

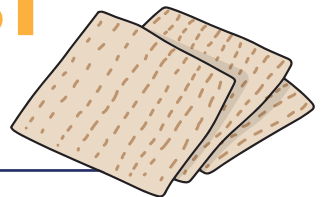


BNEI AKIVA
OF THE UNITED STATES & CANADA

CHAG

BA-bayit

PESACH
5781



Divrei Torah, games, crafts and ideas for food –

*Wherever you're spending Chag,
this packet will set the Pesach mood!*



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Divrei Torah

Pesach & Purim: Preparing for Modern Day Redemption

By: Rav Shaul Feldman | *Executive Director of Bnei Akiva of the US & Canada*

Although at face value, Purim and Pesach don't seem to have much in common, we can find many sources throughout Chazal that weave together an obvious correlation between the two holidays.

In Masechet Megila (1:) Rav Yochanan discusses the opinions regarding when to celebrate Purim in a leap year. The question arises of which Adar do we celebrate Purim in? Rav Eliezer and Rav Yosi are of the opinion that we celebrate in the first month, adjacent to Shevat. However, L'halacha we follow Rashbag's opinion that the second month of Adar- the month that is adjacent to Nissan-- is the "chosen one."

The Gemara later explains the logic of Rashbag, in that juxtaposing the celebration of one redemption, Purim, to the celebration of another redemption, Pesach, is preferable:

אמר רבי טבי טעמא דרבי שמעון בן גמליאל מסמך גאולה לגאולה עדיף

It's interesting to note that Pesach is our first holiday that is D'Orayta and Purim is our first holiday that is D'Rabanan. As we know, rabbinic mitzvot were put into place as a means to enhance the mitzvot D'Orayta. Our Rabbis enhanced our calendar with Purim, perhaps, preparing us to bring us closer to the full redemption.

Rashi in Masechet Taanit (29) on the famous statement of Rav, similarly makes a connection between the holidays. Just as when Av begins one decreases rejoicing, so too when the month of Adar begins, one increases rejoicing:

אמר רב יהודה בריה דרב שמואל בר שילת משמיה דרב כשם שמשנכנס אב ממעטין בשמחה כך משנכנס אדר מרבין בשמחה

רש"י:

משנכנס אדר - ימי נסים היו לישראל פורים ופסח:

This Rashi seems odd, as we all know that Pesach is during the month of Nissan? There are many ways we can try to understand the correlation between the two holidays. Hallel denotes rejoicing. On Purim we read the Megillah. According to one opinion in the



Gemara, the Megillah is the “Hallel” for Purim. On Pesach we have the Haggadah which includes Hallel in it.

Another similarity exists in a key omission. Many struggle with the question of why Hashem isn't mentioned in the Megillah. Some explain that actually G-D's name is mentioned, simply in a hidden way. The word “Hamelech” with the “Hey Hayediyah” - definitive THE - is referring to G-D, as it says in the Megillah:

בַּלַּיְלָה הַהוּא נִדְדָה שְׁנַת הַמֶּלֶךְ
That night, sleep deserted THE king,

THE king they explain is “Hashem” -- looking after Am Israel.

When it comes to Pesach, many struggle with a similar question of why Moshe isn't mentioned in the Haggadah?

Perhaps we can view each holiday as having a unique challenge for us to overcome and by doing so we become closer to the full redemption. On Purim one may assume from the story that G-D isn't part of the equation. It can appear as a completely secular holiday where our salvation happened naturally or by chance. G-D is hidden in the recounting of the story, and our work on Purim is to connect the outcome to G-D. Pesach, on the other hand, is a holiday of supernatural powers. Miracles took place that we may think have nothing to do with human work. In the same vein, Moshe is perhaps removed from the Haggadah, for or us to work on connecting the miracles to our humanly actions.

We find an interesting argument in Shulchan Aruch regarding saying Hallel in Shul on the first night of Pesach, the opening of the holiday. There is a disagreement between Rav Yosef Karo in Eretz Israel who says we say Hallel with a bracha, versus the Rama who points out that in Chutz L'Aretz we don't say Hallel in shul as it's said in the Seder. Minhag Eretz Israel even for Ashkenaz Jews is to follow Rav Yosef Karo and we recite Hallel on Pesach night in Shul.

