and be recalled and be remembered - our remembrance and our recollection; and the remembrance of our ancestors; and the remembrance of the messiah, the son of David, Your servant; and the remembrance of Jerusalem, Your holy city; and the remembrance of all Your people, the house of Israel - in front of You, for survival, for good, for grace, and for kindness, and for mercy, for life and for peace on this day of the Festival of Matsot. Remember us, Lord our God, on it for good and recall us on it for survival and save us on it for life, and by the word of salvation and mercy, pity and grace us and have mercy on us and save us, since our eyes are upon You, since You are a graceful and merciful Power. And may You build Jerusalem, the holy city, quickly and in our days. Blessed are You, Lord, who builds Jerusalem in His mercy. Amen.

Blessed are You, Lord our God, King of the Universe, the Power, our Father, our King, our Mighty One, our Creator, our Redeemer, our Shaper, our Holy One, the Holy One of Ya'akov, our Shepard, the Shepard of Israel, the good King, who does good to all, since on every single day He has done good, He does good, He will do good, to us; He has granted us, He grants us, He will grant us forever - in grace and in kindness, and in mercy, and in relief - rescue and success, blessing and salvation, consolation, provision and relief and mercy and life and peace and all good; and may we not lack any good ever.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא וְיַגִּיעַ וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע  
וְיִפְקֹד וְיִזְכֹּר זְכוֹרֵנוּ וּפְקֻדוֹתֵנוּ, וְזָכוֹן אֲבוֹתֵינוּ, וְזָכוֹן מְשִׁיחַ בֶּן  
דָּוִד עֲבָדְךָ, וְזָכוֹן יְרוּשָׁלַיִם עִיר קְדוֹשְׁךָ, וְזָכוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל  
לְפָנֶיךָ, לְפִלִּיטָה לְטוֹבָה לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם  
לְיוֹם בְּיוֹם חַג הַמִּצְוֹת הַזֶּה זָכְרָנוּ ה' אֱלֹהֵינוּ בּוֹ לְטוֹבָה וּפְקֻדָנוּ בּוֹ  
לְבָרָכָה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וּרַחֲמִים חוּס וְחַנּוּן  
וּרְחָם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וּרְחוּם  
אַתָּה. וּבְנֵה יְרוּשָׁלַיִם עִיר הַקְּדוֹשׁ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה ה',  
בוֹנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם. אָמֵן.

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל אָבִינוּ מִלְּכֵנוּ אֲדִיר־  
נוּ בּוֹרְאֵנוּ גּוֹאֲלֵנוּ יּוֹצְרֵנוּ קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל  
רַאֲלֵ הַמֶּלֶךְ הַטּוֹב וְהַמְּטִיב לְכָל שְׂבָכָל יוֹם וְיוֹם הוּא הַטֵּיב, הוּא  
מְטִיב, הוּא יֵיטִיב לָנוּ. הוּא גֹמְלָנוּ הוּא גּוֹמְלָנוּ הוּא יְגַמְלָנוּ לְעַד,  
לְחַן וּלְחַסֵּד וּלְרַחֲמִים וּלְרוּחַ הַצֶּלֶה וְהַצִּלְחָה, בְּרָכָה וְיִשׁוּעָה  
נְחָמָה פְּרִנְסָה וְכִלְכִּלָה וּרַחֲמִים וְחַיִּים וְשָׁלוֹם וְכָל טוֹב, וּמְכַל  
טוֹב לְעוֹלָם עַל יְחַסְרָנוּ.

We thank you, Lord our God, that you have given as an inheritance to our ancestors a lovely, good and broad land, and that You took us out, Lord our God, from the land of Egypt and that You redeemed us from a house of slaves, and for Your covenant which You have sealed in our flesh, and for Your Torah that You have taught us, and for Your statutes which You have made known to us, and for life, grace and kindness that You have granted us and for the eating of nourishment that You feed and provide for us always, on all days, and at all times and in every hour.

And for everything, Lord our God, we thank You and bless You; may Your name be blessed by the mouth of all life, constantly forever and always, as it is written (Deuteronomy 8:10); "And you shall eat and you shall be satiated and you shall bless the Lord your God for the good land that He has given you." Blessed are You, Lord, for the land and for the nourishment.

Please have mercy, Lord our God, upon Israel, Your people; and upon Jerusalem, Your city; and upon Zion, the dwelling place of Your Glory; and upon the monarchy of the House of David, Your appointed one; and upon the great and holy house that Your name is called upon. Our God, our Father, tend us, sustain us, provide for us, relieve us and give us quick relief, Lord our God, from all of our troubles. And please do not make us needy, Lord our God, not for the gifts of flesh and blood, and not for their loans, but rather from Your full, open, holy and broad hand, so that we not be embarrassed and we not be ashamed forever and always.

***On Shabbat, we add the following paragraph***

May You be pleased to embolden us, Lord our God, in your commandments and in the command of the seventh day, of this great and holy Shabbat, since this day is great and holy before You, to cease work upon it and to rest upon it, with love, according to the commandment of Your will. And with Your will, allow us, Lord our God, that we should not have trouble, and grief and sighing on the day of our rest. And may You show us, Lord our God, the consolation of Zion, Your city; and the building of Jerusalem, Your holy city; since You are the Master of salvations and the Master of consolations.

נוֹדָה לָךְ ה' אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לְאַבוֹתֵינוּ אֶרֶץ חֲמֹדָה טוֹבָה וְרַחֲבָה, וְעַל שֶׁהוֹצֵאתָנוּ ה' אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ מִבֵּית עֲבָדִים, וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׂרֵנוּ, וְעַל תּוֹרַתְךָ שֶׁלַּמ־דָּתָנוּ, וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ, וְעַל חַיִּים חַן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ, וְעַל אֲכִילַת מָזוֹן שֶׁאַתָּה זָן וּמְפָרֵנֵס אוֹתָנוּ תָּמִיד, בְּכֹל יוֹם וּבְכֹל עֵת וּבְכֹל שָׁעָה:

וְעַל הַכֹּל ה' אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ, יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד. כִּפְתּוּב: וְאֲכַלְתָּ וְשִׂבַּעְתָּ וְגַם-רַכְתָּ אֶת ה' אֱלֹהֶיךָ עַל הָאֶרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לָךְ. בָּרוּךְ אַתָּה ה', עַל הָאֶרֶץ וְעַל הַמָּזוֹן:

רַחֵם נָא ה' אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ וְעַל יְרוּשָׁלַיִם עִירְךָ וְעַל צִיּוֹן מְשֻׁכָּן כְּבוֹדְךָ וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ וְעַל הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו: אֱלֹהֵינוּ אָבִינוּ, רַעֲנוּ זִוְנֵנוּ פְּרִנְסֵנוּ וְכַלְכַּלְנוּ וְהִרְוִיחֵנוּ, וְהִרְוַח לָנוּ ה' אֱלֹהֵינוּ מְהֵרָה מְכֹל צְרוּתֵינוּ. וְנָא אַל תִּצְרִיכֵנוּ ה' אֱלֹהֵינוּ, לֹא לִיְדֵי מַתָּנַת בְּשָׂר וָדָם וְלֹא לִיְדֵי הַלְוָאתֶם, כִּי אִם לִיְדֶיךָ הַמְּלֵאָה הַפְּתוּחָה הַקְּדוּשָׁה וְהִרְחָבָה, שְׁלֵא יָבוֹשׁ וְלֹא נִפְלֵם לְעוֹלָם וָעֶד.

### ***On Shabbat, we add the following paragraph***

רְצֵה וְהַחְלִיצֵנוּ ה' אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי הַשַּׁבָּת הַגָּדוֹל וְהַקְּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה גָּדוֹל וְקְדוֹשׁ הוּא לְפָנֶיךָ לַשַּׁבָּת בּוֹ וְלָנוּחַ בּוֹ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנָה. וּבְרְצוֹנָה הִנִּיחַ לָנוּ ה' אֱלֹהֵינוּ שְׁלֵא תְהֵא צָרָה וְיָגוֹן וְאֲנָחָה בְּיוֹם מְנוּחָתָנוּ. וְהִרְאֵנוּ ה' אֱלֹהֵינוּ בְּנִחְמַת צִיּוֹן עִירְךָ וּבְבִגְנֵי יְרוּשָׁלַיִם עִיר קְדוֹשֶׁךָ כִּי אַתָּה הוּא בְּעַל הַיְשׁוּעוֹת וּבְעַל הַנְּחֻמוֹת.

## **BIRKAT HAMAZON**

### ***We pour the third cup and recite the Grace over the Food***

A Song of Ascents; When the Lord will bring back the captivity of Zion, we will be like dreamers. Then our mouth will be full of mirth and our tongue joyful melody; then they will say among the nations; "The Lord has done greatly with these." The Lord has done great things with us; we are happy. Lord, return our captivity like streams in the desert. Those that sow with tears will reap with joyful song. He who surely goes and cries, he carries the measure of seed, he will surely come in joyful song and carry his sheaves.(Psalms 126)

### ***Three that ate together are obligated to introduce the blessing and the leader of the introduction opens as follows:***

My masters, let us bless:

#### ***All those present answer:***

May the Name of the Lord be blessed from now and forever. (Psalms 113:2)

#### ***The leader says:***

With the permission of our gentlemen and our teachers and my masters, let us bless [our God] from whom we have eaten.

#### ***Those present answer:***

Blessed is [our God] from whom we have eaten and from whose goodness we live.

#### ***The leader repeats and says:***

Blessed is [our God] from whom we have eaten and from whose goodness we live.

#### ***They all say:***

Blessed are You, Lord our God, King of the Universe, who nourishes the entire world in His goodness, in grace, in kindness and in mercy; He gives bread to all flesh since His kindness is forever. And in His great goodness, we always have not lacked, and may we not lack nourishment forever and always, because of His great name. Since He is a Power that feeds and provides for all and does good to all and prepares nourishment for all of his creatures that he created. Blessed are You, Lord, who sustains all.

## בִּרְיָ

### *We pour the third cup and recite the Grace over the Food*

שִׁיר הַמַּעֲלוֹת, בְּשׁוֹב ה' אֶת שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים. אֲזַי יִמְלֵא שְׂחֹק פִּינוּ וְלִשְׁוֹנֵנוּ רִנָּה. אֲזַי יֵאמְרוּ בְּגוֹיִם: הַגִּדִיל ה' לַעֲשׂוֹת עִם אֱלֹהֵי. הַגִּדִיל ה' לַעֲשׂוֹת עִמָּנוּ, הָיִינוּ שְׂמִיחִים. שׁוֹבָה ה' אֶת שְׁבִיתֵנוּ כְּאֲפִיקִים בְּנִגְב. הַזֹּרְעִים בְּדַמְעָה, בְּרִנָּה יִקְצְרוּ. הַלֹּוֹף יִלְךָ וּבָכָה נִשְׂא מִשֶּׁף הַזֶּרַע, בֹּא יְבֹא בְרִנָּה נִשְׂא אֲלֵמֹתָיו.

***Three that ate together are obligated to introduce the blessing  
:and the leader of the introduction opens as follows***

רְבוּתֵי נְבָרָךְ:

***All those present answer:***

יְהִי שֵׁם ה' מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם.

***The leader says:***

בְּרִשׁוֹת מָרְגָן וּרְבִנָן וּרְבוּתֵי, נְבָרָךְ [אֱלֹהֵינוּ] שְׂאֲכָלְנוּ מִשְּׁלוֹ.

***Those present answer:***

בְּרוּךְ [אֱלֹהֵינוּ] שְׂאֲכָלְנוּ מִשְּׁלוֹ וּבִטְוִבוֹ חֵיִינוּ

***The leader repeats and says:***

בְּרוּךְ [אֱלֹהֵינוּ] שְׂאֲכָלְנוּ מִשְּׁלוֹ וּבִטְוִבוֹ חֵיִינוּ

***They all say:***

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מְלֹךְ הָעוֹלָם, הִזָּן אֶת הָעוֹלָם כְּלוֹ בְּטוֹבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים, הוּא נוֹתֵן לָחֶם לְכֹל בְּשָׂר פִּי לְעוֹלָם חֶסֶד. וּבִטְוִבוֹ הַגְּדוֹל תְּמִיד לֹא חָסַר לָנוּ, וְאֵל יַחְסֵר לָנוּ מִזֶּמֶן לְעוֹלָם וָעַד. בְּעֵבוֹר שְׁמוֹ הַגְּדוֹל, כִּי הוּא אֵל זָן וּמְפָרֵס לְכֹל וּמִטֵּיב לְכֹל, וּמְכִין מִזֶּמֶן לְכֹל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה ה', הִזָּן אֶת הַכֹּל.

## SHULCHAN ORECH

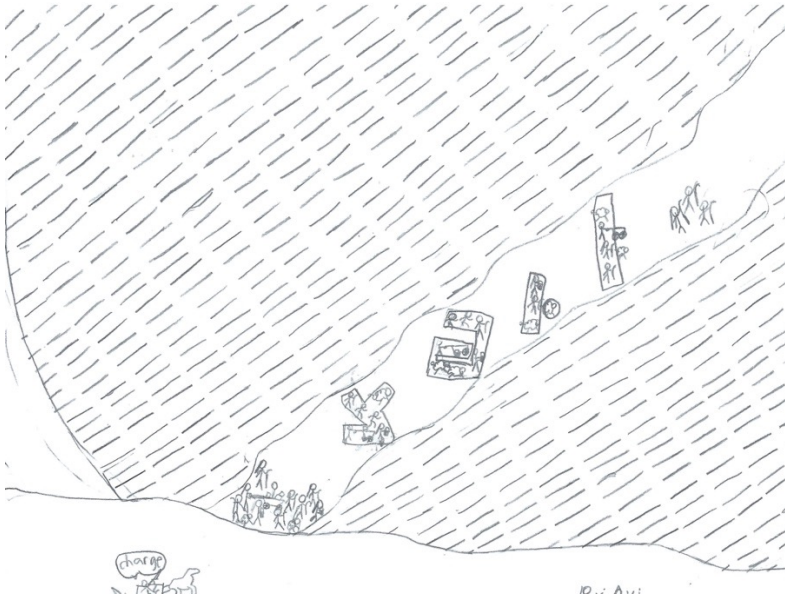
*We eat and drink.*

## TZAFUN

***After the end of the meal, all those present take a kazayit from the matsa that was concealed for the afikoman, and eat while reclining. Before eating the afikoman, he should say: "In memory of the Pesach sacrifice that was eaten upon being satiated."***

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**Avi Schwartz (2022)**





שֶׁלַחַן עוֹרֵךְ  
*We eat and drink*

צָפוֹן

***After the end of the meal, all those present take a kazayit from the matsa that was concealed for the afikoman, and eat while reclining. Before eating the afikoman, he should say: "In memory of the Pesach sacrifice that was eaten upon being satiated."***

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**Afikoman Matzah**

*Joshua Nagel (2022)*

Question: Why do we hide the larger piece of the matzah as the afikoman?

Answer: As great as it was, the exodus from Egypt was only the beginning. The bigger part of the geulah of klal yisroel will be when moshiach comes. That time is still hidden.

# SHULCHAN ORECH & TZAFUN

Yitzy Retkinski (2021)





## MAROR

***All present should take a kazayit of marror, dip into the haroset, shake off the haroset, make the blessing and eat without reclining.***

Blessed are You, Lord our God, King of the Universe, who has sanctified us with His commandments and has commanded us on the eating of marror.

## KORECH

***All present should take a kazayit from the third whole matsa with a kazayit of marror, wrap them together and eat them while reclining and without saying a blessing. Before he eats it, he should say:***

In memory of the Temple according to Hillel. This is what Hillel would do when the Temple existed: He would wrap the matsa and marror and eat them together, in order to fulfill what is stated, (Exodus 12:15): "You should eat it upon matsot and marrorim."

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Therefore after we have just fulfilled the mitzvahs of the night to commemorate our slavery and our exodus from Egypt, we eat these mitzvah foods a second time, according to Hillel's criteria, in order to remind us of the prescription for bringing about our future redemption. That road to redemption is paved on the path of practicing goodwill and peace amongst our people.

When we eat the matzah and maror sandwich we declare, zecher lmikdash k'hillel; meaning if we want to bring about the reestablishment of the mikdash (i.e redemption) we must all try act a little more like Hillel.

Wishing us all a Hag Kasher V'Sameach and a hearty appetite for a Hillel Sandwich us all.

## מרור

**All present should take a kazayit of marror, dip into the haroset, shake off the haroset, make the blessing and eat without reclining**

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר.  
בוֹרֵךְ

**All present should take a kazayit from the third whole matsa with a kazayit of marror, wrap them together and eat them while reclining and without saying a blessing. Before he eats it, he should say:**

זָכַר לְמִקְדָּשׁ כְּהִלֵּל. בֵּן עֲשָׂה הֲלֵל בְּזִמְנֵי שְׁבִית הַמִּקְדָּשׁ הָיָה  
קַיָּם: הָיָה כּוֹרֵךְ מִצָּה וּמָרוֹר וְאוֹכֵל בְּיַחַד, לְקַיָּם מֵה שֶׁנֶּאֱמַר: עַל  
מִצּוֹת וּמְרוֹרִים יֹאכְלֶהוּ.

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### Hillel Sandwich

*Rabbi Etan Tokayer (2021)*

One wonders why Koreich - Hillel's Matzah/Marror Sandwich - is included in the seder. If it is simply to fulfill the mitzvah of matzah and maror, that would seem unnecessary, since we have already done so just moments earlier in the Seder. If it is to fulfill the mitzvah according to all rabbinically approved methods, that is not normative halachic practice.

Perhaps the solution to this mystery may be found in the person of Hillel rather than in what Hillel is instructing us to do.

Hillel teaches in Pirkei Avos that we must conduct ourselves as students of Aaron HaKohen who loved peace, pursued peace, loved all people, and brought them closer to the Torah.

The Haggadah functions both as a commemoration to the redemption of old and as an expression of our longing for the complete and future Geulah, soon in our day.

# MARROR & KORECH

Malka Schiffman (2019)





## WASHING

*We wash the hands and make the blessing.*

**Blessed are You**, Lord our God, King of the Universe, who has sanctified us with His commandments and has commanded us on the washing of the hands.

## MOZTI MATZAH

*He takes out the matsa in the order that he placed them, the broken one between the two whole ones; he holds the three of them in his hand and blesses "ha-motsi" with the intention to take from the top one and "on eating matsa" with the intention of eating from the broken one. Afterwards, he breaks off a kazayit from the top whole one and a second kazayit from the broken one and he dips them into salt and eats both while reclining.*

**Blessed are You**, Lord our God, King of the Universe, who brings forth bread from the ground.

**Blessed are You**, Lord our God, King of the Universe, who has sanctified us with His commandments and has commanded us on the eating of matsa.



