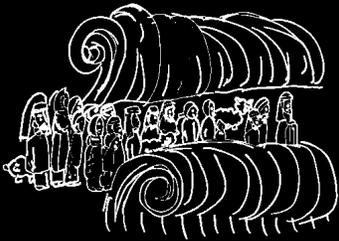
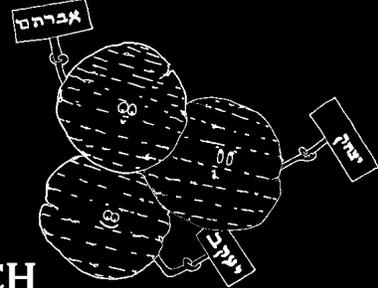


# My Very Own PESACH Guide

## Textbook & Workbook

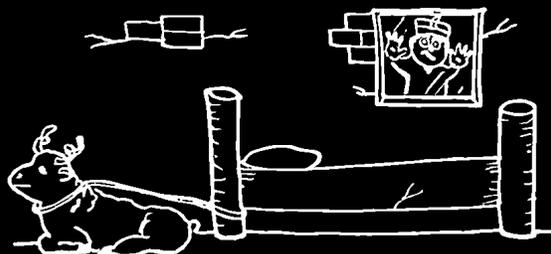
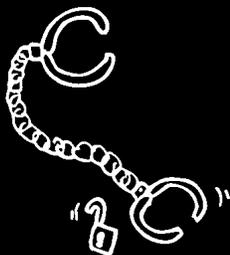
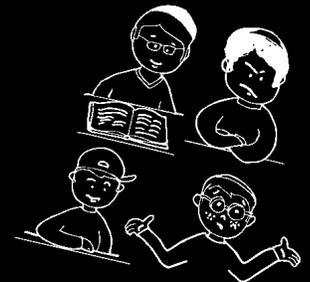
Laws, Customs, and ALL ABOUT PESACH  
From Nissan Through Sefirat Haomer



**New Features!**  
**PESACH: OUR JOURNEY TO FREEDOM:**  
Inspiring Messages from Pesach & Simanei HaSeder  
Lyrics to PESACH SONGS, Sefirah Charts and more!



A Project of  
**TOOLS FOR TORAH**  
by Rabbi Chaim B. Alevsky  
Illustrated by Tzivi (Dubrawsky) Stolik  
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## TABLE OF CONTENTS

INTRODUCTION .....	I
THANK YOU!.....	II
<i>PESACH: OUR JOURNEY TO FREEDOM</i> .....	1
ALL ABOUT <i>NISSAN</i> .....	3
<i>MA'OT CHITTIM</i> .....	3
<i>SHABBAT HAGGADOL</i> .....	4
<i>CHAG HAPESACH: MITZVOT, NAMES, CALENDAR</i> .....	5
ALL ABOUT <i>CHAMETZ</i> .....	7
<i>MATZAH SH'MURAH</i> .....	9
CLEANING FOR <i>PESACH</i> .....	11
<i>THE SEARCH: BEDIKAT CHAMETZ</i> .....	13
<i>THE FIRE: BI'UR CHAMETZ</i> .....	14
<i>THE SALE: MECHIRAT CHOMETZ</i> .....	14
<i>CANDLE LIGHTING – HADLAKAT NEROT</i> .....	15
THE <i>SEDER</i> PLATE - <i>KE'ARAH</i> .....	16
THE FOUR CUPS.....	18
THE <i>SEDER</i> .....	19
<i>SEDER SIGNS</i> .....	20
THE FOUR QUESTIONS <i>MA NISHTEMAN</i> .....	21
THE FOUR SONS .....	26
<i>CHOL HAMOED</i> .....	35
<i>SHVI'Y SHEL PESACH</i> .....	35
<i>ACHRON SHEL PESACH</i> .....	36
<i>SEFIRAT HA'OMER</i> .....	36
<i>PESACH SONGS!</i> .....	39
<i>SIMANEI HASEDER</i> IN YIDDISH.....	43
<i>MY VERY OWN LAMINATE-ABLE SEFIRAT HA'OMER CHARTS</i> .....	44

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## INTRODUCTION

With the help of י"ח:

Dear Students, Teachers and all who will be using this Pesach Guide!

Greetings and Blessings!

This Condensed, Hebrew School Edition of My Very Own Pesach Guide contains over forty (40) pages of laws, customs and thoughts of our exciting, liberating Yom Tov, Pesach.

Join us as we Journey from the Month of Nissan all the way through Sefirat Ha'omer.

The information in this Pesach Guide is geared to students ages 8 to 108.

100's of Schools and Organizations are learning and teaching with this complete, illustrated textbook and workbook laden with easy-to-read charts and graphs.

This UPDATED HEBREW SCHOOL EDITION includes the following  
EXCITING NEW features:

"ROAD TRIP FOR SPIRITUAL FREEDOM"

Truly inspirational MESSAGES FROM PESACH AND THE SIMANEI HASEDER

ALL ENGLISH TEXTS, ~ LYRICS TO PESACH SONGS ~ NEW SEFIRAH CHART ~ AND MORE!

This book is being used by teachers of all influences, grades and ages as a study guide and resource.

Many Jewish Homes are also benefiting from this handy "How To" guide for the content-packed Yom Tov of Pesach!

The laws and customs are geared to the observant and "Hebrew-reading" crowd, as you can see browsing through the pages.

In this Pesach Guide we try to help to the "How To" crowd, as discussed in the "Kitzur Shulchan Aruch" and other "classic" Sefarim.

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**THIS GUIDE'S UNIQUENESS LIES IN THE MANY CHARTS AND DRAWINGS  
THAT HELP CLARIFY THE MATERIAL AND PRESENT IT IN A FUN, EFFECTIVE MANNER.**

Please share your corrections, thoughts and suggestions about this book at:

RabbiCBA@Gmail.com or you can call me at (203) 887 6044.

Please also visit our website: [www.ToolsForTorah.com](http://www.ToolsForTorah.com) for more fun Tools for Torah!

Thank you in advance!

I wish you all the very best!

- Rabbi CB Alevsky

Plano, TX

Adar 5767 / 2007

## THANK YOU!

This booklet evolved over many years from teaching Halacha to the Elementary grades. The main sources I remember from which I culled most of the material, are: The "Sefer Hatoda'ah" (The Book of our Heritage) by Eliyahu Ki Tov, "Chagainu" by Rabbi E. Wenger, the "Kitzur Shulchan Aruch", the "Shulchan Aruch HaRav", and a variety of Haggadot. I thank the authors of all the above for their contribution.

I would like to thank some of the many people who have helped me with this Pesach Guide. Thank you to...

Rabbi Yosef Hartmann for so carefully and painstakingly reviewing and editing this booklet. You are make yourself available, sharing your broad and deep knowledge with me on this and many other projects.

The Karp Brothers of N.Y. for your constant inspiration and input, and Gershon Eichorn for your guidance in helping me start off many of my projects.

Rabbi G. Steinmetz of Detroit MI. for reviewing the Halachic issues.

Illustrator Tzivi (Dubrowsky) Stolik, for the many patient hours you put into this book, drawing and redrawing as per my many requests.

Rabbi Yossi Hodakov, Chaviva Katz, and Rivka Epstien for combing through the first edition, suggesting, commenting and fixing on almost every page!

Rabbi Y. Goldstein for all the Yiddish translations.

Rabbi Tzvi Freeman/Chabad.org – source of the (revised) Journey to Personal Freedom lessons.

ומתלמדי יותר מכולם... Most of all to my students, from Crown Hts. to Long Island, to New Haven and currently of Akiba Academy of Dallas, TX, who have a great share (and lots of fun!) in editing as we learn!

I know there are more – Please forgive me if you helped and I did not mention you.

Last but not least, my wife Sarah and our daughters, Chanah Mushka, Shayna R. and Yehudis Bracha. Thank you for bearing with the countless hours and sleepless nights spent at the computer. Thank you Sarah for introducing and editing the beautiful Freedom lessons and questions for this edition! Thank you for your professional touch regarding the content, style and layout of all my work. (By the way – Sarah is a world-class graphic designer. Email her if you can use her services. SarahAlevsky@Gmail.com.)

Thank you all. May ה' give you all health and happiness. (אנא שבו וכתבו לי על כל שגיאה ושיפור. I want to hear from you.)

I really do look forward to your corrections comments and suggestions, to help make the next printing even better! Please share your thoughts! Email them to: ToolsForTorah@Gmail.com

Or call (203) 887 6044. Please also visit our website: [www.ToolsForTorah.com](http://www.ToolsForTorah.com).

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In the זכות of studying these הלכות, may we merit the true, final and eternal יציאת מצרים - our redemption from our גלות even before ניסן - in this joyous month of אדר, and we should say for once and for all times: משיח צדקנו היתה אורה ושמחה וששון ויקר NOW!

Rabbi Chaim B. Alevsky,  
Adar 5767 - February 2007  
Plano, TX  
RabbiCBA@Gmail.com  
[www.ToolsforTorah.com](http://www.ToolsforTorah.com)

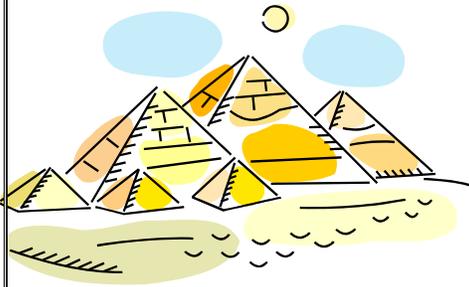
## PESACH: OUR JOURNEY TO FREEDOM!

*The story of Pesach, again? I've been learning this stuff since Preschool and I can tell it to you in my sleep! Here goes...*

*On Pesach we celebrate our freedom from Egyptian slavery by Hashem through His loyal servant, Moshe Rabeinu. Scary plagues rained down on Egypt, and stormy meetings took place between Pharaoh and Moshe. The Jewish People ate a festive meal ending with the Korban Pesach as the Angel of Death passed over their homes, with the doorposts marked with blood.*

*It's a great story, full of exciting twists and turns, and it ends with the Jewish people marching across the Red Sea and through the desert sands to receive the Holy Torah from Hashem.*

*Did I get it right? Is there more? Can we close this book now?*



That was pretty good – but there is a LOT more. Tell me...

Why do we need a 15-step, complicated Seder to remember the story of Pesach? It says in the Torah it's a Mitzvah to tell the story of Yitziat Mitzrayim. Why can't we just gather and listen to the story, like when we hear the Megillah being read on Purim?

The answer lies in the fact that Pesach is not "just another" holiday. It is a very special holiday.

It was during the course of the Exodus from Egypt that something very holy, very special happened: The Jewish people were transformed from slaves into a nation whose king would be none other than Hashem himself.

During the course of Yitziat Mitzrayim, we experienced and saw fantastic miracles, the likes of which were never seen before.

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Our Sages tell us: *בְּכָל דּוֹר וָדוֹר, חַיִּיב אִישׁ לִרְאוֹת אֶת עַצְמוֹ, כְּאִשׁוֹ הֹלֵךְ בְּאֶרֶץ מִצְרַיִם.*  
 "In every generation, a person must see himself as if he personally left Egypt."

Our rabbis explain: Even today, we must constantly see ourselves as if we are leaving our own "slavery".

Let's look at our lives today. Are we slaves, doing back-breaking labor? Nope. Are we allowed to study Torah and do Mitzvot in freedom? Yup.

So how can I see myself being freed, when I am already free?



The answer lies in our knowing what freedom really means.

To be slaves isn't just being chained and made to work for others. To be free isn't just being given the chance to do whatever we want, whenever we want.

Every Jewish person possesses a Neshama, a G-dly soul, a part of Hashem himself. This spark of Hashem is infinite, as is Hashem Himself. It is as free as free can be.

Our holy Neshama wants us to learn Torah and do Mitzvot. It wants us to be respectful, kind and helpful, and help make this world a better place.

## PESACH: OUR JOURNEY TO FREEDOM!



But our Neshama is challenged by a dark force inside of us: The Yetzer Harah, a sneaky little influence that can convince us to think just about ourselves and no one else. He constantly gets us to think, speak and do things that are not good. And unfortunately, the Yetzer Harah, our personal mini-Pharaoh, is very good at his job!

When we do the wrong thing - even if it is fun or makes us feel good, for a short time - *we become a slave to the Yetzer Harah*. Because in his sneaky way, the Yetzer Harah has gotten us under his spell and made us do what HE wants. Is that freedom, doing the will of the Yetzer Harah? I don't think so....

But don't worry... because the powerful Neshama is coming to the rescue! Your holy Neshama doesn't want the Yetzer Harah/Mini Pharaoh to win. Your soul wants you to be free to do Torah and Mitzvot. When we listen to our Neshama, we are freeing ourselves from our little Pharaoh who wants us to remain "slaves" to him.

Our Rabbis tell us that Mitzrayim (Egypt) is not just a place, but it is also a state of mind. The word מצרים has the root מצר, meaning boundaries and limitations and צר, which means narrow and sorrow. Each of us has our own little מצרים from which we need to escape! We need to break free of what holds us back from doing the right thing.

Now, let's get back to the Seder. How does this long ceremony with its three Matzot and four cups of wine and long Hagadah reading help us experience our personal freedom?

Because every step of the Seder is designed to help move us out of our personal slavery to experience the true freedom we want for ourselves and our soul.



