A Bnei Akiva Shabbaton Guide for the Whole Family

Wednesday, April 8 - Sunday, April 12 2020
י”ד - י”ז ניסן תשפ”ט
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Submit all rooming and seating requests by Wednesday, 12pm to your madrichim: Mom & Dad

See Packing List: Page 2
LETTER FROM RAV SHAUL

It’s All About Community

Dear friends,

In challenging times we look back to our roots and our sources to try to find a sense of direction. I feel that the days we are in, the Month of redemption, our direction is pretty clear.

Yetziat Mitzraim is what turned us into a nation. Chazal teach us that the hardship that we had, came to tighten and connect as a unified people the same way two pieces of metal are clasped together with fire.

However, if we go even further back, prior to our ancestors going into exile we find that our sages already found a hint to this in Yosef’s dream about the grapes. The Gemara in Chulin 92 teaches in the name of Rabbi Shimon Ben Lakish the significance of every Jew in the nation.

Rabbi Shimon ben Lakish says: This nation is likened to a vine. The branches of the vine support the clusters of grapes, the leaves, and the tendrils; these are represented among the Jewish people by the homeowners, who provide financial support for the entire nation. The clusters of grapes on the vine, these are the Torah scholars. The leaves on the vine, which protect the grapes, these are the ignoramuses, who protect the Torah scholars. The tendrils of the vine, which do not directly serve the grapes themselves, these are the empty ones of the Jewish people.

And this is the meaning of the instruction that they sent from there, i.e., from Eretz Yisrael: Let the clusters of grapes pray for the leaves, as were it not for the leaves, the clusters of grapes would not survive.

This year the four cups of wine will be with less people around us. It may feel more isolated than the past, but us still standing strong as a community is ultimately what redeems us. In this Bnei Akiva Chag BA-Bayit packet, you will find engaging and interactive content to keep your family growing and flourishing anticipating a redemption in our days.

Chag Sameach,
Rav Shaul Feldman
Executive Director of the US & Canada
SCHEDULE

Wednesday, April 8

1:00 PM  Pre-Chag Tisch
  • Rock out with your family to BA’s @ChagBABayit playlist on spotify
    - Spotify Playlist Link: shorturl.at/dfloX

1:30 PM  Arts & Crafts Activity
  • Instructions & Supplies in resources at the back: #1

2:30 PM  Bake a Delicious Pesach Brownies Recipe!
  • *If you need some extra ideas in the kitchen, here’s an awesome recipe that your family NEEDS to try!*. Recipe in the back: #2

Chag Prep!

Chag Checklist:

Be sure not to forget all the important items you’ll need for Shabbaton Chag BA-Bayit

7:10 PM* Candle Lighting [New York]

7:30 PM  Ma’ariv

8:00 PM  Seder Begins!

*Check your local city calendar for Candle Lighting times and adjust ma’ariv and Seder accordingly.

PACKING CHECKLIST

Pre Chag:

☐ Feather (for dusting of course)
☐ Flashlight or candle (to find that chametz)
☐ Spoon (to scoop it up)
☐ Your Shabbaton Chag BA-bayit Guide printed out!
☐ Erev Tavshilin

Chag:

☐ Pillow and cover
☐ Haggadot
☐ Matzah (YUM)
☐ Afikomen Pouch
☐ Machzor
☐ Mashiach Bag!
Here are some fun ways to make your Seder interactive and entertaining!

**Magid**  Shiur Break
- Take turns reading one of the captivating Divrei Torah written by Bnei Akiva Bogrim provided at the back: #3 and #4
- Whichever you do not use on the first night, can be used for the second Seder.

**Shulchan Orech**
- Play our very own Pesach Trivia Game: questions and instructions at the back #5

**Nitrza**
- Enjoy some of our favourite songs with your family.
  See song sheet attached at the back! #6

**Layla Tov!**

*Check your local city calendar for Candle Lighting times and adjust ma’ariv and Seder accordingly.*
Thursday, April 9

9:00 AM  Shacharit

11:30 AM  Kiddush

11:50 AM  Chaburah with your Family!
  • Enjoy an interesting chaburah from Rav Shaul Feldman #7

12:30 PM  Lunch
  • Enjoy an interesting Dvar Torah with your family by one of our Bnei Akiva National Leaders. Find Divrei Torah by our Mazkira Artzi and Mazkir Galil at back: #8 and #9

2:00-5:00 PM  Menucha
  • Check out our game sheet for a fun activity to play with your family
    See #10 at back

5:15 PM  Mincha

6:00 PM  Time for a Peulah!
  • Check out the back #11

8:11 PM*  Candle Lighting [New York]

8:15 PM  Prep for Second Seder!
  • Go back to previous night Seder’s schedule to use any content that you didn’t use last night.
  • Introduce some Thought-Provoking Questions to encourage interesting conversations: #12

Layla Tov!

*Check your local city calendar for Candle Lighting times and adjust ma’ariv and Seder accordingly.
Friday, April 10

9:00 AM Shacharit

11:30 AM Kiddush
  • Dvar Torah by Bnei Akiva US & Canada Executive Director, Rav Shaul Feldman. See back #13

12:45 PM Lunch
  • Enjoy an intriguing Dvar Torah #14 with your family by one of our very own Bnei Akiva Roshim

2:30- 4:30 PM Menucha

4:30 PM Play the matching game you made on Wednesday from #1 in the back

5:15 PM Mincha

Pre-Shabbat Prep Be sure to check the checklist on Page 2

7:12 PM* Candle Lighting [New York]

7:30 PM Kabbalat Shabbat

8:15 PM Shabbat Dinner
  • See Dvar Torah at back: #15
  • Select one of the fun games from the activities sheet #10 to play with your table!

Optional Tisch
  • Song Sheet at the back #16

Layla Tov!

*Check your local city calendar for Candle Lighting times and adjust ma’ariv and Seder accordingly.
Shabbat, April 11

9:00 AM  Shacharit

11:30 AM  Kiddush
  • Chaburah Time! See Chaburah sheets at back: #17

12:45 PM  Lunch
  • Enjoy some songs once again from the Song Sheet #16
  • Read a Dvar Torah from the back: #18

2:00 - 4:00 PM  Menucha

4:00 PM  If you have private outdoor space, try playing one of the games from the activities sheet #10 outside!

5:15 PM  Mincha

5:45 PM  Seudah Shlishit & Slow Shira
  • See song sheet at back #16

8:15 PM*  Maariv

8:30 PM*  Havdalah!

Saturday Night Activity
  • Movie Night and Matzah Pizza! Recipe #19!

*Check your local city calendar for Candle Lighting times and adjust ma'ariv and Seder accordingly.
MAKOT MATCHING GAME

The plagues with which the Egyptians were punished because they would not allow the Jews to leave Egypt are called the makot. This fun matching game will help children remember the names of the plagues as well as what happened to the Egyptians during that time. This game is quick and easy to make as well as to play.

