

כשר ושמה

KINGSWAY JEWISH CENTER'S HAGGADAH COMPANION



תשפ"ב 2022

A SHARING OF THOUGHTS AND IDEAS FOR THE SEDER NIGHT
BY MEMBERS OF KINGSWAY JEWISH CENTER
A PROJECT OF THE MORRIS SCHNABEL ADULT EDUCATION INSTITUTE


KINGSWAY
JEWISH CENTER

**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
2nd YAHRZEIT ON ג' ניסן**



We are pleased to present Kasher V'Sameach, Volume IX, Kingsway's annual Haggadah Companion. We hope this companion will enhance your Seder and we look forward to continuing to expand this work in the years to come.

Wishing the entire Kingsway family
a Chag Kasher V'Sameach.

Rabbi Etan Tokayer, *Rabbi*
Rabbi Dr. Mordechai Schiffman, *Assistant Rabbi*
Etai Lahav, *Chairman, Adult Education*

5782 ▪ 2022

A Project of the Morris Schnabel Adult Education Institute



Words of Greeting

Yitz Elman & Jeff Grodko- Presidium

We are privileged to be able to greet and welcome you to Kingsway's latest edition of the Haggadah Companion. The concept of the Haggadah Companion, while not a new one seems to be one that has taken on new meaning after all of our lives were altered over the course of the pandemic. We can certainly vividly recall the slower pace life took on then and the increased value we were cognizant of related to the "little things in life"; time with family, time in shul, being able to go to the store and so on. Having the Kingsway Haggadah Companion available and with us at our Pesach Sedorim brought a sense of comfort, a sense of normalcy to an otherwise uncertain and uncomfortable existence. Looking back on those times and how life for the majority of people has returned to a more normal pace, we now find a new comfort in the Haggadah Companion and it is nice to share in that with you. We thank Rabbi Tokayer and Rabbi Schiffman for spearheading this project and of course all of the contributing authors and artists for helping us at Kingsway bring this project to life.

KJC Haggadah Companion 2

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Part I: Divrei Torah

Kadesh: A Special Pesach Joy ***Rabbi Etan Tokayer***

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.

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 simchaseinu. 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 Companion 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.

Thank you Rabbi Dr. Mordechai Schiffman for coordinating "Kasher V'Sameach," our ninth annual Haggadah Companion. Thank you also to Jake & Karen Abilevitz for sponsoring this publication, to Etai Lahav and the Morris Schnabel Adult Ed Institute for all the Torah opportunities throughout the year that help make Kingsway a center of Torah

Enjoy and Chag Kasher V'Sameach to all.
Rabbi Etan Tokayer

Elementary School-Age Learners: Discovering and Building Gratitude

Rabbi Dr. Mordechai Schiffman & Dr. Laya Salomon
(Also in the *Azrieli Graduate School Haggadah Companion*)

The tefilla of *dayenu* describes a series of events experienced by the Jewish people, beginning with yetziat Mitzrayim, the exodus from Egypt and ending with the building of the *beit hamikdash* (the holy temple). The repetition of the word "*dayenu*" after each stanza, suggesting that each event "would have been enough" even if it weren't followed by the others, offers insight into understanding how to cultivate the trait of gratitude. For elementary school children, we share two learning activities regarding gratitude development that can be gleaned from the *dayenu* prayer.

LEARNING ACTIVITY 1: FINDING GRATITUDE IN UNLIKELY PLACES

Introduction: Explain to the learners that after each stanza of the prayer, we say *dayenu* to show that we were grateful for that event, even if the other steps towards our freedom had not yet occurred. We show our thanks for all the smaller steps that led to the amazing final outcome, the building of the *beit hamikdash*. *Dayenu* teaches us that there is always a lot to be thankful for. Even when things don't go perfectly, when there are mistakes, or we don't reach our goals, there are plenty of smaller successes and opportunities to be thankful.

ACTIVITY DIRECTIONS

Think of an experience that was important to you but that did not go exactly as you had hoped or planned. Consider all the small parts of that experience, and think of at least one success or positive thing within that disappointing experience, or that led up to it. Tell us about the disappointment and the part of the experience you are thankful for, or that was a success.

AN EXAMPLE

"My league team lost the championship game, (disappointment).