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As we journey through the month of Nissan, preparing for Pesach, as we bake the Matzah and clean our homes... onto the 15 steps of the Seder, we will see all along how each of the steps are also part of our personal *יצירת מצרים* - our own journey to free ourselves, from ourselves. This journey begins with cleaning and ridding our homes from Chometz and continues to the end of the Seder.

This cute little car you see on the left will be a sign that you've reached a Stop n' Study area on our Personal Journey to Freedom.

So pull over to the side, turn off the engine and listen to Pesach's message that will help Change Your Life - For Good!

So while you use this book to learn about Pesach, the Seder and all its laws and customs, you will also learn how you can become truly free. And as we end the Seder with the words, *L'shanah Haba'ah Biryushalyim*, may we experience the ultimate freedom for all of us, for all time, with the immediate coming of Moshiach.

*Hit the road!*



NISSAN – THE FIRST MONTH

<i>HaChodesh Hazeh Lachem, Rosh Chodashim</i>	הַחֹדֶשׁ הַזֶּה לָכֶם רֹאשׁ חֳדָשִׁים
This month shall be for you: the HEAD OF THE MONTHS	
<i>Rishon Hu Lachem L'Chodshei HaShana</i>	רִאשׁוֹן הוּא לָכֶם לְחֳדָשֵׁי הַשָּׁנָה (שְׁמוֹת יב:ב)
It shall be the FIRST MONTH of the year for you. (Shemot 12:2)	
<i>Le'moed Chodesh Ha'aviv</i>	לְמוֹעֵד חֹדֶשׁ הָאָבִיב... (שְׁמוֹת כג:טו)
...at the appointed time in the MONTH OF "AVIV" (Aviv: Ripening of grains / Spring)... (Shemot 23:15)	

1. On Pesach, we celebrate and thank Hashem for freeing us from our Egyptian slavery on the 15<sup>th</sup> day in the month of Nissan, in the Jewish calendar year 2448.
2. "Seder" means "order". In our famous "Seder" - our "organized" feast, we remember our humble beginnings as slaves and rejoice and thank Hashem for the wonders and miracles He performed to save us.
3. We celebrate Pesach on the 15<sup>th</sup> of Nissan, which is the first month in our Jewish Calendar. Nissan is Month #1 because this is when Hashem freed us from our slavery in Egypt. **NOT FOR PUBLIC RELEASE** hints to miracles. In Hebrew, a "Nes" means "Miracle". Nissan always arrives in "Aviv" – the spring season.
4. Pesach is also our time to free ourselves from our personal slavery – to take control of our thoughts, speech and actions – to better ourselves in our daily lives.
5. Hashem chose us to become His special, holy nation. He trusts us to be a "Light to the other Nations" of the world. By living a Jewish life, studying the Torah and observing the Mitzvot – we are on track to being a Light unto the Nations!

MATZAH MONEY – MA'OT CHITTIM

<i>Pato'ach Tiftach Et Yadcha Lo</i>	פָּתַח תִּפְתַּח אֶת יָדְךָ לוֹ... (דְּבָרִים טו:ז-ח)
... YOU SHALL SURELY OPEN YOUR HAND TO HIM... (Devarim 15:7-8)	



During Nissan, it is most important to give charity, to help supply the poor with Matzah and other Pesach necessities. We call this charity "Ma'ot Chittim – Money for Wheat" because this Tzedaka is mainly to help people have Matzot for Pesach.



THE GREAT SHABBAT - SHABBAT HAGGADOL

Be'asor Lachodesh Hazeh... Ish Seh Labayit

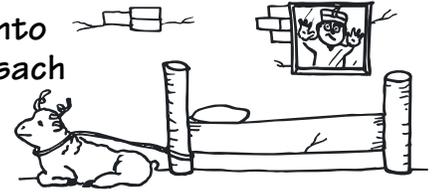
בְּעֶשֶׂר לַחֹדֶשׁ הַזֶּה  
אִישׁ שֵׁה ... לְבַיִת (שְׁמוֹת יב:ג)

On the 10<sup>th</sup> of this month every man... a lamb... for his household (Shemot 12:3)

The Shabbat before Pesach is called Shabbat Haggadol- the "great, big" or "important" Shabbat.

There are a quite a few reasons for this name, some of them are:

- 1. Before leaving Egypt, we (the Jewish People) took a lamb into our homes, tied it to our beds, and prepared it for the Pesach offering. This happened on the 10th day of Nissan which fell that year on Shabbat.



- 2. When asked by the Egyptians what we were doing, we answered that we were going to slaughter the lamb as a Pesach offering, like Hashem told us to. The Egyptians were very mad at us because the lamb was their god. They tried to stop us and hurt us, but Hashem protected us. Any Egyptian who tried to hurt us was struck with great pain.

- 3. Since this great miracle occurred on this Shabbat, it is called Shabbat Haggadol – the Great Shabbat.

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- 4. On Shabbat Haggadol, the Rabbi of the *Shul* teaches his congregation the laws of Pesach and discusses the current issues.

A BIT ABOUT PESACH

...V'ra'iti Et Hadam Ufasachtu Aleichem

...וְרָאִיתִי אֶת הַדָּם וּפָסַחְתִּי עֲלֵיכֶם

...And I will see the blood and I will PASS OVER you

Hashem told the Jewish People to offer a lamb as a Pesach offering and smear some of its blood onto the doorposts and lintel (top of doorpost). When He struck all the firstborn of Egypt, He PASSED OVER the homes with the blood on the doorposts. This is why the name of our Yom Tov is Pesach, meaning Passover!

Hashem instructs us to celebrate Pesach every year at this time by:

- 1. Eating Matzah
- 2. Not eating Chametz
- 3. Telling the story of our Exodus from Egypt.

PESACH



פֶּסַח

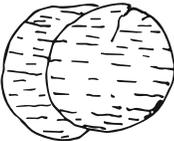
## SOME OF THE MITZVOT OF PESACH

The Torah tells us that during Pesach, we are:

1. Not to <u>eat</u> Chametz	3. Not to <u>see</u> Chametz in our possession
2. Not to <u>have</u> Chametz in our possession	4. To <u>eat</u> Matzah for seven days
5. To tell the story of our Exodus (leaving) from Egypt	

## NAMES OF PESACH

Pesach has more than just one name. Each name has its meaning. Here goes!

	NAME	MEANING	EXPLANATION
	Chag HaPesach	The Holiday of Pesach	Hashem PASSED OVER (skipped) the houses of the Jewish firstborn who were being killed.
	Chag HaMatzot	The Holiday of Matzot	We EAT MATZOT during the week of Pesach.
	Chag Ha'Aviv	The Holiday of the Spring / (Time when the grains ripen)	Hashem commands us to celebrate Pesach during the spring season. <sup>1</sup>
	Zman Cheruteinu	The time of our Freedom / Redemption	We were freed from the Egyptian slavery in this Holiday.

So many names... What's its real name?!

In the Torah, Hashem calls this holiday "Chag HaMatzot." We, the Jewish People, call it "Pesach." Why is that?

<sup>1</sup> Every 2 or 3 years we have a leap year with 2 months of אדר, to make sure that ניסן falls in the spring.



Rabbi יצחק לוי of *Berditchov* explained as follows:

We, the Jewish People love Hashem so much, we always want to talk about the wonderful things He has done, and does for us, and we love to praise Him.

Hashem loves the Jewish People so much, He always wants to remember the good things we did and do for Him, and Hashem loves praising us.

That is why...

WHO	CALLS IT	WHY
Hashem	Chag HaMatzot	Hashem calls it "Chag HaMatzot", to remember and praise us - for leaving Egypt towards the desert as soon as He told us to, without taking the time to let our dough rise into bread. We didn't prepare any other food for the journey in the desert, even though we knew we would be there for a while... We trusted that Hashem would take good care of us!
The Jewish People	Pesach	We call it "Pesach" - because Hashem had "passed over" and skipped the Jewish homes, when He was striking the Egyptian firstborn. We thank Hashem for this, by calling the Holiday by the name which "tells" us about His kindness: "Pesach!"

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## THE PESACH CALENDAR

We celebrate Pesach for 8 days. Notice the word "Holiday" is made of these 2 words: "Holy Day". Jewish Holidays are really Holy Days.

There are 2 "levels" of holiness during Pesach and other Jewish holidays.

There are days when we observe the holiday day similar to Shabbat, in which we do not use electricity, write or do business.

This level is called: "**Mo'ed**" meaning "special, appointed time" and "Mikra Kodesh" meaning "A holy gathering (when people are called together for a holy purpose)."

The other level of holiness is called: "**Chol Hamo'ed**" - "the weekday of the holiday". On Chol Hamo'ed the rules are less strict. We may drive and do all kinds of weekday things, although we are still in the midst of a Holiday.

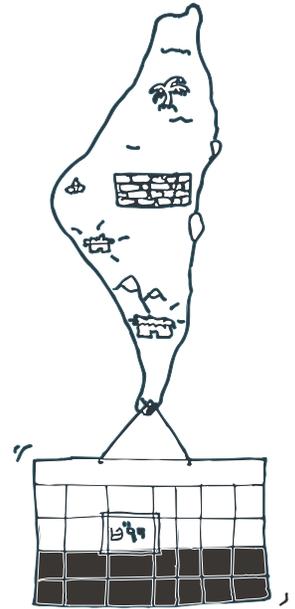
## PESACH



## פֶּסַח

We have both kinds of days during Pesach – as you see here:

Date	Day	We...	
Nissan 15	1	1 <sup>st</sup> day of Yom Tov – Holy Day	Celebrate 1 <sup>st</sup> Seder
Nissan 16	2	2 <sup>nd</sup> day of Yom Tov - Holy Day	Celebrate 2 <sup>nd</sup> Seder
Nissan 17	3	1 <sup>st</sup> day of Chol Hamoed	Family time!
Nissan 18	4	2 <sup>nd</sup> day of Chol Hamoed	Family time!
Nissan 19	5	3 <sup>rd</sup> day of Chol Hamoed	Family time!
Nissan 20	6	4 <sup>th</sup> day of Chol Hamoed	Family time!
Nissan 21	7	7 <sup>th</sup> day of Yom Tov – Holy Day	Yom Tov - Holiday
Nissan 22	8	8 <sup>th</sup> day of Yom Tov – Holy Day	Yom Tov - Holiday



All this occurs outside of Israel.

In Israel however, the holiday schedule is a little different.

In Israel, they celebrate only *one* day of Yom Tov - in the beginning.

They have only one Seder.

They celebrate 5 days of Chol Hamo'ed and celebrate only the seventh day of Pesach.

## CHAMETZ – LEAVENED BREAD

Shiv'at Yamim Se'or Lo Yimatze B'vatechem	שְׁבַעַת יָמִים יִמִּים שָׂאֵר לֹא יִמָּצֵא בְּבֵתְכֶם
For seven days, Chometz may not be found in your homes	
V'lo Ye'raeh Lecha Chametz	וְלֹא יִרְאֶה לְךָ חָמֵץ ... (שְׂמֹרֶה אֵת)
No Chometz may be seen	

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During Pesach, even the tiniest amount of Chametz is forbidden to us. If the smallest crumb of Chametz falls into the largest amount of "non-Chametz", it is *all* forbidden, and must be burnt.

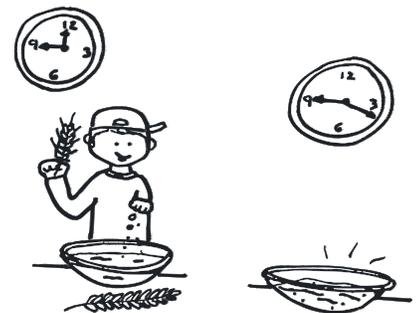
What is Chametz?

When any one of the five grains: wheat, barley, spelt, oats or rye – mixes with water and rests for 18 minutes or more – it is Chametz.

To make a long story short... cookies, cakes, bread and pasta are not the only Chametz foods. Most processed and packaged foods

you can buy in stores today, contain some form of Chametz. You are safe with natural untouched foods like raw fruits, vegetables, eggs chicken and meat.

On Pesach we are forbidden to even own Chametz.





THE SPIRITUAL CHAMETZ



There is also a spiritual Chametz we must take great care to remove.

Chametz is compared to our Yetzer Harah – the little bad guy inside us who tries to convince us to do wrong. Matzah is compared to our Yetzer Tov, our Holy Neshama who wants us to be good, and close to Hashem.

We see the Chametz vs. Matzah spirit a few ways:



1. Chametz usually looks better than Matzah. Similarly, the Yetzer Harah tries to make wrong things look better and nicer than they really are.

2. Chametz is “puffy” and blown up, while Matzah is flat.

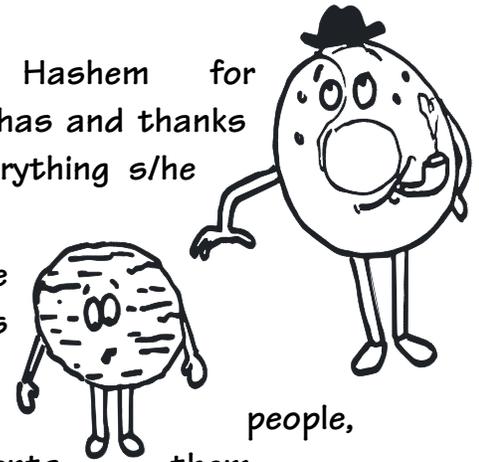
Similarly, Chametz is inflated, puffy - haughty and boastful - although it has the same ingredients (flour and water) as Matzah, While Matzah is flat, humble and modest.