Hallel in shul, a holy place, is furthering us connecting the miracles to G-d-- in turn setting up a deeper challenge in connecting it to human actions. We find this exact challenge in our modern redemption: Medinat Israel. A large group of Am Israel hold that it's completely disconnected from G-D, either because they only believe in human power or on the other extreme because they believe in G-D's power alone and the state is too man-made. Coming out from Adar and Nissan with the understanding that both human action-*hishtadlut* and G-D go hand in hand in bringing the ultimate redemption, allows us to enter Iyar-- the month of Yom Ha'atzmaut and Yom Yerushalayim.



Why is This Night Different?

By: Leora Greenberg | *BANA Chinuch Committee*

As we prepare for the seder, we take out the nostalgic seder plate, mazta holder, afikomen bag, kos shel Eliyahu, and our haggadot. We have our pillows behind us and recline as we drink the four cups of wine. We recline as we drink to mimic the freedom we were graciously granted by Hashem as we left Mitzrayim. We feel like royalty as we recline and look around the table seeing the beautiful judaica and people surrounding.

As we begin our journey through Maggid and the retelling of the story of Bnei Yisrael in Mitzrayim, we ask the four questions of Mah Nishtana. Our first question is “why is this night different from all others?”

A new question we can consider is why do we ask this question when we are sitting comfortably in our homes, around our tables set so beautifully, with the people we care most about? Isn't this a feeling we get to have every week on Shabbat? We always take out the beautiful candles, set the table, use beautiful kossot and challah trays. So why are we asking what makes tonight different? Tonight feels very familiar. Shouldn't we be singing the Mah Nishtana on Sukkot, when we are outside in the cold and wind? The answer to this question speaks to who we are as a nation.

After enduring the suffering of Mitzrayim and wandering in the Midbar, Bnei Yisrael lived a life lacking permanence. Bnei Yisrael were constantly on the move. As we go forward through history we can find many examples where Jews understood how temporary their dwellings really were. Even through troubling circumstances, the Jews continuously persevere. We don't ask why this night is different from all others on Sukkot because we are used to the feeling of temporary dwelling. Today we all comfortably sit in our homes across the US and Canada, and it may feel like these are our permanent dwelling places. This feeling is unfamiliar to us and this is why we must ask why this night is different than all other nights. However, we must remember that these are not in fact permanent dwelling places for us and that we must continue to yearn for the building of the Beit HaMidkash when we will no longer need to ask this question since we will be truly living in our permanent dwelling places.



Hardships & Celebration

By: Leah Bader | *BANA Chinuch Committee*

A significant aspect of the Pesach holiday is recognizing and telling the story of hardships while celebrating freedom. We see these contrasting themes in the way that we recline to celebrate our freedom while drinking wine soon after dipping the Karpas into salty water to represent the tears of our ancestors while they were enslaved in Egypt. We sing songs of praise to Hashem soon after lamenting how Pharaoh and others tried to destroy our ancestors. Rabbi Jonathan Sacks z"l comments on the duality of the celebration of salvation and the remembrance of the suffering of slavery.

This kind of duality would be confusing, if we weren't so used to it. This theme is present in other Jewish holidays as well, like Purim, which we recently celebrated. While we celebrate the survival of the Jewish people and the triumph of the Esther and Mordechai over their adversaries, in reading the Megillah we hear the story in its entirety, with all the details of Haman's terrible plans. Rabbi Sacks explains that the contrast between the bad and the good present in our celebration of these holidays makes the miracles and salvation of Hashem even clearer to us. I think that another reason of why we celebrate the good and discuss the bad all in the same Seder meal can be found in the Seder itself.

The Magid section of the Seder enumerates on the stories of the Jewish forefathers, discussing far more than just the slavery in Egypt or the exodus with the help of Hashem. Here we see the value that the Seder places on knowing where we come from, that knowing our origins helps us contextualize our present day as a Jewish people, and envision our future. Just as Rabbi Sacks explains order to truly appreciate the miracles, we must understand the hardships, the Seder imparts that in order to create our future, we must know our past. I hope that this year at the Seder, we are able to reflect on our past and, in the wake of an uncertain year, envision our future as clearly as we see the miracles in the Seder.