"My grandmother came to the championship game and I hadn't seen her in a long time." (positive part, something I'm grateful for)

"I learned a new batting stance by watching a member of the other team." (positive part, something I'm grateful for)

"We won more games this season than in any seasons prior." (positive part, something I'm grateful for)

VARIATIONS

After each gratitude statement a child shares, all seder members respond by singing "*day-day-dayenu!*" in unison.

Challenge children: How many expressions of gratitude can they identify for a particular disappointment.

TEACHING TIP

Modeling is an essential and valuable teaching tool for children. By having an adult or parent model this activity, sharing and reflecting on his or her own failure and thankfulness in spite of disappointment, they scaffold and support children's learning.

LEARNING ACTIVITY 2: BUILDING BLOCKS OF GRATITUDE

Introduction: Have the learners consider what an amazing experience the building of the *beit hamikdash* was. Have them consider how easy it is to appreciate and recognize the good in such a huge public celebration. Remind the learners that such an event could have only happened because of the many events and experiences that preceded it. Ask the learners to share one event from *dayenu* that was an important step toward the final celebration of building the *beit hamikdash*. We can find more opportunities for gratitude and satisfaction when we pay attention to all the smaller events that led to the bigger, wonderful celebration. This helps us build our gratitude muscles, making an attitude of gratitude a habit!

ACTIVITY: BUILDING BLOCKS OF GRATITUDE ROUND ROBIN

Ask the child to think of a big event or experience that they are thankful for and describe it to everyone at the seder table. Have the child choose someone at the table to suggest one smaller step or component that led to the successful event. The child then chooses another seder participant to share another component and so on.

EXAMPLE

Big event

"My 9th birthday party was so cool. We did a painting activity, ate pizza and ice cream, and played capture the flag in my backyard."

Building Blocks of Gratitude Round Robin

Participant 1: The weather was nice enough for you to play outside

Participant 2: You woke up feeling healthy and well that morning

Participant 3: You found a painting project that you liked at the craft store

Participant 4: Your parents bought a really cool cake

VARIATIONS

Challenge: Person focused gratitude: Tell seder participants that they not only have to identify a building block of the event, but a responsible person. In the birthday party example described above, this might include *Hashem* for making great weather, Dad for taking you to the craft store.

Challenge: In the round robin, each person repeats all the responses that preceded his/hers, before sharing their own response.

TEACHING TIP

Learning is most meaningful when it connects to our own experiences. After one or more of these activities have participants deconstruct the seder. Each person should share their gratitude for a small detail that led them to be able to enjoy this evening's seder.

מצרים

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, והשניה נותנת אפשרות לצאת החוצה. כיצד אפשר לצאת? המם השניה 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'. כמו שאני אוציא משם את בניך.

חג כשר ושמח לקהילתנו ולכל עם ישראל

**No One In Jerusalem Ever Said:
I Cannot Find An Oven To Cook The Passover Offering**
Professor 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 to 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 non 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...

My Great Grandfather's Haggadah

Yoram Nachimovsky

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. We incorporate some of the chiddushim into my son Jacob's Ahava Echad Haggadah called the "Y" Haggadah which answers many "why" questions in the Haggadah. This can be obtained from AHAVAECHAD.com

free in the electronic version for Kingsway members upon request, though donations to the not for profit organization are appreciated. Here are a few examples of the chidushim. 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 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.

A little bit more of a history tidbit: The island of Gerba in Tunisia contains about 2000 Kohanim descendants from the Kohanim of the first temple who escaped by boat to the Island. They built a very famous synagogue there. It is

written in the Gemara that Ezra contacted them to return to rebuild the second temple and they felt it wasn't time to return yet and Ezra was so upset that he said that any Leviim who would live on the island for a year would die. So no Leviim wanted to go there to take care of these Kohanim. But interestingly enough, because these Kohanim never went back for the second temple, their nusach tefilla is from Bayit Rishon, as are their nigunim for the Birchat Kohanim.

Crying out to G-d *Michael Markowitz*

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 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!

Ha Lachma Anya

Menachem Fruchter

הא לחמא עניא

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

Answer- this is to protect the דברי תורה. This is similar to שבת on קריאת התורה where we say בריך שמיה before and פרשת השבוע after reading the פורקן.

2) The initial word הא לחמא עניא hints to our poverty. This is because we're missing the holy "י" which is essential to our connection to our שבשמים. The letters א י 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.