Materials:
- 3 (8.5”x11”) sheets white cardstock or thick paper
- 3 (12”x12”) sheets colored cardstock or scrapbook paper
- Scissors
- Markers
- Glue stick

How to do it:
1. Fold one sheet of white paper in half. Then fold the paper in half and then in half again. Unfold the paper. The folds will have divided the paper into 8 equal rectangles.
2. Repeat step one with the other two papers. Cut out the rectangles; you will only need 20, so there will be four extra.
3. Draw a picture of a different makah on ten of the rectangles or download a clip art picture from your computer and glue to rectangles OR print makot pictures and names provided.
4. Write or print the Hebrew and English names of each makah on the other ten rectangles.
5. Fold the 12”x12” papers in the same manner that you did the white paper. Cut out the colored rectangles.
6. Center each white rectangle on each colored rectangle and glue into place, centering the white rectangles so that a colored border is visible.
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#2: Brownie Recipe

BEST PESACH BROWNIES RECIPE

Ingredients:
- Non Stick Cooking Spray
- 4 large eggs
- 2 cups sugar
- 1 cup vegetable oil
- teaspoon sea salt
- 1 cup dutch process cocoa powder
- 1 cup potato starch
- 1 cup semi- sweet chocolate chips (optional but highly suggested)

Directions:
1. Preheat oven to 350°F
2. Spray an 11x7 inch brownie pan with non stick cooking spray. Set aside.
3. In the bowl of an electric mixer, beat the eggs and sugar until smooth. Add the oil and the salt. Mix. Sprinkle in the cocoa powder and mix to make sure the batter is chocolaty. Add the potato starch and mix to combine. Scrape down the sides with a spatula. Stir in the chocolate chips if using.
4. Pour into the prepared pan. Bake for 35-40 minutes. Allow to cool before serving.
5. Enjoy!
#3: Dvar Torah

**B’CHOL DOR** By: Zehava Seidman, HA Member

According to Maimonides in the Mishneh Torah, there are two versions of the Haggadah:

“בכל דור ודור יהיה אדם לראות את עצמו כלאו היה יא מצרים” - הגדה של פסח

“In every generation, a person must see himself as if he had left Egypt” - Text of the Haggadah

“בכל דור ודור, ייב אדם להראות את עצמו כלאו יא מצרים” - הגדה של פסח לפי

“And in every generation, one must show himself as if he had left Egypt” - Text of the Haggadah according to Maimonides’s Mishneh Torah

In an attempt to reconcile the two versions of the הגדה, one might suggest that seeing oneself as a liberated slave leads to presenting oneself as such. In some cases, self-reflection leads to changing the way in which one acts in the world. In other cases, action must precede understanding.

The obligation to “see” and/or “show” oneself as a liberated slave suggests that memory is a twofold process that involves both reflection and action. Just as the command “זכור את השבת” or “זכור את אשר עשה לך עמלק” imposes an obligation, so too, the commandment to remember the slavery in מצרים cannot be fulfilled through passive memory alone.

The commandment to tell the story of leaving Egypt assumes that present and future generations will otherwise forget. The Pesach seder assumes that there is a human ability to create memories that enable one to do things that would have otherwise been impossible. By trying to enact the story during the seder, Jews take on the challenge of changing their present and future. In Judaism, the act of remembering is supposed to serve as a stimulus for ethical and spiritual behavior.

During the seder, one can fulfill the double command to show and to see oneself as having come forth from Egypt by retelling the story in one’s own words and through the lens of one’s own experience. By acting out parts of the seder, or by retelling the narrative as though one personally experienced leaving Egypt, one shows oneself as a participant in this story. Using the story of the nation leaving Egypt as a framework for exploring personal liberation, struggles, or current political struggles, causes one to see oneself as a participant in the continuing journey toward freedom.
Upon punishing the Snake for its sin with Adam and Chava, Hashem informs it that “you shall eat due all the days of your life.” (Breishis 3:14)

In his Sefer The Light of the Eyes, the Chernobyl Rebbe, Menachum Nachum Twersky, notices the seeming lack of forfeiture in such a curse. Hashem is guaranteeing that the snake will be well fed wherever it goes, never lacking in sustenance. How does this constitute retribution?!

Perhaps therein lies the brutality. Hashem is blatantly declaring his desire to be utterly removed from the Snake’s life. He will be so distant from its eyes, he won’t even want to feed it.

As human beings, we crave connectivity. As Rava poignantly declares in Taanis 23a: “Either friendship or death,” as one without relationships is seemingly better off dead. Supportingly, both Rashi and Tosfos agree in Chagiga 27a that one’s family table can even act as an atonement through the act of inviting guest to sit and dine around it.

Yet, as we begin to set our own tables for the Seder and dust of our Hagaddos from last year, one can’t help but feel, well..lonely. Without the guests we’ve been accustomed to seeing around this time, Pesach feels a tragic sense of lacking.

However, it is perhaps through this feeling of emptiness that one can create tighter bonds with those around him. If the snake’s true punishment was its lack of connectivity, how much more so can we use this time of physical isolation to forge tighter emotional, spiritual, and religious bonds with our creator.

Ironically, it is the Rebbe of Kotzk who writes that there exists no lonelier place that a room full of people.

Indeed, let us take advantage of this unique time in history to be truly comforted by those whom we love most and seek to strengthen our relationship with the Creator.

A happy, healthy, and comforting Pesach.
#5: Trivia Questions Game

Keep your kids engaged at the Seder with this fun Trivia game! As an extra hint the answers go in order of the Aleph Bet (and are underlined and listed next to each question). There are 3 different categories that get harder with each category and can be used for different age groups, so keep track with chocolate chips (or any other candy!) and see who knows the most answers! Good luck!

**EASY PESACH SEDER QUESTIONS**

- What number is very important in the Seder? Can you name some?
  (מטים, שושנים, לשוונת גאולה, בנים)
- Where did the 5 Rabbis sit together to discuss the story of איסא אטirma?
  (גאולה, לבנים, שושנים)
- Where did they live in?
  (דיז"ח עד"ש באח"ב)
- What were the 3 סימנים that Rabbi Yehuda gave for the 10 מכות?
  (ך"ה, אול"א, ו"ז)
- What are you supposed to do to the מנוחתwards before answering him?
- What part of the Seder do you do without a ברכה?
- In the song, what is דוד והיד שיתוף?
  (גאולה, לשונותכוסות, קושיות)
- In the song, what part is בנים?
  (כוסות, קושיות)
- Who is the האחת מיתן who does not bless?
- What was the קוסך, who is the אדרית that Rabbi Yehuda gave for the 10 מכות?
  (ך"ה, אול"א, ו"ז)
- Why did the 5 Rabbis have to stop reviewing the story of איסא אטirma?
  Because it was time for....
- In which part of the Seder do we eat the Afikomen?
- Why did the 5 Rabbis have to stop reviewing the story of איסא אטirma?
  Because it was time for....
- In the song, what is מון?
  (גאולה, לשונותכוסות, קושיות)
- In the song, what part is בנים?
  (כוסות, קושיות)
- How much did the father pay for theupy?
  (ך"ה, אול"א, ו"ז)
- In the song, what is מון?
  (גאולה, לשונותכוסות, קושיות)
- In the song, what is מון?
  (גאולה, לשונותכוסות, קושיות)
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  (גאולה, לשונותכוסות, קושיות)
- In the song, what is מון?
  (גאולה, לשונותכוסות, קושיה
HARDER PESACH SEDER QUESTIONS

1. What was it that the sea saw? 
   - מצפור
   - The opposite of עבדים - 2 words

2. The opposite of ובני חורם - 2 words
   - The fifth cup is the fifth cup and it is the symbol of the ______

3. Because of the Mitzvot of Pesach and Brit Mila, we were from ngânא的说法. Which words of the Hagada tell us that? "____________"

4. One of the names of Hashem that the Hagada uses.

5. This word has the meaning of: שישה סדרי משנה, חמשה חומש תורות, עשר הדורות, וה’ אדולם

6. We call Pesach this.

7. In the Hagada we are told that the word is this, which the says is the

8. The symbolizes this.

9. With whom does he last part of the Hagada describe the hard work they had to do.

10. One of the 4 sons.

11. What number is very important in the

12. Who is considered ממון, סימנים.

13. The word the Hagada uses and the word we use when we answer him. (2 words)

14. This word is used in part of the Seder, you break the middle

15. It also hints to Tehillim which has this word 15 times).

16. The symbolizes which evil man?

17. is this word backwards to remind us of the hard work we had to do.