Limmud Horim/Yeladim

By: Rav Shaul Feldman | *Executive Director of Bnei Akiva of the US & Canada*

Leil Haseder is all about telling the story of Yetziat Mitzraim. As it is noted in the Haggadah:

וְאִפִּילוּ כָּלנוּ חֲכָמִים כָּלנוּ נְבוֹנִים כָּלנוּ זְקֵנִים כָּלנוּ יוֹדְעִים אֶת הַתּוֹרָה מִצֹּהַ עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל הַמְרַבֵּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הָרִי זֶה מְשֻׁבָּח.

And even if we were all sages, all discerning, all elders, all knowledgeable about the Torah, it would be a commandment upon us to tell the story of the exodus from Egypt. And anyone who adds [and spends extra time] in telling the story of the exodus from Egypt, behold he is praiseworthy.

The Mishnah in Pesachim teaches us that telling the story must follow a specific structure, starting with the גנאי and moving on to praise G-D for saving us-- but even more so it must be in a Q&A style. We change many things during the Seder night, simply in order to trigger a question from the children. The highlight is the four questions we have in the Haggadah. The Gemara brings a story about Rav Nachman asking his worker a question and the worker's response in and of itself fulfilled the requirement of asking the four questions.

אָמַר לִיהוּ רַב נַחֲמָן לְדָרוּ עַבְדֵּיהֶּ: עַבְדָּא דְּמַפִּיק לִיהוּ מְרִיה לְחִירוֹת, וְיַהִיב לִיהוּ כֶּסֶפָא וְדִהְבָּא, מַאי בְּעִי לְמִימַר לִיהוּ? אָמַר לִיהוּ: בְּעִי לְאֻדּוּי וּלְשִׁבּוּחִי, אָמַר לִיהוּ: פִּטְרִתָּן מְלוּמַר "מָה נִשְׁתַּנָּה". פִּתַּח וְאָמַר "עַבְדִּים הָיִינוּ".

Rav Nahman said to his servant, Daru: With regard to a slave who is freed by his master, who gives him gold and silver, what should the slave say to him? Daru said to him: He must thank and praise his master. He said to him: If so, you have exempted us from reciting the questions of: Why is this night different, as you have stated the essence of the seder night. Rav Nahman immediately began to recite: We were slaves.

This year there is opportunity for triggering even more questions to discuss with our children, families and friends, as the Korban Pesach falls on shabbat.

פסחים ס"ו עמוד א

תְּנוּ רַבָּנִן: הֲלָכָה זֹאת נִתְעַלְמָה מִבְּנֵי בִּתְרָא. פַּעַם אַחַת חָל אַרְבַּעַה עֶשֶׂר לַהֲיֹת בַּשַּׁבָּת, שָׁכְחוּ וְלֹא יָדְעוּ אִם פֶּסַח דּוֹחָה אֶת הַשַּׁבָּת אִם לֹא. אָמְרוּ: כְּלוּם יֵשׁ אָדָם שְׂיֹדֵעַ אִם פֶּסַח דּוֹחָה אֶת הַשַּׁבָּת אִם לֹא? אָמְרוּ לָהֶם: אָדָם אֶחָד יֵשׁ שֶׁעָלָה מִבֶּבֶל וְהָלַל הִבְבִּילִי שָׁמוּ, שֶׁשִּׁימַשׁ שְׁנֵי גְדוּלֵי הַדּוּר שְׁמַעְיָה וְאַבְטָלְיוֹן, וְיֹדֵעַ אִם פֶּסַח דּוֹחָה אֶת הַשַּׁבָּת אִם לֹא. שָׁלְחוּ וְקִרְאוּ לוֹ, אָמְרוּ לוֹ: כְּלוּם אַתָּה יוֹדֵעַ אִם הַפֶּסַח דּוֹחָה אֶת הַשַּׁבָּת אִם לֹא? אָמַר לָהֶם: וְכִי פֶסַח אֶחָד יֵשׁ לָנוּ בַּשָּׁנָה שְׁדוּחָה אֶת הַשַּׁבָּת? וְהֲלֹא הִרְבֵּה יוֹתֵר מִמֵּאֲתָיִם פְּסָחִים יֵשׁ לָנוּ בַּשָּׁנָה שְׁדוּחִין אֶת הַשַּׁבָּת.