What is the difference between a humble person and a haughty one?

A humble person knows that everything comes from Hashem, including his or her health, wealth, success, skills, talents and beauty. S/he is deeply

grateful to Hashem for everything s/he has and thanks Hashem for everything s/he is able to do.

The humble person always tries to find the good in other people, and compliments them.



A haughty person is proud of his/herself and his/her accomplishments, thinking that s/he is the one who is successful - without giving the proper credit to Hashem.

The haughty person looks for faults, or “not so good” things about others and makes fun of others.

The humble person knows that the better you are, the more good you see in others, and the more you

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becomes “bigger” by putting others down.

The Ba'al Shem Tov was a holy, wise man. He taught, that when we look at others, it is like looking in a mirror. If we see good in others – we are good. If we see not good... then Hashem is showing us that we need to fix that same thing in ourselves.





The words Chametz and Matzah, are composed of similar letters. Both words have a מ (Mem) and a צ (Tzadi). The only difference is the ח and the ה. Even these two letters are very similar, only a very small line sets apart the ח from the ה.



We can see that the ח of the Chametz has no opening at the top of the letter, while the ה of the Matzah does.

This tells us that when one that acts in a “way of Chametz” he can get stuck and have a hard time “getting out”, (the only way is down...)

while the “Matzah person”

has an “easy escape route”, and can go higher and come closer to Hashem easier.

This tiny difference in the letters also shows us that Matzah can turn into Chametz very easily.



Another beautiful lesson:

In order for the dough of Matzah to become Chametz, you don't even have to do anything – just *let it rest*. It will automatically turn into Chametz.

We, too, must always “work” with ourselves to be better. If we just “rest” and “relax” in our personal spiritual growth – we *might already be turning into Chametz...*

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### MATZAH SHMURAH / WATCHED/GUARDED

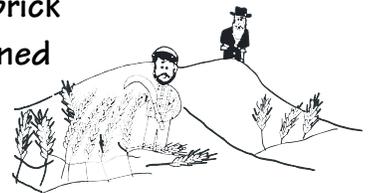
Ushmartem Et Hamatzot

ושמרתם את המצות (שמות יב:יז)

And you shall guard (- be careful with) the Matzot (Shemot 12:17)

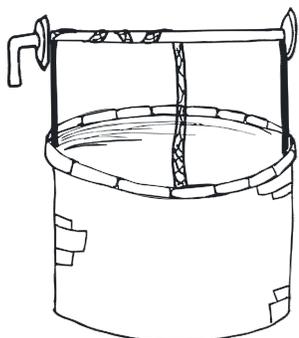
The Matzah we use for Pesach is called *Matzah Shmurah*.

The word Shmurah means “watched” or “guarded”. The careful watch begins while the wheat is still on the field and continues through its harvesting, selecting, grinding into flour - all the way to the scorching brick Matzah oven, it is constantly under the supervision of trained Rabbis. And you must know, that Rabbis - like teachers - have eyes behind their ears...





The water used to bake Matzah is called <sup>2</sup>“Mayim Shelanu” – “water that rested overnight.” This water is drawn from a well. The one who draws the water must have in mind, that this water is being drawn for the Mitzvah of baking Matzah.



Matzah is baked in a special “Matzah Bakery”. There are only a few real Matzah Bakeries in the whole world!



From the moment the flour and water touch, we have up to 18 minutes for the Matzah to be baking – in the oven. Any more time than that can cause the flour and water to begin rising, and become Chametz.

In this exclusive Matzah Bakery - the timer is set to 18 minutes... the adrenalin begins to flow... and the race is on!

Under constant, careful supervision, flour and water are speedily mixed - the dough is rushed to the kneading table where it is kneaded, rolled and “holed”: (these are the special Matzah holes that are poked into the dough to ensure a perfect flat Matzah), the dough is then rushed to the fashioning incredibly hot, brick oven: seconds later - within 18 minutes we have a perfect sizzling hot Matzah already cooling off.



(For a truly extraordinary experience...

- Visit a real Matzah bakery!

Guided tours are available in Brooklyn NY's Matzah Bakery.)

This hand baked Matzah is the best Matzah to eat on Pesach.

There are other kinds of Matzah that are also Kosher for Pesach. However, if at all possible, then, at least for the Seder nights, one should get the hand baked Matzah – which is closest to “the real thing” our ancestors ate on their way out of Egypt.

<sup>2</sup> Don't get confused with the common translation of the word שלנו – ours... this is NOT that word. Here the שלנו is לנה – sleeping overnight.



## CLEANING FOR PESACH!!!

AS THE DUST SETTLES FROM THE PURIM NOSH AND EXCITEMENT...

MOMMY GETS INTO A CONTAGIOUS PESACH CLEANING MODE...

AS WE ALL GET INFECTED... THE CLEANING FRENZY BEGINS!

We spend the few weeks between Purim and Pesach preparing our homes for Pesach.

Our Mission: To remove all the Chametz from our homes.

How do we fulfill our Mission?

We sweep and wash floors, vacuum carpets, scrub tables and chairs, check our drawers, cabinets and clothes pockets and wipe our toys and books clean.

Here are some effective strategies to ensure our victory in our War Against Chametz (WAC), Pesach Cleaning Experience:

### 1. Strategy: Divide and Conquer.

- a. Split up the jobs and rooms of the house amongst the family members, each child is responsible for a specific room and job.

### 2. Positioning:

- a. The latest Reports from the battlefield tell us that the best way to succeed is to begin from the rooms farthest away and work towards the Kitchen – the main hub of the house.
- b. As a room is inspected and verified clean – it is labeled: Kosher For Pesach! And no further Chametz may be brought into the room!

### 3. Final Battle: The Kitchen!

The Kitchen is the final battleground... as we need to eat regularly until Pesach starts, our kitchen is the last to get cleaned.

Some things that are used for Chametz year round can be "Kashered" (made Kosher) for Pesach use.

The way to Kasher something is to boil or torch it, bringing it to a level of heat, at least as hot as it ever was while it was in contact with Chametz.



There are many different levels of Kashering things.

1. Stoves, ovens and grills need to be Kashered with FIRE.
2. Pots, pans, silverware, sinks and countertops can often be Kashered with BOILING WATER.

The Kashering Mission is a dangerous one. It must be done by qualified adults with instructions from a qualified Rabbis. Don't try to Kasher at home alone!

Within the kitchen itself, here are some more areas to tackle:

1. Food:

- a. All foods that are not Kosher for Pesach must be removed from our home or quarantined for the future Sale to our non Jewish Ally (as we will discuss soon).

2. Dishes:

- a. Most Kosher homes today use a separate set of dishes and silverware for Pesach. It is VERY difficult, and sometimes impossible – to Kasher some utensils to be fit for Pesach use, after they've been used in Chametz.

3. Counters:

- a. Counter **NOT FOR PUBLIC RELEASE** her & Cover their countertops for extra protection.

4. Sinks:

- a. Sinks must be Kashered for Pesach use. Many homes Kasher & Cover their sinks for extra protection.

5. Stove:

- a. Sinks must be Kashered for Pesach use. If your stove has a "Self Cleaning" feature – running it (best 2x) is the easiest way to Kasher it.

6. Grills must be Kashered for Pesach use.

- a. Grills need to be torched by fire until they are sizzling red hot.

7. Fridge:

- a. Fridges and freezers need to be thoroughly cleaned for Pesach use. Many homes cover the shelves of the fridge for extra protection.

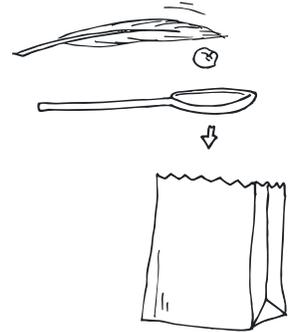
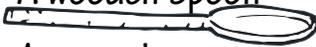


## THE SEARCH FOR *CHOMETZ* - *BEDIKAT CHAMETZ*

The night before Pesach, after the stars come out, we search our homes and property for Chametz.

Before our search begins, we prepare:

- Ten pieces of Chametz
- A beeswax candle
- A feather
- A wooden spoon
- A paper bag



During our search for leftover Chametz we may have missed in our home, we also “find” some “planted” pieces of Chametz. This is how it works:

Before the search, we wrap ten pieces of hard – no crumb – tissue or plastic wrap.

Someone hides these ten pieces of Chametz all around the house. It is very important to note - on paper - where the Chametz was hidden in the house. It is easy to forget exactly where you hid your Chametz, and not finding it can cause an unnecessary Pesach Panic!

One of the reasons we hide the Chametz and then “find” it is because we recite a Bracha (blessing) before we start our search, and some say that if we do not find any Chametz – this would be considered a blessing in vain. Therefore we make sure that there is Chametz to be found!



A spiritual reason for setting ourselves up to “find” the Chametz is to teach us that even if we clean up our act very well, and get rid of our “spiritual Chametz”, by actions, speech and even our thoughts, to do, speak and think only good – nevertheless, if we are honest and try, we can still find some more to clean up!

For the search, we use a (single wick, beeswax) candle to direct the light in all the nooks, crannies and corners of our home.

We use a feather to “sweep” the Chametz we find into a large wooden spoon – somewhat of a makeshift dustpan. The Chametz goes from the spoon into a paper bag.

All these items will be burned the next morning, in our Chametz Burning Ceremony!

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PESACH



פֶּסַח

## BURNING THE CHOMETZ – BI'UR CHAMETZ

Bayom Harishon Tashbitu Se'or Mibatechem

...ביום הראשון תשביטו שאר מבתיכם  
(שמות יב: טו)

On the first day you shall remove Chametz (leaven) from your homes (Shemot 12:15)

During Pesach, we are forbidden to own Chametz, see it in our possession or benefit from it in any way.

The Torah tells us to remove Chametz from our possession before Pesach.

We remove our last bits of Chametz by burning it.

We gather all the leftover Chametz into a safe area, or metal can, and burn it. We say a short prayer proclaiming that any Chametz that may still be in our possession – about which we do not know – is hereby nullified and canceled out: we give up our ownership of it. It is not ours anymore.



## SELLING THE CHAMETZ – MECHIRAT CHAMETZ NOT FOR PUBLIC RELEASE

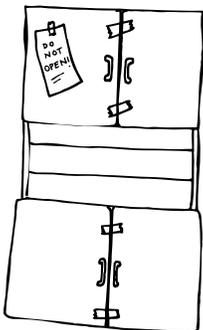
The Torah forbids us to own any Chametz during the Yom Tov – Holiday of Pesach. A person may have Chametz that he doesn't want to burn or get rid of, because it is valuable. For example, if someone owns a store in which there are \$1000's of Chametz products, or even if we have our home cabinets full of crackers, pastas maybe even whisky and other Chametz items.

The process and details of the "selling of the Chametz" is not a simple one. It involves complicated matters which the "seller" and "buyer" must know. Therefore, most communities appoint a reliable Rabbi to sell the Chametz for them. The Rabbi is the "representative" in the sale with the non-Jew. Since the Rabbi knows all the necessary laws, we know we are safe! Our Chametz will truly be out of our possession during Pesach.

After Pesach, our non Jewish friend sells the Chametz back to the Rabbi – who is our representative – and it is ours once again.

In this case, we are allowed to sell the Chametz to a non-Jewish person before Pesach.

The Chametz that will be sold to a non-Jew, should be removed from our house and given to the non-Jew. If the Chametz needs to stay in our home, it must be closed off – locked or





## CANDLE LIGHTING – HADLAKAT NEROT

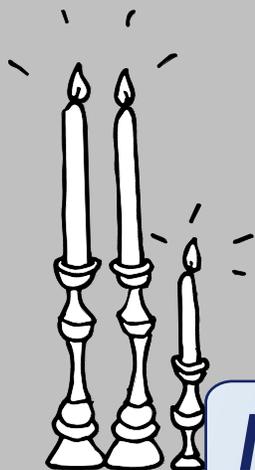
On Pesach evening - before sunset, we light the Yom Tov - Holiday candles.

## WHAT

## HOW

## WHY

We light Yom Tov  
- Holiday  
candles



Women and girls light the Yom  
Tov - Holiday candles before  
sunset. The blessings are:

BARUCH ATA ADO-NAY  
E-LO-EHI-NU ME-LECH HA-OLAM  
ASHER KI-DESHANU BE-MITZVO-TAV  
VE-TZVI-VANU  
LE-HADLIK NER SHEL YOM TOV.  
(If Yom Tov - Holiday falls on  
Shabbat, then we end with:

1. To honor the day, we light candles for it.
2. It adds peace in the home, when we light candles for Shabbat and Yom Tov - Holiday.
3. We wait until nightfall on the second night, because we are not allowed to prepare from one day of Yom Tov – to

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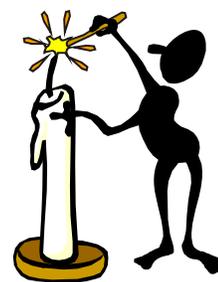
We then say the special BRACHA  
thanking Hashem for keeping us  
alive and healthy to celebrate  
this occasion:

BARUCH ATA ADO-NAY  
E-LO-HEI-NU ME-LECH HA-OLAM  
SHE-HECHE-YA-NU VE-KI-YI-MA-NU  
VE-HIGI-A-NU LIZ-MAN HA-ZEH.