18. One of the praises of Hashem in

19. What were the names of the

20. These are the words that the story of לברנץ.

21. The word we use for the 4 questions.

22. Some say it is the who came out with some of the famous biblical figures.

23. This word is used in . It means punishment for their sins.

24. When the Hagada starts to tell the story of מצרים, it starts with him.
CHALLENGING PESACH SEDER QUESTIONS

- אברב — Who is the אברב in ויהי בחצי הלילה?
- ביאת — We use this to symbolize the ביאת because it is easy to cook and to access.
- גורמ — Hashem split the sea into 12 lanes, one for each שבט. The lanes are called this in "לעוףים יוסFilePath נשים ל"הוזד.
- דניאל — Who is the דניאל in ויהי בחצי הלילה?
- הגל — Who believed in the literal translation of "על מצות ומרורים יאכלו"?
- יות — One of the יות of Hashem in אדרי הוא who means אדרי הוא.
- ד — This word connotates seeing and pointing and teaches us that it is important to do when the Matzah and Maror are in front of you.
- מנסתר — The first מנסתר that couldn’t duplicate.
- ברקע — We say this word in one of the songs of נרצה. It is להרחקים 7 כנגד.
- מיזד — Hashem killed the מיזד with drowning in the ים סוף for this reason.
- לדת — Meshul halide yishaloteshilom" — כל הבן הילוד היאורה תשליךו.
- לייט — We call this word יライト in one of the songs of נרצה.
- חימום — The gematria of this word is 190, which is the amount of years from ברית בין בתרים until שעיבוד מצרים but is still counted in the 400 years mentioned in ברית בין הבתרים.
- ראו — This was the host of the Seder in Bnei Brak. (His Yeshiva was there.)
- שבוע — This animal symbolizes ישמעאל in the time of the השבת.
- תורא — In the time of the תורא, one of the questions was שבלכ הלת והובלו מכו, תמיה ומקוה הלילה הזה.
- ערב — The gematria of this word is 190, which is the amount of years from ברית בין בתרים until but is still counted in the 400 years mentioned in ברית בין הבתרים.

190 years — ברית בין בתרים
124 years — ערב
86 years — שבוע
Those 86 years started when Miriam was born. (That’s why she was called מרים from the word “bitter”.)

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1. The Four Questions

Ma Nishtana ha-laila ha-zeh mi-kol ha-lei-lot?

Why is this night different from all other nights?

1. She-b’chol ha-leilot anu och’lin chametz
   u’matzah, ha-laila ha-zeh kulo matzah.
   On all other nights we eat either leavened bread or matzah; on this night only matzah.

2. She-b’chol ha-leilot anu och’lin yirakot,
   ha-laila ha-zeh maror.
   On all other nights we eat all kinds of herbs; on this night we eat bitter herbs.

3. Sh-b’chol ha-leilot anu mat-bi’lin afilu pa-am echat, ha-laila ha-zeh sh’tei f’amim.
   On all other nights we do not dip herbs at all; on this night we dip them twice.

4. She-b’chol ha-leilot anu och’lin ben yoshvin u’vein m’subin, ha-laila ha-zeh kulanu mi-subin.
   On all other nights we eat our meals sitting any way we like; on this night we lean.

2. Avadim Hayyinu

Avadim ha-yyinu, ha-yyinu
Atah b’nai cho-rin
B’nai chorin.

Once we were slaves. Today we are free,
Today we are free.

3. Ten Plagues

Dam - Tz’farde’a - Kinim - Arov - Dever - Sh’chin
Ba-rad - Arbeh - Choshech - Makat B’Chorot

Blood - Frogs - Lice - Beasts - Cattle Disease - Boils
Hail - Locusts - Darkness - Death of the Firstborn
4. Bad Things Will Come to Egypt: The Plagues
(To the tune of “She’ll be Coming ‘Round the Mountain”)

Bad things will come to Egypt, don’t you know
Bad things will come to Egypt, don’t you know
Bad things will come to Egypt,
Bad things will come to Egypt, ‘till we go.

First, God will change the water into blood (ick, ick)
First God will change the water into blood (ick, ick)
There’ll be nothing left to drink;
With no baths you all will stink
When God changes all the water into blood. (ick, ick)

Slimy frogs will be all over everything (croak, croak)
Slimy frogs will be all over everything (croak, croak)
They will jump all over you-you.
They will jump into your shoe-oe.
Slimy frogs will be all over everything. (croak, croak)

Lice will make your big heads itch and itch and itch
(scratch, scratch)
Lice will make your big heads itch and itch and itch
(scratch, scratch)
The heads of poor and rich,
Even animals will itch
When lice make your big heads itch and itch and itch.
(scratch, scratch)

Wild animals will scare you all to death (roar, roar)
Wild animals will scare you all to death (roar, roar)
You’ll be scared of their roars
As they bite and scratch your doors.
Wild animals will scare you all to death (roar, roar)

Your cattle will get sick and die like flies (no moos)
Your cattle will get sick and die like flies (no moos)
No milk will fill your cup;
No meat on which to sup
When your cattle get all sick and die like flies. (no moos)

Your skin will get big sores all over it (ow, ow)
Your skin will get big sores all over it (ow, ow)
You will cry ‘cause they hurt you;
No medicine will cure you,
And you’ll even get the sores down where you sit. (ow, ow)

Icy hail will fall down on you from the sky
(knock, knock) (knock on the table)
icy hail will fall down on you from the sky
(knock, knock)
You may try to hide your head;
You may crawl beneath your bed,
But all the outside plants will surely die.
Locust bugs will swarm all round your land
(buzz, buzz)
Locust bugs will swarm all round your land
(buzz, buzz)
They will eat all plants of gre-en;
No broccoli will be se-en
When the locust bugs swarm all around your land.
(buzz, buzz)

The day will turn as black as night can be. (can’t see)
The day will turn as black as night can be. (can’t see)
You won’t see any faces
And the old familiar places
When the day turns black as night could ever be.

God will give you this last chance to let us go;
God will give you this last chance to let us go.
As midnight passes by-
All your firstborn sons will die-ie;
And your people will cry out if we can’t go.

Bad Things will come to Egypt, don’t you know
Bad Things will come to Egypt, don’t you know
Bad Things will come to Egypt,
Bad Things will come to Egypt,
Bad Things will come to Egypt ‘till we go.

5. When Israel was in Egypt Land

When Israel was in Egypt Land,
Let my People go.
Oppressed so hard they could not stand
Let my People go.

Refrain
Go down, go down, way down in Egypt land,
Tell ol’ Pharaoh, let my people go.

Thus saith the Lord, bold Moses said,
Let my People go.
If not I’ll smite your people dead,
Let my People go. (Refrain)

As Israel stood by the water side,
Let my People go.
By God’s command it did divide, Let my People go.
6. Dayenu

God has shown our people so many acts of kindness. For each one, we say Dayenu,
meaning “that would have been enough, for that alone we are grateful.”

Ilu ho-tzi-anu mi-mitz-rayim, Dayyenu!

Ilu na-tlan lahu et ha-Shabbat, Dayyenu!

God took us out of Egypt,
Punished the Egyptians and destroyed their idols,
Divided the sea and led us across on dry land,
Took care of us in the desert for forty years and fed us manna
Gave us Shabbat;
Gave us the Torah;

Dayyenu!
Dayyenu!
Dayyenu!
Dayyenu!
Dayyenu!
Dayyenu!

7. Ballad of the Four Children
(Sung to the tune of “My Darling Clementine”)

Said the parents to their children:
“At the Seder you will dine
You will eat your fill of matzah
You will drink four cups of wine.”

Then did sneer the one so wicked,
“What does all this mean to you?”
And the parents’ hearts were saddened
As their grief and anger grew.

These fine parents had four children
And their children numbered four.
One was wise and one was wicked;
One was simple to the core.

“If you yourself don’t consider
As a child of Yisrael,
Then for you this has no meaning;
You could be a slave as well.”

And the fourth was sweet and winsome
She was young and she was small.
While her siblings asked the questions
She could barely speak at all.

Then the simple child said simply:
“What is this?” and quietly
The good parents told their offspring
“We were freed from slavery.”