## רְחִיצָה

***We wash the hands and make the blessing.***

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

## מוֹצֵיא מַצָּה

***He takes out the matsa in the order that he placed them, the broken one between the two whole ones; he holds the three of them in his hand and blesses "ha-motsi" with the intention to take from the top one and "on eating matsa" with the intention of eating from the broken one. Afterwards, he breaks off a kazayit from the top whole one and a second kazayit from the broken one and he dips them into salt and eats both while reclining.***

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
הַמוֹצֵיא לֶחֶם מִן הָאָרֶץ.

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

# RACHTZA & MOTZI MATZAH

Eva & Hannah Silver (2023)





***We raise the cup until we reach “who redeemed Israel”***

Blessed are You, Lord our God, King of the universe, who redeemed us and redeemed our ancestors from Egypt, and brought us on this night to eat matsa and marror; so too, Lord our God, and God of our ancestors, bring us to other appointed times and holidays that will come to greet us in peace, joyful in the building of your city and happy in your worship; that we should eat there from the offerings and from the Pesach sacrifices, the blood of which should reach the wall of your altar for favor, and we shall thank you with a new song upon our redemption and upon the restoration of our souls. Blessed are you, Lord, who redeemed Israel.

***We say the blessing below and drink the cup  
while reclining to the left***

**Blessed are You,  
Lord our God,  
who creates the fruit of the vine.**

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mously noted once a Jew recognizes open miracles, he will understand that Hashem controls all of nature, and if he controls nature, we must thank him for the normal running of the world.

Going from the first half to the second half is an important transition that we need to understand. If we learn the lesson from the first part of hallel, we can appreciate the second part of hallel. We must realize that while we wait for the Geula Ha'asida when Hashem will redeem us, we need His help to get us through each day so we will be there when it happens, we will still be a nation of Jews.

At the end of the Seder we say that we should be in Yerushalayim next year -- but how will we survive as a nation until then? The answer is we need guidance and help from Hashem, and the hidden miracles he provided every day, which are just as miraculous as the open miracles in the time of Mitzrayim, and we should remember to thank Hashem for helping us stay as Jews for an entire year.

## ***We raise the cup until we reach “who re- deemed Israel”***

ברוך אתה ה' אלהינו מלך העולם, אשר גאלנו וגאל את-  
אבותינו ממצרים, והגיענו הלילה הזה לאכל-בו מצה ומרור.  
כן ה' אלהינו ואלהי אבותינו יגיענו למועדים ולרגלים אחרים  
הבאים לקראתנו לשלום, שמחים בבנין עירך וששים בעבודת-  
ך. ונאכל שם מן הזבחים ומן הפסחים אשר יגיע דמם על קיר  
מזבחך לרצון, ונודה לך שיר חדש על גאלתנו ועל פדות נפשנו.  
ברוך אתה ה', גאל ישראל.

***We say the blessing below and drink the cup  
while reclining to the left***

ברוך אתה ה',

אלהינו מלך העולם

בורא פרי הגפן.

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that we have. Included in the Hallel portion is Nishmas, where we praise and thank Hashem for everything he does presently. The second theme is an important lesson for us that we should never take anything for granted and that it all comes from Hashem.

But, the question is: Why would we sing in Hallel about the future miracles when moshiach comes and everyone will serve Hashem, and also thank Hashem for helping us with everyday mundane activities, like passing a test, when the beginning was discussing the miracles in Mitzrayim?

In his Haggadah, The March of Centuries, Rabbi Beinsh Ginsburg cites an answer given by Rav Michael Rosenzweig, which teaches an important lesson. During Yetzias Mitzrayim, Be'nei Yisrael witnessed many incredible miracles. The Ramban fa-

**HALLELUYAH!** Praise, servants of the Lord, praise the name of the Lord. May the Name of the Lord be blessed from now and forever. From the rising of the sun in the East to its setting, the name of the Lord is praised. Above all nations is the Lord, His honor is above the heavens. Who is like the Lord, our God, Who sits on high; Who looks down upon the heavens and the earth? He brings up the poor out of the dirt; from the refuse piles, He raises the destitute. To seat him with the nobles, with the nobles of his people. He seats a barren woman in a home, a happy mother of children. Halleluyah! (Psalms 113)

**IN ISRAEL'S GOING OUT FROM EGYPT,** the house of Ya'akov from a people of foreign speech. The Sea saw and fled, the Jordan turned to the rear. The mountains danced like rams, the hills like young sheep. What is happening to you, O Sea, that you are fleeing, O Jordan that you turn to the rear; O mountains that you dance like rams, O hills like young sheep? From before the Master, tremble O earth, from before the Lord of Ya'akov. He who turns the boulder into a pond of water, the flint into a spring of water. (Psalms 114)

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The sea fled when it saw You, and the Yarden stopped flowing. The mountains danced like rams, and the hills danced like young sheep.”

This portion is placed here at the end of Maggid because it reasserts that Hashem is the All-Mighty G-d that brought us out of Egypt.

The second half is read after the meal between Ba'raich and Nirtzah. The second part of Hallel seems to have two completely different themes. The first theme of the second part is the Geula Ha'asida, the final redemption when we will return to Eretz Yisroel, and the miracles that Hashem will do then. As an example, the Gemara in Meseches Pesachim 118 explains that the paragraph beginning with לַאֲלֹהֵינוּ hints at the future war between Gog and Magog. It is also written there “That idol worshippers will end up like their idols, but those those who believe in Hashem will be protected.” This serves as a follow up to the first part of Hallel where we talked about the miracles Hashem did for us in the past. We see that the beginning of the second part hints to the miracles Hashem will do for us in the future.

The second theme of the second part is thanking Hashem for helping and protecting us in our everyday lives, for everything

הַלְלוּיָהּ הַלְלוּ עַבְדֵי ה', הַלְלוּ אֶת-שֵׁם ה'. יְהִי שֵׁם ה' מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם.  
מִמְזֹרֵחַ שְׁמֵשׁ עַד מְבוֹאוֹ מְהַלֵּל שֵׁם ה'. רַם עַל-כָּל-גּוֹיִם ה', עַל הַשָּׁמַיִם כְּבוֹדוֹ. מִי  
כִּי אֶלְהִינּוּ הַמְגַבִּיחֵי לְשִׁבְתָּ, הַמְשַׁפִּילֵי לְרֵאוֹת בְּשָׁמַיִם וּבְאָרֶץ? מִקִּימֵי מַעְפָּר דָּל,  
מֵאֲשַׁפֵּת יָרִים אֶבְיוֹן, לְהוֹשִׁיבֵי עַם-נְדִיבִים, עַם נְדִיבֵי עַמּוֹ. מוֹשִׁיבֵי עֲקָרַת הַבַּיִת,  
אִם הַבָּנִים שְׂמַחָה. הַלְלוּיָהּ.

**בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם**, בֵּית יַעֲקֹב מֵעַם לֵעָז, הִיָּתָה יְהוּדָה לְקָדְשׁוֹ, יִשְׂרָאֵל  
מִמְשָׁלוֹתָיו. הֵיִם רָאָה וַיִּנָּס, הִירָדוֹ יִסֵּב לְאַחֹרָה. הֶהָרִים רָקְדוּ כְּאֵילִים, גְּבַעוֹת כְּבָנִי  
צֵאן. מִה לָּךְ הֵיִם כִּי תִנּוּס, הִירָדוֹן - תִּסָּב לְאַחֹרָה, הֶהָרִים - תִּרְקְדוּ כְּאֵילִים, גְּבַעוֹת  
כְּבָנִי-צֵאן. מִלְפָּנֵי אֲדוֹן חוֹלֵי אֶרֶץ, מִלְפָּנֵי אֱלוֹהֵי יַעֲקֹב. הַהֶפְכִי הַצּוֹר אָגַם-מַיִם,  
חֲלָמִישׁ לְמַעֲיָנוּ-מַיִם.

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## Insight on the Splitting of the Sea

*Henry Madnick (2019)*

There is a connection between the splitting of the Sea and the Hallel that we say during the Pesach Seders. The Medrash says that when Bnei Yisroel approached the Yam Suf, Hashem first told Moshe to lift up his hands to part the sea, but it didn't work, and the water kept on coming. Then, Hashem told Moshe to lift up his staff but that also did not work, and the water still kept on coming down. Finally, the Shechina of Hashem came down and commanded the Yam Suf to split and so it did. That is why it says in Hallel, as Moshe said; What is happening to you, O Sea, that you are fleeing? And the Sea answered - From before the Master, tremble O earth.

The Sea would not do as Moshe instructed, only as Hashem instructed. Hashem is the only One in control. Since Hashem alone created the sea and put it there, only Hashem can move it from that place.

## Hallel in Two Parts

*Shai Wolkenstein (2021)*

Every year on the night of the Seder, we recite Hallel in two parts. One is during Maggid and it talks about the miracles Hashem did for us in Mitzrayim, like in Betzeit Yisrael;







**Henry Madnick (2019)**



**Yitzy Retkinski (2021)**



***Hold the wine cup, cover the matzos and recite:***

**THEREFORE** we are obligated to thank, praise, laud, glorify, exalt, lavish, bless, raise high, and acclaim He who made all these miracles for our ancestors and for us: He brought us out from slavery to freedom, from sorrow to joy, from mourning to [celebration of] a festival, from darkness to great light, and from servitude to redemption. And let us say a new song before Him, Halleluyah!

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rayim for Eretz Yisroel, but even if for a night, become that same generation. How is that possible? They lived in poverty and oppression, while we grew up in affluence and comfort. They witnessed the miracles of the Makkos and Keriyas Yam Suf, while at best we witness a few lachmagine left at a Shabbos Mevarchim Kiddush.

Immediately after the Four Questions, the Haggadah quotes the pasuk in Devarim 6:21, "And you will say to your children, we were slaves to Pharaoh in Egypt, and Hashem took us out of Egypt with a strong hand." We are instructed to teach our children that we were slaves. Both for ourselves and for our children, how do we relate to the slaves of Egypt? The Sforno writes that what the pasuk means by "slaves" is that we were unable to acquire wholeness, and by bringing us out of Mitzrayim into Eretz Yisrael, we then had the ability to acquire wholeness. For us, we also start with the relative inability to make ourselves kind, genuine, well-balanced people. For every person in every generation, Hashem gives us a boost to make ourselves more whole, like putting us next to someone who has fallen so we can help them up or giving us a community with endless opportunities to learn, do chesed, and connect with other Jews.

There are innumerable other ways that we can strive to complete the difficult task of viewing ourselves as if we left Mitzrayim all those years ago. The Tzror Hamor says that Hashem allowed the Jews to remain in exile in Egypt despite negative influence from their neighbors but gave them the chance to leave before they were permanently changed by the foreign culture around them. This is a reminder to make our surroundings, not just ourselves, sacred, which is certainly what we try to do at Kingsway.

This Pesach and every Pesach, we should do better to identify with the generation of the Exodus, because Hashem didn't just create their story for them, but for every generation to come.

### ***Hold the wine cup, cover the matzos and recite***

לְפִיכֶם אֲנַחֲנוּ חִיבִים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם, לְהַדִּיר, לְבָרֵךְ, לְעַלֵּה וּלְקַלֵּס לְמִי שֶׁעָשָׂה לְאַבוֹתֵינוּ וְלָנוּ אֶת-כָּל-הַנִּסִּים הָאֵלֶּה: הוֹצִיאָנוּ מֵעַבְדוּת לְחֵרֹת מִיַּגוֹן לְשִׁמְחָה, וּמֵאֲבָל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר גָּדוֹל, וּמִשְׁעָבוֹד לְגִאֲלָה. וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה: הַלְלוּיָהּ.

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### 3)Imagery

"It is mandatory that one experience the exodus personally.

This is not as difficult as it sounds. Our imaginations are very creative, as evidenced by how vividly we can dream in our sleep, and how vividly we can daydream when we are awake. Our ingenious minds can create three-dimensional scenes in rich color, and we can see ourselves fully participating in these scenes. Being familiar with the story of the Exodus, one should meditate and create the various scenes in one's mind. One should see oneself in the straw pits, clearing the straw, mixing it with mud, and baking it into bricks in the tropical sun. One should hear the scolding of the Egyptian taskmasters, and feel the lashes of their whips on one's back. One should then visualize the various plagues and the panic of the Egyptians. Then one should see oneself as part of the throng leaving Egypt, following Moses into the barren desert. Finally one should be standing at the edge of the Red Sea, and hear the thunder of Pharaoh's chariots approaching, feel the terror of being trapped, and then see the glory of God as the waters of the Red Sea divide.

Exercising one's imagination in this way is mandatory. The sweet taste of liberty cannot be appreciated as long as oppression is only an abstraction. The acceptance of the omnipotence of God is incomplete unless one has seen the many miracles with one's own eyes."

- From Bondage to Freedom by Rabbi Abraham J. Twerski, M.D.

### **Experiencing the Exodus**

*Asher Shanabrook (2019)*

One of the goals of the Pesach seder is to put ourselves in the place of our ancestors, as if we literally experienced the Exodus. We not only have to understand and sympathize with the generation that left Mitz-

**IN EACH AND EVERY GENERATION**, a person is obligated to see himself as if he left Egypt, as it is stated (Exodus 13:8); "For the sake of this, did the Lord do [this] for me in my going out of Egypt."

Not only our ancestors did the Holy One, blessed be He, redeem, but rather also us [together] with them did he redeem, as it is stated (Deuteronomy 6:23); "And He took us out from there, in order to bring us in, to give us the land which He swore unto our fathers."

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the bread of affliction with our ancestors ate in the land of Egypt; we make a leap across time in turn 'then' into 'now'. 'It is because of what the Lord did for me when I came out of Egypt' (Exodus 13:8). In these words tradition heard the continuous present, the past that lives on, the event that speaks to me in the first person singular."

- Rabbi Jonathan Sacks' Haggadah, pp. 29-30 (Continuum Publishers, 2010).

## 2) Personalizing

"In every generation, we are obligated to see ourselves as if we left Egypt. How do we actualize this outlook? This is not a passive perspective, but an active one. The redemption only started when we left Egypt. It continues and advances in each generation, until the final Redemption."

- Olat Reiyah by Rabbi Abraham Isaac HaKohen Kook, translation from HaMizrachi Pesach Edition, 2020, p. 44

"According to Rav Kook, each and every person must feel that he or she has a contribution to make to the overall perfection of the nation of Israel and of the world. Each individual has a unique part to play in his or her own generation.

This, says Rav Kook, is the meaning of the phrase: "In every generation we are responsible for seeing ourselves as if we had left Egypt." Egypt was only the beginning of the process; God's "outstretched hand" continues to guide us. That is why each and every one of us is responsible for finding our place and bringing the Redemption closer each day."

-The Night that Unites by Rabbi Aaron Goldscheider, pp. 171-172

בְּכַל-דּוֹר וְדוֹר חַיֵּב אָדָם לְרֹאוֹת אֶת-עַצְמוֹ כְּאִלוֹ הוּא יֵצֵא מִמִּצְרַיִם,  
שֶׁנֶּאֱמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בְּעֵבֹר זֶה עָשָׂה ה' לִי בְּיֵצְאֹתִי  
מִמִּצְרַיִם.

לֹא אֶת-אֲבוֹתֵינוּ בְּלִבְדָּ גֹאֵל הַקְּדוֹשׁ בְּרוּךְ הוּא, אֶלָּא אִף אוֹתָנוּ גֹאֵל  
עִמָּהֶם, שֶׁנֶּאֱמַר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן הִבִּיא אוֹתָנוּ, לְתֵת לָנוּ אֶת-  
הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ.

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## Mental Imagery

*Rabbi Dr. Mordechai Schiffman (2023)*

The Alter of Kelm, Rabbi Simcha Zissel Ziv, notes that usually when the Sages use the term obligated (chayav) we tend to treat it as a full-fledged obligation. Yet, when we read in the Haggadah “In every generation one is obligated to see himself as though he had personally come out from Egypt,” for some reason people don’t take it seriously (Chochma U’Mussar 2:140). Perhaps we assume it isn’t meant to be taken literally. Perhaps we aren’t very good at using our imaginations. Perhaps we are uncomfortable closing our eyes in silence while we envision the scene. Whatever the reason, it can be impactful and transformative if we were able to tap into this mental power at the Seder. Here are three different perspectives from modern commentaries. You can learn through them together at the seder, discuss the merits of each approach, and choose which you may be willing to focus on that could help you toward the goal of seeing yourself leaving Egypt.

### 1) Acting

“Yet there is a paradox in the idea of collective memory. How can I remember what did not happen to me – an event that took place long before I was born? The answer given by the seder service on Pesach is: through re-enactment, by living again the events of ancient times as if they were happening now. That is the significance of the statement of the sages that on Pesach, ‘In every generation, each of us must see ourselves as if we personally had come out of Egypt.’ At the beginning of the seder, but lifting the matzah and declaring, ‘This is



## ***The leader of the Seder holds the matsa and shows it to the others.***

This **MATSA** that we are eating, for the sake of what [is it]? For the sake [to commemorate] that our ancestors' dough was not yet able to rise, before the King of the kings of kings, the Holy One, blessed be He, revealed [Himself] to them and redeemed them, as it is stated (Exodus 12:39); "And they baked the dough which they brought out of Egypt into matsa cakes, since it did not rise; because they were expelled from Egypt, and could not tarry, neither had they made for themselves provisions."

## ***The leader of the Seder holds the marror and shows it to the others.***

This **MARROR** [bitter greens] that we are eating, for the sake of what [is it]? For the sake [to commemorate] that the Egyptians embittered the lives of our ancestors in Egypt, as it is stated (Exodus 1:14); "And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigor."

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Matzah – When the Jews were leaving Egypt, they had to grab their unleavened bread without a minute to spare. This idea teaches us that Hashem can bring salvation in an instant.

Marror - We learn from this that we should never get too comfortable in the country that we are living in. In Egypt, things started off well with Yosef ruling. Yaakov and his family were treated like royalty. It was hard to see that life in Egypt would eventually decline. We should all be zocheh to see the next salvation quickly!

## ***The leader of the Seder holds the matsa and shows it to the others.***

מִצָּה זוֹ שְׂאֵנוּ אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שְׁלֵא הִסְפִּיק בְּצֶקֶם שֶׁל אֲבוֹתֵינוּ לְהַחְמִיץ עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא, וּגְאָלָם, שְׁנֵאָמַר: וַיֹּאפּוּ אֶת-הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עִגְת מִצּוֹת, כִּי לֹא חִמֵּץ, כִּי גִרְשׁוּ מִמִּצְרַיִם וְלֹא יִכְלוּ לְהַתְמַהֵּמָה, וְגַם צִדָּה לֹא עָשׂוּ לָהֶם.

## ***The leader of the Seder holds the marror and shows it to the others.***

מְרוֹר זֶה שְׂאֵנוּ אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שְׁמִרְרוּ הַמִּצְרַיִם אֶת-חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם, שְׁנֵאָמַר: וַיִּמְרְרוּ אֶת חַיֵּיהֶם בְּעַבְדָּה קָשָׁה, בְּחֹמֶר וּבִלְבָנִים וּבְכָל-עַבְדָּה בַשָּׂדֶה אֶת כָּל עַבְדָּתָם אֲשֶׁר עָבְדוּ בָהֶם בְּפָרֶךְ.