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 בורך is a "ר" or a decrease in "200"

This from ש"ע נהורין , ש"ע leave ר - ש - ע from 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 or 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 נחל / לחן or 88.

Together $222 + 88 = 310$ or ש"י of עולמות 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 תלמידים של משה רבינו having redeemed our right (חסדים) and our left (גבורות).

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 Five Rabbis

Shlomo Lahav

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 שמע. But why are rabbis so knowledgeable as these telling the story all night long? These Rabbis talk about it each year, on פסח, 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 פסח .

פסח שמח!

Respect

Moshe Lahav

Aharon did the first 3 makkot and Moshe took no part in it. Why is this so? It is because דם and צפרדע 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. כינים 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!

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 hagomelit 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
- From 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 יחבל לו and like חז”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 לשון קודש in כל חמירא which is a language which the מקטרגים and מזיקין 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 פה to be a מקטריג that we don’t respect לחם.

מה נשתנה הלילה הזה מכל הלילות

Danielle Zoltan

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

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).

Geffen: The Deeper Meaning Behind Kiddush

Malka Schiffman

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 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.

Chad Gadya *Bezalel Kosofsky*

The strange nursery rhyme of the goat that in all countries is sung at the end of the סדר, 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 פסח סדר. Here is the interpretation given by the ווילנער גאון, recalling all of Jewish history:

1) The תורה tells us that when יצחק was about to bless עשיו יעקב, עשיו offered the meat of two little goats to his father as food, and received his ברכה instead of his brother. It almost seemed that with the two kids, a symbol of קורבן הנפקות יעקב, יעקב had "bought" his paternal ברכה. In the song, the kid represents the ברכה received from יעקב, while the "2 זוזים" symbolize the two small goats.

2) Among all his sons, יעקב showed that he preferred יוסף, who passed the בכורה, making his brothers envious; the latter

then sold him as a slave, the whole family later moved to מצרים. The "cat" of the nursery rhyme represents the "jealousy" that leads to commit a cruel act.

3) acted very cruelly towards the Jews, and is therefore seen as a ferocious dog.

4) At his death, משה bequeathed to יהושע the stick with which he had performed many miracles. And that very stick, which, for generations in the בית המקדש, 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 עם ישראל for that evil tendency committed so many sins that they caused the destruction of the First בית המקדש. It is alluded to with "fire".

6) At the time of the Second בית המקדש אנשי בנסת the הגדולה 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 בית המקדש 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, ה' will send the שבט יוסף of משיח, who will fight against the enemies of our people and destroy them. He refers to the שוחט = (the butcher).

9) But before getting a complete victory over his enemies, the מלך מלואך of מלואך will be killed in battle. That is, the מלואך will come.

10) And finally 'ה Himself will bring Israel's salvation to fruition; and when this happens we will be able to enjoy all the ברכות that יעקב received from יצחק. For this we remember all the succession of events, remembering every time the principle of everything: "the kid who bought my father for two זוזים!"

בדיקת חמץ

Efraim Wolkenstein

After searching for all of the חמץ on יד ניסן we still have to be מ בטל [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 מ בטל it when you find it? Answer - You can't do that because technically you don't own the חמץ. 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 מ בטל it.

2)...be מ בטל it in the 4th or 5th hour? Answer - You can't Be מ בטל it in the 4th or 5th hour since there's nothing to remind him he could forget and not be מ בטל.

3)...be מ בטל it in the beginning 6th hour when the burning will remind him? Answer - You can't because when it is אסור

it's considered אסור דארייטא 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.

Yachatz

Emma Rose Nagel

One of the סימני הסדר is יחץ. We know that there are three מצות and we break the middle (מצה האמצעית) מצה. One might ask, what is the breaking of the middle מצה symbolic of? There are two things that the breaking of the middle מצה is symbolic of. The first thing is that when we were in מצרים 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 סדר we save a portion of the מצה for later. The second thing is that we break the middle מצה in half as a sign that Hashem killed the first born of the מצרים exactly in the middle of the night.

Afikoman Matzah

Joshua Nagel

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.

Tone of the voice

Avi Simon

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 וצא ולמד. The Torah does not make it evident לבן had bad intentions when he chased the Jews after Yaakov left. The Haggadah shines light on the situation. with its text we infer לבן 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.