On the *second night*, the candles  
are lit *after three stars* appear.

We should also light these  
candles from a *fire that was  
already burning* during Yom Tov.

We are not allowed to create a  
new fire on Yom Tov.





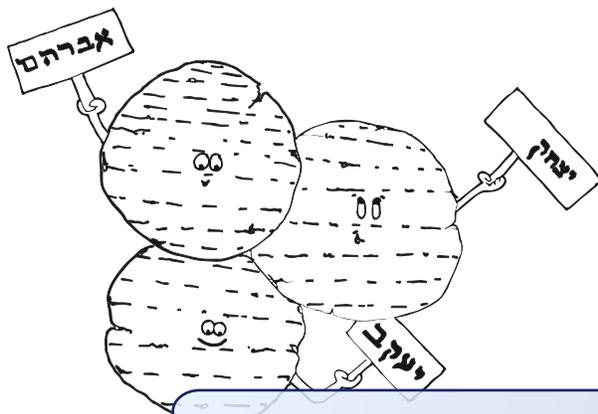
THE SEDER PLATE

For the Seder, we stack three Matzot, on top each other.

WHAT

WHY

We prepare three Matzot for the Seder plate



1. We need two Matzot for the usual double loaf that we have every Shabbat and Yom Tov - Holiday.  
The third Matzah is the bread of affliction / poverty (of poor people), specifically for the Seder night.
2. The three Matzot represent our three forefathers:
  - Abraham
  - Isaac

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The Seder plate itself is called the "Ke'arah - Bowl."

The Ke'arah has six things on it, and is set up in the following way.



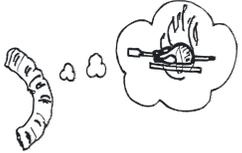
- Egg
- Shank Bone
- Bitter Herbs
- Veggie
- Apples' 'n Nuts
- Bitter Herb (Romain)

PESACH



פֶּסַח

**Zero'ah: A piece of roasted meat: Usually a shank bone or the neck of a chicken.**



This represents the Pesach Offering. It is called the "Zero'ah" from the words: "Uvizro'ah Netuyah" – referring to Hashem's "outstretched arm" with which He took us out of Egypt.

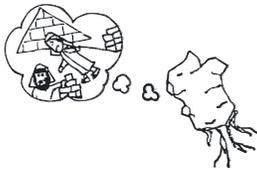
**Beitzah: A hard boiled egg.**

This represents the Festival Offering.

An egg is used here, because the egg is round, and as the "Wheel Of Destiny" turns it is a sign of our mourning over the destruction of the Beit Hamikdash – the Holy Temple.



**Maror: Bitter Herbs, usually horseradish and/or romaine lettuce.**



To remember  
the hard and bitter work  
the Jews were forced to do  
for the Egyptians.



**Charoset: A mixture of grated apples, nuts and red wine.**

Other fruits, and spices are sometimes added (i.e. dates, pears, cinnamon etc.).  
Resembling the cement the Jewish People were forced to make.

**Karpas: A vegetable, most commonly parsley, a boiled potato, onion or celery.**



The vegetable will be dipped into saltwater, to remember the tears we shed in Egypt.

**Chazeret: Romaine lettuce.**

This is considered a kind of Bitter Herb, because it starts out sweet and grows increasingly bitter. So too, in Egypt, the Jews began working for Pharaoh for pay (sweet) then it developed into a slavery (bitter).

The lettuce is used for the sandwich of Korech – the tenth section of the Seder, when we "sandwich" the Matzah and Maror.



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THE FOUR CUPS

During the Seder we drink four cups of wine. Why four?

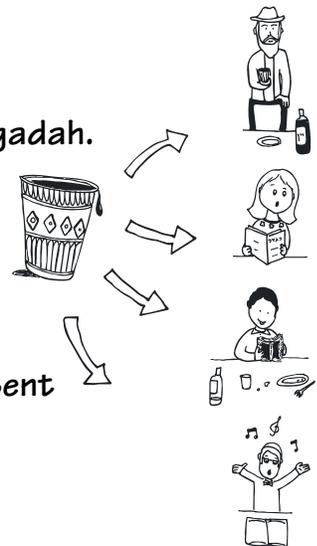
Each of the "Four Cups" of wine have their own purpose:

Cup # 1 - is for Kiddush, which we make every Shabbat and Yom Tov.

Cup # 2 - for the Haggadah - we drink it after we read from the Haggadah.

Cup # 3 - is for *Birkat Hamazon/Bentching* (grace after the meal).

Cup # 4 - is for *Hallel* – the praise we say to Hashem, in section #14 of our Seder!



Some other reasons for the 4 cups:

Just as the 3 Matzot represent our 3 Fathers, the four cups represent the four Mothers<sup>3</sup>:

Sarah Rebecca Rachel Leah

The most famous reason for the 4 cups is that they represent the "Four Expressions of Redemption" which Hashem uses while describing our redemption:

Ve'hotzeti	and I will take you (out)	וְהוֹצֵאתִי
Ve'hitzalti	and I will save you	וְהִצַּלְתִּי
Ve'ga'alti	and I will redeem you	וְגִאֲלְתִּי
Ve'lakachti	and I will take you	וְלִקַּחְתִּי
Ve'heveti	And I will bring you... (Shemot 6: 6-8) (וְהֵבִיאֹתִי... (שְׁמוֹת הַרְי"ח))	

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We drink one cup for each of these expressions.

The fifth expression "Veheveti" – And I will bring you into the land... also reminds us of our future redemption - and for this we have the "fifth cup" the cup of Elijah the Prophet.

Quick Cup Chart:



CUP #	REASON #1	REASON #2	REASON #4
1	Kiddush	Sarah	And I will take you out
2	Haggadah	Rebecca	And I will save you
3	Bircat Hamazon	Rachel	And I will redeem you
4	Hallel / Praise	Leah	And I will take you

<sup>3</sup> The Maharal.

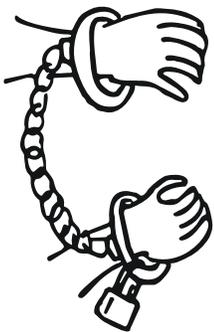


## THE SEDER – ORDER OF THE NIGHT

What do we do on Pesach night? We have a Seder of course! What does *that* mean? We sit down to a festive meal, and do lots of different things, some of which seem pretty strange to the untrained eye...

The Seder usually lasts quite a few hours. The problem is that children might fall asleep before it is over, and the Seder really is *mainly for the children!*

Therefore, our Rabbis established that we do things during the Seder that will help keep the children awake. These are unusual things, that the child doesn't see happen during the year. The child will then be curious and ask "Why is this night different from all other nights of the year....?" The child will then ask about all the interesting things that are happening, and will stay awake.



This also gives the parents the opportunity to answer the question, by telling the child the reason for this Seder. "...Long, long ago, we were slaves to Pharaoh in Egypt, and Hashem took us out with a strong

hand....!"

You will also notice that during our Seder we do seemingly contradictory (opposite) things. We recline towards our left side while we eat, as that is the custom of Kings, a sign of royalty and freedom, and we also eat the bitter Maror as a sign of slavery!



These opposite feelings are expressed throughout the Seder, because on this night, we remember both our slavery in Egypt, and our freedom and redemption from Egypt. For, in order to really appreciate our freedom, we need to remember our slavery. Therefore we do many things that represent freedom and others that symbolize slavery.

On a deeper level:

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When we celebrate a Yom Tov - Holiday, we are meant to "live" and "experience" the message of that Yom Tov - Holiday.

The message of Pesach is freedom from slavery. Sometimes we are slaves to our habits, feelings and emotions. Pesach is our time to free ourselves from our personal slavery. Pesach inspires us to take control of our thoughts, speech and actions, to better ourselves in our daily lives.



THE *SEDER* SIGNS - SIMANEI HAS*EDER*

KADESH	MAGGID	MAROR	TZAFUN
URCHATZ	RACHTZAH	KORECH	BARECH
KARPAS	MOTZIE	SHULCHAN -	HALLEL
YACHATZ	MATZAH	- ORECH	NIRTZAH

The word *Seder* means *order*. Since there are so many important laws and customs regarding the *Seder Pesach*, our Rabbis arranged the *Seder* in a very orderly 15 steps. They also gave us 15 signs to help us remember the “order” of the *Seder*. These signs are called the “signs of the *Seder*.” Here is a quick tour through the *seder*.

**קדש KADESH KIDDUSH**



*We make Kiddush on wine, just as we do on every Shabbat and Yom Tov, to honor the day and make it holy.*

*This is the first cup of the four cups. We drink the entire cup reclining towards our left side (leaning on a pillow if possible) as a symbol of freedom.*

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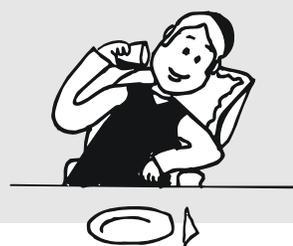


**KADESH:** The beginning of all journeys is actually walking out the door. You've got to leave somewhere to go somewhere else. It is also the first step towards freedom: We ignore the voice of our internal Pharaoh/Yetzer Harah inside that mocks us, and tries to keep us in the same spiritual place by saying, “Who are you to even begin such a transformative journey?”

**Pesach:  
Our Journey  
to Freedom**

Step one is leave. Just get up and rise above your current condition.

This is the first meaning of the word, “Kadesh” - to *rise above / leave* our current condition. Then we are ready for the second meaning: Once we've set ourselves free, we've got the power to transform and sanctify a similar situation, to make it a holy one.



When we take real steps to being better, less selfish and more selfless – we have begun our Journey to Personal Freedom.

PESACH



פֶּסַח

יְרַחֵץ

URCHATZ

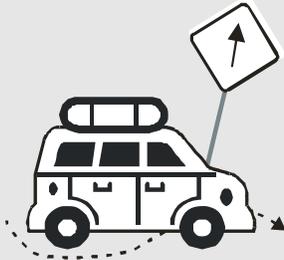
WASHING



*We wash our hands.*

We wash our hands to purify ourselves before we touch the vegetable we will (next) dip into the saltwater.

One of the reasons for this is, to arouse children's curiosity so they will ask "Why?"



Pesach:

Our Journey  
to Freedom

URCHATZ: Washing our hands.

We use our hands to hug, to work, to play, and sometimes G-d forbid, for no good.

Our hands obey our feelings. You love your Mom - you'll reach out and hug her. Angry at someone? You may lash out at him.

It's our mind's job to control our emotions and tell us when to back off, cool down or go ahead and hug it out.

But sometimes the mind sees one way, while the heart feels another way, and we end up doing what the heart wants, instead of what the mind knows.

Water represents the healing power of wisdom, our mind's power to control our feelings. Water flows downward, carrying its life-giving power to each thing, helping it grow. We pour water over our hands to symbolize our own mind's wisdom pouring downward, passing through our heart, thoughts and feelings and then on to our body – our actions.

When we direct our feelings to feel only good about others and to dismiss any negative thoughts, our hearts can shine. Good things are going! Keep it up!

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כָּרְפָס

KARPAS

THE DIP!

*Now we take a small piece of a vegetable, usually parsley, a potato or onion, we say the Bracha: Borei Pri Haadama, and we eat it.*

The dipped veggie is like an "appetizers" or "Entrée", which symbolizes our our freedom and royalty.

It is also designed to arouse children's curiosity, that they should ask "Why is this night different...!?"

The dipping into *salt water* is to remember our slavery.

KARPAS: Remembering the Bitterness.

Sometimes we need to taste the back-breaking, soul-crushing labor of Egypt to free ourselves from it once again. Our years in slavery prepared us for freedom by making us humble and able to accept Hashem's wisdom.

Being humble means realizing that "I am not the most important thing in this world, and I don't need to get my way all the time." It means



Pesach:

Our Journey  
to Freedom

PESACH



פֶּסַח



Pesach:

Our Journey  
to Freedom

recognizing that "I was created by Hashem just like everyone else – and all other creatures and insects, plants and minerals. Hashem put me here in this world for a reason. And I'd better get to it..."

How can we become humble today without slavery and suffering?

Look up at the stars above. Gaze at the marvelous world around you. When we realize how small we are relative to this great world Hashem created, and the creation of this world is such an insignificant, tiny part of what Hashem can do, we can become humble.

We are on Stop #3 of our Personal Spiritual Journey to Freedom!  
Keep on truckin'!

יָחַץ

YACHATZ

THE SPLIT



We break the middle Matzah into two uneven parts (one bigger than the other). We put away the bigger piece for the <sup>4</sup>Afikoman. We put the smaller half back between the two Matzot.

Some have the custom to hide the Afikoman from the children... Why? When you reach the Afikoman section you will see!

The Matzah is called Lechem Oni - "the bread of affliction or poverty" or "the poor bread", reminding us of the hard times in Egypt.

YACHATZ: Broken Matzah - True Humility

Yachatz: **NOT FOR PUBLIC RELEASE**

Matzah is called the poor man's bread. He is low and broken. And it is this brokenness that allows him to open his soul and escape his Egypt.

As long as we feel whole and complete, there is no room left for us to grow. The broken Matzah lets us realize how small we are in this big world, that we need Hashem's help – and the help of others around us, that we are not perfect. When we come to this conclusion - miracles begin in our lives.