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Pesach, Matzah, Marror– Rav Moshe writes that we can learn lessons about Emunah from these three words:

Pesach – The whole holiday of Pesach is about recognizing that Hashem saved us from slavery. The Jews at the time didn't know anything other than slavery and became comfortable with their lives in Egypt. When we celebrate Pesach, we are remembering and commemorating the fact that Hashem is always in our lives, whether we realize it or not.

**HOW MUCH MORE SO** is the good that is doubled and quadrupled that the Place [of all bestowed] upon us [enough for us]; since he took us out of Egypt, and made judgments with them, and made [them] with their gods, and killed their firstborn, and gave us their money, and split the Sea for us, and brought us through it on dry land, and pushed down our enemies in [the Sea], and supplied our needs in the wilderness for forty years, and fed us the manna, and gave us the Shabbat, and brought us close to Mount Sinai, and gave us the Torah, and brought us into the land of Israel and built us the 'Chosen House' [the Temple] to atone upon all of our sins.

**RABBAN GAMLIEL** was accustomed to say, Anyone who has not said these three things on Pesach has not fulfilled his obligation, and these are them: the **PESACH SACRIFICE, MATSA AND MARROR**.

**THE PESACH** [passover] sacrifice that our ancestors were accustomed to eating when the Temple existed, for the sake of what [was it]? For the sake [to commemorate] that the Holy One, blessed be He, passed over the homes of our ancestors in Egypt, as it is stated (Exodus 12:27); "And you shall say: 'It is the passover sacrifice to the Lord, for that He passed over the homes of the Children of Israel in Egypt, when He smote the Egyptians, and our homes he saved.' And the people bowed the head and bowed."

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### **Two Ideas from Rav Moshe**

*Dani Laster (2019)*

On Pesach, when we recite Dayeinu, we are remembering everything that Hashem has done for us as a nation. One of the items mentioned speaks about the  $\text{מָן}$ . Rav Moshe Feinstein points out that the  $\text{מָן}$  fell according to the amount of people in each family. What are we supposed to learn from this idea? Rav Moshe states that if Hashem blesses a person with wealth, that person needs to realize that what they have been given should be shared with others. We should give when we are able to since there are many people in need. The  $\text{מָן}$  is a clear example of this because it encouraged Bnei Yisrael to share their wealth with those around them.



עַל אַחַת, כַּמָּה וְכַמָּה, טוֹבָה כְּפוּלָה וּמְכַפֶּלֶת לַמָּקוֹם עָלֵינוּ:  
שְׁהוֹצִיאָנוּ מִמִּצְרַיִם, וְעָשָׂה בָּהֶם שְׁפָטִים, וְעָשָׂה בְּאֱלֹהֵיהֶם, וְהָרַג  
אֶת-בְּכוֹרֵיהֶם, וְנָתַן לָנוּ אֶת-מְמוֹנָם, וְקָרַע לָנוּ אֶת-הַיָּם, וְהֶעֱבִירָנוּ  
בְּתוֹכוֹ בַּחֲרָבָה, וְשָׁקַע צַרְנוֹ בְּתוֹכוֹ, וְסָפַק צַרְכָּנוּ בַּמַּדְבָּר אַרְבָּעִים  
שָׁנָה, וְהֶאֱכִילָנוּ אֶת-הַמָּן, וְנָתַן לָנוּ אֶת-הַשַּׁבָּת, וְקָרְבָנוּ לִפְנֵי הַר  
סִינַי, וְנָתַן לָנוּ אֶת-הַתּוֹרָה, וְהִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, וּבָנָה לָנוּ אֶת-  
בַּיִת הַבְּחִירָה לְכַפֵּר עַל-כָּל-עֲוֹנוֹתֵינוּ.

רַבֵּן גַּמְלִיאֵל הִיָּה אוֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְּבָרִים אֵלוֹ בַּפֶּסַח,  
לֹא יֵצֵא יְדֵי חוּבָתוֹ, וְאֵלוֹ הֵן: פֶּסַח, מִצָּה, וּמְרוֹר.

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזִמְנֵי שְׁבִיַת הַמִּקְדָּשׁ הִיָּה קָיָם, עַל שׁוֹם  
מָה? עַל שׁוֹם שֶׁפֶּסַח הַקָּדוֹשׁ בְּרוּךְ הוּא עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם,  
וְשֶׁנֶּאֱמַר: וְאִמְרַתֶּם זֶבַח פֶּסַח הוּא לִי, אֲשֶׁר פֶּסַח עַל בְּתֵי בְנֵי  
יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת-מִצְרַיִם, וְאֶת-בְּתֵינוּ הִצִּיל? וַיִּקַּד הָעָם  
וַיִּשְׁתַּחֲוּוּ.

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The Yismach Yisroel writes that after leaving Egypt, coming to Har Sinai to receive the Torah was perceived as the greatest blessing when compared to servitude in a foreign land. The Jews must have thought, "How lucky are we to receive HaShem's Torah, even though we are only lowly slaves!" Similarly, the Chida in Zeroa Yamin compares the giving of the Torah to all the miracles and wonders at Har Sinai, but that the Torah was an extra kindness, like the proverbial cherry on top of an ice cream sundae made of all the wonderful things HaShem gives to us.

The experience of the Exodus has many layers of meaning. One of those layers is that the Jewish people were at such a point that they could appreciate anything, even being given the difficult task of following the laws of the Torah. They saw doing mitzvos as a privilege and an honor. At the seder this year, as we try to experience the Exodus ourselves, perhaps we can strive to feel the same way. Even if HaShem had not given us the Torah it would have been enough, but we could not be luckier to have gotten it.

**DAYENU** - How many degrees of good did the Place [of all bestow] upon us! If He had taken us out of Egypt and not made judgements on them; [it would have been] enough for us.

If He had made judgments on them and had not made [them] on their gods; [it would have been] enough for us.

If He had made [them] on their gods and had not killed their firstborn; [it would have been] enough for us.

If He had killed their firstborn and had not given us their money; [it would have been] enough for us.

If He had given us their money and had not split the Sea for us; [it would have been] enough for us.

If He had split the Sea for us and had not taken us through it on dry land; [it would have been] enough for us.

If He had taken us through it on dry land and had not pushed down our enemies in [the Sea]; [it would have been] enough for us.

If He had pushed down our enemies in [the Sea] and had not supplied our needs in the wilderness for forty years; [it would have been] enough for us.

If He had supplied our need in the wilderness for forty years and had not fed us the manna; [it would have been] enough for us.

If He had fed us the manna and had not given us the Shabbat; [it would have been] enough for us.

If He had given us the Shabbat and had not brought us close to Mount Sinai; [it would have been] enough for us.

If He had brought us close to Mount Sinai and had not given us the Torah; [it would have been] enough for us.

If He had given us the Torah and had not brought us into the land of Israel; [it would have been] enough for us.

If He had brought us into the land of Israel and had not built us the 'Chosen House' [the Temple; it would have been] enough for us.

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the Torah are not gifts, but a list of responsibilities. In fact, as HaShem tells us in the Torah, the reason we follow the Torah is because He saved us from Egypt, as if keeping the Torah is paying Him back. During the seder, how could we suggest that doing mitzvos that we owe to HaShem are unnecessary? Sounds almost chutzpadik.

## כמה מעלות טובות למקום עלינו!

אלו הוציאנו ממצרים ולא עשה בהם שפטים, דינו.  
אלו עשה בהם שפטים, ולא עשה באלהיהם, דינו.  
אלו עשה באלהיהם, ולא הרג את-בכוריהם, דינו.  
אלו הרג את-בכוריהם ולא נתן לנו את-ממונם, דינו.  
אלו נתן לנו את-ממונם ולא קרע לנו את-הים, דינו.  
אלו קרע לנו את-הים ולא העבירנו בתוכו בחרבה, דינו.  
אלו העבירנו בתוכו בחרבה ולא שקע צרנו בתוכו דינו.  
אלו שקע צרנו בתוכו ולא ספק צרפנו במדבר ארבעים שנה דינו.  
אלו ספק צרפנו במדבר ארבעים שנה ולא האכילנו את-המן דינו.  
אלו האכילנו את-המן ולא נתן לנו את-השבת, דינו.  
אלו נתן לנו את-השבת, ולא קרבנו לפני הר סיני, דינו.  
אלו קרבנו לפני הר סיני, ולא נתן לנו את-התורה. דינו.  
אלו נתן לנו את-התורה ולא הכניסנו לארץ ישראל, דינו.  
אלו הכניסנו לארץ ישראל ולא בנה לנו את-בית הבחירה דינו.

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### Is "Dayenu" Chutzpahdik?

*Reb Asher Shanabrook (2021)*

One of the parts of the Passover seder that most expressed our gratitude to HaShem - and one of the best singing parts - is Dayenu. We list off all of the wonderful things HaShem has done for us, from freeing us from slavery to bringing us to the Land of Israel. However, as my rebbe Rabbi Moshe Tendler pointed out recently, there are some parts of Dayenu that seem to be impudent. We say that it would have been enough if HaShem saved us from bondage, but never gave us Shabbos, the Torah or the Beis HaMikdash. But surely, keeping Shabbos, doing the sacrifices in the Temple, and following all the laws of

**RABBI YOSE HAGELILI** says, "From where can you [derive] that the Egyptians were struck with ten plagues in Egypt and struck with fifty plagues at the Sea? In Egypt, what does it state? 'Then the magicians said unto Pharaoh: 'This is the finger of God' (Exodus 8:15). And at the Sea, what does it state? 'And Israel saw the Lord's great hand that he used upon the Egyptians, and the people feared the Lord; and they believed in the Lord, and in Moshe, His servant' (Exodus 14:31). How many were they struck with with the finger? Ten plagues. You can say from here that in Egypt, they were struck with ten plagues and at the Sea, they were struck with fifty plagues."

**RABBI ELIEZER SAYS**, "From where [can you derive] that every plague that the Holy One, blessed be He, brought upon the Egyptians in Egypt was [composed] of four plagues? As it is stated (Psalms 78:49): 'He sent upon them the fierceness of His anger, wrath, and fury, and trouble, a sending of messengers of evil.' 'Wrath' [corresponds to] one; 'and fury' [brings it to] two; 'and trouble' [brings it to] three; 'a sending of messengers of evil' [brings it to] four. You can say from here that in Egypt, they were struck with forty plagues and at the Sea, they were struck with two hundred plagues."

**RABBI AKIVA SAYS**, says, "From where [can you derive] that every plague that the Holy One, blessed be He, brought upon the Egyptians in Egypt was [composed] of five plagues? As it is stated (Psalms 78:49): 'He sent upon them the fierceness of His anger, wrath, and fury, and trouble, a sending of messengers of evil.' 'The fierceness of His anger' [corresponds to] one; 'wrath' [brings it to] two; 'and fury' [brings it to] three; 'and trouble' [brings it to] four; 'a sending of messengers of evil' [brings it to] five. You can say from here that in Egypt, they were struck with fifty plagues and at the Sea, they were struck with two hundred and fifty plagues."

רבי יוסי הגלילי אומר: מנין אתה אומר שלקו המצרים במצרים עשר מכות ועל הים לקו חמשים מכות? במצרים מה הוא אומר? ויאמרו החרטום אל פרעה: אצבע אלהים הוא, ועל הים מה הוא אומר? וירא ישראל את-היד הגדלה אשר עשה ה' במצרים, וייראו העם את-ה', ויאמינו ביי 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, משל-לחת 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, משל-חת מלאכי רעים. חרון אפו - אחת, עברה - שתיים, וזעם - שלוש, וצרה - ארבע, משלחת מלאכי רעים - חמש. אמור מעתה: במצרים לקו חמשים מכות ועל הים לקו חמשים ומאתים מכות.

## Brian Abraham (2022)

My Zaidy's Passover Haggadah from 1927. The pages with the 10 plagues have been covered in wine stains down through the years. And I'm honored to keep up the tradition!



## Ella Fogel (2022)

10 plagues





## Shoshana Gantz (2022)



**BLOOD**

**FROGS**

**LICE**

**WILD ANIMALS**

**PESTILENCE**

**BOILS**

**HAIL**

**LOCUSTS**

**DARKNESS**

**SLAYING OF [THE] FIRSTBORN**

**RABBI YEHUDA** was accustomed to giving [the plagues] mnemonics: **DETSAKH, ADASH, BEACHAV.**

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The Chumash says the hail came down with noise and fire. This is the type of thing that you'd read in a midrash, but it says it straight in the Torah. Rashi says fire and ice cooperated together to do the will of Hashem. In the midrash R' Yehudah says the fire was inside the hail like a pomegranate and R' Nechemiah says it was like a lantern where water and oil mix.

Ramban is puzzled about why the Chumash says that nothing like this ever happened before in Egypt. Does that mean it happened like this somewhere else? It must mean that this was a phenomenon only because it happened in Egypt (where it never even rains). But he also quotes the midrash that says that this was amazing worldwide. Another midrash says that when the hailstones stopped falling, they were held until the time of Yehoshua's battle against the Emori Kings and the noise was held until the time of Yehoram.



דָּם  
עֲפָרָדַע  
כְּנִים  
עָרֹב  
דָּבָר  
שְׁחִין  
בָּרָד  
אַרְבֵּה  
חֲשָׁף  
מַכַּת בְּכוֹרוֹת

רַבִּי יְהוּדָה הִזָּה נוֹתֵן בָּהֶם סִמָּנִים: דָּע"ךְ עַד"ש בְּאַח"ב.

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### Who Leads the Locust?

*Henry Madnick (2020)*

All animals have leaders. The leader of the fish is the Levyatan and the leader of the birds is the one that flies at the point. So, who is the leader of the locust?

Hashem is the locusts' leader. You might not believe me, so I will give you two hints. First, Hashem rests on Shabbos and so do the locusts. Second, in Hebrew, locust is אַרְבֵּה, which when spelled backwards, is אֶרְבָּה – Hashem created, to hint that He is their leader.

### Barad, Some Short Ideas

*Avi Simon (2019)*

And Moses stretched out his staff toward the sky. And Hashem sent sounds and hail, and fire went down to the earth. And Hashem made the hail rain down on the land of Egypt. And there was hail, and the fire was taken inside the hail. And it was very hard. There had not been anything like it in all the land of Egypt since it became a nation. (Shemot, 9:22-24)

***When saying, “blood and fire and pillars of smoke,” the ten plagues and “detsakh,” “adash” and “ba’achab,” the custom is to either pour out some wine or dip one’s finger into the wine, taking some out.***

### **“Blood and fire and pillars of smoke.”**

Another [explanation]: “With a strong hand” [corresponds to] two [plagues]; “and with an outstretched forearm” [corresponds to] two [plagues]; “and with great awe” [corresponds to] two [plagues]; “and with signs” [corresponds to] two [plagues]; “and with wonders” [corresponds to] two [plagues].

These are [the] **TEN PLAGUES** that the Holy One, blessed be He, brought on the Egyptians in Egypt and they are:

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so long. By making a lot of money, they were able to lift their heads from their work and see the rest of the Makot that struck the Egyptians. When people are so poor that they need to work for their next meal, it is hard for them to pay attention to what goes on in the world.

Makat Bechorot: Rabbi Guez answers a very difficult question: How did the Bechorim, come to die, all at the same time? His answer from more than one hundred years ago is that when Hashem passed over the houses of the Mitzrim (and the Jewish houses where Mitzrim bechorim went to hide) the nefashot of the bechorim of the Mitzrim were made to feel the presence of Hashem and they were so attracted that they left their bodies to adhere to Hashem.

### **Respect**

*Moshe Lahav (2022)*

Aharon did the first 3 makkot and Moshe took no part in it. Why is this so? It is because dam and tzefardea have to do with the Nile. Aharon had to smack the water for both these makkot. Moshe was saved by the water and so he didn’t smack the water with his stick. Kinim has to do with sand. Aharon had to smack the sand for this makkah. Moshe was saved by the sand when he buried the two Egyptians in the sand, and so he didn’t smack the sand with his stick. You’re probably wondering that the sand and water don’t have feelings! But that’s why God chose Moshe for the leader of the Jews, because Moshe shows respect to things that saved him that don’t even have feelings!

**When saying, "blood and fire and pillars of smoke," the ten plagues and "detsakh," "adash" and "ba'achab," the custom is to either pour out some wine or dip one's finger into the wine, taking some out**

דָּם וְאֵשׁ וְתִמְרוֹת עָשָׁן.

דָּבַר אַחֵר: בְּיַד חֲזָקָה שְׂתִים, וּבְזֵרַע נְטוּיָה שְׂתִים, וּבְמָרָא גָדֹל - שְׂתִים, וּבְאִתּוֹת - שְׂתִים, וּבְמִפְתִּים - שְׂתִים.

אֵלּוּ עֶשֶׂר מַכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל-הַמִּצְרִים בְּמִצְרַיִם, וְאֵלּוּ הֵן:

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## **My Great Grandfather's Haggadah**

*Yoram Nachimovsky (2022)*

As I indicated last year, our family was fortunate enough to locate a Haggadah that was written by our great grandfather on my mother's side, who was the chief Rabbi of Tunisia, and from six generations of chief Rabbis. Their Kitvei Yad manuscripts are in the Oxford Library in England. We are now in the process of transcribing some of the kitvei yad for publication and bezrat Hashem will publish books from them. We did not know about the Haggadah and found out when someone who was studying it in a yeshiva in Monsey found out that I was related to the Rabbi, and he commented to me that he loves my grandfather's Haggadah. I said, "What Haggadah?" and he obtained a copy of the reprinted Haggadah for me. It is called Pi Hamedaber, and I hope to reprint it for those who want to learn from it. It is in Hebrew only, but there are many chiddushim in the Haggadah, well worth the effort. Here are a few examples:

Makat D'am: Why was it first? Medrash Tanchuma in Parshat Vaera says that it came first because the Egyptians worshipped the river, so the first maka was against the river, and Rabbi Guez adds: because the Egyptians didn't let the women bath in the river as a mikva preventing them from Pirya and Rivya (having relations to have children) so as Pirya and Rivya was the first mitzva and they were prevented, the first Maka was D'am. Another reason the Rabbi derives in part from Tanchuma, that the D'am brought Bnei Yisrael a lot of money because they sold water to the Egyptians, money is called Damim in Hebrew, and the Bnei Yisrael were very poor having been slaves for

**“WITH A STRONG HAND”** - this [refers to] the pestilence, as it is stated (Exodus 9:3); “Behold the hand of the Lord is upon your herds that are in the field, upon the horses, upon the donkeys, upon the camels, upon the cattle and upon the flocks, [there will be] a very heavy pestilence.”

**“AND WITH AN OUTSTRETCHED FOREARM”** - this [refers to] the sword, as it is stated (I Chronicles 21:16); “And his sword was drawn in his hand, leaning over Jerusalem:

**“AND WITH GREAT AWE”** - this [refers to the revelation of] the Divine Presence, as it is stated (Deuteronomy 4:34); Or did God try to take for Himself a nation from within a nation with enigmas, with signs and with wonders and with war and with a strong hand and with an outstretched forearm and with great and awesome acts, like all that the Lord, your God, did for you in Egypt in front of your eyes?”