Part II: Reflections, Poetry, and Recipes

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'tzelem 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."

PESACH

Pesach is quickly approaching;
of this we are well aware.
Cleaning and polishing are in full force;
the drop of a crumb we don't dare.

On Thursday night it's Bedikas Chametz,
they'll search high and low;
and Friday, it's Ta'anis B'Chorim for firstborn;
they'll attend a siyum and the Fast will forgo.

And Shabbos and Yom tov will arrive together
and the Seder will begin.
We'll retell the story of Yetzias Mitzrayim
and how our freedom we did win.

We'll start with Ha Lachma Anya
and invite the people in.
And continue with Avadim Hayinu;
and how Hashem took us out of Mitzrayim.

The kids will recite the Mah Nishtanah
With a feeling of sure and delight.
And then we'll tell of the four different sons
and their questions of what was right.

The four cups of wine we will drink one by one;
not even a sip will be spilled.
And as instructed in our haggadahs,
each cup will be refilled.

And our recounting will finish and the Seder will end
and we'll sing with a feeling of cheer;
L'Shana Haba'ah b'Yerushayim...
May we be in Jerusalem next year!

Rosalie Albala

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.

Those Midwives
Norman 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 criminals
know this—
In prison 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 kids saved?

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.

Pesach Brownies

Sharon Retkinski

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)

Melt margarine and the 4oz chocolate in a microwave or on top of double boiler stir till melted.

Let cool and add sugar while beating with the mixer
Add eggs one at a time and continue to beat with mixer
Add vanilla and potato starch in gradually continue to mix

Stir in chocolate chips marshmallows and nuts with a spatula

Put into a greased 9x13 pan bake at 350

For 35-45 min according to desired consistency

Norm Lerner

Fish in a Red Sea

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

Measure all spices into bowl

Peel potato cut into -1/2 inch diced (put to side)

Finely chop cilantro stems to get 3 tablespoons

Warm oil in heavy pot or Dutch Oven

Put in chopped onions— gentle cook till softened-20 min

Grate in orange zest and garlic

Add chopped cilantro stalks and grated fresh ginger

Stir over a gently heat then add the spices

Add potatoes stir over medium heat for 2-3 minutes

Add the diced tomatoes and 1 2/3 cup cold water

Add tomato paste and the salt

Add the honey and 1 tbsp juice from half the orange

Stir- bring to a boil

Then put lid on reduce to simmer 40-45 minutes Until
sweet potato is soft and sauce slightly thickened

Cut fish into bite sized pieces

Lightly sprinkle each side with salt and pepper then add
to sauce, put lid on cook for 4-6 min depending on how
cold fish was

Remove from heat let stand 2-3 minutes

Serves 4

Part III: Pictures & Artwork

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!

Brian Abraham





אֲכִילַת מַצָּה



The Bartholomew Family

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 AND Aaron HaNavi

Ema as Yecheved

Abba as Pharoah



Ella & Akiva Fogel

10 plagues



Sofia Wasser



Shirel Kelman



Meira Acoca

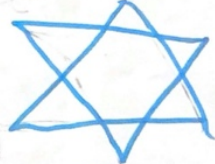


Eva & Hannah Silver

רחצה



רחצה se הרג	רחצה se הרג	רחצה se הרג	רחצה se הרג	רחצה se הרג
inviting guest	4 cups	Inviting guest	We read the Torah	extra
Sing	telling the story	don't eat מנה		
Hiding the מחצית	מנה	מנה	מנה is on מנה's	
leaning to the left while drinking grape juice and wine	don't eat מנה	meals	מנה is 7 days in israel	
		מנה BEFORE מנה	מנה is 8 Days out of israel	
		מנה BEFORE מנה		