Humility brings us to the place where we can actually start to feel Hashem in our lives, because we made room for Him.

So move over, and invite Hashem to help you drive. Now we are *really* going places!



Pesach:

Our Journey  
to Freedom

<sup>4</sup> Some break the אפיקומן into 5 pieces.



*We read the Haggadah. Why do we need the Haggada – isn't drinking for cups enough...?*

The word *Haggadah* which means "telling" comes from the Pasuk in the Torah which says "V'ehigadita Levincha - And you should tell your child."

This is the commandment to parents, to tell, talk about and remember the story of our Exodus from Egypt.

## THE FOUR QUESTIONS

Ki Yish'alcha Binchah...	כי ישאלך בנך...
When your son will ask...	
Ye'amarta Elav...	ואמרת אליו...
And you shall say to him...	

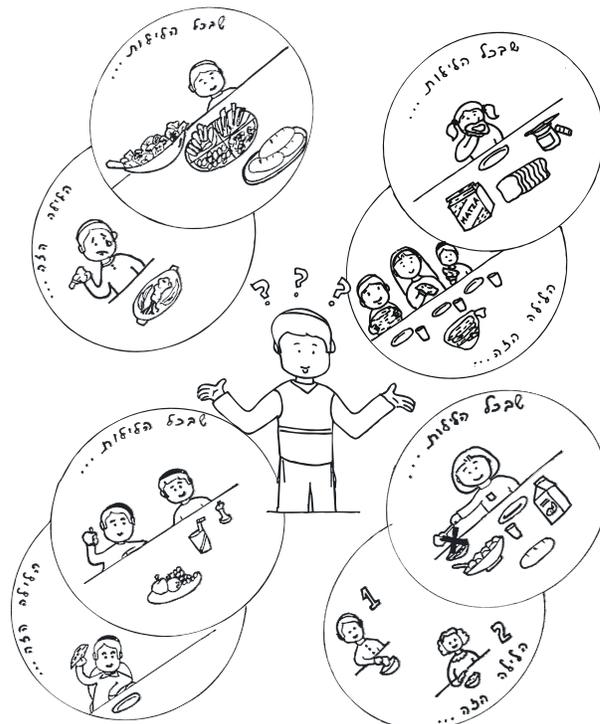
The Torah says "When your child will ask you - you should tell your child..."

We learn from this that on Pesach night, we need to tell the story of Yetziat Mitzrayim (– the Exodus from Egypt) in questions / answer form.

The child must first ask... The "Four Questions" are so important.

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This also teaches us, that parents should welcome and encourage questions from their children. Our children are the future leaders and the more they know – the better our future will be.





THE FOUR QUESTIONS  
(In Hebrew, Yiddish and English<sup>5</sup>)

Father I would like to ask you four questions: טאטע איך וועל ביי דיר פֿרעגן פיר קשיות

מה נשתנה הלילה הזה מכל הלילות

Why is this night different from all other nights? וואס איז אנדערש די נאכט פון פסח פון אלע נעכט פון א גאנץ יאר?

The first question is: די ערשטע קשיא איז:

1 שׁבֿכֿל הַלֵּילוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמָצָה, הַלֵּילָה הַזֶּה כֻּלּוֹ מָצָה

On all other nights we may eat Chametz and Matzah, and on this night only Matzah. אלע נעכט פון א גאנץ יאר עסן מיר חמץ אדער מצה, אבער די נאכט פון פסח עסן מיר נאר מצה

The second question is: די צווייטע קשיא איז:

2 שׁבֿכֿל הַלֵּילוֹת אָנוּ אוֹכְלִין שְׂאֵר יַרְקוֹת, הַלֵּילָה הַזֶּה (כֻּלּוֹ) מְרוֹר

On all other nights we eat all kinds of vegetables, and on this night, bitter ones. אלע נעכט פון א גאנץ יאר עסן מיר אלע ערליי גרינסן, אבער די נאכט פון פסח עסן מיר מרור - ביטערע גרינסן



The third question is: די דריטע קשיא איז:

3 שׁבֿכֿל הַלֵּילוֹת אֵין אָנוּ מְטְבִילִין, אֶפְלוּ פַּעַם אַחַת, הַלֵּילָה הַזֶּה שְׁתֵּי פַּעַמִּים

On all other nights we are not required to dip our vegetables even once, and on this night we are required to do so twice. (Once - Karpas in salt water, and the second time Maror in Charoset) אלע נעכט פון א גאנץ יאר טונקען מיר נישט איין אפילו איין מאל, אבער די נאכט פון פסח טונקען מיר איין צוויי מאל, איין מאל פרפס אין זאלץ וואסער, די צווייטע מאל מרור אין חרוסת.

The fourth question is: די פערטע קשיא איז:

4 שׁבֿכֿל הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין, הַלֵּילָה הַזֶּה כֻּלּוֹ מְסֻבִּין

On all other nights we eat sitting upright or reclining, and on this night we all recline. אלע נעכט פון א גאנץ יאר עסן מיר סיי זיצנדיק ערהייט און סיי אנגעלענט ערהייט, אבער די נאכט פון פסח עסן מיר אלע אנגעלענט ערהייט

Father, I've asked you four questions, now, please answer me. טאטע איך האב ביי דיר געפרעגט פיר קשיות יעצט ביטע גיב מיר א תירוען

<sup>5</sup> In the Chassidic Haggadah the order of the questions is: מטבילין - מצה - מרור - מסובין © Rabbi C.B. Alevsky 5767/2007

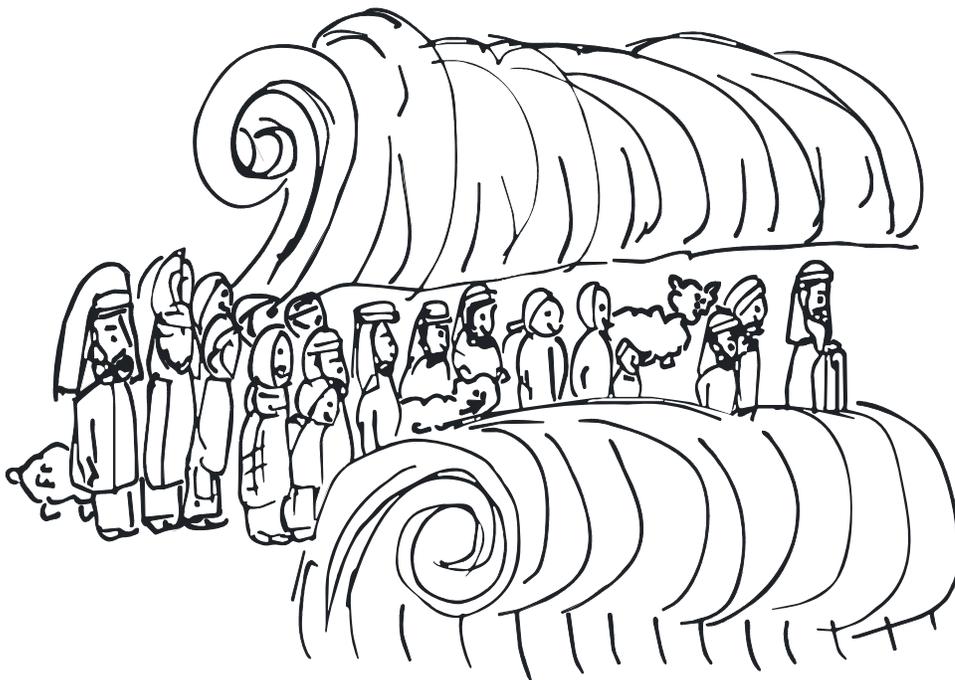


Then the father replies – in answer to the 4 questions: “Avadim Hayinu”  
 “We were enslaved to Pharaoh in Egypt..., and Hashem freed us with  
 awesome wonders and miracles.” Therefore we tell the story at length.



“And Hashem our G-d took us out from there with a strong hand and outstretched arm (- with great miracles)”

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The Torah hints to us that there are differing attitudes towards our Tradition, as we see in

**THE FAMOUS FOUR SONS:**



The Wise Son

The Wise Son shows wisdom and interest in Hashem and His commandments.



The Wicked One

The Wicked One excludes himself from the Jewish community.



The Simple Son

The Simple Son asks simple questions.



He Does Not Know To Ask

This child is not yet mature enough to ask (real) questions.



As we read about the 10 plagues, we pour some wine out of our cup, into a bowl.

- Some dip their little finger into the cup and remove the wine with a “flick.”
- Some pour the wine from the cup into a

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The Torah tells us: “Do not rejoice when your enemy falls.” Therefore, while we mention the punishments that Hashem brought on the Egyptians, we show our sadness that Hashem’s creations were punished, by spilling something precious. (Abarbanel)



**Pesach:  
Our Journey  
to Freedom**

MAGID: RUN FOR YOUR LIFE...

Magid isn't just the retelling of an event that happened to us in our past. When we left Mitzrayim, we became a holy nation. This is the story of each one of us, happening over and over again. It is our constant, personal fight with our Yetzer Harah, our struggle to free ourselves from his clutches, to enable us to be who we are meant to be.

From Judah the Macabee to Samson the Mighty to Houdini the Magician, Jews have always been trying to get freedom from something. It's in our blood to escape from where we are to move ever higher.

Leaving our personal Mitzrayim is like breathing to our Neshama.

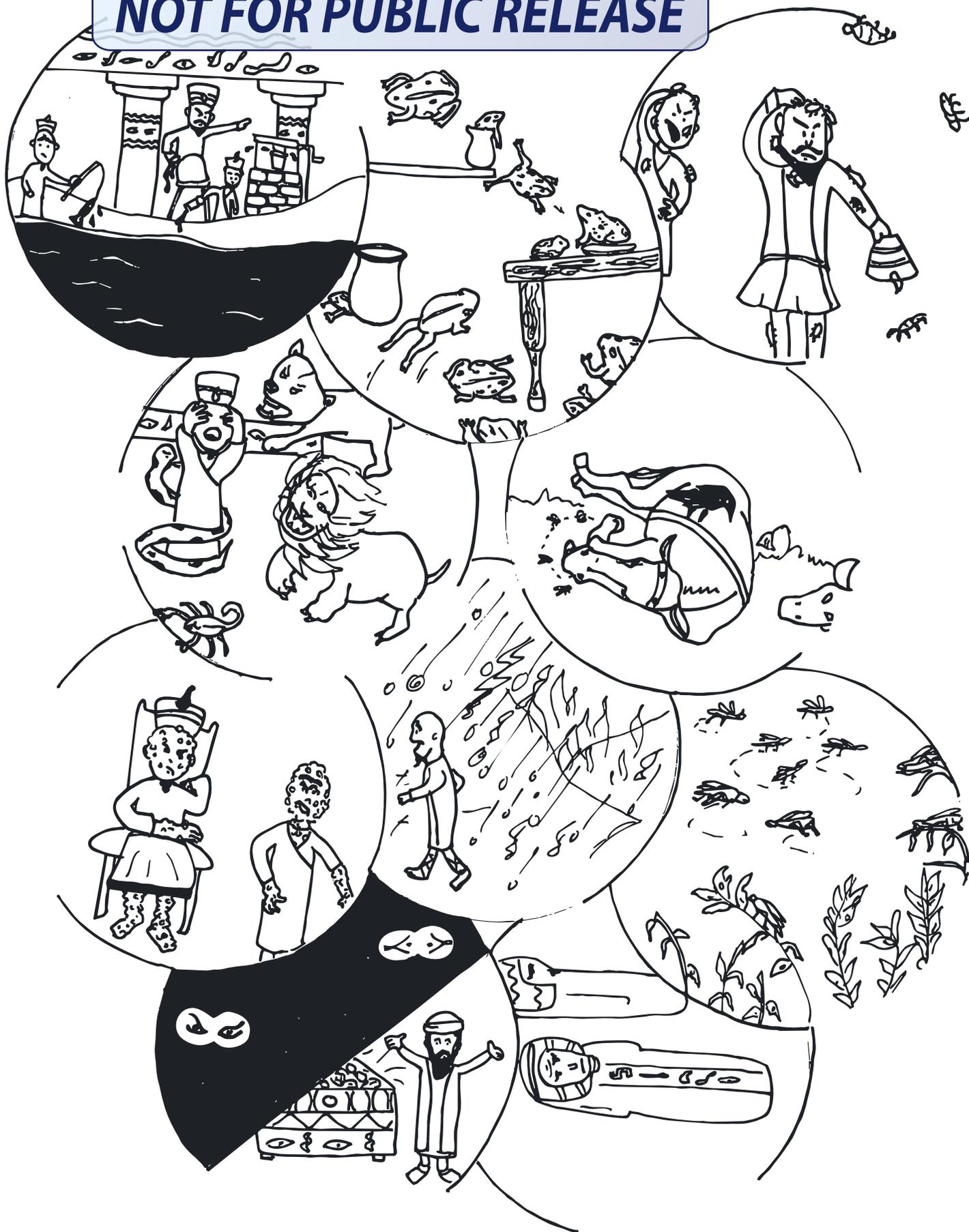
When we talk about the Exodus, we are reminding ourselves why we came into this world, and what our job is here: to break through our own “chains”, to grow spiritually and share the beauty of Hashem’s Torah with the world.