Said the wise child to the parents,
“Could you please explain the laws
Of the customs of the Seder?
Could you please explain the cause?”

And the youngest child was silent
For she could not ask at all.
But her eyes grew wide with wonder
As the parents told her all.

And the parents answered proudly:
Every one themselves must see
In every age and generation
As if they themselves were freed.”

Now dear children, heed the lesson
And remember ever more.
What the parents told the children
Sons and daughters, numbering four.
8. Seder Fun  
(Sung to the tune of “Yankee Doodle”)  
On other nights if you should dunk  
In manners you are lacking -  
But Seder night we dunk two times,  
Haggadah gives us backing.  
Ask a ransom -- not too big,  
For father needs it badly,  
The Afikomen ends the meal  
So hand it over gladly  
When the door is opened wide,  
Watch Elijah’s wine cup  
He visits us and takes one sip,  
But never drinks it all up.  
Seders are a lot of fun,  
If everyone acts rightly,  
So mind your Yom Tov manners kids  
And sip your wine politely.

9. Pharaoh, Pharaoh  
Chorus:  
Pharaoh, Pharaoh, whoa baby  
Let my people go.  
Pharaoh, Pharaoh, whoa baby  
Let my people go.  
Well Pharaoh’s army was a-coming too  
So what do you think that God did do?  
Had me take my staff, and clear my throat  
And all of Pharaoh’s army did the dead man’s float.  
Well that’s the story of the stubborn goat.  
Pharaoh should have know that chariots don’t float.  
The lesson is simple, it’s easy to find.  
When God says, “Go!” you had better mind.

10. One Morning  
One morning when Pharaoh awoke in his bed,  
There were frogs in his bed and frogs on his head.  
Frogs on his nose and frogs on his toes,  
Frogs here, Frogs there,  
Frogs were jumping everywhere!  
Oh listen! Oh listen! Oh listen King Pharaoh!  
Oh listen! Oh listen! Oh listen King Pharaoh!  
They want to go away. They work too hard all day.  
King Pharaoh, King Pharaoh, what do you say?  
“No, no, no - I will not let them go!” (2)

11. Oh Listen  
L’Shana Ha’ba-ah  
L’shana ha’ba-ah bi’yerushalayim!  
Next year in Jerusalem!
13. Echad Mi Yodeah - Who Knows One

I’ll sing you one, ho, echad mi yode’a?
What is your one, ho? One is God and one alone
And evermore shall be so.

I’ll sing you two, ho, sh’rayim mi yode’a?
What are your two, ho?
Two are the tablets of the covenant,
One is God and one alone and evermore shall be so.

I’ll sing you three, ho, shlosha mi yode’a?
What are your three, ho?
Three are the patriarchs,
Two are the tablets of the covenant,
One is God and one alone and evermore shall be so.

I’ll sing you four, ho, arba’ah mi yode’a?
What are four, ho?
Four are the mothers of Israel.
(continue)

I’ll sing you five, ho, chamisha mi yode’a?
What are five, ho?
Five are the Books of Moses. (continue)

I’ll sing you six, ho, shi-sha mi yode’a?
What are your six, ho?
Six are the days of creation, (continue).

I’ll sing you seven, ho, sh’mayim mi yode’a?
What are your seven, ho?
Seven are the days of the week, (continue)

I’ll sing you eight, ho, sh’mona mi yode’a?
What are you eight, ho?
Eight are the lights of Hanukah, (continue)

I’ll sing you nine, ho, tisha mi yode’a?
What are nine, ho?
Nine are the festivals, (continue)

I’ll sing you ten, ho, asara mi yode’a?
What are ten, ho?
Ten are the commandments, nine are the festivals,
eight are the lights of Hanukah, seven are the days of the week,
six are the days of creation, five are the Books of Moses, four are the mothers of Israel,
three are the patriarchs, two are the tablets of the covenant
and One is God and one alone and evermore shall be so.

14. There’s No Seder Like Our Seder

(sung to the tune of “Take me out to the ballgame”)

There’s no seder like our seder,
There’s no seder I know.
Everything about it is halachic
Nothing that the Torah won’t allow,
Listen how we read the whole Haggadah
It’s all in Hebrew ‘cause we know how.

There’s no seder like our seder,
We tell a tale that is swell:
Moses took the people out into the heat
They baked the Matzah while on their feet
Now isn’t that a story that just can’t be beat?
Let’s go on with the show!
15. Just a Tad of Charoset
(sung to the tune of “Just a Spoonful of Sugar”)

Chorus:
Just a tad of Charoset helps the bitter herbs go down,
the bitter herbs go down, the bitter herbs go down.
Just a tad of Charoset helps the bitter herbs go down,
in the most disguising way.

Oh, back in Egypt long ago.
The Jews were slaves under Pharaoh.
They sweat and toiled and labored through the day.
So when we gather Pesach night,
We do what we think right.
Morar, we chew
To feel what they went through.
(Chorus)

So after years of slavery
They saw no chance to being free.
Their suffering was the only life they knew.
But baby Moses grew up tall,
And said he’d save them all.
He did and yet, We swear we won’t forget
That... (chorus)

While the Maror is being passed,
We all refill our water glass,
Preparing for the taste that turns us red.
Although maror seems full of minuses,
It sure does clear our sinuses.
But what’s to do? It’s hard to be a Jew!

16. Gilligan’s Exodus
(sung to the tune of “Gilligan’s island”)  

A tale of a frightful trip
That started many years ago in old, ancient Egypt.
The Jews were forced to work as slaves,
They suffered that ordeal
We celebrate their Exodus with a three hour meal,
A three hour meal.

The Pharaoh was an evil dude,
His wrath would not relent
If not for the effort of the fearless Jews..
We’d all be keeping Lent (2x)
They landed in the desert after parting the Red Sea
With Moses, and Aaron too, each Israelite and his wife.
A movie star, the Professor and Miriam - here on Passover night!

17. Elijah
(sung to the tune of “Mariah”)

Elijah!
I just saw the prophet Elijah.
And suddenly that name
Will never sound the same to me.
Elijah!
He came to our Seder, Elijah!
He had his cup of wine,
But could not stay to dine
This year - Elijah!
For your message all Jews are waiting:
That the time’s come for peace and not hating--
Elijah--
Next year we’ll be waiting - Elijah!

18. Take us out of Egypt
(sung to the tune of “Take us out to the Ball Game”)

Take us out of Egypt
Free us from slavery
Bake us some matzah in a haste
Don’t worry ‘bout flavor --
Give no thought to taste.
Oh it’s rush, rush, rush to the Red Sea
If we don’t cross it’s a shame
For it’s Ten Plagues
Down and you’re out
At the Pesach history game.
THE BEIT HAMIKDASH AND US

Ever since the world was created, there has been tension between the spiritual and the physical elements of the world. In philosophy this is known as the debate between the power of time and the power of place. The advancement of science has helped enhance this debate and found that spirituality is not connected to the physical elements of the world. Principles like Torah U’Mada were recognized to deal with parts of the conflict. Jewish movements pushed to separate spirituality from the actual connection to the land (Eretz Israel). The Reform movement took out the word Yerushalaim from their Tfilot, and the Chabad Shlichus program says that there is spirituality everywhere which needs to be collected from all over the world. In Bnei Akiva our religious being has a totality dependent on Eretz Israel, especially in our generation with Medinat Yisrael.

This Beit Midrash session will help us look at this conflict on a deeper level, using the Beit Hamikdash as our base.

Spiritual vs. Physical in the Torah

Let’s begin by looking at the first humans in the world.