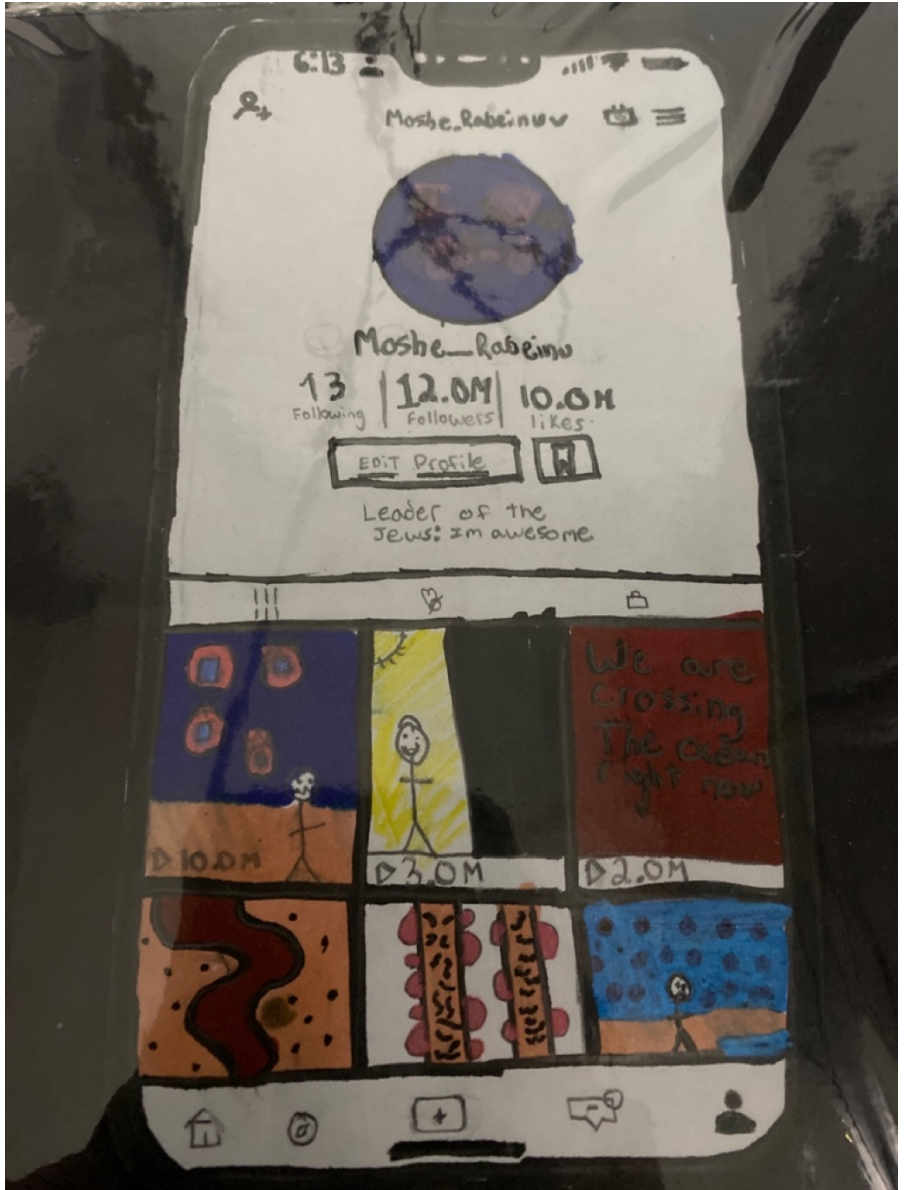
Malka Schiffman



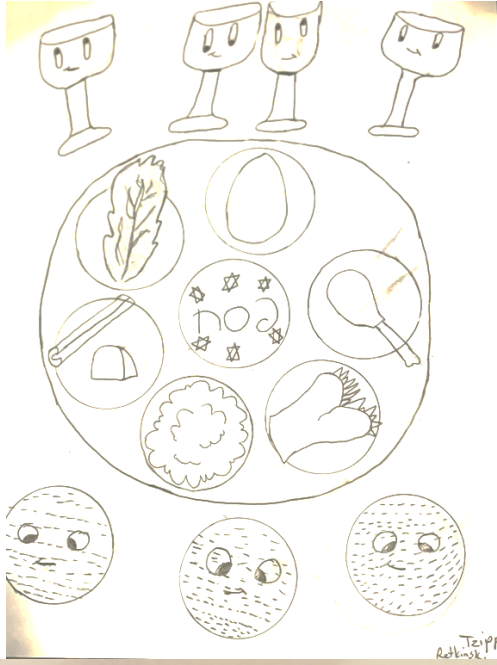
Shoshana Gantz



Henry Madnick



Tzippy & Yitzy Retkinski



Aliza Simon

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



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