PESACH



פֶּסַח

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רְחִיצָה

Rachtzah

Washing



We wash our hands the way we do before eating bread. Three times on the right, then three times on the left. (Some wash 2 times on each hand.) We say the usual blessing “Al Netilat Yadayim” and prepare for the next Bracha – coming soon!

ROCHTZA: Do something – wash your hands!

When Hashem took us out of Egypt, he gave us more than freedom. He gave us the power to always free ourselves from the slavery of our Yetzer Hara, and become better people.

We have the power to go higher and become closer to Hashem. But every time we get closer to Hashem, we are reminded:

**We need to take that love and connection we feel towards Hashem and bring it down into an act of a Mitzvah.**

Throughout the Seder, and throughout our lives as well, there is a constant cycle that brings us first close to Hashem, and then back to “the real world”. We need to take the energy and strength we get from our special connection to Hashem, and put it into action: doing Mitzvot and learning Torah.

So after talking about the story of Mitzrayim, and focusing on how we can relate to it, we lead right next to the next mitzvah on the mitzvah of washing our hands and prepare to make a blessing on bread.

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And not just any bread, but the Food of Faith: Matzah.

Matzah?! Hey – I haven’t had that in a while – my mouth is watering!

מוֹצִיא

Motzie

Recite the Hamotzie



While holding all three Matzot in our hands, we say the customary bracha over bread (in this case *Matzah*) ...

“Hamotzie Lechem Min Ha’aretz”

MOTZIE: Food’s Journey

Do you ever wonder why we enjoy our food so much? It’s because we have a lot in common with food!

We and the bread share a common journey. The bread begins as a seed buried beneath the ground. And then, a miracle occurs: As it rots and loses its original form, it comes alive, and it sprouts and grows. As spring arrives, it pushes its way above the earth to find the sun, and then bears its fruits for the world.

We also began buried in Egypt, all but losing our identity as Jews. But that terrible place of slavery was like a fiery furnace that made us pure. Our birth as a nation came when we left Egypt in the month of spring.

So in this stop in our road trip, as you prepare to enjoy your matzah, think about how much work and effort goes into creating the flat, crispy and crunchy treat. Then think about how much Hashem has done for us to prepare us for our journey towards Freedom.



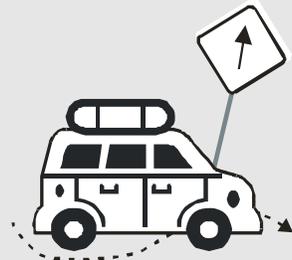
Pesach:  
Our Journey  
to Freedom



Matzah

Matzah

Bless and eat each the Matzah!



Pesach:

Our Journey  
to Freedom

MATZAH: The Ultimate Energy Bar.

Q: When do you get to actually EAT a Mitzvah?

A: Only on Pesach! Since the destruction of the Temple in Jerusalem, Matzah is the only opportunity we have to actually eat a mitzvah. That's right, the matzah you are eating is pure G-dliness. In fact, it has enough G-dly energy to blast your soul out of the deepest ditch into the highest heights.

The Zohar calls matzah "Bread of Emunah" and "Bread of Healing". Emunah means a lot more than just faith. Emunah is when you touch that place where your Neshamah and the essence of Hashem's light are one.

Eating matzah helps us plug into Hashem's essence, and gives our Neshama strength. We actually "feed" our Neshama when we eat Matzah!

How in the world, you may ask, can a mixture of water and wheat from the ground baked in an oven contain a spiritual cure?

Well, welcome to the world of the Jewish People, where there is no separation of body and soul, where objects become holy - like Tefillin, and our soul powers our emotions, mind and body. It's a place where bodies

are healed by strengthening the soul and souls are nourished by the

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After all, we live in the world of a single Hashem, who made EVERYTHING, physical and spiritual alike.

So on this stop, we focus on doing things with our body - eat, sleep, laugh - to strengthen our Neshama and our connection to Hashem.

מרור



Maror

Bitter Herbs

We take about a spoonful of Maror (horseradish), dip it into the Charoset, say the Bracha... and ouch! This stuff is strong!

MAROR: Bitterness that works!

So here we are, zooming along on the highway of life, and we've come to this POTHOLE. It's huge, it's dangerous, and lots of cars have lost their tires and even their wheels flying over this big crack in the ground. Let's take a minute and think about how many lives have been endangered because the Highway maintenance people haven't been doing their jobs. In fact, while I think about this I am getting angry, and even a little bitter.

What's good about bitterness? Why do we want to remember bad things, *the horror of our years of slavery and hardship?*

Actually, our bitterness in Egypt was and is the key to our redemption.

**We never got used to Egypt. We never felt we belonged there.**



Pesach:

Our Journey  
to Freedom



We never said, "They are the masters and we are the slaves and that's the way it is." It always remained something we felt sad and angry about, something that was unjust and needed to change.

If it hadn't been that way, we probably would never have left. In fact, tradition tells us that 80% of the Jews said, "This is our land. How can we leave it?" And they stayed and died there.

But as for the rest of us, when Moses came and told us we were going to leave, we believed him. It was our bitterness that had preserved our faith.

But while we remember the sad times, and even cry about them, we need to know that we do not need to stay in that sad mood. We need to focus on what we can do to make sure things get better. Just like the sweet charoset we put on the bitter herbs, we need to direct the energy of our anger and bitterness towards making this world a better place.

Personally, we all have our own Egypt. You've got to know who you are and what your limitations are. But heaven forbid, don't make peace with them. The soul within you KNOWS NO LIMITS. Know you aren't perfect? Well, it's about time you realized that. But don't stop now. Get to work on yourself and make yourself better. You CAN do it!

So put on your yellow construction hat and FIX THAT POTHOLE. And tell everyone else to slow down as they drive by, because you are a Man (or Woman) at Work, fixing up the road of life!

כּוֹרֵךְ

Korech

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Our Journey  
to Freedom

We take some more Maror – horseradish and romaine lettuce and make a "sandwich" with the *third* Matzah.

KORECH: WE'RE ALL IN THIS TOGETHER!

Let's get into orbit for this part of our trip. Sometimes we need to be above the world to get the right angle on things, and Korach is a perfect opportunity to blast off into outer space.

How does earth look from outer space? Well, I've never been there, but the pictures taken from space show our world glowing in beautiful greens, tans and blues.

We all know that when we zoom in on the detail, our world does not look like that. Streets can be dirty, not all people act nice, and in some places, we can't even find a tree. But we know that from the bigger picture, the world is by far the best planet to live on... simply because there is no other place for us to live!

When we are living our life down below in this world, we see things like people fighting, or caring about things that aren't important like fancy cars, clothes or the latest Play Station or purse. Sometimes we see our Mitzvot as a bunch of do's and don'ts, and life is tough, full of responsibility and problems.



But from up high in Korach orbit, things look different.

We can see that all the Mitzvot are different expressions of a single spiritual path, all of us Jews are multiple faces to a single soul, and all the problems we encounter are testing our commitment to our journey.

Like separate instruments in a single orchestra, the world creates beautiful music in harmony under the leadership of the Greatest Conductor, Hashem.

Like astronauts blasting off into space, we need to think of everything we do and face in this world as part of our mission from Hashem. Taking out the garbage? Part of the job detail. Doing homework? That's preparing for our space walk.

When you start to think that way, then all the bitter, all the sweet and all the boring parts of life wrap together in a single tasty sandwich.

Preparing to land... Space Mission Accomplished!

שְׁלַחן עֹרֵךְ

Shulchan Orech

Meal time



Finally... we eat the festive Yom Tov meal...



Pesach:  
Our Journey  
to Freedom

SHULCHAN ORECH: Bring your food along!

After our Korach trip, we are ready to re-enter our atmosphere from **NOT FOR PUBLIC RELEASE**

We've escaped Egypt and reached a higher place inside ourselves. And now we start the process again – on a higher level. Because each time we reach higher, we turn around and bend down, and bring the parts of ourselves and our world that are not as holy up to our higher place. That's what freedom is: when you can turn around and free ALL the elements of your world and make them holy, not just your soul.

That's what we do when we eat every day - we take foods which grow from the earth, say a blessing over them and bring them into our journey as human beings. And when it's Shabbat or another Jewish holiday, we elevate them further and make them even holier. As for tonight, this meal is going to be truly Divine.

So those road stops for Matzah, Marror and Korach were just a taste for what's to come. Don't imagine we're just finally getting to sit down to a real meal now. We're reaching a higher state. And what a great way to do it!

Pass the chicken, please!

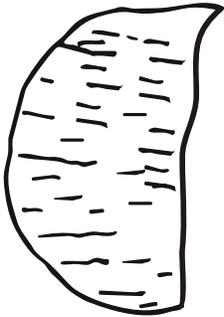


צפון

Tzafun

Hidden

The  
Afikoman



We bring the Matzah that we put away for the *Afikoman*, and distribute a piece of it to all the people in the house.

*Afikoman* means “desert”, and it is in the place of the Pesach offering they would bring.

The Afikoman – like the offering – must be eaten last, after the meal. We do not eat anything after the Afikoman!

Why do some “hide” the *Afikoman*?

It all started, many years ago... when people wanted to be extra careful not to eat it during the meal, - so they so they put it away for later. These poor unsuspecting parents... had to deal with their kids... who found the spot and decided that if Mom & Dad want the Afikoman bad enough – they will need to pay for it!

Another reason is similar to most of the other strange things we do on this night: to arouse the curiosity of the children and keep them awake!

Some families do not follow this “disappearing Afikoman” custom, because, although the children “take” the *Afikoman* with their parents’ knowledge, it is just a little too similar to stealing, and we should not get used to doing things that are “similar” to wrong things!

TZAFUN: THE INSIDE STORY...

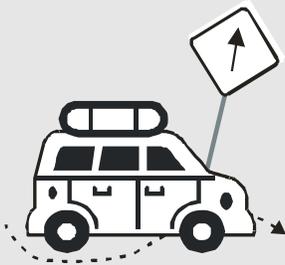
We’ve been talking a lot about our soul. Do you know there is something even higher than our soul?

Deep inside you, you are more than just a human being. You are a soul, and you have a power that is not of this world. It is a power that is not of this world, for good or bad. No matter what we do, we cannot really affect that inner power. The only way we can touch that part inside of us is when Hashem gives us the power to do it.

On Pesach night, we have that power. But only after all the steps are done before: Destroying our personal chametz, preparing our homes for freedom, the eleven steps of the Seder until now. When we have done all this work, and connected every part of ourselves to Hashem, that’s when that power comes to us. Whether we feel it or not, tasteless as it may seem to have that dry cracker on a full stomach... the Matzah we eat now reaches deep into our core and transforms our very being.

We learn an important lesson from this stop on our journey:

Things you find to be inspiring or nice will take you forward in life. But to really make a real change, you need to do something that may go against our nature. You might find it embarrassing, or difficult, or even painful, but when you get past those barriers, you will get to a place where never imagined you could be. So don’t let those roadblocks stop you. Find a way around them. Hashem has given you that power. Use it!



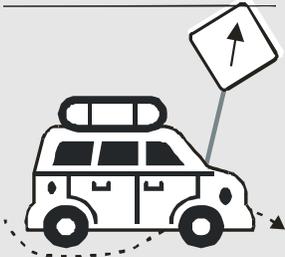
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Our Journey  
to Freedom



**בִּרְכַּת (בִּרְכָּה) Barech (Berach) Birkat Hamazon / Bentching**



We pour the third cup and say the Birkat Hamazon / *Bentching*, (the blessing after a meal), over this cup.



**Pesach:**  
**Our Journey**  
**to Freedom**

**BARECH: BRING ON THE BLESSINGS!**

When we say Birchat Hamazon, we are showing that we trust in Hashem to provide for us always, and take care of our every need. Even if we don't know how He will do so, we know He will give us what we need.

When we say this out loud, with joy and sincerity, we actually start a powerful current that bounces back to us, giving us even more blessings than before. So the more we truly thank Hashem for things he has given us and will give us in the future, the more Hashem will give us.

Why did miracles happen in Egypt? Because we believed they would. Those who didn't believe in miracles, saw only plagues. To see a miracle, you need an open heart and mind, open enough to receive the blessings of Hashem.

That is the opening we make when we thank G-d for the miracle of our food.



We drink the third cup

We pour the cup for Eliyahu Hanavie - Elijah the Prophet.

Elijah visits all Jewish homes on Pesach night and "participates" in our sederim. We honor him with his very own cup of wine.

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We walk to the outside door with candles, open it and say a special prayer. In it we show that we do not fear anything. In this, (merit) Hashem should bring Mashiach and keep our enemies far away.

**הלל Hallel Praise the Holy One Above!**



We continue to say sections of the Tehilim / Psalms which praise Hashem for what He has done for us. We also declare our faith in Hashem, - that He will take care of us in the future.

*We drink the fourth and final cup here!*

PESACH



פסח



Pesach:  
Our Journey  
to Freedom

HALLEL: MAKE THE LEAP

The ancient Rabbis clued us in on a secret: Whatever Hashem tells us to do, He does Himself. Of course, there's a difference: We do it in our little human world. He does it on a very different level.

He told us to open our door on the night of Passover. So, tonight, He opens every door and every gateway to Heaven to every member of the Jewish People. To each one of us, regardless of what we have been doing in the past. Tonight is the chance to reach to the highest of spiritual levels.

There's nothing stopping you. Go leap for it! This is the Bungee Jump part of our Trip... Just that we are jumping UP!