This same issue continues later on in the world: In both stories one person is coming from a spiritual outlook on life while the other a physical. Rashi explains that they are fighting about the power of two worlds:
This same issue continues later on in the world:
In both stories one person is coming from a spiritual outlook on life while the other a physical. Rashi explains that they are fighting about the power of two worlds:

Struggled: Perforce, this verse calls for a Midrashic interpretation, for it does not explain what this struggling was all about, and [Scripture] wrote, “If it be so, why am I [like] this?” Our Rabbis (Gen. Rabbah 63:6) interpreted it [the word ויתרוצצו] as an expression of running (רוֹצָה). When she passed by the entrances of [the] Torah [academies] of Shem and Eber, Jacob would run and struggle to come out; when she passed the entrance of [a temple of] idolatry, Esau would run and struggle to come out. Another explanation: They were struggling with each other and quarreling about the inheritance of the two worlds (Midrash Avkir).

Based on what we learned so far, we can understand that the goal of the Beit Ha-Mikdash is to connect the spiritual and material in the world.

What was it that the Queen of Sheba saw when visiting Shlomo Hamelech that she was so impressed with?

The Malbim explains that the queen was blown away by the bridge between the castle and the Mikdash! The ability that Shlomo Hamelech had to connect both worlds!
Spiritual vs. Physical in the Beit Hamidkash

What is the difference between the first Beit Hamidkash and the second? And what are we looking for in the third one that we are praying for?

In Beit Rishon we had a very high level of spirituality given to us by God. We had prophecy and Shechina, but all of that was taken away in the second Beit Hamidkash. Even with what we had during Bayit Rishon, as individuals we sinned in the most terrible way. With Bayit Sheini, we had a great level of spirituality and commitment to the Torah, but we failed with our actions in how we were treating each other.

Now the man knew his wife Eve, and she conceived and bore Cain, and she said, “I have acquired a man with the Lord.” And she continued to bear his brother Abel, and Abel was a shepherd of flocks, and Cain was a tiller of the soil.

This represents five, the numerological value of heh, phenomena that constituted the difference between the First Temple and the Second Temple, in that they were not in the Second Temple. And these are: The Ark of the Covenant, and the Ark cover upon it, and the cherubs that were on the Ark cover; fire; and the Divine Presence; and the Divine Spirit; and the Urim VeTummim.

In Beit Rishon we had a very high level of spirituality given to us by God. We had prophecy and Shechina, but all of that was taken away in the second Beit Hamidkash. Even with what we had during Bayit Rishon, as individuals we sinned in the most terrible way. With Bayit Sheini, we had a great level of spirituality and commitment to the Torah, but we failed with our actions in how we were treating each other.
The Tosefta continues with a discussion of the sins of the Jewish people over the generations: Due to what reason was the First Temple destroyed? It was destroyed since there were three matters that existed in the First Temple: Idol worship, forbidden sexual relations, and bloodshed.

However, considering that the people during the Second Temple period were engaged in Torah study, observance of mitzvot, and acts of kindness, and that they did not perform the sinful acts that were performed in the First Temple, why was the Second Temple destroyed? It was destroyed due to the fact that there was nasty hatred during that period. This comes to teach you that the sin of wanton hatred is equivalent to the three severe transgressions: Idol worship, forbidden sexual relations and bloodshed.

Therefore, all of the sacrifices may be brought even though the temple has not been brought. The Holiest sacrifices may be eaten throughout the courtyard, even though it is destroyed and there are no walls surrounding it. And sacrifices of lesser holiness and Second Tithe may be eaten in all of Jerusalem, even though there are no walls because the initial holiness is eternal holiness.

The spiritual level of the place of the Mikdash remains there until this day, and although we do not have Kohanim serving for us on the mountain, we can do so ourselves.

So what are we missing?
Rav Kook explains that we never reached the ability to have the right balance between the spiritual level as a nation and as individuals. We lack the ability to connect spirituality to a place! This is why the Batei Hamikdash were destroyed. The goal is to have a third Beit Hamikdash that will be balanced. This is our mission today; to connect between Torah V’Avoda which will allow a third Beit Hamikdash B’yameinu.
Makat Choshech. A precious time for ourselves. Time to reflect, and look inward into the darkness. One may ask -why was makat choshech so bad for the Bnei Yisrael in Mitzrayim? What was SO bad about ‘being in darkness’? Well there was so much more to the plague than just losing the ability to see. No one could see, hear, move, or communicate with others.

I think there are a few routes that one can take from this. One of the more typical lessons we can learn from this plague, is that of us not being able to really see, hear, and understand our friends. The people so close to us and around us daily. We may look over, or close our eyes to what they really need and in a friendship focus only on ourselves. We create this darkness within the Jewish people and lose that connection with one another. To fix that, we must open our eyes and move into the light to truly say what one another are saying.

However, Rabbi Lamm has opened up my eyes to another interpretation of makat choshech which is something I strongly connect to personally. “Darkness can indeed be a plague, but the same darkness can be a blessing... Loneliness can be painful, but it can also be precious.” (Rabbi Lamm’s Hagga-dah page 61)

As important as it is being there for others and looking out for our family and friends, it is so much more important to know ourselves first. Many view being alone as something that is unhealthy. Sometimes being alone, figuring yourself out, and talking to God is the most important thing you can do for yourself. A huge aspect in Chassidut is Hitbodedut - or self reflection. The Gemara brings down in Brachot that before davening, every morning one should take half an hour to sit, reflect and talk to Hashem alone. Escaping from everyone and spending time by yourself can be extremely healthy.

As Rabbi Lamm says it so beautifully: Darkness can be the most horrible thing but it can also be used in a way of growth. Being alone can be painful and depressing but it can also be used in a way of growth.

Of course there needs to be a balance of being alone and being with others. Each person needs to find that balance for themselves. But to understand and believe that alone time is necessary is extremely important. So to Rabbi Lamm I say thank you for giving me a new perspective and a new light on makat choshech. May everyone this Pesach find the light within themselves that they can bring out and use to connect to those around them. Look within, brighten themselves and really flourish in the light with everlasting relationships.
One of the most important parts of Pesach is eating matzah. The bread of affliction. Or is it freedmen’s bread that we ate after being freed from Egypt? How can Matzah represent the two polar opposite concepts of slavery and freedom? At our seder we have to realize that it must represent both. When we had matzah at the first seder, we ate it as slaves. When we ate matzah on our way out of Egypt it represented freedom. You cannot have freedom without slavery. The existence of our slavery allowed for us to truly understand and appreciate what the concept of freedom really means. At our seder we start counting the omer. We are starting the journey from slaves to receiving the Torah. The transition from being subservient to Pharaoh to serving Hashem with glory. As we eat the matzah at our seder and throughout Pesach, we must think of the next 7 weeks and the potential for spiritual growth until Shavuot. The matzah allows us and empowers us to remember that while we used to be slaves, we are not anymore and the only place we can go is up. We must appreciate what we have now and even though many of us are stuck inside our houses, we still have the freedom to be Jewish, have a seder, and eat matzah.

הָג שְׁלוֹם & הָג שְׁלוֹם בִּירָשָׁלְאָם!!!
#10: Games for the family - Makot Style:

**PESACH MAKOT GAMES**

**Insects**
There are many types of insects, so there are a few different moves. Feel free to pick one insect and go with it or have people alternate what type of insect they are. The race is completed once the entire Shevet passes the finish line.
- **Grasshoppers:** make short hops
- **Ant:** run quickly on all fours
- **Caterpillar:** crawl as close to the ground as possible

**Cattle Disease (Arov)**
With all the cattle sick, there is nobody left to pull the plows. The Shvatiim will just have to help out!
- **Wheel Barrow Race:** Each pair will take turns “plowing the field.” The first person lays down on the floor while the second person grasps his or her ankles. The person whose hands are on the floor uses their hands to move forward while the other person holds their ankles up. Each pair should go to a designated spot and back. Once each pair has gone, the race is over.