**“AND WITH SIGNS”** - this [refers to] the staff, as it is stated (Exodus 4:17); “And this staff you shall take in your hand, that with it you will preform signs.”

**“AND WITH WONDERS”** - this [refers to] the blood, as it is stated (Joel 3:3); “And I will place my wonders in the skies and in the earth:

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Indeed, Yad Hagdolah refers to the miracles in Egypt and at the Red Sea. In contrast, the commentary Ohr HaChaim, utilizing various sentences found elsewhere, writes that hinted at in these verses in Viduy Bikurim is the antidote to the Yetzer Harah, the evil urge. Yad Chazakah refers to Torah study; Zroa Netuyah refers to Tefillin on the hand; Morah Gadol refers to Tefillin worn on the head; Otot refers to Tzitzit; and Moaftim refers to Mezuzot. In addition, the Ohr HaChaim writes that these five descriptors also allude to the Five Books Of Moses.

So why did the farmer have to make this declaration? Because taking us of Egypt with a Hayad Hagdolah alone could never let us become Hashem’s chosen people. Instead, we take the opportunity to thank Hashem even at the Seder for providing us with the Yad Hachazakah and the other tools to serve him as Torah observant Jews.

בְּיַד חֲזָקָה. זו הַדְּבָר, כְּמָה שֶׁנֶּאֱמַר: הִנֵּה יָד-ה' הוּיָהּ בְּמִקְנֶהָ אֲשֶׁר  
בְּשָׂדֶה, בְּסוּסִים, בְּחֻמְרִים, בְּגַמְלִים, בְּבָקָר וּבַצֹּאן, דָּבָר כְּבֵד מְאֹד.

וּבִזְרוּעַ נְטוּיָה. זו הַחֶרֶב, כְּמָה שֶׁנֶּאֱמַר: וַחֲרַבוּ שְׁלוֹפָה בְּיָדוֹ, נְטוּיָה  
עַל-יְרוּשָׁלַיִם.

וּבְמוֹרָא גְדוֹל. זו גְלוּי שְׂכִינָה. כְּמָה שֶׁנֶּאֱמַר, או הַנְּסָה אֱלֹהִים לְבוֹא  
לְקַחַת לוֹ גֹי מִקְרֵב גֹי בְּמִסַּת בְּאֵתָת וּבְמוֹפְתִים וּבְמַלְחָמָה וּבְיַד חֲזָקָה  
וּבִזְרוּעַ נְטוּיָה וּבְמוֹרָאִים גְּדוֹלִים כְּכֹל אֲשֶׁר-עָשָׂה לָכֶם ה' אֱלֹהֵיכֶם בְּמִ-  
צָרִים לְעֵינֶיךָ.

וּבְאֵתוֹת. זֶה הַמַּטָּה, כְּמָה שֶׁנֶּאֱמַר: וְאֵת הַמַּטָּה הַזֶּה תִּקַּח בְּיָדְךָ, אֲשֶׁר  
תַּעֲשֶׂה-בוֹ אֵת הָאֵתוֹת.

וּבְמוֹפְתִים. זֶה הַדָּם, כְּמָה שֶׁנֶּאֱמַר: וְנָתַתִּי מוֹפְתִים בְּשָׁמַיִם וּבְאָרֶץ.

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### Strong Hand

*David Sanders (2023)*

As has been pointed out in *Divrei Torah* printed in previous editions of the *KJC Haggadah Companion*, the passage quoted from the Torah in *Magid* as a basis for our discussion of our enslavement is not from any of the Parshiot in *Sefer Shmot* which detailed the exodus.

Instead, the source is *Sefer Devarim*, *Parshat Ki Tavo*, sentences 5 through 8. This section known as the *Viduy* for *Bikurim* was a declaration by farmers when they brought their first ripened fruits to the *Beit Hamikdash* and presented them to the *Kohen*. Just as the farmer expressed his gratitude to *Hashem* for his bounty, so do we at the *Seder* thank *Hashem* for the miracles performed in freeing us from *Egypt*.

In the last sentence, we are told that *Hashem* took us of *Egypt* with a strong hand, *Byad Chazakah*.

In contrast, in our morning prayers, we quote from *Parshat Beshalach*, *Israel* saw the great hand, *Hayad Hagdolah*. Is there a difference between a *Yad Chazakah* and a *Yad Hagdolah*?

**“AND THE LORD TOOK US OUT OF EGYPT”** - not through an angel and not through a seraph and not through a messenger, but [directly by] the Holy One, blessed be He, Himself, as it is stated (Exodus 12:12); “And I will pass through the land of Egypt on that night and I will smite every firstborn in the land of Egypt, from men to animals; and with all the gods of Egypt, I will make judgements, I am the Lord.”

**“AND I WILL PASS THROUGH THE LAND OF EGYPT”** - I and not an angel. “And I will smite every firstborn” - I and not a seraph. “And with all the gods of Egypt, I will make judgements” - I and not a messenger. “I am the Lord” - I am He and there is no other.

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If indeed G-d Himself did the killing, why does the verse speak of the involvement of the destroying angel?

The Vilna Gaon, ZT”L gives a beautiful explanation. It is true that Hashem Himself performed the plague of killing the Egyptian firstborns. He, Himself, also spared the Jewish firstborns, in homes properly sprinkled with blood. However, on that very night of Pesach, there were Jews who were due to die simply because their predetermined number of days on this earth had come to an end. It is these Jews whose lives would have been taken by the destroying angel, the regular malach hamavet– angel of death – since their time to expire had come. However, had even one death occurred in a Jewish home the Egyptians would have been comforted that Jews were dying too (even though those who did pass on did not die because they were firstborns). Therefore the verse teaches that in addition to Hashem not entering to kill the Jewish firstborns, the blood on the doorposts and lintels serve to protect against the angel of death who would be prohibited by G-d to enter and perform his regular duties of taking the life of the Jews whose end of life had come.

The Jews on Pesach night were afforded truly special protection. May our proper performance of mitzvos on this night give us “extra credit” too and protect us all from harm – to be able to continue to serve our Creator until we merit the final redemption and beyond.

וְיִוָצְאוּנוּ ה' מִמִּצְרַיִם. לֹא עַל-יְדֵי מִלְאָךְ, וְלֹא עַל-יְדֵי שָׂרָף, וְלֹא עַל-יְדֵי שְׁלִיחַ, אֲלֵא הַקְדוֹשׁ בְּרוּךְ הוּא בְּכַבּוּדוֹ וּבְעֶצְמוֹ. שֶׁנֶּאֱמַר: וְעַבְרַתִּי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה, וְהַפִּיתִי כָּל-בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד בְּהֵמָה, וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים. אֲנִי ה'.

וְעַבְרַתִּי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה - אֲנִי וְלֹא מִלְאָךְ; וְהַפִּיתִי כָּל בְּכוֹר בְּאֶרֶץ-מִצְרַיִם. אֲנִי וְלֹא שָׂרָף; וּבְכָל-אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים. אֲנִי וְלֹא הַשְּׁלִיחַ; אֲנִי ה'. אֲנִי הוּא וְלֹא אַחֵר.

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### Extra Credit

*Dr. Gary Abberbock (2019)*

“For I will go through the land of Egypt in that night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am Hashem (Shemos 12:12)

The Baal HaHaggadah meticulously dissects this verse:

“And I will pass through the land of Egypt” - I and not an angel. “And I will smite every firstborn” - I and not a seraph. “And with all the gods of Egypt, I will make judgements” - I and not a messenger. “I am the Lord” - I am He and there is no other.

The Haggadah is emphasizing that Hashem Himself, through no agent, afflicted the Egyptians on Pesach night – including directly killing the Egyptian first born children and purposely sparing and protecting Bnei Yisrael.

It would seem, however, that this open, hands-on involvement of Hashem is contrary to a verse (Shemos 12:23) which states that if the Jews, as commanded, touch their doorposts and lintels with the blood of the Korban Pesach, then:

Hashem will not allow the destroying angel to enter your homes to smite.

“And we we cried out to the Lord, the God of our ancestors, and the Lord heard our voice, and He saw our affliction, and our toil and our duress” (Deuteronomy 26:7).

**“AND WE CRIED OUT TO THE LORD, THE GOD OF OUR ANCESTORS”** - as it is stated (Exodus 2:23); “And it was in those great days that the king of Egypt died and the Children of Israel sighed from the work and yelled out, and their supplication went up to God from the work.”

**“AND THE LORD HEARD OUR VOICE”** - as it is stated (Exodus 2:24); “And God heard their groans and God remembered his covenant with Avraham and with Yitschak and with Ya’akov.”

**“AND HE SAW OUR AFFLICTION”** - this [refers to] the separation from the way of the world, as it is stated (Exodus 2:25); “And God saw the Children of Israel and God knew.”

**“AND OUR TOIL”** - this [refers to the killing of the] sons, as it is stated (Exodus 1:24); “Every boy that is born, throw him into the Nile and every girl you shall keep alive.”

**“AND OUR DURESS”** - this [refers to] the pressure, as it is stated (Exodus 3:19); “And I also saw the duress that the Egyptians are applying on them.”

“And the Lord took us out of Egypt with a strong hand and with an outstretched forearm and with great awe and with signs and with wonders” (Deuteronomy 26:8).

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to G-d will be heard by G-d and He will respond, just as G-d responded to our ancestors’ cry of pain in slavery in Egypt by redeeming them from that slavery.

May we all experience G-d’s saving and healing response on this Passover to the pain which humanity is feeling from the current distress of world events!



וּנְצַעַק אֶל-ה' אֱלֹהֵי אֲבֹתֵינוּ, וַיִּשְׁמַע ה' אֶת-קִלְנוֹ, וַיֵּרָא אֶת-עַנְיֵנוּ  
וְאֶת עֲמָלְנוּ וְאֶת לַחְצֵנוּ.

וּנְצַעַק אֶל-ה' אֱלֹהֵי אֲבֹתֵינוּ - כְּמָה שֶׁנֶּאֱמַר: וַיְהִי בַיָּמִים הָרַבִּים  
הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם, וַיֵּאָנְחוּ בְנֵי-יִשְׂרָאֵל מִ-הָעֲבוּדָה וַיִּזְעֻקוּ,  
וַתַּעַל שׁוֹעַתָם אֶל-הָאֱלֹהִים מִן הָעֲבֹדָה.

וַיִּשְׁמַע ה' אֶת קִלְנוֹ. כְּמָה שֶׁנֶּאֱמַר: וַיִּשְׁמַע אֱלֹהִים אֶת-נַאֲקָתָם,  
וַיִּזְכֹּר אֱלֹהִים אֶת-בְּרִיתוֹ אֶת-אֲבֹרָהֶם, אֶת-יִצְחָק וְאֶת-יַעֲקֹב.

וַיֵּרָא אֶת-עַנְיֵנוּ. זוֹ פְּרִישׁוֹת דֶּרֶךְ אֶרֶץ, כְּמָה שֶׁנֶּאֱמַר: וַיֵּרָא אֱלֹהִים  
אֶת בְּנֵי-יִשְׂרָאֵל וַיַּדַּע אֱלֹהִים.

וְאֶת-עֲמָלְנוּ. אֵלוּ הַבְּנִים. כְּמָה שֶׁנֶּאֱמַר: כָּל-הַבֶּן הַיְלֹוֹד הַיְאֲרָה  
תִּשְׁלִיכֶהוּ וְכָל-הַבֵּת תִּחְיוּן.

וְאֶת לַחְצֵנוּ. זוֹ הַדְּחַק, כְּמָה שֶׁנֶּאֱמַר: וְגַם-רָאִיתִי אֶת-הַלַּחֲץ אֲשֶׁר  
מִצְרַיִם לֹחֲצִים אֹתָם.

וַיִּוָּצְאוּ ה' מִמִּצְרַיִם בְּיַד חֲזָקָה, וּבְזֹרַע נְטוּיָה, וּבְמָרָא גָדֹל, וּבְאֹתוֹת  
וּבְמוֹפְתִים.

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## Crying out to God

*Michael Markowitz (2022)*

Chapter 2, Verse 23, of Shemot states, in part, that the children of Israel groaned from the work and screamed and their cry ascended to G-d from the work. Or Hachaim, a commentator, explains, in part, that it was not that they screamed to G-d that He should save them, but that they screamed from the distress that they felt like a person screams from his pain. Or Hachaim says that the verse tells us that this scream ascended before G-d and G-d heard their cry of pain.

We can apply this teaching to situations when we are in distress either from physical or emotional pain. We should not hesitate to cry out to G-d even if we cannot pray for Him to save us. Our cry of pain

**“AS A SMALL NUMBER”** - as it is stated (Deuteronomy 10:22), “With seventy souls did your ancestors come down to Egypt, and now the Lord your God has made you as numerous as the stars of the sky.”

**“AND HE BECAME THERE A NATION”** - [this] teaches that Israel [became] distinguishable there. “Great, powerful” - as it is stated (Exodus 1:7), “And the children of Israel multiplied and swarmed and grew numerous and strong, most exceedingly and the land became full of them.”

**“AND NUMEROUS”** - as it is stated (Ezekiel 16:7), “I have given you to be numerous as the vegetation of the field, and you increased and grew and became highly ornamented, your breasts were set and your hair grew, but you were naked and barren;” “And I passed over you and I saw you wallowing in your blood, and I said to you, you shall live in your blood, and I said to you, you shall live in your blood” (Ezekiel 16:6).

**“AND THE EGYPTIANS DID BAD TO US AND AFFLICTED US AND PUT UPON US HARD WORK”** (Deuteronomy 26:6). “And the Egyptians did bad to us” - as it is stated (Exodus 1:10), “Let us be wise towards him, lest he multiply and it will be that when war is called, he too will join with our enemies and fight against us and go up from the land.”

**“AND AFFLICTED US”** - as is stated (Exodus 1:11); “And they placed upon him leaders over the work-tax in order to afflict them with their burdens, and they built storage cities, Pitom and Ra’amses.”

**“AND PUT UPON US HARD WORK”** - as it is stated (Exodus 1:11), “And they enslaved the children of Israel with breaking work.”

בְּמַתִּי מֵעַט. כְּמָה שֶׁנֶּאֱמַר: בְּשִׁבְעִים נֶפֶשׁ יָרְדוּ אֲבוֹתַיךָ  
מִצְרַיִמָּה, וְעַתָּה שְׂמִיךָ ה' אֱלֹהֶיךָ כְּכֹכְבֵי הַשָּׁמַיִם לְרַב.

וַיְהִי שֵׁם לְגוֹי. מִלְּמַד שֶׁהָיוּ יִשְׂרָאֵל מְצַיְנִים שֵׁם. גְּדוֹל  
עֲצוּם - כְּמָה שֶׁנֶּאֱמַר: וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׁרְצוּ וַיִּרְבוּ  
וַיַּעֲצֻמוּ בְּמָאד מְאֹד, וַתִּמְלֵא הָאָרֶץ אֹתָם.

וְרַב. כְּמָה שֶׁנֶּאֱמַר: רַבָּה כְּצֶמַח הַשָּׂדֶה נִתְתִּיף, וַתִּרְ-  
בֵּי וַתִּגְדְּלֵי וַתִּבְאֵי בְעֵדֵי עֲדָיִים, שָׂדִים נִכְנּוּ וַיִּשְׁעֲרֵךְ צִמְחָה,  
וְאֵת עֵרֶם וְעֲרִיָּה. וְאֶעֱבֹר עָלֶיךָ וְאֶרְאֶךָ מִתְבוֹסֶסֶת בְּדַמְיֶךָ,  
וְאֹמַר לָךְ בְּדַמְיֶךָ חַיִּי, וְאֹמַר לָךְ בְּדַמְיֶךָ חַיִּי.

וַיִּרְעוּ אֹתָנוּ הַמִּצְרִים וַיַּעֲנוּנוּ, וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה.  
וַיִּרְעוּ אֹתָנוּ הַמִּצְרִים - כְּמָה שֶׁנֶּאֱמַר: הֲבֵה נִתְחַכְמָה לּוֹ  
פֶּן יִרְבֶּה, וְהָיָה כִּי תִקְרָאנָה מִלְּחָמָה וְנוֹסֶף גַּם הוּא עַל  
שְׂנְאֵינוּ וְנִלְחַם-בָּנוּ, וְעָלָה מִן-הָאָרֶץ.

וַיַּעֲנוּנוּ. כְּמָה שֶׁנֶּאֱמַר: וַיִּשְׁיִמוּ עָלָיו שָׂרֵי מִסִּים לְמַעַן עַנּוֹתוֹ  
בְּסִבְלָתָם. וַיִּבֶן עָרֵי מִסְכְּנוֹת לְפָרְעָה. אֶת-פְּתָם וְאֶת-  
רַעְמִסִּים.

וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה. כְּמָה שֶׁנֶּאֱמַר: וַיַּעֲבֹדוּ מִצְרַיִם  
אֶת-בְּנֵי יִשְׂרָאֵל בְּפָרֶךְ.

***Cover the matsa, lift up the cup and say:***

**VEHI SHEAMDA** - And it is this that has stood for our ancestors and for us, since it is not [only] one [person or nation] that has stood [against] us to destroy us, but rather in each generation, they stand [against] us to destroy us, but the Holy One, blessed be He, rescues us from their hand.

***Put down the cup and uncover the matsa.***

**TZEI ULMAD** - Go out and learn what Lavan the Aramean sought to do to Ya'akov, our father; since Pharaoh only decreed [the death sentence] on the males but Lavan sought to uproot the whole [people]. As it is stated (Deuteronomy 26:5), "An Aramean was destroying my father and he went down to Egypt, and he resided there with a small number and he became there a nation, great, powerful and numerous."

**"AND HE WENT DOWN TO EGYPT"** - helpless on account of the word [in which God told Avraham that his descendants would have to go into exile]. "And he resided there" - [this] teaches that Ya'akov, our father, didn't go down to settle in Egypt, but rather [only] to reside there, as it is stated (Genesis 47:4), "And they said to Pharaoh, to reside in the land have we come, since there is not enough pasture for your servant's flocks, since the famine is heavy in the land of Canaan, and now please grant that your servants should dwell in the land of Goshen."

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ple have the same exact needs. When a person goes after their own goals, they automatically push others away.

We also see lashon yachid used in the words of kedusha, when it refers to the malachim. It says "kulam ke-echad" - they were all as one. The malachim do not have needs and desires, and therefore they are always as one.

Yaakov and his family had one goal - to serve Hashem. They were united in this singular desire, and therefore the pasuk is able to refer to them as one soul.

### **Cover the matsa, lift up the cup and say**

וְהִיא שְׁעֵמֶדָה לְאַבוֹתֵינוּ וְלָנוּ. שְׁלֵא אֶחָד בְּלִבָּד עֵמֵד עָלֵינוּ לְכַלּוֹתֵנוּ,  
אֶלָּא שְׁבִכָּל דּוֹר וְדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ, וְהַקְדוּשׁ בְּרוּךְ הוּא מְצִילֵנוּ  
מִיָּדָם.