נרצה

Nirtzah

Hashem has ACCEPTED our Seder!



"Accepted" The Seder is completed with our prayers and service. These will surely be accepted by Hashem, and משיח should come speedily!

Here come the famous words – and song...

! לשנה הבאה בירושלים! – Leshana Haba'ah Beyerushalayim!

**NEXT YEAR IN JERUSALEM!**



Pesach:  
Our Journey  
to Freedom

NIRTZAH: HASHEM, IT'S YOUR TURN!

Some people think we are meant to make a perfect world. But if that is what our Creator wanted, why did He make us such imperfect beings?

Rather, what He wants of us is our very humanness. Sometimes we do good. Sometimes we do bad. We are meant to make some real changes in our lives and in the world around us.

And then, once we have done all we can - like our mothers helping us with our science fair project – Hashem makes sure to touch up the job and make it shine. (Does your mother really help you?! You're supposed to do it yourself!)

For over 3300 years we have been leaving Egypt. For over 3300 years we have been doing our human job of transforming the darkness of His world into light. And now it is His turn to lift us up, to banish the darkness forever, to make our work shine and... to leave the lights on so we can find our way back home.

And when that day will come, we'll have completed the longest road trip ever. Because we'll be have finally reached our final destination: Home in Yerushalayim, with Mashiach! May it happen now!



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## CHOL HAMOED - חול המועד

The first two days of Pesach, are days of Yom Tov - Holiday and are holy days as we learned earlier. The next four days are Chol Hamo'ed – weekdays within the Holidays.

Date	Day	We Celebrate	We...
Nissan טו	1	1 <sup>st</sup> day of Yom Tov - Holiday	Celebrate 1 <sup>st</sup> Seder
Nissan טז	2	2 <sup>nd</sup> day of Yom Tov - Holiday	Celebrate 2 <sup>nd</sup> Seder
Nissan יז	3	1 <sup>st</sup> day of Chol Hamo'ed	Family time!
Nissan יח	4	2 <sup>nd</sup> day of Chol Hamo'ed	Family time!
Nissan יט	5	3 <sup>rd</sup> day of Chol Hamo'ed	Family time!
Nissan כ	6	4 <sup>th</sup> day of Chol Hamo'ed	Family time!
Nissan כא	7	7 <sup>th</sup> day of Pesach	Yom Tov - Holiday
Nissan כב	8	8 <sup>th</sup> day of Pesach	Yom Tov - Holiday

## THE SEVENTH DAY OF PESACH - Shvi'i Shel Pesach

Uvayom HaRishon Mikra Kodesh – Ivayom Hashvivi  
Mikra Kodesh

וביום הראשון מקרא קדש  
וביום השביעי מקרא קדש

And the FIRST DAY shall be a sacred Holiday and the SEVENTH shall be a sacred Holiday.

The seventh day of Pesach is the end of Pesach.

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On this day we commemorate the greatest miracle of all time: THE SPLITTING OF THE RED SEA.

Some have the custom to remain awake during the night before Shvi'i she Pesach studying Torah and celebrating the great miracle Hashem made for us.

Many communities (especially in Israel) have the custom to "re-create" The splitting of the Red Sea in Shul...

They pour water on the (non carpeted) floor of the Shul and dance through it until the water dries! What fun! (This should only be done with adult permission and supervision!)





## THE LAST DAY OF PESACH – Acharon shel Pesach

This is the last day of Pesach. It is the “second day” of the Second days of Pesach. On Acharon Shel Pesach we say the Prayer of Yizkor – Remembrance, after the Torah reading. This is a prayer in which people remember their parents and family who passed away. All those who have both parents alive (ב"ה) – leave the Shul during Yizkor.

Some of those who during Pesach keep away from eating Matzah Shruyah - Matzah that has been soaked in a liquid - on this Eighth Day however, they do eat Matzah שְׂרוּיָה. They get to eat Matzah balls and Matzah brie! Now that’s something to look forward too!

## COUNTING THE OMER – SEFIRAT HA’OMER

Usfartem Lachem Mimacharat Hashabat	וּסְפַרְתֶּם לָכֶם מִמַּחֲרַת הַשַּׁבָּת
And You shall count for yourselves seven complete weeks, after the first day of the	
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Shevah Shabatot Temimot Tihiyena	שִׁבְעַת שַׁבָּתוֹת, תְּמִימוֹת תִּהְיֶינָה
They shall be SEVEN COMPLETE WEEKS...	

On Pesach we left Egypt. 50 days later, on the holiday we call “Shavuot”, we received the Torah (10 commandments) from Hashem on Mt. Sinai. Between Pesach and Shavuot there are 49 days.

The Torah directs us to count the days, for seven complete weeks – forty nine days, from the 2<sup>nd</sup> day of Pesach until Shavuot.

The Torah tells us that the 50<sup>th</sup> day is a Yom Tov - Holiday called “Atzeret - Stopping”, meaning that we stop our regular work day and celebrate the Holy day.

We call this holiday “Shavuot,” meaning “Weeks”, as the Torah instructs us to count 7 “weeks”.

As we count the days leading up to Shavuot – we are preparing ourselves to once again receive the Torah from Hashem! Each day we focus on bettering ourselves, until we are ready to “face” Hashem.

This counting is called: Sefirat Ha’omer – the Counting of the Omer.



### A Bit About Sefirat Ha'omer – The Counting of the Omer

1. We count the Sefirah every day – for 49 days.
2. We count at night, after the stars come out.
3. We stand while saying the Bracha:

Ba-ruch A-tah Ado-nai E-lo-hei-nu Me-lech Ha-olam  
Asher Ki-deshanu Be-mitzvo-tav  
Ye-tzvi-vanu Al Sefirat Haomer.

4. Each night we count the number of the NEXT calendar day, since our “days” begin at night.

For example: If Monday is the 2<sup>nd</sup> day of the Omer, Tuesday is the 3<sup>rd</sup> day, and Wednesday is the 4<sup>th</sup> day, then, on *Monday night* we count three days of the Omer”, for Tuesday, and on *Tuesday night*, we count - four days of the Omer” for Wednesday etc.

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At the end of the chart, there are two “blank” ones for the years 2007 and 2008 as noted on the top of the chart, and a blank one. If you are using this book in a different year, please check your Jewish Calendar to find the correct counting days and fill in your blank chart accordingly. All you need to do is fill in the days of the week in their proper place.

**PLEASE MAKE SURE TO USE THIS YEAR'S CHART!**

Please cut out the chart for this year and have your teacher or parent LAMINATE it. Then you can post it on your fridge or on your desk, or another noticeable place and use it as your personal reminder for counting the Sefirah! If it is laminated – you can use an Erasable Marker or cute stickers to mark off the dates you’ve already counted the sefirah.

Please ask your teacher or parent to make many copies of the Sefirah chart, and share them with your family and friends! This way you are helping others do a mitzvah!



That's all for now!

I enjoyed putting this book together – I hope you enjoy it too!

I would love to hear your corrections, comments and suggestions on this book.

What you liked and what you didn't...

What you want to see more of – and what you want to see less of.

If you have an idea you think would fit well in this book please suggest it!

It may get in the next printing!

Please email your comments to [RabbiCBA@Gmail.com](mailto:RabbiCBA@Gmail.com)

Visit [www.ToolsForTorah.com](http://www.ToolsForTorah.com) for more fun Tools for Torah!

Have a Kosher and joyous Pesach!

All the best!

Rabbi Chaim B. Alevsky

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### PESACH SONGS

YOU CAN HEAR MOST OF THESE SONGS ON THE "PESACH'S GREATEST HITS" CD! AVAILABLE AT BOOKS STORES OR ONLINE AT WWW.TOOLSFORTORAH.COM

- 1 אֶחָד מִי יוֹדֵעַ? אֶחָד אֲנִי יוֹדֵעַ: אֶחָד אֶ-לֶקִינוּ: אֶ-לֶקִינוּ, אֶ-לֶקִינוּ, אֶ-לֶקִינוּ, שְׁבַשְׁמִים וּבְאֲרָץ.
- 2 שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי יוֹדֵעַ: שְׁנֵי לְחֹת הַבְּרִית, אֶחָד אֶ-לֶקִינוּ: אֶ-לֶקִינוּ, אֶ-לֶקִינוּ, אֶ-לֶקִינוּ, שְׁבַשְׁמִים וּבְאֲרָץ.
- 3 שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אֲנִי יוֹדֵעַ: שְׁלֹשָׁה אַבֹּת, שְׁנֵי לְחֹת הַבְּרִית, אֶחָד אֶ-לֶקִינוּ: אֶ-לֶקִינוּ, אֶ-לֶקִינוּ, אֶ-לֶקִינוּ, שְׁבַשְׁמִים וּבְאֲרָץ.
- 4 אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֲנִי יוֹדֵעַ: אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אַבֹּת, שְׁנֵי לְחֹת הַבְּרִית, אֶחָד אֶ-לֶקִינוּ... שְׁבַשְׁמִים וּבְאֲרָץ.
- 5 חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אֲנִי יוֹדֵעַ: חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אַבֹּת, שְׁנֵי לְחֹת הַבְּרִית, אֶחָד אֶ-לֶקִינוּ... שְׁבַשְׁמִים וּבְאֲרָץ.
- 6 שֵׁשָׁה מִי יוֹדֵעַ? שֵׁשָׁה אֲנִי יוֹדֵעַ: שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אַבֹּת, שְׁנֵי לְחֹת הַבְּרִית, אֶחָד אֶ-לֶקִינוּ... שְׁבַשְׁמִים וּבְאֲרָץ.
- 7 שְׁבַע שְׁלֹשָׁה שְׁמוֹנָה מִי יוֹדֵעַ? שְׁמוֹנָה אֲנִי יוֹדֵעַ: שְׁמוֹנָה יְמֵי מִלָּה, שְׁבַע יְמֵי שְׁבִתָּא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁנֵי לְחֹת הַבְּרִית, אֶחָד אֶ-לֶקִינוּ... שְׁבַשְׁמִים וּבְאֲרָץ.
- 8 תְּשַׁע מִי יוֹדֵעַ? תְּשַׁע אֲנִי יוֹדֵעַ: תְּשַׁע יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלָּה, שְׁבַע יְמֵי שְׁבִתָּא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אַבֹּת, שְׁנֵי לְחֹת הַבְּרִית, אֶחָד אֶ-לֶקִינוּ... שְׁבַשְׁמִים וּבְאֲרָץ.
- 9 עֶשְׂרֵה מִי יוֹדֵעַ? עֶשְׂרֵה אֲנִי יוֹדֵעַ: עֶשְׂרֵה דְבָרִיא, תְּשַׁע יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלָּה, שְׁבַע יְמֵי שְׁבִתָּא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אַבֹּת, שְׁנֵי לְחֹת הַבְּרִית, אֶחָד אֶ-לֶקִינוּ... שְׁבַשְׁמִים וּבְאֲרָץ.
- 10 אֶחָד עֶשְׂרֵה מִי יוֹדֵעַ? אֶחָד עֶשְׂרֵה אֲנִי יוֹדֵעַ: אֶחָד עֶשְׂרֵה כּוֹכְבֵיא, עֶשְׂרֵה דְבָרִיא, תְּשַׁע יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלָּה, שְׁבַע יְמֵי שְׁבִתָּא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אַבֹּת, שְׁנֵי לְחֹת הַבְּרִית, אֶחָד אֶ-לֶקִינוּ... שְׁבַשְׁמִים וּבְאֲרָץ.
- 11 שְׁנַיִם עֶשְׂרֵה מִי יוֹדֵעַ? שְׁנַיִם עֶשְׂרֵה אֲנִי יוֹדֵעַ: שְׁנַיִם עֶשְׂרֵה כּוֹכְבֵיא, אֶחָד עֶשְׂרֵה דְבָרִיא, תְּשַׁע יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלָּה, שְׁבַע יְמֵי שְׁבִתָּא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אַבֹּת, שְׁנֵי לְחֹת הַבְּרִית, אֶחָד אֶ-לֶקִינוּ... שְׁבַשְׁמִים וּבְאֲרָץ.
- 12 שְׁלֹשָׁה עֶשְׂרֵה מִי יוֹדֵעַ? שְׁלֹשָׁה עֶשְׂרֵה אֲנִי יוֹדֵעַ: שְׁלֹשָׁה עֶשְׂרֵה מְדֵיא, שְׁנַיִם עֶשְׂרֵה כּוֹכְבֵיא, אֶחָד עֶשְׂרֵה דְבָרִיא, תְּשַׁע יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלָּה, שְׁבַע יְמֵי שְׁבִתָּא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אַבֹּת, שְׁנֵי לְחֹת הַבְּרִית, אֶחָד אֶ-לֶקִינוּ... שְׁבַשְׁמִים וּבְאֲרָץ.
- 13 שְׁלֹשָׁה עֶשְׂרֵה מִי יוֹדֵעַ? שְׁלֹשָׁה עֶשְׂרֵה אֲנִי יוֹדֵעַ: שְׁלֹשָׁה עֶשְׂרֵה מְדֵיא, שְׁנַיִם עֶשְׂרֵה כּוֹכְבֵיא, אֶחָד עֶשְׂרֵה דְבָרִיא, תְּשַׁע יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלָּה, שְׁבַע יְמֵי שְׁבִתָּא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אַבֹּת, שְׁנֵי לְחֹת הַבְּרִית, אֶחָד אֶ-לֶקִינוּ... שְׁבַשְׁמִים וּבְאֲרָץ.