**Barad!**
Although it is Spring, hail is coming down from the sky. You must move the balls of hail quickly. Materials - Ping pong balls (feel free to substitute with anything, ie. cookie, matzah, cotton ball) (1 for each person) & Spoons (1 for each person) Give each participant a spoon and ball of “hail” (ping pong ball).
- Each person must walk holding the spoon with the “hail” on the end to a designated point and back. If the “hail” falls, the member of the tribe must go back to the beginning and try again. Keep going until one person goes back and forth twice!

**Arbeh! Locusts**
The locusts came swarming in all at once! In order toght the locusts, the whole group must participate. One person starts as Bnei Yisrael while everyone runs around as locusts. Once you are tagged, you must link arms with the Bnei Yisrael and you have become a person again. The goal is for the whole group to be...
linked and transform all the locusts into Israelites.
To make it indoor-safe, make the game “walking only” and have people join as an Bnei Yisrael (the attached group) if they run.

**Choshech!**
And suddenly, everything went dark. The whole tribe couldn’t see anything. This is a game for everyone to join in together. One person from the entire Bnei Yisrael group is Moshe. That person should close his/her eyes and while the rest of the group is scattered around and tries to avoid the tag of “Moshe.” Moshe calls out “Moshe” while everyone responds “Pharaoh.” Make sure that the area you are playing in is clear of objects on the floor.

**Makat B’Chorot**
Death of the First Born
In order to avoid the death of the rst born, everyone must “pass over” the ball to the next person to mark their doorposts.

Materials · Beach balls (1 per tribe) People return to their tribes and stand in a single le line. The person in the front starts with the beach ball and passes it to the person behind them over their head. The second person passes it under through their legs. The pattern alternates until the person in the back receives the ball. At that point, the person with the ball runs to the front of the line and the process begins again until the entire team has passed the finish line.
ERETZ YISRAEL AND HOW IT WAS CHOSEN TO BE OUR HOMELAND

In Sefer Bereishit, Parshat Lech Lecha, Hashem tells Avram to leave his household, to get up and go to another land. Does Hashem specifically say where Avram should go?

Why do you think that Hashem did not tell Avram where he was going?
What two explanations does Rashi give?
What is the difference between these explanations? Do you agree with one over the other? Why?

If Hashem really did not identify a location, then how did Avram know which land to go to?

Rabbi Levi said; When Avraham was walking through Aram Neharim and Aram Nachor, he saw the residents eating, drinking, and being reckless, and said he does not want any part in this land. Avraham reached Sulma Shel Tzur and saw them weeding and hoeing their land, and said he would love to be a part of this land. Hashem then said to Avraham, I will give this land to your descendants.
From the fact that Avraham saw the value of the land, and Hashem agreed that he can live there, what do we learn about the quality of the land? Is there anything in Israel today that reminds you of this idea?

Avraham saw right away how important it was to work the land, and to have the right balance of Torah V’avodah. Yoske Shapira, first Mazkal for World Bnei Akiva, is a great example for a modern character that represented Torah V’Avodah.

YOSEF (YOSKE) SHAPIRA
Yoske served as the first head of World Bnei Akiva from 1954, a position he held for 22 years. He was a Knesset minister, and the head of Youth Aliyah at the Jewish Agency.
He was born in Jerusalem in 1926. He was the son of Rav Yeshayahu Shapira – the “Admor HeChalutz” – and the nephew of the Piazeczna Rebbe – the “Eish Kodesh”. He died on December 28, 2013 at the age of 87.
THOUGHT PROVOKING QUESTIONS

- New beginnings and Pesach where do we see this concept in the seder?

- New beginning and Yetziat Mitzrayim - was it easy for Bnei Yisrael to transition to their new beginning?

- How can we turn Corona into the opportunity for a new beginning?
The Hagada is all about telling ‘the story’. We have a Mitzvah of “Vehigadeta Lebincha” ‘you should tell your children’. We say in the Hagada that the more we tell the story the greater it is. In order for something to be called a story, we have to have an opening and an ending. That’s why the Mishna in Psachim says, “You need to start with the negative and end with the praises”
The Gemara relates an argument between Rav and Shmuel regarding what part of the Hagada constitutes the negative and what part the praise.
Is it the fact that our forefathers were slaves (negative) and then released or is it the fact that our forefathers were idol worshippers (negative) and we are now close to G-D?
The Rambam combines both of these approaches. He mentions the fact that we were slaves and idol worshipers but we end with the fact that we are free and that we worship G-D.
In our Hagada, it’s slightly different. We also state both negatives but we end with the praise “and now G-D brought us closer to him”

We must ask what is the connection between our slavery and being brought closer to G-d? Slavery is a physical state that seems to have no connection to our being closer to G-D (spiritual).
In order to understand this we must understand the definition of slavery:
Being a slave has two components: 1) the physical labor 2) the legal/mental state of the person
If a master would tell his slave that he doesn’t need to work for him anymore but would not release him this person is still considered a slave.
In order to be free you need to be freed legally in order that you can be freed spiritually.
When we are spending time in quarantine, we are still by definition free people. The beauty of Yetziat Mitzraim is the fact that G-D freed us in a much deeper and
stronger way. He made us his! Therefore, from that moment on we can never be slaves again since we are already owned by G-D. That’s why the praise we use in our Hagada is that we are closer to G-D since that is the essence of our redemption. That explains why we say “Vayotizaynu Lecherut Olam” “and we were freed forever” although we had many more exiles after Pesach, all of those were only physical exiles but by definition we were free. Shabbat Chol Hamoed Pesach is extremely special. it’s a day of rest in the middle of our holiday of Freedom. We declare all year on shabbat that we believe that G-D is the creator of the world, on Shabbat Chol Hamoed Pesach we add another level. We declare that as a creator he gave us the spiritual freedom forever. That can explain the reason we have a custom to read Shir Hashirim on this shabbat. The song that describes the relationship between Am Israel and G-D. by defining the relationship we understand what true freedom is.
The night of pesach is called a Seder - an order. This is because everything we do on the night of pesach we do with an order. Not just that, but we even say the order as it is happening and most of us even have songs for it. But if you think about it, the order is kind of backwards. In the Seder we start with Kaddish, purity, and only after that do we have Orchatz, when we complete a process of purifying oneself. This is supposed to be showing how a person is supposed to elevate themselves, so doesn’t it seem weird that we only purify ourselves after jumping straight in? Should we not be purifying ourselves first and then in turn, become pure? Why is it given to us in this untypical way?

At Yitziyat Mitzrayim, the Jews were on the 49th level of tuma, impurity, if they kept going a little further they would reach a point of no returns. Moshe comes and tells them that they are being redeemed that night. The Jews are ultimately confused and reply that they are unworthy and impure. But he says that Hashem has changed it for the night of pesach, that they will jump into the purity and spend the 49 days afterwards working on purifying themselves.

Throughout the year, we struggle with doing things because we feel we are not good enough for them, not pure enough; but this night of pesach, we have the ability to jump into Kedusha while we are still unfit, that’s the specialness of pesach.

Very often a person wants to try to get closer to Hashem but feels brought down by thinking they aren’t good enough to do a certain mitzvah. The night of the Seder hashem says to jump into that purity and only then to worry about becoming pure. The month of Nissan is when salvation is on credit, ultimately we are given free passes into holiness that we afterwards work towards proving that we deserve it. Shabbat shalom and chag sameach.
Every Pesach, it’s a common competition to see who’s Seder lasted longer. “I ended at 3 AM last night.” “Well I finished at 4!” People think that the longer their Seder is, the “frummer” they are, and hence the better their Seder. But this is very simply not true.

In the Mishna Masechet Psachim there is a debate between Beit Shammai and Beit Hillel over Hallel. Shammai says we say the first paragraph of Hallel before the meal, while Beit Hillel says we need to say the first two paragraphs. (We follow Beit Hillel and say two paragraphs) But how many paragraphs of Hallel we say before the meal is a very simple question. A more interesting one is why do both parties agree that Hallel is split into two? Isn’t that strange?