GEMARA: The Sages taught a baraita with regard to the basic halakha governing the eve of Passover that occurs on Shabbat: This law was forgotten by the sons of Beteira, who were the leaders of their generation. The fourteenth of Nisan once occurred on Shabbat, and they forgot and did not know whether the Paschal lamb overrides Shabbat or not. They said: Is there any person who knows whether the Paschal lamb overrides Shabbat or not? They said to them: There is a certain man in Jerusalem who came up from Babylonia, and Hillel the Babylonian is his name. At one point, he served the two most eminent scholars of the generation, Shemaya and Avtalyon, and he certainly knows whether the Paschal lamb overrides Shabbat or not. The sons of Beteira sent messengers and called for him. They said to him: Do you know whether the Paschal lamb overrides Shabbat or not? He said to them: Have we but one Paschal lamb during the year that overrides Shabbat? Do we not have many more than two hundred Paschal lambs, i.e., sacrifices, during the year that override Shabbat?

Question to consider:

Why does it say that they forgot and that they didn't know? If they forgot, clearly they didn't know.

Here is some food for thought. When was the first Pesach celebrated after Yetziat Mitzraim? This box will help you answer this question. Once you come to a conclusion of when the first Pesach was celebrated you may ask yourself how could they have forgotten that?

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בַּמִּדְבָּר־סִינַי בַּשָּׁנָה הַשֵּׁנִית לְצֵאתְכֶם מִצְרָיִם בַּחֹדֶשׁ הָרִאשׁוֹן לֵאמֹר:
The LORD spoke to Moses in the wilderness of Sinai, on the first new moon of the second year following the exodus from the land of Egypt, saying
וַיַּעֲשׂוּ בְנֵי־יִשְׂרָאֵל אֶת־הַפֶּסַח בְּמוֹעֲדוֹ:
Let the Israelite people offer the passover sacrifice at its set time:
בְּאַרְבַּעָה עָשָׂר־יוֹם בַּחֹדֶשׁ הַזֶּה בֵּין הָעֶרְבִים תַּעֲשׂוּ אֹתוֹ בְּמוֹעֲדוֹ כְּכֹל־חֻקְתָּיו וְכָכֹל־מִשְׁפָּטָיו תַּעֲשׂוּ אֹתוֹ:
You shall offer it on the fourteenth day of this month, at twilight, at its set time; you shall offer it in accordance with all its rules and rites.
וַיְדַבֵּר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל לַעֲשׂוֹת הַפֶּסַח:
וַיַּעֲשׂוּ אֶת־הַפֶּסַח בְּרִאשׁוֹן בְּאַרְבַּעָה עָשָׂר יוֹם לַחֹדֶשׁ בֵּין הָעֶרְבִים בַּמִּדְבָּר סִינַי כְּכֹל אֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה כֵּן עָשׂוּ בְנֵי יִשְׂרָאֵל:
And they offered the passover sacrifice in the first month, on the fourteenth day of the month, at twilight, in the wilderness of Sinai. Just as the LORD had commanded Moses, so the Israelites did.

Gemara Shabbat פז

Rav Havivi from Hozena'a said to Rav Ashi: Come and hear a different proof from the following verse: "And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was erected" (Exodus 40:17). It was taught: That day took ten crowns. It was the first day of Creation, meaning Sunday,

אָמרוּ לוֹ: מִנֵּיין לָךְ? אָמר לָהֶם: נֹאמֵר "מוֹעֵדוֹ" בְּפֶסַח, וְנֹאמֵר "מוֹעֵדוֹ" בְּתִמְיֵד: מָה "מוֹעֵדוֹ" הָאֶמּוֹר
בְּתִמְיֵד דּוֹחָה אֶת הַשַּׁבָּת, אִף "מוֹעֵדוֹ" הָאֶמּוֹר בְּפֶסַח דּוֹחָה אֶת הַשַּׁבָּת.

They said to him: From where do you know this? He said to them: "Its appointed time" is stated with regard to the Paschal lamb and "its appointed time" is also stated with regard to the daily offering, for the verse says: "Command the children of Israel and say to them, My offering, the provision of My sacrifice made with fire, for a sweet savor to Me, shall you observe to offer Me at its appointed time" (Numbers 28:2). From here we learn that the daily offering is brought even on Shabbat. Thus, the daily morning and afternoon offerings are brought on more than fifty Shabbatot over the course of the year, and two sheep are offered every Shabbat as additional offerings, for a total of more than two hundred sacrifices a year that override Shabbat. Just as the expression "its appointed time," which is stated with regard to the daily offering, indicates that it overrides Shabbat, so too "its appointed time," which is stated with regard to the Paschal lamb, indicates that it overrides Shabbat.