### **Put down the cup and uncover the matsa.**

**צֵא וּלְמַד** מֵהַ בְּקֵשׁ לָבוֹן הָאֶרְמִי לַעֲשׂוֹת לִיעֲקֹב אָבִינוּ: שְׁפַרְעָה לֹא  
גָּזַר אֶלָּא עַל הַזְּכָרִים, וְלָבוֹן בְּקֵשׁ לַעֲקֹר אֶת-הַכֹּל. שְׁנַאֲמַר: אֶרְמִי אֵבֶד  
אָבִי, וַיֵּרֵד מִצְרַיִמָּה וַיִּגַּר שָׁם בְּמֵתֵי מֵעֵט, וַיְהִי שָׁם לְגוֹי גָּדוֹל, עֲצוּם וָרַב.

**וַיֵּרֵד מִצְרַיִמָּה** - אָנוּס עַל פִּי הַדְּבוּרָה וַיִּגַּר שָׁם. מְלִמֵּד שְׁלֵא יֵרֵד יַעֲקֹב  
אָבִינוּ לְהַשְׁתַּקֵּעַ בְּמִצְרַיִם אֶלָּא לְגוֹר שָׁם, שְׁנַאֲמַר: וַיֹּאמְרוּ אֶל-פַּרְעֹה,  
לְגוֹר בְּאֶרֶץ בְּאֵנוּ, כִּי אֵין מַרְעָה לְצֹאן אֲשֶׁר לַעֲבָדֶיךָ, כִּי כִבֵּד הָרַעֵב  
בְּאֶרֶץ כְּנַעַן. וְעַתָּה יֵשְׁבוּ-נָא עַבְדֶּיךָ בְּאֶרֶץ גִּשׁוֹן.

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### **United as Seventy**

*Esther Vago (2019)*

“With 70 people, your fathers went down to Mitzrayim.”

Why does the pasuk use the lashon yachid (singular) when referring to 70 people? Why does it not say “shivim nefashot” (plural)? This is not the only place where the pasuk uses this language. In Parshat Vayigash, everywhere it discusses Bnei Yaakov going down to Mitzrayim, it uses the same singular language. By contrast, when the pasuk talks about Eisav in Parshat Vayishlach, it lists the children of Eisav and it says “kol nafshot beito”, with the lashon rabim (plural). Rashi offers one explanation - that Eisav served many gods, and therefore his family uses lashon rabim, but Yaakov and his family served only Hashem.

Rabbeinu Yona offers another explanation. He says, he who goes after his own needs and desires is by definition separate from all others. Each person has their own individual desires, and no two peo-

**YACHOL MIROSH CHODESH** - It could be from Rosh Chodesh [that one would have to discuss the Exodus. However] we learn [otherwise, since] it is stated, "on that day." If it is [written] "on that day," it could be from while it is still day [before the night of the fifteenth of Nissan. However] we learn [otherwise, since] it is stated, "for the sake of this." I didn't say 'for the sake of this' except [that it be observed] when [this] matsa and maror are resting in front of you [meaning, on the night of the fifteenth].

**MITCHILA** - From the beginning, our ancestors were idol worshippers. And now, the Place [of all] has brought us close to His worship, as it is stated (Joshua 24:2-4), "Yehoshua said to the whole people, so said the Lord, God of Israel, 'over the river did your ancestors dwell from always, Terach the father of Avraham and the father of Nachor, and they worshiped other gods."

**VAEKACH** - And I took your father, Avraham from over the river and I made him walk in all the land of Canaan and I increased his seed and I gave him Yitschak. And I gave to Yitschak, Ya'akov and Esav, and I gave to Esav, Mount Seir [in order that he] inherit it; and Yaakov and his sons went down to Egypt."

**BARUCH SHOMER HAVTACHTO** - Blessed is the One who keeps his promise to Israel, blessed be He; since the Holy One, blessed be He, calculated the end [of the exile,] to do as He said to Avraham, our father, in the Covenant between the Pieces, as it is stated (Genesis 15:13-14), "And He said to Avram, 'you should surely know that your seed will be a stranger in a land that is not theirs, and they will enslave them and afflict them four hundred years. And also that nation for which they shall toil will I judge, and afterwards they will will go out with much property."

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edges, remove the sharpness, and heal his wounds. Inside every rasha is a tzaddik. In gematria, the numerical value of rasha is 570, tzaddik is 204 and shinav (his teeth) is 366. All we need to do is subtract 366 from 570 and we get the true tzaddik inside. A lesson we can learn from this is to not judge people purely by how they act, but rather by what is inside.

יכול מראש חדש? תלמוד לומר ביום ההוא. אי ביום  
ההוא יכול מבעוד יום? תלמוד לומר בבעבור זה - בבעבור  
זה לא אמרתי, אלא בשעה שיש מצה ומרור מנחים לפי-  
גוף.

מתחלה עובדי עבודה זרה היו אבותינו, ועכשיו קרבנו  
המקום לעבדתו, שנאמר: ויאמר יהושע אל-כל-העם, כה  
אמר ה' אלהי ישראל: בעבר הנהר ישבו אבותיכם מעו-  
לם, תרח אבי אברהם ואבי נחור, ויעבדו אלהים 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.

ברוך שומר הבטחתו לישראל, ברוך הוא.

שהקדוש ברוך הוא חשב את-הקץ, לעשות כמו שאמר  
לאברהם אבינו בברית בין הבתרים, שנאמר: ויאמר לא-  
ברם, ידע תדע כי-גר יהיה זרעך בארץ לא להם, ועבדום  
וענו אתם ארבע מאות שנה. וגם את-הגוי אשר יעבדו דן  
אנכי ואחרי-כן יצאו ברכש גדול.

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The Rabbis of Chabad say that he in fact did not do anything wrong at all. Even though the wicked son appears to be evil under all those layers of hate and rudeness there is still a pure heart. He may not have been nurtured in the ways of the Torah and he may simply not know. When the Haggadah instructs us to blunt his teeth, it does not mean to do so in a violent way, but rather to smooth out the rough

**SHEINO YODEAH LISHOL** - And [regarding] the one who doesn't know to ask, you will open [the conversation] for him. As it is stated (Exodus 13:8), "And you will speak to your your son on that day saying, for the sake of this, did the Lord do [this] for me in my going out of Egypt."

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sick, and when comforting mourners etc. This is to show that even those who feel displaced always have a place in this world. It is the same thing here. Even the rasha, who we hope does teshuva, has a place at the Seder.

### **Tone of the voice**

*Avi Simon (2022)*

A famous question is asked on the Haggadah. What is the difference between the question of the chacham and the rasha? The answer is how they ask it. The chacham asks it out of curiosity while the rasha asks it for the purpose of machloket. It seems like a similar question but our reaction is very different. This is not the only example of tones making a difference during the Pesach story. When Pharaoh asks who is Hashem on the surface it can be argued that he is curious.

Moshe Rabbainu inquired about who was Hashem at the burning bush. The difference again is that Moshe inquired out of a genuine interest. Pharaoh however inquired about Hashem to mock Hashem. The final example is evident in the story of Lavan in tzei ulmad. The Torah does not make it evident Lavan had bad intentions when he chased the Jews after Yaakov left. The Haggadah shines light on the situation. with its text we infer Lavan is on a mission to destroy the Jews. All 3 of these scenarios show us how important your tone or attitude to the situation can be and can change someone's point of view. This is an important lesson to be genuine about how you approach a situation because how people perceive how genuine you are has an impact on how people view you actions.

### **Four Sons**

*Emma Rose Nagel (2023)*

Every year we read the Haggadah. We read about the four sons. The wicked son asks, "What is this all to you?" We are told to blunt out his teeth and make him feel bad. What did the wicked son do wrong?



וְשֵׂאֵינוּ יוֹדְעַ לְשֵׂאוֹל - אֵת פֶּתַח לוֹ, שֶׁנֶּאֱמַר, וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא  
לֵאמֹר, בְּעֶבְרַת זֶה עָשָׂה ה' לִי בְצֵאתִי מִמִּצְרָיִם.

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B. Soloveitchik contends that “[t]he Torah did not say to throw the rasha out of the house. Rather engage him in debate and show him that he is wrong: ‘blunt his teeth.’ Talmud Torah requires bringing the one who got lost, the child who was alienated, back into the fold. He or she is a rasha now, but there is potential in the rasha.” Based on Rabbi Abraham Kook, Rabbi Jonathan Sacks argues that “if you loved him before, love him even more now.” Rabbi Sacks goes so far to argue that the message of the Haggadah is not geared toward the rasha, but to his parents – that they should analyze their own ways and model better behavior on their part.

The message for us is to engage with the rasha, not exclude him. And the message we articulate to the rasha is that there is always hope to change and improve. There is never a point of no return. The Lubavitcher Rebbe teaches that the reason the wise son is juxtaposed next to the wicked son is to teach the wicked son that he can become wise if he corrects his behavior. Rabbi Elimelech of Lizhensk suggests that the word wicked in Hebrew has the same letters as the word gate (reish-shin-ayin; shin-ayin-reish), to teach us that a Jew can find the path to G-d at all times, even in the depths of wickedness.

As we recite the Haggadah this year, let us all be careful of the explicit and implicit messages we send to our children and to ourselves. Because of the dangers inherent in labeling, we should be cautious of calling ourselves or others bad, evil, or wicked. And even if we are going to use the term for a justified purpose, let us make sure that we overemphasize love and inclusion and highlight the ever-existing opportunity for ourselves and others to improve and change for the better.

### **A Place for the Rasha**

*Malka Schiffman (2021)*

For the paragraph with the arba banim- the 4 sons, it starts with the words Baruch Hamakom. Why is Hashem referred to as Hamakom, not a different name? Shiblei HaLeket gives an interesting answer. The term Hamakom is emphasized with bikur cholim- visiting the

**RASHA** - What does the evil [son] say? "What is this worship to you? (Exodus 12:26)" "To you' and not 'to him.' And since he excluded himself from the collective, he denied a principle [of the Jewish faith]. And accordingly, you will blunt his teeth and say to him, "For the sake of this, did the Lord do [this] for me in my going out of Egypt' (Exodus 13:8)." "For me' and not 'for him.' If he had been there, he would not have been saved.

**TAM** - What does the innocent [son] say? "What is this?" (Exodus 13:14)" And you will say to him, "With the strength of [His] hand did the Lord take us out from Egypt, from the house of slaves' (Exodus 13:14)."

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gerous stretch from calling someone who denies G-d and excludes himself from the community as wicked.

We must be extra careful in not overdoing the personalization of this concept! If we are going to highlight the category of rasha, we must be clear in delineating who fits into that category and what actions or behaviors DO NOT fit into that category. As a professional with particular expertise in treating anger, I know full well that anger has negative consequences - but getting angry does not make someone a bad person! Violating commandments requires repentance but also does not necessarily make someone a bad person. If we are going to utilize the term rasha, we need to be clear that it is a very specific category and does not expand to include every sin that we or someone else does.

In the case where we justifiably and necessarily label someone as a rasha, we need to be judicious. Because of the inherent danger of labels in that they can lead to unhealthy emotions and a spiraling cycle of continuously bad behavior, we need to overcompensate in the message we communicate about the rasha. At the seder, we should selectively choose commentaries that balance criticism with positive, inclusionary messages.

For instance, after articulating the dangers that the mid-20th century version of the rasha presents, Rabbi Norman Lamm suggests that "we must approach him with understanding and sympathy," and finishes off by stating that we must "above all - love him!" Rabbi Joseph

רָשָׁע מָה הוּא אוֹמֵר? מָה הָעֲבוּדָה הַזֹּאת לָכֶם. לָכֶם - וְלֹא לוֹ. וּלְפִי שֶׁהוֹצִיא אֶת  
עַצְמוֹ מִן הַכָּלל כָּפַר בְּעֵקֶר. וְאִף אֶתֶּה הַקְּהָה אֶת שְׁנֵי וְאָמַר לוֹ: "בְּעִבּוֹר זֶה עָשָׂה  
ה' לִי בְּצִאתִי מִמִּצְרַיִם". לִי וְלֹא-לוֹ. אֱלוֹ הִיא שָׁם, לֹא הִיא נִגְאָל:

תָּם מָה הוּא אוֹמֵר? מָה זֹאת? וְאִמְרַת אֱלֹו "בְּחוּזְק יָד הוֹצִיאָנוּ ה' מִמִּצְרַיִם  
מִבֵּית עֲבָדִים".

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when he exhorts us "al tehi rasha bifnei atzmecha" - "do not to be wicked in your own eyes" (Avot 2:12). Rabbeinu Yonah explains that if we commit a sin and consequently label ourselves as wicked, that will lead us to do even more sins. By identifying as bad, we are more likely to do bad. We should acknowledge bad behavior and make amends without labeling ourselves as bad people.

Yet, it would be misleading to not acknowledge that our tradition does often utilize the label rasha – bad or wicked – to categorize people. This may not present such a challenge when describing homicidal villains throughout the ages but does need elaboration and clarification when the label is used in other instances. Perhaps most glaring and relevant is the "wicked son" who we read about in the Haggadah. He excludes himself from the community and denies G-d, so we "blunt his teeth" and declare that if he was alive in the time of the Exodus, he would not have been redeemed. Is the Haggadah suggesting that it is OK to label people?

It would be naïve to ignore that there is communal and religious value to labeling and categorizing those that present a spiritual danger to our way of life so that we can protect ourselves appropriately. Yet, because there is also a danger in labeling, we need to overcompensate and be clear in articulating both when labels are justified, as well as the proper approach in relating to people who warrant labels.

Because we have what is a generally wonderful tendency to personalize the seder experience, we are in danger of over-personalizing the label of rasha. If you do a Google image search for "the four sons" you will see several pictures that depict young children with angry, challenging, or smug facial expressions and body language to depict the wicked son. The message communicated is that any person who gets angry or is defiant can be considered bad. That is a far and dan-

**RABBI ELAZAR BEN AZARIAH** said, “Behold I am like a man of seventy years and I have not merited [to understand why] the exodus from Egypt should be said at night until Ben Zoma explicated it, as it is stated (Deuteronomy 16:3), ‘In order that you remember the day of your going out from the land of Egypt all the days of your life;’ ‘the days of your life’ [indicates that the remembrance be invoked during] the days, ‘all the days of your life’ [indicates that the remembrance be invoked also during] the nights.” But the Sages say, “‘the days of your life’ [indicates that the remembrance be invoked in] this world, ‘all the days of your life’ [indicates that the remembrance be invoked also in] the next world.”

**BARUCH HAMAKOM** - Blessed is the Place [of all], Blessed is He; Blessed is the One who Gave the Torah to His people Israel, Blessed is He. Corresponding to four sons did the Torah speak; one [who is] wise, one [who is] evil, one who is innocent and one who doesn't know to ask.

**CHACHAM** - What does the wise [son] say? “‘What are these testimonies, statutes and judgments that the Lord our God commanded you?’ (Deuteronomy 6:20)” And accordingly you will say to him, as per the laws of the Pesach sacrifice, “We may not eat an afikoman [a dessert or other foods eaten after the meal] after [we are finished eating] the Pesach sacrifice. (Mishnah Pesachim 10:8)”

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unhealthy emotions such as anxiety, depression, shame, and rage. Labels also implicitly suggest that those qualities are fixed and unchangeable.

For example, one particularly common label is when we call ourselves or others “a bad person.” If after we do something wrong, sinful, or mean, we then label ourselves as a bad person, we very well may be magnifying the bad thing we did out of proportion and discounting the various good things we have also done. When we call ourselves a bad person there is a very high likelihood that we will get depressed and fuse our identities with being bad to the point that we don't think we can change, leading to even more bad actions.

This insight was made in Pirkei Avot by Rabbi Shimon ben Netanel,

אמר רבי אלעזר בן-עזריה הרי אני כבן שבעים שנה ולא זכיתי שתאמר יציאת מצרים בלילות עד שדרשה בן זומא, שנאמר, למען תזכור את יום צאתך מארץ מצרים כל ימי חייך. ימי חייך הימים. כל ימי חייך הלילות. וחקמים 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 צנה ה' אלהינו אתכם. ואף אתה אמור לו כהלכות הפסח: אין מפטירין אחר הפסח אפיקומן:

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### From Rasha to Tzaddik

Yossi Acoca (2019)

We are told about the Rasha “hakeh es shinav” which literally means to knock out his teeth. Why does the Baal HaHaggadah use such a strong expression for dealing with the rasha?

In the words of “hakeh es shinav” there is an interesting hint of how to deal with a Rasha; the gematriya (the numerical value) of a rasha is 570, the gematriya of shinav is 366, if you knock out the teeth (366) of a rasha (570) you will be left with 204 which is the gematriya of tzaddik. Therefore, Chazal are hinting to us to explain to him the mitzvot. Knock out his shinav; take away the wicked part from him until he becomes a tzaddik.

### The Rasha and the Danger of Labeling

*Rabbi Dr. Mordechai Schiffman (2020)*

Many of us place global, negative, evaluative labels on ourselves and others: “I am worthless.” “You are so stupid.” “They are such losers.”

These labels are almost always distortions of reality, taking a few instances or characteristics, and then classifying and judging the entirety of ourselves or others based on a few examples. Besides for generally being factually inaccurate, negative labels can lead to

**MAASEH BERABI ELIEZER** - It happened once [on Pesach] that Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azariah, Rabbi Akiva and Rabbi Tarfon were reclining in Bnei Brak and were telling the story of the exodus from Egypt that whole night, until their students came and said to them, "The time of [reciting] the morning Shema has arrived."

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### **The Five Rabbis**

*Shlomo Lahav (2022)*

During Magid, we tell the story of Maaseh b'Rabbi Eliezer. Five rabbis (Rabbi Eliezer, Rabbi Yehoshua, Rabbi Akiva, Rabbi Elazar Ben Azarya, and Rabbi Tarfon) were discussing the Pesach story all night long, until it was time for the morning Shema. But why are rabbis so knowledgeable as these telling the story all night long? These Rabbis talk about it each year, on Pesach, so there should be no point in retelling it. The answer is that no matter how knowledgeable someone is, you should always repeat and repeat so that you don't miss a thing and you can learn something new.

Another strange thing about this story observed by the Chida is that 4 of the 5 rabbis discussing the story either Cohanim, Leviim, or descendants of converts. Rabbi Elazar Ben Azarya and Rabbi Tarfon were Cohanim, Rabbi Yehoshua was a Levi, and Rabbi Akiva was a convert. The tribe of Levi (which includes Cohanim) was not enslaved in Egypt. This means that none of these Rabbis actual ancestors were in Egypt as slaves. So why are they talking about the Pesach story all night long as if their ancestors were slaves? Well, the reason for this is that Pesach is a holiday about the hardships of the Jews, and all Jews should remember the experience of it, even if they took no part in it. Judaism is a religion where we share our past. Pesach is about collective memory, and all the Jews take part in the mitzvah of Pesach, and Judaism as a whole. Even if your biological ancestors were not in Egypt, you can still join us for Pesach.