The answer lies in the actual text of Hallel. The second paragraph begins with “B’Zeit Yisrael mi-Mitzrayim,” which refers to the central point of Magid- reliving the actual Yetziat Mitzrayim. Both Beit Shammai and Beit Hillel recognize that the Seder is a tradition where everyone is involved- men, women, and children. We need to make sure that our Siddarim are meaningful, and ones where everyone can be involved and have a positive experience.

So when you overhear people bragging about how late their Seder went, know that even having a short Seder can be perfect. Say the time your Seder ended with pride, whatever time that may be, because the length doesn’t really matter. It’s how meaningful you made it.

Chag Sameach!
#16: Song Sheet For Shabbat

### שלוים עליכם

**English Translation:**

Singing:

Shalom Aleichem

Open:

What is Shalom?

Closing:

Shalom Aleichem

Instrumental:

Shalom Aleichem

### Kadosh Ovrot Lail Shabbat

**English Translation:**

**Text:**

Kadosh Ovrot Lail Shabbat

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**Translation:**

Kadosh Ovrot Lail Shabbat
כד ברויאק האילן הגדול

בְּנֵי עָקָר

כד ברויאק האילן הגדול

בְּנֵי עָקָר

כד ברויאק האילן הגדול

בְּנֵי עָקָр

כד ברויאק האילן הגדול

בְּנֵי עָקָד

כד ברויאק האילן הגדול

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שירים לليس ואסיגורה שלישית

דיל בפש אג החגנה. עם חצר אג מברך. חזר נקניק שב קבל.

dil beshag ha_chagena umachzer Hag Me_brak ha_azer naknik ha_sek kelal.

ה cittות לא כל הקהל. יברך על חיומם. מקריב על קהל כל הקהל.

ha_sittones le_aved kol ha_khal yibrak al chyimam mkkariv al kelal kol ha_khal.

ב各部门 גו כהן קהל כל הקהל. קהל קהל קהל קהל חזר נקניק שב קבל.

b各部门 go kehan kol ha_khal kol ha_khal kol ha_khal kol ha_khal yibrak al chyimam mkkariv al kelal kol ha_khal.

שכבוד הרב חכם עשויה?
shchod rab ha_chemun osiyah?

ממה הרב קבל את הקהל?
mema ha_rab yibrak al kelal?

שכבוד הרב חכם עשויה?
shchod rab ha_chemun osiyah?

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שכבוד הרב חכם עשויה?
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ממה.rb. yibrak al kelal?

שכבוד הרב חכם עשויה?
shchod rab ha_chemun osiyah?

ממה.rb. yibrak al kelal?
Deaf Man in the Shetube

Just a deaf man in the Shetube, and to everyone’s surprise.
He comes to Shul each Shabbos, and he prays with fear-filled eyes.
His ear is the Chazon, though his voice he’s never heard
But he hears them, enjoying every word.
He watches every motion, every gesture that he makes,
And he stays till the very end, however long it takes.
And when the Shaving is over, he’s the first to reach this con.
And the deaf man in the Shetube says, “Well done!”
Now it’s right before Yom Kippur, in the Shetube there is fear
They want to start Kol Nidre but the Chazon’s still not there.
The Shul is filled with people, as the night begins to fall.
But the deaf man’s chair stands empty by the wall.
Then suddenly the Chazon, he comes rushing through the door.
He’s wearing his white Chazon’s hat he’s never worn before.
He pauses for a moment at his father’s empty chair,
And quietly he wipes away a tear.
And he runs up to the bima, far from any time left to wait.
And half the Shul can hear the rabbi ask, “How come so late?”
“Oh, just getting ready for Yom Kippur,” is all he’d say.
“But now I’m going up to pray.”
And he takes his place around it, by the holy Torah ring.
And in a voice so beautiful, he begins to sing.
On every heart was broken, oh and every soul turned bright.
From his Kol Nidre that Yom Kippur night.
And when he finished dancing, the rabbi asked to tell,
What was it that he was thinking of that made him sing so well?
“Welt you know my dad was deaf?” he said.
“Last night he passed away.
It’s the first time that my father’s heart heard me pray.”
And he takes his place around it, by the holy Torah ring.
And in a voice so beautiful, he begins to sing.
On every heart was broken, oh and every soul turned bright.
From his Kol Nidre that Yom Kippur night.
On every heart was broken, oh and every soul turned bright.
From his Kol Nidre that Yom Kippur night.

Minyan Man

I stepped off the bus in Mobile, Alabama / The sun was slowly setting on the bay / It was six o’clock on a summer Friday afternoon / Shabbos was an hour away.

I walked around the town wondering what to do / Coz Shabbos is no time to be feeling blue / Then I saw a man who looked the same way too / I quite related to find a fellow Jew.

Chorus:
I added the man / I said “How many Jews in this town?”
He said to me “There used to be a Minyan around
But one of us passed away and we’ve been feeling down
Yet now it seems as though another Jew has been found
Soon we’ll stay with ous for Shabbos, Minyan Man?”

We walked downtown Wenzel Avenue, a block and a two minute / And went into a shop that read “Closed” on the door / There was a Minyan in the back of a hardware store / Nine men waiting for one more.

We ushered in the Shabbos with a beautiful song / The Chazon had a voice that was clear and strong / We sang out as one all Shabbos song / Then Mashi came again / I had to be moving on.

Chorus:
Now that was twenty years ago, but the vision is clear / And I think about it even now and then / For the place is still closed / And when I make this trip through Mobile once every year / I remember the men who prayed here / Now the Minyan is gone, a few died, some moved on / But the back of the store still remembers this song / The entire men who waited, the one came along / How Shabbos was carried on a song.

Chorus:
SFIRAT HAOMER - OUR EXPRESSION OF COMMUNITY

Intro - As most people associate Sefirat HaOmer with counting towards Shavuot, and customs of mourning, commemorating the 24000 students of Rabbi Akiva who died, there is an underlying foundation representing the communal element of our worship and Torah Observance.

When does Sefirat HaOmer start?

According to the pshat of the Pasuk, what day of the week would the Korban HaOmer be?

This question is actually the foundation of a massive and essential argument between the Prushim and the Baitusim.

Prushim - our Sages who followed and practiced oral law
Baitusim - Named after Baitos who went astray from the Torah and his followers created a separate sect of Judaism around the year 300 BCE; Greek period, pre-Chanuka.

Here's what the Baitusim thought (Menachot, 65a):

As the Baitusim would say that the festival of Shavuot always occurs after Shabbat, on a Sunday. [Their reasoning was that the verse states, with regard to the omer offering and the festival of Shavuot that follows seven weeks later: “And you shall count for you from the morrow after the day of rest [hashabbat], from the day that you brought the sheaf [omer] of the waving; seven weeks shall there be complete”]

And this is the interpretation of our sages (Rabbi Yochanan Ben Zakkai):
One verse states: “Even to the morrow after the seventh week you shall number fifty days...” and one verse, [the preceding one, apparently contradicts this when it states]: “And you shall count for you from the morrow after the day of rest... seven weeks shall there be complete.”

[Is the festival of Shavuot seven full weeks after Passover, i.e., counting from Sunday through Shabbat seven times; or is it fifty days after Passover?]

The Gemara explains: How so? Here, the verse that mentions seven complete weeks, is referring to a year when the festival of Passover occurs on Shabbat. [In such a year, the fifty-day period between Passover and Shavuot contains seven complete weeks, from Sunday through Shabbat.] There, the verse that defines the period as fifty days, is referring to a year when the festival of Passover occurs in the middle of the week. [And therefore the weeks won’t be complete, as one starts in the middle of the week, and ends in the middle of the week.]