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### WHO KNOWS ONE?

Who knows one?

I know one!

One is Hashem, One is Hashem, One is Hashem

In the heavens and the earth.

*(I said a ooh, ahh, oo-ah-ah x2)*

Who knows two?...

Two are the luchos that Moshe brought,

And one is Hashem...

Three are the fathers...

Four are the mothers...

Five are the books of the Torah...

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Seven are the days of the week...

Eight are the days before a bris mila...

Nine are the months before a baby's born...

Ten are the Aseres Hadibros / Ten Commandments ...

Eleven are the stars in Yosef's dream...

Twelve are the tribes of Yisrael...

Thirteen are the Midot of Hashem...

Fourteen are the books of the Rambam...



עַל אַחַת כַּמָּה וְכַמָּה טוֹבָה כְּפוּלָה  
 וּמְכַפֶּלֶת לְמָקוֹם עָלֵינוּ .  
 הוֹצִיאָנוּ מִמִּצְרַיִם . עָשָׂה בָּהֶם שְׁפָטִים .  
 עָשָׂה בְּאֶל־הֵיהֶם . הִרְג בְּכוֹרֵיהֶם .  
 נָתַן לָנוּ אֶת מְמוֹנָם . קָרַע לָנוּ אֶת הַיָּם .  
 הִעֲבִירָנוּ בְּתוֹכוֹ בְּחֶרֶבָה .  
 שָׁקַע צְרִינוּ בְּתוֹכוֹ .  
 סִפַּק צְרָכֵינוּ בַּמִּדְבָּר אַרְבַּעִים שָׁנָה .  
 הִאֲכִילָנוּ אֶת הַמָּן .  
 נָתַן לָנוּ אֶת הַשַּׁבָּת . קָרַבְנוּ לִפְנֵי הָרַם סִינֵי .  
 נָתַן לָנוּ אֶת הַתּוֹרָה . הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל .  
 וּבָנָה לָנוּ אֶת בֵּית הַבְּחִירָה לְכַפֵּר עַל כָּל  
 עֲוֹנוֹתֵינוּ :

אֱלוֹ הוֹצִיאָנוּ מִמִּצְרַיִם  
 וְלֹא עָשָׂה בָּהֶם שְׁפָטִים  
 אֱלוֹ עָשָׂה בָּהֶם שְׁפָטִים  
 וְלֹא עָשָׂה בְּאֶל־הֵיהֶם  
 אֱלוֹ עָשָׂה בְּאֶל־הֵיהֶם  
 וְלֹא הִרְג אֶת בְּכוֹרֵיהֶם  
 אֱלוֹ הִרְג אֶת בְּכוֹרֵיהֶם  
 וְלֹא נָתַן לָנוּ אֶת מְמוֹנָם  
 אֱלוֹ נָתַן לָנוּ אֶת מְמוֹנָם  
 וְלֹא קָרַע לָנוּ אֶת הַיָּם  
 אֱלוֹ קָרַע לָנוּ אֶת הַיָּם  
 וְלֹא הִעֲבִירָנוּ בְּתוֹכוֹ בְּחֶרֶבָה  
 אֱלוֹ הִעֲבִירָנוּ בְּתוֹכוֹ בְּחֶרֶבָה  
 וְלֹא שָׁקַע צְרִינוּ בְּתוֹכוֹ  
 אֱלוֹ שָׁקַע צְרִינוּ בְּתוֹכוֹ  
 וְלֹא סִפַּק צְרָכֵנוּ בַּמִּדְבָּר אַרְבַּעִים שָׁנָה  
 אֱלוֹ סִפַּק צְרָכֵנוּ בַּמִּדְבָּר אַרְבַּעִים שָׁנָה  
 וְלֹא הִאֲכִילָנוּ אֶת הַמָּן  
 אֱלוֹ הִאֲכִילָנוּ אֶת הַמָּן

There was a little mouse, who lived in a house  
 She ate bread crumbs all day  
 She found them in the closet,  
 she found them on the floor  
 And when she was hungry,  
 she found some more  
 But one fine morning she jumped to her feet  
 She looked here, she looked there, but there was  
 not one crumb to eat  
 Yes, you guessed, it was Pesach time,  
 And our little mouse found Matzah and wine  
 She ate and she drank, and I'm pleased to say  
 She thanked Hashem in her own little way

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אֱלוֹ הוֹצִיאָנוּ מִמִּצְרַיִם  
 וְלֹא עָשָׂה בָּהֶם שְׁפָטִים  
 אֱלוֹ עָשָׂה בָּהֶם שְׁפָטִים  
 וְלֹא עָשָׂה בְּאֶל־הֵיהֶם  
 אֱלוֹ עָשָׂה בְּאֶל־הֵיהֶם  
 וְלֹא הִרְג אֶת בְּכוֹרֵיהֶם  
 אֱלוֹ הִרְג אֶת בְּכוֹרֵיהֶם  
 וְלֹא נָתַן לָנוּ אֶת מְמוֹנָם  
 אֱלוֹ נָתַן לָנוּ אֶת מְמוֹנָם  
 וְלֹא קָרַע לָנוּ אֶת הַיָּם  
 אֱלוֹ קָרַע לָנוּ אֶת הַיָּם  
 וְלֹא הִעֲבִירָנוּ בְּתוֹכוֹ בְּחֶרֶבָה  
 אֱלוֹ הִעֲבִירָנוּ בְּתוֹכוֹ בְּחֶרֶבָה  
 וְלֹא שָׁקַע צְרִינוּ בְּתוֹכוֹ  
 אֱלוֹ שָׁקַע צְרִינוּ בְּתוֹכוֹ  
 וְלֹא סִפַּק צְרָכֵנוּ בַּמִּדְבָּר אַרְבַּעִים שָׁנָה  
 אֱלוֹ סִפַּק צְרָכֵנוּ בַּמִּדְבָּר אַרְבַּעִים שָׁנָה  
 וְלֹא הִאֲכִילָנוּ אֶת הַמָּן  
 אֱלוֹ הִאֲכִילָנוּ אֶת הַמָּן



## חד גדיא

- 1 חד גדיא, חד גדיא, חד גדיא: דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.
- 2 ואתא שונרא, ואכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.
- 3 ואתא כלבא, ונשך לשונרא, דאכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.
- 4 ואתא חוטררא, והפה לכלבא, דנשך לשונרא, דאכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.
- 5 ואתא נורא, ושרף לחוטררא, דהפה לכלבא, דנשך לשונרא, דאכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.
- 6 ואתא מיא, וכבה לנורא, דשרף לחוטררא, דהפה לכלבא, דנשך לשונרא, דאכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.
- 7 ואתא תורא, ושתא למיא, דכבה לנורא, דשרף לחוטררא, דהפה לכלבא, דנשך לשונרא, דאכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.
- 8 ואתא השוחט, ושחט לתורא, דשתא למיא, דכבה לנורא, דשרף לחוטררא, דהפה לכלבא, דנשך לשונרא, דאכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.
- 9 ואתא מלאך המות, ושחט לשוחט, דשחט לתורא, דשתא למיא, דכבה לנורא, דשרף לחוטררא, דהפה לכלבא, דנשך לשונרא, דאכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.
- 10 ואתא הקדוש ברוך הוא, ושחט למלאך המות, דשחט לתורא, דשתא למיא, דכבה לנורא, דשרף לחוטררא, דהפה לכלבא, דנשך לשונרא, דאכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.

1 ערדימ היינו לפרגיה במצרים - עתה - בני חורני

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2 מרור. כורך. שלחן עורך. צפון. ברך. הלל. נרצה.

3 והיא שעמדה לאבותינו ולנו. שלא אחד בלבד, עמד עלינו לכלותנו. אלא שבכל דור ודור, עומדים עלינו לכלותנו. והקדוש ברוך הוא מצילנו מידם

4 דם. צפרדע. כנים. ערוב. דבר. שחין. ברך. ארבה. חשך. מכת בכורות

5 אליהו הנביא, אליהו התשבי, אליהו הגלעדי במהרה יבוא אלינו עם משיח בן דוד

**לשנה הבאה בירושלים!**

6



SEDER SIGNS WITH THE COMMONLY KNOWN YIDDISH EXPLANATION

קדש	ווען דער טאטע קומט אהיים פון שול מאכט ער באַלד קידוש, כּדי די קינדער זאלן נישט איינשלאָפֿן, און זיי זאלן פֿרעגן די מה נשתנה.
ירחץ	מען וואַשט די הענט, אָבער מען מאַכט נישט קיין בֿרַכּה על גטילת יָדִים.
כּרפּס	מען נעמט אַ שטיקל ציבעלע אָדער אַ קארטאָפֿל, ווייניקער פון אַ כּזית, מען טונקט עס איין אין זאלץ וואַסער און מען מאַכט אַ בֿרַכּה בורא פֿרי האַדמה. מען האַט אין זיגען די בֿרַכּה זאל פֿטר'ן אויך די מרור. די כּרפּס עסט מען נישט אָנגעלענטערהייט.
יחץ	מען צוטיילט די מיטעלסטע מצה אויף צוויי חלקים, איין חלק גרעסער פון דעם צווייטן. דעם גרעסערן חלק לייגט מען אַוועק פאר אפיקומן, און דעם קלענערן לאַזט מען איבער צווישן די צוויי מצות.
מגיד	מען זאָגט די הגדה און די קינדער פֿרעגן מה נשתנה.
רחצה	מען וואַשט די הענט און מען מאַכט יע אַ בֿרַכּה על גטילת יָדִים.
מוציא	מען נעמט די דריי מצות אין האַנט, און מען מאַכט אַ בֿרַכּה המוציא לחם מן האָרץ.
מצה	מען לאַזט אַפ די אונטערשטע מצה און מען מאַכט אַ בֿרַכּה על אכילת מצה. מען האַט אין זיגען די בֿרַכּה זאל פֿטר'ן אויך דעם כּוהן און דעם אפיקומן. מען נחט אַ כּזית פון נידער פון די צוויי מצות אָנגעלענטערהייט.
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כוהן	די מרור עסט מען ניט אָנגעלענטערהייט. מען טונקט איין אַ כּזית חזרת אין חרוסת. מען טרייסלט אַפ די חרוסת. מען לייגט די חזרת צווישן צוויי שטיקעלאך פון די אונטערשטע מצה. מען זאָגט כּן עשה הלל און מען עסט דאָס אָנגעלענטערהייט.
שלחן עורך	מען גרייט צום טיש און מען עסט סעודת יום טוב.
צפון	מען עסט אַ כּזית פון דעם אפיקומן אָנגעלענטערהייט. דערנאָך טאר מען ניט עסן (און מען פֿירט זיך אויך נישט צו טרינקן).
בֿרַך	מען גיסט אַן דעם דריטן כּוס, און מען בענטשט אויף אים בֿרַכּת המזון.
הלל	מען זאָגט הלל, פון לא לנו ביזן סוף.
נרצה	אַז מען טוט לויט דעם דאָזיגן סדר איז מען באווייליגט ביי דעם אויבערשטן, און לשנה הבאה בירושלים.

AND YOU SHALL COUNT FOR YOURSELVES  
FROM THE DAY AFTER THE HOLIDAY (PESACH)...  
SEVEN COMPLETE WEEKS THEY SHALL BE.

...וּסְפַרְתֶּם לָכֶם מִמַּחֲרַת הַשַּׁבָּת...  
שִׁבְעַת שָׁבוּעוֹת תְּמִימֹת תִּהְיֶינָה (וַיִּקְרָא כַּגִּי טו')

EACH NIGHT, COUNT THE *SEFIRA* FOR THE NEXT DAY.

WEEK #	WED.	THURS	FRI.	שַׁבַּת קוֹדֶשׁ	SUN.	MON.	TUES.
1	1	2	3	4	5	6	7
2	8	9	10	11	12	13	14
3	15	16	17	18	19	20	21
4	22	23	24	25	26	27	28
5	29	30	31	32	33	34	35
6	36	37	38	39	40	41	42
7	43	44	45	46	47	48	49
	ת	ו	ע	ו	ב	שׁ	

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EACH NIGHT, COUNT THE *SEFIRA* FOR THE NEXT DAY.

WEEK #	MON.	TUES.	WED.	THURS.	FRI.	שַׁבַּת קוֹדֶשׁ	SUN.
1	1	2	3	4	5	6	7
2	8	9	10	11	12	13	14
3	15	16	17	18	19	20	21
4	22	23	24	25	26	27	28
5	29	30	31	32	33	34	35
6	36	37	38	39	40	41	42
7	43	44	45	46	47	48	49
	ת	ו	ע	ו	ב	שׁ	

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...וספרתם לכם ממחרת השבת.  
שבע שבועות תמימות תהיינה (ויקרא כג: טו)

EACH NIGHT, COUNT THE *SEFIRA* FOR THE NEXT DAY.

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1	1	2	3	4	5	6	7
2	8	9	10	11	12	13	14
3	15	16	17	18	19	20	21
4	22	23	24	25	26	27	28
5	29	30	31	32	33	34	35
6	36	37	38	39	40	41	42
7	43	44	45	46	47	48	49
	ת	ו	ע	ו	ב	ש	

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	ת	ו	ע	ו	ב	ש	

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