מַעֲשֵׂה בְּרַבִּי אֱלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ וְרַבִּי אֶלְעָזָר בֶּן-עֲזַרְיָה וְרַבִּי עֲקִיבָא וְרַבִּי טַרְפוֹן שֶׁהָיוּ מְסַבִּין בְּבִנְי-בְּרַק וְהָיוּ מְסַפְּרִים בִּיצִיאַת מִצְרַיִם כָּל-אוֹתוֹ הַלַּיְלָה, עַד שֶׁבָּאוּ תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם רַבּוֹתֵינוּ הִגִּיעַ זְמַן קְרִיאַת שְׁמַע שְׁל שְׁחֵרִית.

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laws, there is chaos. During the French Revolution, people thought they'd gain freedom through overthrowing the king. Yet, of course the Reign of Terror followed. With no king in place, over 40,000 people died in bloody massacres. This dark and violent time period ultimately came to an end once a new leader, Napoleon Bonaparte, takes power. It's evident that leadership and structure is crucial, and it's logical that Shavuot follows Pesach. This way, we can all receive the Torah together and commit to it in order keep us in check. Together, as a nation we recognize the pinnacle of freedom with the acceptance of the Torah, it's laws and commandments, not as a burden, but as a gift.

The continuous struggle is holding on to that freedom, which we counteract by holding onto the Torah and voluntarily accepting the law. It may not always be easy, but it is the Torah that ensures our freedom and we should never take it, or the freedom it provides, for granted.

Throughout Avadim Hayinu and the rest of the seder, we cement and celebrate our freedom by asking questions, remembering our history, and teaching that history over to our children. Thus, by reciting Avadim Hayinu, we proclaim our collective freedom as the Jewish people.

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tefillah. Although, there is one blessing the Chazan does not recite aloud and the congregation is personally required to say the words. That is the blessing of “modim”- in which we give thanks to Hashem for the daily miracles in our lives.

Gratitude can't be expressed through an intermediary. It's not enough to send someone to express our gratitude, because appreciation is personal. It is this concept that is embedded in the “Sippur Yetizyat Mitzrayim”- “in the telling of the Exodus from Egypt” and it is this reason that the Haggadah says “mitzvah aleinu”- “a commandment upon us.” On the night of Pesach, the mitzvah is to give thanks to Hashem for “Yetizyat Mitzrayim.” We are not only supposed to tell the story but to relive the story and therefore we are all obligated to view as if we ourselves were redeemed. That is why the mitzvah is “aleinu” – “upon us” to personally give thanks to Hashem.

In these trying times it is definitely easy to lose sight of Hashem as well as become insecure. We should try to take a step back and remember what we can be thankful for, even if it's the small things. Take the minute to personally give your appreciation, because no one can do that for you!

(Adapted from words of Rabbi Benjamin Blech)

### **Avadim Hayinu: Achieving Collective Freedom**

*Carrie Ebbin (2021)*

The Haggadah begins by telling the Pesach story with Avadim Hayinu. We jump right into discussing how we were slaves to Pharaoh in Egypt, and then God took us out with a strong hand. It is important to note how this resembles the Jewish value of “matchil bignut u-mesayem bishvach”. We tell a story of hope by first discussing the misfortune, then continuing on to the happy endings. We were slaves, and then God saved us. Over the course of the seder, we go into detail describing the story of God freeing us from Egypt; however, it's weird to think we are considered free when we have 613 mitzvot to follow. How can we equate God's sovereignty with freedom?

As Rabbi Lord Jonathan Sacks zt”l points out, a truly free society cannot be sustained without laws. It may be ironic, but it's true. Without



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Avadim Hayinu teaches us that Hashem was ABLE to take us out because we made it so. We held fast to our core identity as Bnei Yisrael. Had we become avdei Pharaoh and not just avadim l'Pharaoh, Hashem would have no one to redeem, for we would have been entirely lost to history.

The answer to our four questions begins with the declaration that Hashem took us out of bondage but we made that possible by staying Jewish. True, we were slaves to Pharaoh. We were that, but no more.

This year as we are forced into our homes, may we reinforce our core identity as the House of Israel and all that our homes mean to us - the teachings and legacy Am Yisrael and Torat Yisrael.

### **Gratitude- A Personal Obligation**

*Malka Marmer (2020)*

In the paragraph of "Avadim hayinu" it discusses that if Hashem had not brought our fathers out of Egypt, then we and our descendants would still be enslaved to Pharaoh in Egypt. It goes on to say that it's a "mitzvah aleinu"- "commandment upon us", to tell the story of "Yetziyat Mitzrayim"- coming out of Egypt, even if we were all wise, intelligent, and all knowledgeable in Torah!

The question is, if every Jew is obligated in mitzvot equally and it's a mitzvah to tell the miracle of our Exodus from Egypt, then why does it need to say "mitzvah aleinu"- "commandment upon us", if it's a mitzvah isn't it obvious that it would be upon us?

The answer is linked to a law that applies during the Chazan's repetition of Shemoneh Esreh. It's customary for the Chazan to repeat the entire Shemoneh Esreh aloud after everyone has said it silently. This custom was rabbinically instituted so that even those who aren't learned enough to recite the important prayers themselves, would have an opportunity to fulfill their obligation by

responding "amen" to the Chazan through a concept called "shomeia ke-oneh"- "listening is like answering" (similar to Kiddush). Based on this law that he who listens intently is as if he himself responded makes it possible for the entire community to fulfill the mitzvah of

***Put the plate back on the table. The matsot should be uncovered during the saying of the Haggadah.***

**AVADIM HAYINU** - We were slaves to Pharaoh in the land of Egypt. And the Lord, our God, took us out from there with a strong hand and an outstretched forearm. And if the Holy One, blessed be He, had not taken our ancestors from Egypt, behold we and our children and our children's children would [all] be enslaved to Pharaoh in Egypt. And even if we were all sages, all discerning, all elders, all knowledgeable about the Torah, it would be a commandment upon us to tell the story of the exodus from Egypt. And anyone who adds [and spends extra time] in telling the story of the exodus from Egypt, behold he is praiseworthy.

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Yet, a careful comparison of the pesukim in the Torah finds Pharaoh's Egyptian slaves referred to as avdei Pharaoh, while Moshe in his final speech to the people remembers Bnei Yisrael as having been avadim l'pharaoh.

Why does the Torah, and hence the Haggadah, choose the slightly more verbose avadim l'Pharaoh

versus the crisper phrase avdei Pharaoh to describe the fact that we were Pharaoh's slaves?

The Rav explains that avdei Pharaoh describes the person's identity, while avadim l'Pharaoh describes the person's situation.

Bnei Yisrael, as far as they had strayed from the tradition of Israel, still self-identified as Jews. As the Midrash teaches, we retained our language, our names, and our unique garb. We were not defined by Pharaoh, his culture or our miserable circumstance. We were not avdei Pharaoh. We were simply avadim l'Pharaoh, slaves enduring the hellish situation of forced labor to a powerful master. That was not a good circumstance by any measure. But it was our situation, not who we were.

**Put the plate back on the table. The matsot should be uncovered during the saying of the Haggadah**

עֲבָדִים הָיִינוּ לְפָרְעָה בְּמִצְרַיִם, וַיּוֹצִיאֵנוּ ה' אֱלֹהֵינוּ מִשָּׁם בְּיַד חֲזָקָה  
וּבְזֵרַע נְטוּיָה. וְאֵלּוּ לֹא הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת אַבֹּתֵינוּ  
מִמִּצְרַיִם, הֲרִי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ מְשֻׁעָבְדִים הָיִינוּ לְפָרְעָה בְּמִצְרַיִם.  
וְאִפְּלוּ כָּלֵנוּ חֲכָמִים כָּלֵנוּ נְבוֹנִים כָּלֵנוּ זְקֵנִים כָּלֵנוּ יוֹדְעִים אֶת הַתּוֹ-  
רָה מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל הַמְרָבָה לְסַפֵּר בִּיצִיאַת  
מִצְרַיִם הֲרִי זֶה מְשֻׁבָּח.

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And so, Hashem smiled and said: These wings are neither a burden nor an impediment. Used properly you will be able to rise above your challenges and use your newly found strengths to soar to great heights. You will achieve that which you thought to be impossible.

No one wants crisis; No one wants plague; No one wants isolation or uncertainty. But when it comes, as it does as part of the human experience, know--- this year was different. MA NISHTANA—we discovered since last Pesach that we each have wings which have allowed us to reach great, even new and meaningful heights. We didn't run and hide but we each soared to ever greater heights of resilience of human care and concern.

My prayer and bracha: May our new appreciation of life, health and family; of acts of Chessed and Tzedakah and staying connected even virtually become our renewed seder of life raising each of us and society as a whole to even greater heights of mutual respect and continuing menshlichkeit and Yiddishkeit.

**Avadim Hayinu - and No More than That**

*Rabbi Etan Tokayer (2020)*

After we ask the four questions about seder night, the Haggadah replies, Avadim hayinu lePharoh beMitzrayim. This statement may be simply understood that our story begins when we were slaves to Pharaoh in Egypt.

### ***The youngest child then asks:***

**MA NISHTANA** - What differentiates this night from all [other] nights?

On all [other] nights we eat chamets and matsa; this night, only matsa?

On all [other] nights we eat other vegetables; tonight (only) marror.

On all [other] nights, we don't dip [our food], even one time; tonight [we dip it] twice.

On [all] other nights, we eat either sitting or reclining; tonight we all recline.

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dimension to this year's Pesach Seder. Last year the surging plague of Covid created fear, anxiety, uncertainty and radical change in lifestyle that totally undermined our seder of life. Honestly, most of us saw the plague of pandemic as a devastating plague of darkness with no light in sight. So many families suffered with unfortunate loss of life, physical and emotional health issues and the disruption of education and business challenges that we were seemingly overwhelmed.

And so, my 5th question: MA NISHTANA this Pesach. EACH and EVERY ONE OF US. We caught our breath and found unbelievable strength and perseverance to deal with the situation. We reached out to each other with amazing strength; We discovered new priorities of family and community; We innovated Jewish learning and ritual; We created a renewed seder of life which we never realized possible,

It is said that when G-d created the world He originally created birds without wings. The birds came to Hashem and complained: You have put us at a disadvantage compared to all the other animals. They all have powerful muscular legs enabling them to run fast and far. We have these scrawny bird legs allowing us to become easy prey to the predators to catch and destroy us.

And so, G-d performed a miracle and gave the birds an amazing gift. He gave them wings!

But now the birds complained bitterly: Ribono Shel Olam - it was bad enough being chased but with just our scrawny legs but at least we were able to squeeze into small hiding places and hide. Now with these big clunky things on both sides we can't run fast nor squeeze into our hiding places. Thanks for nothing!

## ***The youngest child then asks***

מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלֹת?  
שֶׁבָּכַל הַלַּיְלֹת אָנוּ אוֹכְלִין חֶמֶץ וּמִצָּה, הַלַּיְלָה הַזֶּה - כֵּלּוּ מִצָּה.  
שֶׁבָּכַל הַלַּיְלֹת אָנוּ אוֹכְלִין שָׂאֵר יִרְקוֹת - הַלַּיְלָה הַזֶּה (כֵּלּוּ) מְרוֹר.  
שֶׁבָּכַל הַלַּיְלֹת אֵין אָנוּ מְטַבֵּילִין אֶפְּסֵלוּ פֶּעַם אַחַת - הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים.  
שֶׁבָּכַל הַלַּיְלֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסַבִּין - הַלַּיְלָה הַזֶּה כֵּלְנוּ מְסַבִּין.

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embrace the uncertainty and start yearning as a nation for Moshiach.

The secret to the survival of the Jewish people is the courage to go on the journey of uncertainty with full faith in Hashem. We pray that with his help we will emerge as stronger people and embrace the real desire to usher in the ultimate redemption.

(Some ideas taken from Rabbi Neuwirth and Rabbi Penner)

### **The Fifth Question**

*The Zeitz Family (2021)*

The traditional recitation of MA NISHTANA at this year's Seder will definitely take on special and very different meaning. While traditionally referred to as the 'Four Questions' it is really one question: 'Why is this night different?' There follows four examples meant to open the narrative of the exodus on many different levels. Through the symbols of matza, marror, dipping and reclining, we weave the classic events marking the exodus from Egypt and the pursuit for freedom throughout the ages.

This year I will be adding a fifth example under the heading of Ma Nishtana as to why this year's Seder night is different than Seder night last year. Now, a month before Pesach, it appears that unfortunately this year's Seder, in many places across the globe, will be plagued by the same restrictions as last year. Our festive Seder celebrations with family and friends may again be severely limited. Seder again might again be conducted in near isolation with multi generations remaining separated for a second year. I regret to report that I don't see any 'Ma Nishtana' in that area.

But there is a fifth MA NISHTANA that adds a positive and most glorious

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the Haggadah alone and answering their own questions? However, the person waiting for an invitation lives a life of uncertainty.

We today are living in that person's shoes. We are living in isolation, and in financial and physiological insecurity. We have no idea how this pandemic will all end. We now are sitting in the shoes of Bnei Yisrael when they exited Egypt. The desert had nothing to offer. There was no water or shelter, there were no jobs and no savings accounts. When Bnei Yisrael left Egypt they had a lot of courage to run into the desert of uncertainty. They needed faith in Hashem to trust that in the uncertainty and vulnerability of the desert lay the redemption.

But what does this have to do with Kos Eliyahu? In the time of Eliyahu, people did not yearn to connect to Hashem. When they came to see Eliyahu show that Hashem was greater than the Prophets of Baal, the nation of Israel wasn't focused on connecting to Hashem. They just came for the show. They saw Eliyahu perform the miracles but they did not yearn to be close to Hashem. Imagine, what would have happened if they yearned for Moshiach and to be close to Hashem? We have Kos Eliyahu because it is Eliyahu who needs to come first, before Moshiach. At the time Eliyahu comes, the nation needs to yearn for Moshiach for him to arrive.

Our nation now needs to experience this time of uncertainty and vulnerability in our every day lives so that we will yearn for Moshiach. It is the Eliyahu which will come before the ultimate redemption. In reality, until three weeks ago, we didn't really yearn for the Beit Hamikdash in our daily lives. We really didn't want to live in Israel as a nation. But now we are living a life of uncertainty like the person accepting the meal in Ha Lachma Anya. We are living like people who left Egypt, who realized that although we are scared of the desert, we know there is something bigger than us.

Three weeks ago, we said we can't concentrate on Moshiach because we can't leave our businesses, shuls, our communities, our friends and family. We took for granted our ability to get on a plane and go to Israel for a week. We now realize that our lives have much insecurity and vulnerability. Now is the time we need to join together as a community and open the door for Eliyahu and invite him in. We need

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Answers the Gaon of Vilna ZT”L, that there are two fazes of Geula, redemption.

There is “Geulas HaAretz”, the redemption of the “land”, and there is “Geulas HaAm”, redemption of the “people”.

Explains the Gaon ZT”L, FIRST there will be “Tzion B’Mishpat Tipade”, there will be the redemption of the “land” of Israel, it will be under Jewish rule.

And thereafter will take place “V’Shaveha Bitzdaka”, the return of the entire Jewish people.

Therefore, he says, the first statement of “Hashta Hacha, L’Shana Haba’ah B’Yerushalayim” refers to the redemption of the “land”; Whereas the second statement of “Hashta Avdei, L’Shana Haba’ah Bnei Chorin” refers to the redemption of the “people”.

And why is this said at this point and time in the Seder, when we are in the midst of inviting the needy to partake in our Seder?

To show the needy, that the “have’s” and the “have not’s” are ALL EQUAL when we are both still in Galus, and we ALL equally need the redemption!

May we ALL merit the Geulah Shilaima now!

### **Ha Lachma Anya, Kos Eliyahu, and Uncertainty**

*Melanie Marmer (2020)*

In the beginning of the Maggid section of the Haggadah we read Ha Lachma Anya. It focuses on the fact that we were slaves in Egypt and now we are free men. When we read Ha Lachma Anya we usually focus on the portion that “*kol dichfin*”, now that we are free people we are able to focus on inviting guests, asking anyone that is hungry to come and eat. But we never focus on the person who accepting that offer. The man/women or family who lives in that uncertainty, possible isolation, and financial insecurity and worries about how he will have a Seder. Will they have enough money to purchase all the necessary items for the Matzah or Seder plate? Even if they have enough money to make the Seder, will they be sitting alone at home in isolation? Will they be reading

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Board 15, where Kingsway is, 36% of the population experienced food hardship . The report defines severe hardship as “Often running out of food or often worrying about running out of food without having enough money to buy more.” and moderate hardship as “Sometimes running out of food or sometimes worrying about running out of food without having enough money to buy more but not facing severe food hardship”.. Kingsway also sits on the boarder of two other Community Boards, Board 14 which has a rate of 41 percent, and Board 18 which has a rate of 37 percent.

Yet there is another number and another community that we need to look at and that (and I have taken the long way around). This is Community Board 17 which covers Flatbush and East Flatbush. The food hardship in this Community Board, again this was before Covid 19, was 58 percent.... And the meal gap in that Community Board was more than 6 million meals per year before Covid 19. Why do I bring this up? It is because it is home to the Clarendon Road Church, and we should be aware of and understand that food insecurity is a major issue for the members of that congregation. As we have begun to build a relationship with the Congregation and as we sit at our Seder Tables, we might want to think about ways we can help out in Community Board 17 in dealing with the issue of food insecurity.

What would that look like? Well every community is different and every need is different. It would be important to continue to reach out to the Clarendon Road Church and continue the dialog that was started in March.

### **We Are All Equal**

*Rabbi Yehuda Kravitz (2023)*

We conclude the “Ha Lachma Anya”, inviting the needy & poor to partake in our Seder with saying the following two statements:

“Now we are in the Diaspora, next year in the Land of Israel”

“Now we are slaves, Next year we will be a free people”

Asks the Gaon of Vilna ZT”L, why the need for the two statements? They seem to express the same thought?



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human beings. One who fears tomorrow does not offer his bread to others. But one who is willing to divide his food with a stranger has already shown himself to be capable of fellowship and faith, the two things from which hope is born. That is why we begin the seder by inviting others to join us. Bread shared is no longer the bread of oppression. Reaching out to others, giving help to the needy and companionship to those who are alone, we bring freedom into the world, and with freedom, God."

It is a tough thing to do, to open our doors, not to invite in Eliyahu, but the stranger who does not have enough to eat. At this seder table, the second seder we are having under Covid 19 restrictions, we need to be aware of and help those in need not only in our Synagogues but in the surrounding communities. We must teach our children and educate ourselves that food insecurity impacts all of us. So, what is food insecurity? Feeding America defines it as: a household's inability to provide enough food for every person to live an active, healthy life. Food insecurity is one way we can measure and assess the risk of hunger. In the United States currently, 1 in 9 people struggle with hunger.

We are used to seeing Synagogues, Jewish Community Councils and organizations, including Masbia, distribute food around Passover, Shabbat and other Yom Tovs. But food insecurity goes deeper than that.