Rabbi Yochanan’s explanation determines that “Shabbat” as referred to in our original Pasuk is actually referring to Yom Tov of Pesach, and not actual Shabbat. Whereas the Baitusim interpreted it as being Shabbat, therefore the Omer would always be given on Sunday. Even though the explanation provided for the Baitusim isn’t grounded well in sources, (Menachot 65a:

And there was no man who answered him, except for one elderly man who was prattling [mefatpet] at him, and he said: Moses, our teacher, was a lover of the Jewish people and he knew that Shavuot is only one day. Therefore, he arose and established it after Shabbat, in order that the Jewish people would enjoy themselves for two days.) the Gemara brings no less than SEVEN other proofs.

Why so many?

To highlight the difference in belief between Prushim and Baitusim. For example:

• Baitus did not believe in the authority of a Beit Din, and therefore did not rely on them for Rosh Chodesh. They always made sure Nissan would begin on Shabbat so that the first day of Pesach would be on Shabbat.

We are able to learn another difference between Baitus and Prushim from the Rambam, who emphasizes that the Omer was a Korban Mincha that is incumbent upon the tzibur (community)

Hilchot Tmidim Umusafim 7;3:
Baitus didn’t believe in communal Korbanot. Even the Korban Tamid, according to Baitus, sacrificed every morning and afternoon, was done by an individual volunteer, and not from the nations communal money or representatives (Kohanim)

Why is this idea so important?
Rav Kook, Mishpat Cohen; 124:

What the Tziddukim [at times interchangeable with Baitus] believed, that an individual volunteered and brings the Tamid, stems from the belief that there is no special holiness in the communality of Knesset Yisrael... rather there is no significance in the greater people, in it of itself.

...Therefore the Torah refers to the first day of Pesach as Shabbat, to teach us that the holiness of Yom Tov, which unites all of Israel to one greater people, draws its holiness from that notion of Shabbat, from that Torah foundation [that it unites Am Yisrael]. Not because it brings people together, but rather that it grants holiness to our nation as a whole.

According to Rav Kook’s explanation, we can now understand why we interpret ‘Shabbat’ in our original Pasuk as the first day of Pesach, and why it so starkly contrasts the approach of the Baitusim. While there is great significance to the individual, and his service to Hashem, there is a much greater significance that we achieve as a community.

Baitusim needed to make sure that the Omer started on a Sunday, because without the power of community, they would not be able to harvest the barley on Shabbat (if the first day of Pesach was on Friday), and not offer the Korban. Because the Prushim value the idea of a community, Korban Omer can be harvested and offered even on Shabbat, as are all other communal Korbanot.
Even though we are all on our own this Chag, each with their own nuclear family, we are still able to celebrate our community and nationhood, and hope that we may merit to exit this “quarantine exile” and once again become a people, united both physically and spiritually, serving Hashem as a greater community, Be’Ezrat Hashem in the new Beit Hamikdash, B’mehera B’Yameinu.
The most common interpretation of the four cups of wine we drink on Pesach comes from an opinion in the Jerusalem Talmud that states that the 4 cups of wine correspond to the 4 phrases the Torah uses when G-d takes the Jews out of Egypt. What do these 4 expressions actually mean?

The Maharal explains that these 4 expressions correspond to 4 different aspects of slavery that Hashem alluded to during the ברית בין הבתרים. In the covenant, Hashem explains, “Your offspring shall be aliens in a land not their own, they will serve them, and they will oppress them.” (Bereshit 15:13) This fore-warns a very harsh slavery.

The Maharal continues to say that when the time came to save the Jews, the different aspects of slavery that were were told to Avraham were removed in the reverse order of their severity. The first cup we drink represents Hashem taking us out of Egypt (حاוץתי). He alleviates the physical aspect of slavery, which for some is perhaps most painful aspect. The second cup, corresponding to הצלתי, “I will save you”, indicates saving from being controlled by others. The Jewish people will finally be independent and free to leave the Egyptian land. This represents Hashem taking us away from the mental aspect of slavery. The third cup, representing G-d redeeming us “גאלתי” with an outstretched arm and great judgements. Perhaps this represents spiritual enslavement. The last cup, לקחתי is “I will take you as a nation.” This represents the aspect of a purpose of freedom. This tells us that it is not enough to be free from something; we must be free to go somewhere, as well. Here, we are free to go into the land- that is our purpose.

I would argue that perhaps the most painful part of slavery would not be the physical aspect of slavery, but rather the mental and spiritual confinement that occurs when in slavery (the 2nd and 3rd aspects). While physical enslavement is horrific, mental and spiritual enslavement seems to be an even greater punishment. Physical enslavement takes away our bodies, but with that we still have our dignity, our intellect and our character. Once we are mentally and spiritually enslaved we not only lose our physical bodies, but also lose our identity as well. To me, the latter is a much more painful type of slavery.
This year's Pesach is different. Most of us are physically bound to our homes, perhaps without the guests we usually have for seder, or without family members who were supposed to join us but now cannot. For some of us, getting used to this new reality of social distancing is challenging and definitely not ideal. We may be physically prohibited from going out, but that does not mean we should inhibit ourselves mentally and spiritually. During this time we must remember that although we are physically bound to our homes, and so much remains out of our control, our mind and our spirit will not be confined, as long as we continue to learn, connect with others and maintain a positive outlook.
Recipe

MATZAH PIZZA

Serves 4

Ingredients:

- 2 whole matzos
- 3/4 cup shredded part skim mozzarella cheese
- Salt and pepper
- 1/4 tsp dried basil
- 1/4 tsp dried oregano
- 1.8 tsp red pepper flakes
- 3/4 cup marinara sauce

Directions:

- Place two Matzot on aluminum foil
- Add sauce, cheese and toppings!
- Bake on 400 F for 15 minutes, or until cheese is melted and yummy:)
#20: Bonus Peulah

ESCAPE ROOM - ESCAPING MITZRAYIM

What you’ll need:

• Magantiles or other building toy
• Stickers - lots of them
• 4 Sticks or walking sticks
• Lice comb, toy wild-animal, toy cow, travel blindfold (or any other 4 items representing the plagues)
• A 50-100 piece puzzle that you can write on the back
• Red streamer or piece of paper

Estimated prep-time: 10-15 minutes.

Estimated activity time: approx. 30 minutes

Estimated amount of fun for kids and relief and satisfaction the kids are being entertained and learning about Pesach: Endless.

Prompt - Hashem: Moshe! It’s time to leave Mitzrayim! Bnei Yisrael have been slaves for enough time!
Go find Bnei Yisrael building the pyramids, find your staff, make 10 plagues for Mitzrayim, do the Korban Pesach, smear the blood on the door posts, and grab the matza! I’ll meet you at Yam Suf ;)

1) Building the pyramids - set aside the adequate magnatiles to build a pyramid. Put temporary stickers on a specific color that will spell out the room/place which will contain a number of staffs (or sticks that can represent Moshe’s staff). They will each have different color on them.
2) Finding Moshe’s staff - the staff that has the same color as the magnatiles with the stickers will be the correct staff. On the staffs will be written any four of the ten plagues, randomly. On the correct staff, write/sticker the following four plagues (you could choose whichever four you want to make clues, this is just our suggestion) - kinim, arov, choshech, dever. The kids will then need to find an item in the room that will correspond to each one of the plagues (lice-comb, toy lion/bear/etc, travel blindfold, toy cow). Each one of the items will have a puzzle piece attached to it.

3) Finding the korban pesach - buy a 50 piece puzzle (or more if you want to occupy the kids for more time (mwahaha)) and write on the back of it 3 clues to where there will be a sheep. On or next to the sheep there will be 3 red streamers or red pieces of paper that will have one of the following numbers on each of them (2, 4, 7). On the door post of the house will be a sticker that says “matza = x minutes” on it. They will need to add up the numbers on the “blood” streamers, and find the missing number that will add to 18, the maximum amount of minutes for making matza.

4) Finding the Matza (or the Afikoman??) - inside the house, there will be shelves or drawers with all sorts of numbers on them. The missing number to make 18 on the doorpost will be the drawer/shelf on which the matza/afikoman will be.

Chag Sameach!