Across New York City according to City Harvest, 1.5 million New Yorkers are struggling to feed themselves, a 38% increase over pre-pandemic figures. One in 4 children or 466,000 are experiencing food insecurity, a 49 percent increase over pre-pandemic figures. There were also 13.3 million visits to soup kitchens and food pantries, a 33 percent increase over pre-pandemic figures.

There is also a statistic called the meal gap. This statistic represents "the meals missing from the homes of those struggling to put food on the table" According to the Food Bank of New York City, "the meal gap for New York City was nearly 185 million before the COVID-19 pandemic. That is, New York City residents who experience food insecurity fall short of an adequate diet by 185 million meals in a single year.

In looking at food hardship by neighborhood the Robin Hood Foundation and Columbia University found that in Community

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I would like to suggest that Rabbi Guez chose a similar viewpoint in the passage above. "We all need someone" is an essential message of the Pesach season that starts with the Half Shekel, that shows we are not complete, yet we need to contribute the half shekel to be counted, and continues with the Pesach Seder, where we mix the Smart, the Wicked, The Simple, and Those who have no questions and all of them have to come together at the Seder Table to show not only the concept that we teach each child in a way that they can understand, but also that all of our children (and adults) have a place at the table for these 15 steps of the Seder. From the start, we must voice our need for them, as well as teach them in the way that they can best learn... and we must also voice our request for mercy from above: "We are here today, but hopefully next year together in Israel".

### **Ha Lachma Anya - This is the Bread of Affliction**

*Harry Schiffman (2021)*

Ha Lachma Anya is wedged between breaking the middle matzoh and the four questions and is written in Aramaic no less. I remember going to school and learning that the reason it was written in Aramaic was because that was the language that was spoken at the time. Artsroll in an online publication on page 3 lists a number of reasons, one of which, thankfully, backs up what I learned. It says:

RaShBatz; kol Bo: During the Second Temple era, the women and children understood only Aramaic. In order to ensure their participation in the Seder, this paragraph is said in the vernacular.

But also in "googling" Ha Lachma Anya I came across on April 14, 2011 on-line entry from Rabbi Yochanan Zweig via Torah.Org who wrote:

"We begin the Maggid portion of the Haggadah with the recital of "Ha Lachma Anya" in which we invite whoever is hungry to come and eat – "kol dichfin yesei v'yeichol", and whoever requires a place to eat Korban Pesach to come and partake – "kol ditzrich yesei v'yifsach".

And then I came across this from the late Rabbi Jonathan Sacks; "Sharing food is the first act through which slaves become free

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for this, that the people of Israel used to call each other and say Kol Districh (We all need somebody) we need someone to count for the Korban Pesach. (The Pesach seder must be subscribed to in advance).

Why was it said this way? Because Moshe said it was a mitzva to state it and it is uncomfortable for us to acknowledge that based on this pasuk, Raban Gamliel said: "Each person has to say 3 things on Pesach (Pesach, Matza and Maror) otherwise he hasn't fulfilled his obligation...

It is the SAYING that you need to do... We must say Pesach...

And where do we learn that we must invite our friends? From Kol Diztrich (we need someone).

It seems that you explain that what the author of the Haggadah is saying by saying "We are here now, and next year in Israel" is a request for mercy from G-d. "Zevach Pesach... Bnei Yisrael in Mitzrayim" Moshe was asking for mercy from G-d. So we in our time must repeat the phrases... so that we can awaken Mercy in G-d...

We are here... And next year we should be free

The foregoing was from my Great, Great, Great Grandfather's Haggadah (early 1800s), Rabbi Guez, Chief Rabbi of Tunesia, which we located a copy of for the first time after Pesach of last year.

I would like to add that a part of the speech that Rabbi Tokayer presented on Shabbat Hagadol focused on the reminder in the Haggadah of Hillel by the section of Korech, (mixing the maror with the charoset into a sandwich of sorts, long before the sandwich was "invented"). Korech does not have a bracha but it is performed and maintained for the ages in the Haggadah, and it is specifically attributed to Hillel who is known for his easy going relationship with all the people he encounters. As per Rabbi Tokayer, Hillel as the student of Gerim, is able to exhibit a flexibility that is absolutely essential for the Seder. Others were not as flexible and that is why Hillel is given this credit in the Haggadah. When a specific Rabbi is mentioned in the Haggadah it is for a reason.

# MAGID

***The leader uncovers the matsot, raises the Seder plate, and says out loud:***

**HA LACHMA ANYA** - This is the bread of destitution that our ancestors ate in the land of Egypt. Anyone who is famished should come and eat, anyone who is in need should come and partake of the Pesach sacrifice. Now we are here, next year we will be in the land of Israel; this year we are slaves, next year we will be free people.

***Remove the plate from the table. We pour a second cup of wine.***

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not declare this is My bread of affliction; rather we simply state this the bread of affliction, and it is open and available for anyone who wants.

The primary purpose of Seder night is to rouse ourselves from the illusion of our freedom. It challenges us to remember there is a G-d who has gifted us life. We are eternally in His debt and the way to repay that debt is by serving one another. If we meet that challenge then, we conclude our declaration - next year we will be *bnei chorin* truly free of our self-misconceptions, fully and finally redeemed in Eretz Yisrael.

## **We All Need Someone**

*Yoram Nachimovsky (2021)*

The following is translated from The Pi Hamedaber Haggadah by Rabbi Yosef Guez (1800s)

Hashata Hacha

The explanation of Rashi on the Haggadah states:

At this moment we are here and next year in the land of Israel, as Moshe said to us "Zevach Pesach Who La-Hashem"- A Pesach Offering to Hashem.

His words are concealed, and in the Book "Pathway to Trust", the author wrote: "This is actually fulfilling the conversation that occurred earlier where Rashi wrote on "Kol Districh" (Each one voices a need for someone).

Every PERSON should verbalize that he needs someone for Pesach, and this is how it concludes that Moshe said: "He gives a reason

## מגיד

**The leader uncovers the matsot, raises the Seder plate, and says out loud:**

הָא לַחֲמַת עֲנִיָא דִּי אֲכָלוּ אַבְהֵתְנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכָפִיו יִיְתִי וְיִיכַל,  
כָּל דְּצָרִיף יִיְתִי וְיִפְסַח. הַשְׁתָּא הֲכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל. הַשְׁתָּא עַבְדִּי,  
לְשָׁנָה הַבָּאָה בְּגֵי חוּרִין.

**Remove the plate from the table. We pour a second cup of wine**

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### Is it All About the Food?

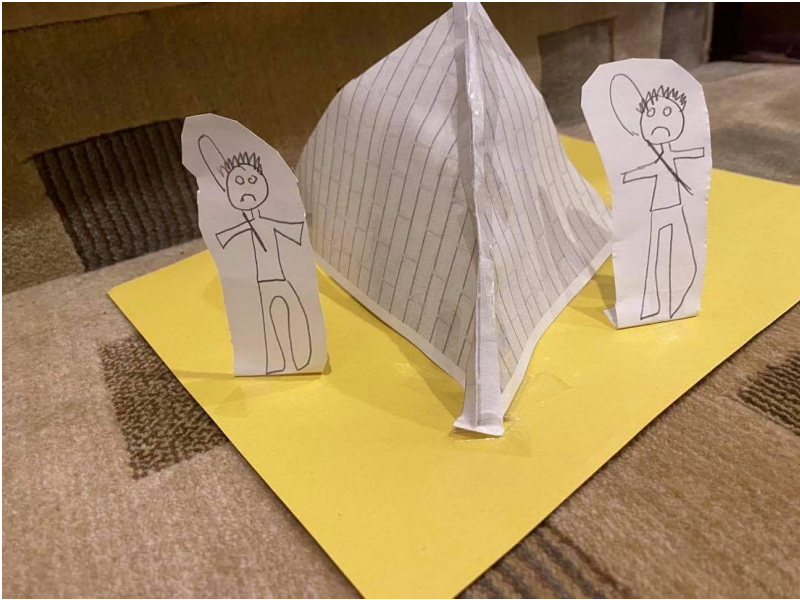
*Rabbi Etan Tokayer (2019)*

Why does the Haggadah begin essentially with the Ha Lachma Anya declaration - this is the bread of affliction; come and eat. The central thrust seems to be the invitation for the poor and needy and that is NOT unique to Pesach. Every holiday presents an Halachik obligation to provide food for the needy among us. Yet the Haggadah opens with a declaration/invitation as though it is somehow a special part of the Pesach holiday.

Rav Soloveitchik suggests that the opening declaration must be understood in light of the Talmudic principle *"ma shekaneh eved kaneh rabo"*- whatever a slave acquires is immediately owned by the master. Meaning, a slave has no capacity to own anything. With the celebration of our independence and freedom from slavery, we Jews may arrive at the faulty conclusion that we actually, independently own something of this world. We might delude ourselves into believing that we exist independently with no master to serve. We are in fact free of any constraint.

Thus, explains, the Rav, we open the Seder with the declaration that this bread is the bread of slavery in order to remind ourselves we may be free from Pharaoh, but we exist in servitude of Hashem. We own nothing. We have nothing. We exist to serve the Divine Other and by implication to execute His Divine charge to serve the human other. So, all who are needy, anyone who is hungry, come and eat from my food because in the end, it's not really mine anyway. Indeed, we do

## Zoltan Family (2022)



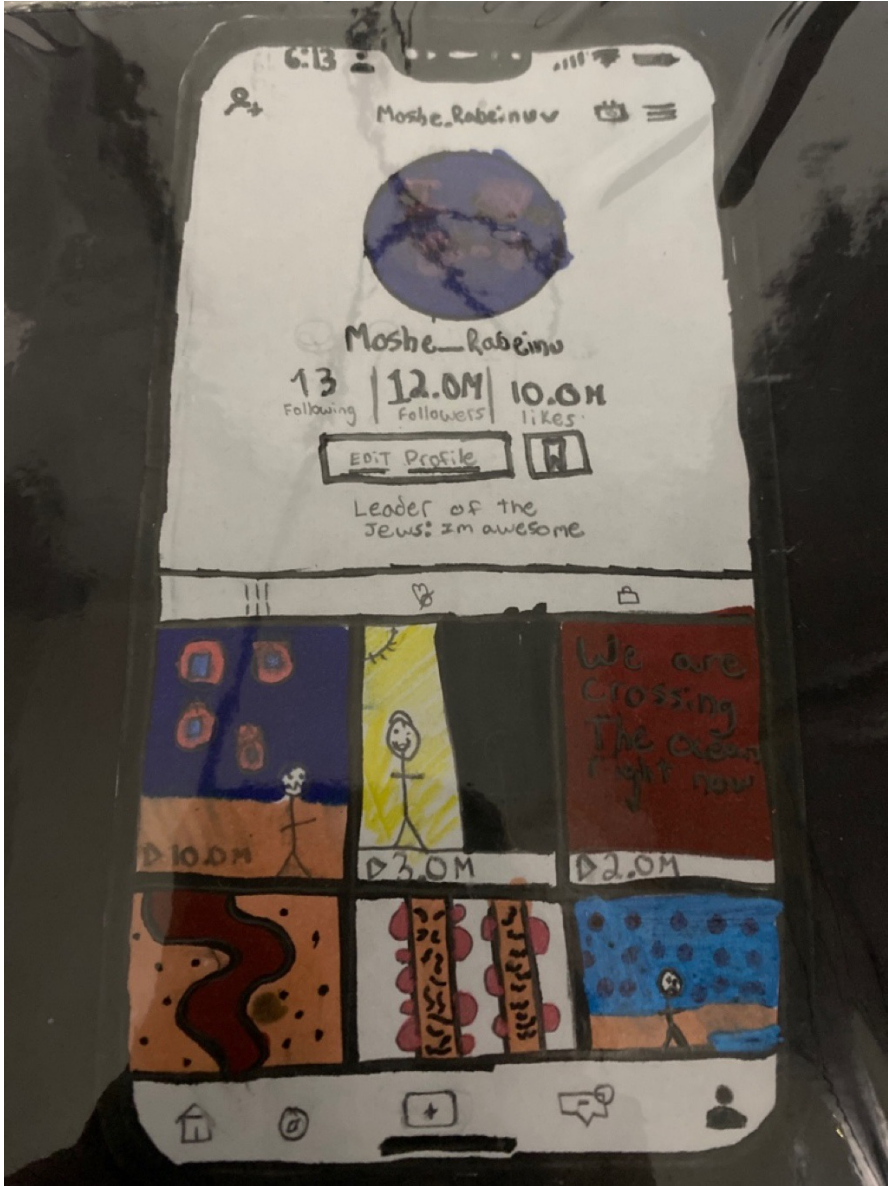
## Sofia Wasser (2022)





# MAGGID

Henry Madnick (2022)



## URCHATZ

***Wash your hands but do not say the blessing  
“on the washing of the hands.”***

## KARPAS

***Take from the greens less than a kazayit - so that you will not need to say the blessing after eating it; dip it into the salt water; say the blessing “who creates the fruit of the earth;” and have in mind that this blessing will also be for the bitter herbs. Eat without reclining.***

Blessed are you, Lord our God, King of the universe,  
who creates the fruit of the earth.

## YACHATZ

***Split the middle matsah in two, and conceal the  
larger piece to use it for the afikoman.***

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### Yachatatz

*Emma Rose Nagel (2022)*

One of the simanei ha-seder is Yachatatz. We know that there are three matzot and we break the middle matzah. One might ask, what is the breaking of the middle matzah symbolic of? There are two things that the breaking of the middle matzah is symbolic of. The first thing is that when we were in Mitzrayim we were poor and poor people generally do not eat all of their food at one time. They save some food for later. Therefore, during the Seder we save a portion of the matzah for later. The second thing is that we break the middle matzah in half as a sign that Hashem killed the first born of the Mitzrim exactly in the middle of the night.



## וְרַחֵץ

***Wash your hands but do not say the blessing  
“on the washing of the hands.”***

## כֶּרֶפֶס

***Take from the greens less than a kazayit - so that you will not need to say the blessing after eating it; dip it into the salt water; say the blessing “who creates the fruit of the earth;” and have in mind that this blessing will also be for the bitter herbs. Eat without reclining.***

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה.

## יַחַץ

***Split the middle matsah in two, and conceal the  
larger piece to use it for the afikoman.***

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down from heaven and see; take note of that vine, the stock planted by Your right hand, the stem you have taken as Your own. For it is burned by fire and cut down, perishing before Your angry blast. Grant Your help to the man at Your right hand, the one You have taken as Your own. We will not turn away from You; preserve our life that we may invoke Your name. O LORD, God of hosts, restore us; show Your favor that we may be delivered.

Hashem took a small vine out of Egypt and planted it in Eretz Yisroel, and it had the potential to develop deep, enduring roots. The vine was protected and cared for, so it spread. As it did so, others tried to pluck out its fruits, and endanger it.

In this psalm, the vine asks for Hashem to protect it further, and continue being the nurturing gardener, and to once again take care of the vine He planted.

As we say Kiddush this night, we are - in essence - blessing this metaphor and asking God to bless us, and to continue tending to us lovingly.

***On Saturday night add the following two paragraphs:***

Blessed are You, Lord our God, King of the universe, who creates the light of the fire. Blessed are You, Lord our God, King of the universe, who distinguishes between the holy and the profane, between light and darkness, between Israel and the nations, between the seventh day and the six working days. You have distinguished between the holiness of the Sabbath and the holiness of the Festival, and You have sanctified the seventh day above the six working days. You have distinguished and sanctified Your people Israel with Your holiness. Blessed are You, O Lord, who distinguishes between the holy and the holy.

Blessed are You, Lord our God, King of the universe, who has granted us life and sustenance and permitted us to reach this season.

***Drink while reclining to the left  
and do not recite a blessing after drinking.***

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**Geffen: The Deeper Meaning Behind Kiddush**

*Malka Schiffman (2022)*

I wanted to share a nice idea from Erica Brown's Haggadah: When we make Kiddush, and think of the 4 cups of wine ahead on this Seder night, we can recall that Geffen, vine, is not an incidental image in the Torah, and Haggadah. Hoshea compared us to a vine: "Israel was a spreading vine; he brought forth fruit for himself. (10:1) Yirmiyahu also describes a parable of God as a careful gardener who took care of us: "Let them glean the remnant of Israel as thoroughly as a vine; pass Your hands over the branches again, like one gathering grapes."

On this awesome night, this comparison is even more significant when we read Tehillim, Perek 80:

O God of hosts, restore us; show Your favor that we may be delivered. You plucked up a vine from Egypt; You expelled nations and planted it. You cleared a place for it; it took deep root and filled the land. The mountains were covered by its shade mighty cedars by its boughs. Its branches reached the sea, its shoots, the river. Why did You breach its walls so that every passerby plucks its fruit, wild boars gnaw at it, and creatures of the field feed on it? O God of hosts, turn again, look

***On Saturday night add the following two paragraphs:***

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ. בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחָל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשׁ שְׂבֵת לְקֹדֶשׁת יוֹם טוֹב הַבְּדִלְתָּ, וְאַת-יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קֹדֶשֶׁת. הַבְּדִלְתָּ וְקֹדֶשֶׁת אֶת-עַמּוּד יִשְׂרָאֵל בְּקֹדֶשֶׁתְךָ. בְּרוּךְ אַתָּה ה', הַמְבַדֵּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם, שֶׁהֵחֵינּוּ וְקִיַּמְנוּ וְהִגִּיעְנוּ לְזְמַן הַזֶּה.

***Drink while reclining to the left  
and do not recite a blessing after drinking.***

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Yet with Pesach there is an added dimension. We celebrate freedom from bondage. Slaves have no control over their time. They cannot sanctify time for time is not a commodity in which they can trade. Their time belongs to their master. So on Pesach, we begin the seder with Kadesh, celebrating our newfound ability to engage time. It is ours to use. It is ours to waste. Hopefully, it is ours to sanctify.

During Kiddush, we declare this day to be a day of Joy, zman simcha-seinu. The Rav notes that Simcha in Judaism always connotes sharing. That is why the Rambam declares that he who does not share their holiday bread with the poor, that is to make sure the poor are taken care of, cannot be said to be experiencing joy. Their holiday meal is nothing more than quieting the urge of a physical desire.

Indeed this notion originates with our foremother Sarah. When she heard the news that she would soon bear a child, barren no longer, she declared G-d has made me rejoice, all who hear will rejoice with me. Sarah teaches us that there is no joy without sharing. Sharing deepens our life experience and transforms physical lusts into spiritual joy.

This Haggadah is a manifestation of Sarah Imeinu's charge. By sharing our thoughts and experiences of Pesach with each other, we at once enrich our neighbor's seder and experience the contentment that only comes from the joy of embracing one another.

# KADESH

***We pour the first cup. The matsos are covered.***

***On Shabbat, begin here***

And there was evening and there was morning, the sixth day. And the heaven and the earth were finished, and all their host. And on the seventh day God finished His work which He had done; and He rested on the seventh day from all His work which He had done. And God blessed the seventh day, and sanctified it; because He rested on it from all of His work which God created in doing (Genesis 1:31-2:3).

***On weekdays, begin here***

Blessed are You, Lord our God, King of the universe, who creates the fruit of the vine.

Blessed are You, Lord our God, King of the universe, who has chosen us from all peoples and has raised us above all tongues and has sanctified us with His commandments. And You have given us, Lord our God, [Sabbaths for rest], appointed times for happiness, holidays and special times for joy, [this Sabbath day, and] this Festival of Matsot, our season of freedom [in love] a holy convocation in memory of the Exodus from Egypt. For You have chosen us and sanctified us above all peoples. In Your gracious love, You granted us Your [holy Sabbath, and] special times for happiness and joy. Blessed are You, O Lord, who sanctifies [the Sabbath,] Israel, and the appointed times.

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## **Kadesh: A Special Pesach Joy**

*Rabbi Etan Tokayer (2022)*

The Beginning of the seder begins as does any other holy night, with Kiddush. Yet kadesh of the Seder is singularly connected to Pesach, more so than the kiddush that begins the other chagim. Explains Rav Soloveitchik, Kiddush is the act of sanctifying TIME. We consecrate the time period of Shabbos, and especially the period of Yom Tov. For Yom Tov is created by consequence of the Sanhedrin declaring the beginning of the month, which in turn establishes which day initiates the Holiday. Human intervention plays a critical role in establishing these Holy Days. To reflect that contribution, we actively sanctify the day with Kiddush.

## קִדְשׁ

*We pour the first cup. The matsos are covered.*

### *On Shabbat, begin here*

וְיִהי עָרֵב וְיִהי בֶקֶר יוֹם הַשְּׁשִׁי. וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם. וַיִּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלֶאכֶתוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אוֹתוֹ כִּי בּו שְׁבַת מְכַל-מְלֶאכֶתוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

### *On weekdays, begin here*

סְבָרֵי מְרַנֵּן וְרַבֵּנָן וְרַבּוֹתֵי. בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּפֶן. בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל-עָם וְרוֹמְמָנוּ מִכָּל-לְשׁוֹן וַקִּדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן לָנוּ ה' אֱלֹהֵינוּ בְּאַהֲבָה (לשבת: שְׁבַתוֹת לְמִנוּחָה ו) מו-עֲדִים לְשִׁמְחָה, חֲגִים וְזִמְנִים לְשִׂשׁוֹן, (לשבת: אֶת יוֹם הַשְּׁבַת הַזֶּה ו) אֶת יוֹם חַג הַמִּצּוֹת הַזֶּה זְמַן חֲרוּתֵנוּ, (לשבת: בְּאַהֲבָה) מִקְרָא קֹדֶשׁ זָכָר לִיצִיאַת מִצְרַיִם. כִּי בָנוּ בְּחֵרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, (לשבת: וְשַׁבַּת) וּמוֹעֲדֵי קִדְּשֶׁךָ (לשבת: בְּאַהֲבָה וּבְרִצּוֹן) בְּשִׁמְחָה וּבְשִׂשׁוֹן הַנְּחִלְתָּנוּ. בְּרוּךְ אַתָּה ה', מִקְדֵּשׁ (לשבת: הַשְּׁבַת ו) יִשְׂרָאֵל וְהַזְּמַנִּים.

---

## Kadesh

*Leslie and Ettie Berger (2020)*

Typically, when we say kiddush, one pours wine for oneself. However, on Pesach, it is customary to pour wine for someone else. This is because we are no longer slaves, we are royal, and kings and queens don't pour for themselves, they are served by others. On Pesach, we act differently than other nights. Hashem brought us out of Egypt to be a free, royal nation. Hashem repeatedly tells us, through his mitzvot, that since we were taken out of Mitzrayim, we should be more sensitive people. For example, we have to treat a convert compassionately since we were once strangers in Mitzrayim and He took us out to be a holy nation. To be holy is to be a kind, thoughtful, and giving human being. We demonstrate our nobility by not only being served by others, acknowledging our high status, but we think of our neighbor and do a simple act of kindness by serving others. By pouring wine for someone else, we are putting others before us and portraying that we are selfless. Maybe selflessness is what it means to be Kadosh. What a fitting way to begin the seder.

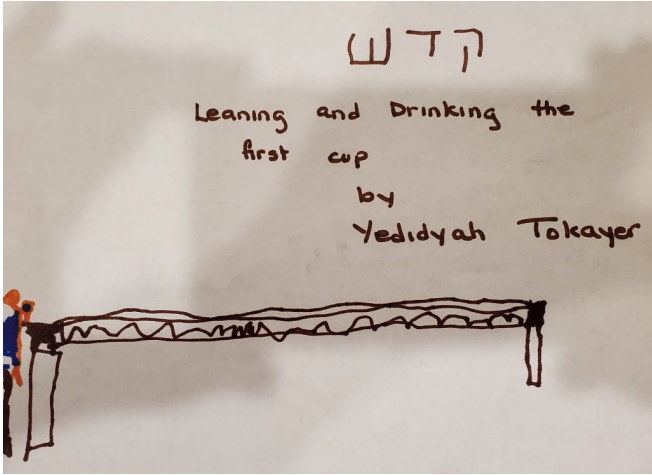


# KADESH

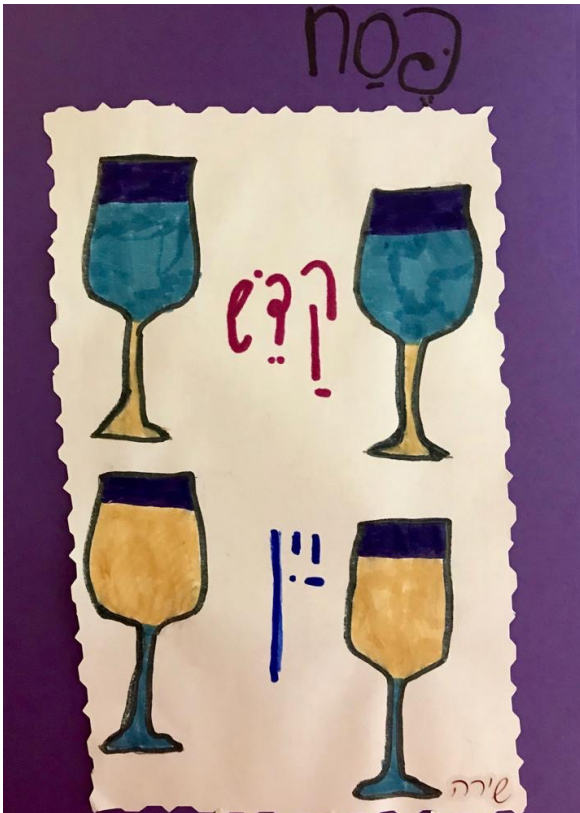
Malka Schiffman (2022)



# Yedidyah Tokayer (2020)



# Shira Aufrichtig (2019)



# Jacob Nachimovsky

**Behold- the order of the Seder  
hints at an amazing guidance for life:**

Sanctify yourself  
through permissible  
means

**KaDeSH UR'CHatz**

and cleanse  
yourself from sin

kar = bread  
pas = split  
if you have bread, split it

**KaR'Pas YaCHatz**

and give half  
of it to the poor

tell/instruct others to  
cleans themselves

**MaggiD Rachetza**

**Motzi Matza**

matza = argument  
like matza umeriva- so  
motzi matza= take out/  
remove all arguments  
and conflicts from  
your home.

maror is the evil  
inclination which can  
bitter your life

**Maror KoReCH**

Korech bend it take  
hold of it subjugate it  
and use it for good

**Shulchan Orech**

Tzafoon-  
Hashem told  
Yirmiyahu the  
prophet, "evil comes  
from the north"  
the tzafoon- the evil-

**Tzafoon Barech**

make a bracha on evil  
just like we make a  
bracha on good

**Hallel Nirtzah**

say Hallel= praises to  
HaSHem,

and then you are  
favored and wanted by  
HaShem

from an almost 170 year old  
hand written hagada from Yemen

אהבה // אחד © אחד // אהבה  
תשע"ז (ההלים פסוק, ג) בילא"ו



# Zahava Dubrow (2021)

פסח ופסחתי!

מרוז 

קדש 

כורק 

ורחם 

סוף או  
עורק 

ברכס 

כפון   
ברק 

יחם 



משיב 

האם 

רחבה 

נרצה

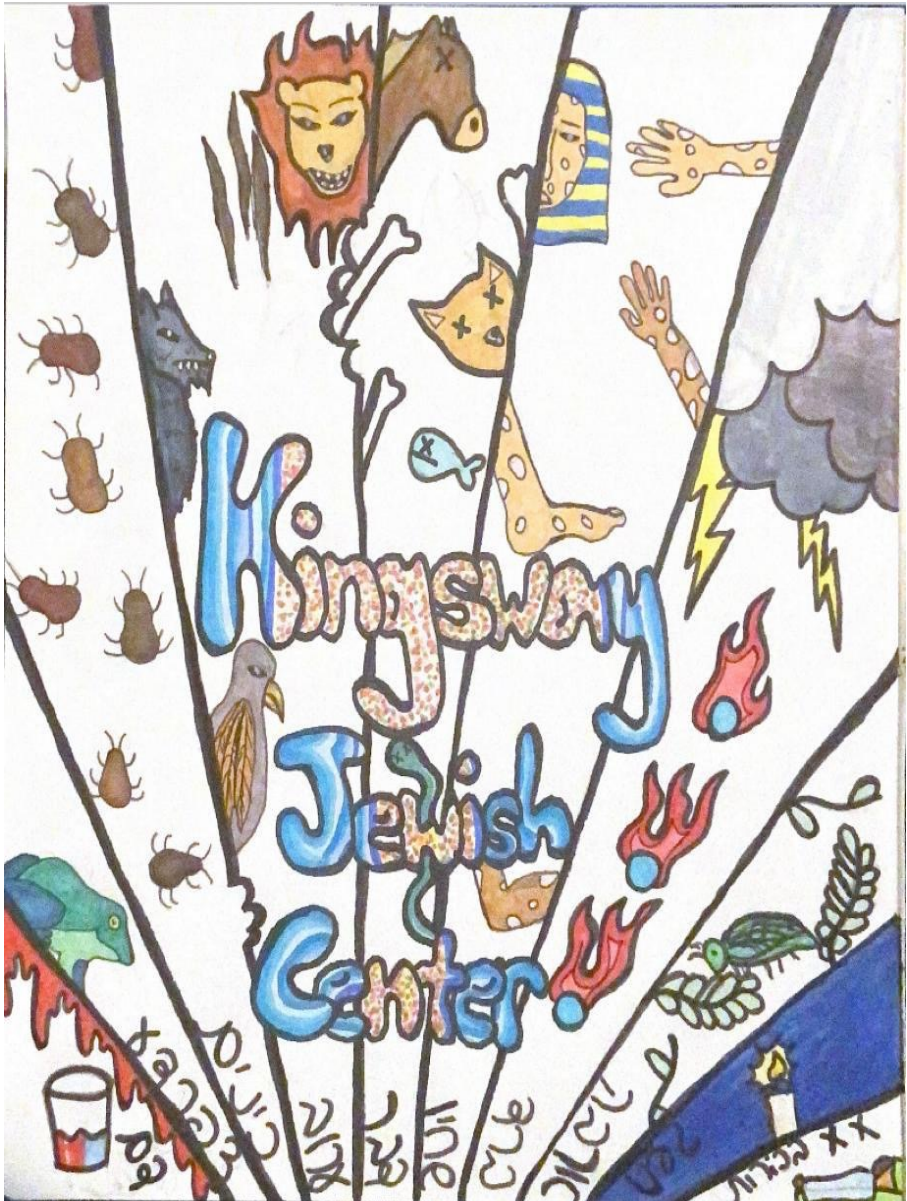


מזכיא   
מזכה 

By: Zahava Dubrow



Shoshana Gantz (2023)





# Yitzy Retkinski (2023)



## Yitzy Retkinski (2022)



## The Bartholomew Family (2022)

In an effort to enhance the mitzvah and make the story more real, in our family seder: Yisrael Ahav Yosef as Moshe Rebenu; Root Tamar as Miriam HaNaveet & Aaron HaNavi; Ema as Yechoved; Abba as Pharoah

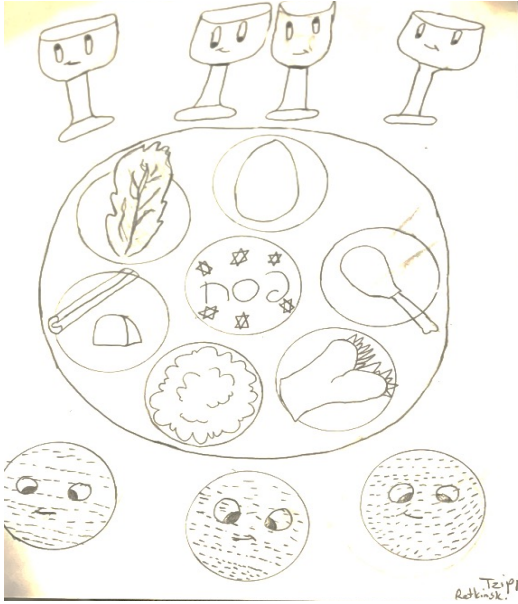


Emily Mikhli (2022)





## Tzippy Retkinski (2022)



## Shirel Kelman (2022)



# Akiva Fogel (2022)



# Atarah Schwartz (2022)





## Mason Brick (2021)



## Hannah & Eva Silver (2021)



# Henry Madnick (2021)



# Lauren Brick (2021)

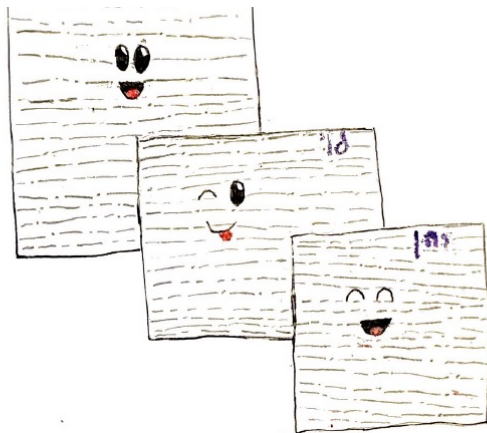


LAUREN BRICK ❤️

**Hannah Madnick (2020)**



**Aliza Simon (2020)**



you  
one



## Libby Baker (2019)



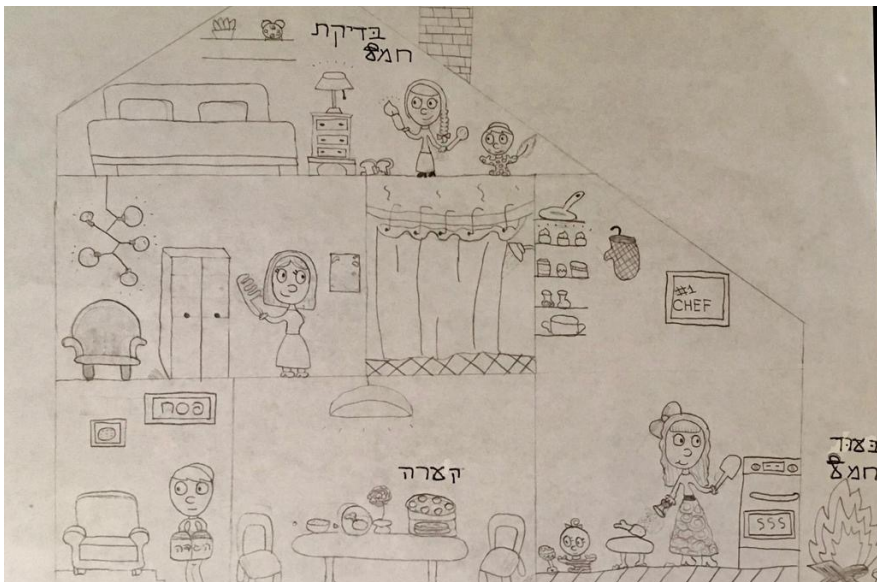
## Zahava Dubrow (2019)



# Yvette Sabo (2019)



# Nechama Aufrichtig (2019)



## Tzippy Retkinski (2019)



## Yitzy Retkinski (2019)





Mason Brick (2019)



# THE SEDER PLATE

Andrea Zucker (2019)







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# **KINGSWAY JEWISH CENTER HAGGADAH 2023**

A sharing of thoughts and ideas  
For the Seder night by members of  
Kingsway Jewish Center

## **Notes on the Text**

*The Haggadah, with an English  
translation (from Sefaria.org), and  
running commentary by KJC members  
begins on this side of the book*

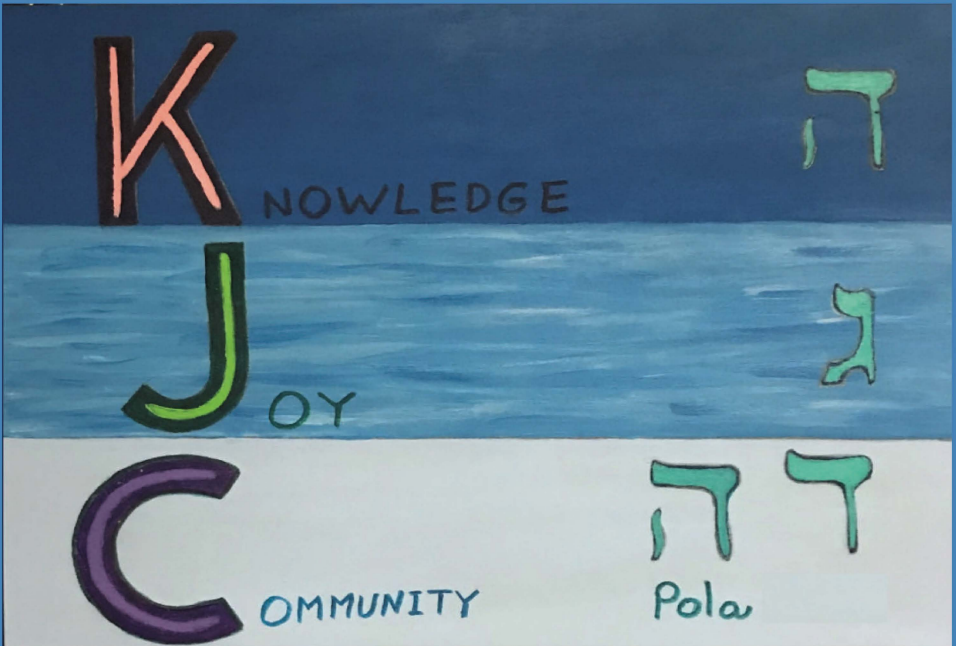
*Thoughts on the Holiday,  
Personal Reflections and Recipes  
from KJC members is to be found at  
the other end of the book*

*Transliterations of Hebrew text  
vary based on author's preference*



# כשר ושמה

## KINGSWAY JEWISH CENTER HAGGADAH & COMMENTARY



A SHARING OF THOUGHTS AND IDEAS  
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KINGSWAY JEWISH CENTER

תשפ"ג - 2023