Question to consider:

Korban Tamid is a Korban Tzibur (public) and Korban Pesach is for each family. What can we learn from each?

וְעוֹד, קָל וְחוֹמֶר הוּא: וּמָה תִּמְיֵד שְׂאִין עֲנוּשׁ כָּרֵת דּוֹחָה אֶת הַשַּׁבָּת, פֶּסַח שְׁעֲנוּשׁ כָּרֵת - אֵינוֹ דִּין
שְׁדוּחָה אֶת הַשַּׁבָּת.

And furthermore, it is an a fortiori inference: If the daily offering, the neglect of which is not punishable by karet, overrides Shabbat, is it not right that the Paschal lamb, the neglect of which is punishable by karet, should override Shabbat?

Question to consider:

Why would you need another reason?

מִיָּד הוֹשִׁיבוּהוּ בְּרֹאשׁ, וּמִיּוֹהוּ נָשִׂיא עָלֵיהֶם, וְהָיָה דוֹרֵשׁ כָּל הַיּוֹם כּוֹלוֹ בְּהִלְכוֹת הַפֶּסַח. הַתְּחִיל
מִקְנֻטָּרִין בְּדִבְרִים. אָמר לָהֶן: מִי גֵרַם לָכֶם שְׂאֵעֵלָה מִבְּבֵל וְאֶהְיָ נָשִׂיא עָלֵיכֶם - עֲצָלוֹת שְׁהִיְתָה בָּכֶם,
שֶׁלֹא שִׁמְשַׁתֶּם שְׁנֵי גְדוּלֵי הַדּוֹר, שִׁמְעִיָּה וְאַבְטָלִיוֹן.

After Hillel brought these proofs, they immediately seated him at the head and appointed him Nasi over them, and he expounded the laws of Passover that entire day. In the course of his teaching, he began rebuking them [mekanteran] them with words. He said to them: What caused this to happen to you, that I should come up from Babylonia and become Nasi over you? It was the laziness in you that you did not serve the two most eminent scholars of the generation living in Eretz Yisrael, Shemaya and Avtalyon.

Question to consider:

This is so out of character for Hillel! Why is he being so tough on them?

Shabbat 7:

The Sages taught in a baraita: A person should always be patient like Hillel and not impatient like Shammai.

אָמְרוּ לוֹ: רַבִּי, שָׁכַח וְלֹא הָבִיא סָכִין מִעֶרֶב שַׁבָּת, מָהוּ? אָמַר לָהֶן: הַלָּכָה זֶה שְׁמַעְתִּי וְשָׁכַחְתִּי, אֲלֵא הִנֵּה לָהֶן לְיִשְׂרָאֵל, אִם אֵין נִבְיָאִים הֵן - בְּנֵי נִבְיָאִים הֵן.

They said to Hillel: Our teacher, if one forgot and did not bring a knife on the eve of Shabbat and cannot slaughter his Paschal lamb, what is the law? Since he could have brought the knife before Shabbat, he cannot bring it on Shabbat; but what should he do in this situation? He said to them: I once heard this halakha from my teachers but I have forgotten it. But leave it to the Jewish people; if they are not prophets to whom God has revealed His secrets, they are the sons of prophets, and will certainly do the right thing on their own

לְמָחָר, מִי שִׁפְסָחוּ טֹלָה - תּוֹחֲבוּ בְצִמְרוֹ, מִי שִׁפְסָחוּ גֹדִי - תּוֹחֲבוּ בֵּין קַרְנָיו. רָאָה מַעֲשֵׂה וְנִזְכֵּר הַלָּכָה, וְאָמַר: כָּךְ מְקוּבָּלִי מִפִּי שְׁמַעְיָה וְאַבְטָלְיוֹן.

The next day, on Shabbat that was the eve of Passover, one whose Paschal offering was a lamb took the knife and stuck it in its wool; and one whose Paschal offering was a goat, which does not have wool, stuck it between its horns. Hillel saw the incident and remembered the halakha that he had once learned and said: This is the tradition I received from the mouths of Shemaya and Avtalyon, meaning that this is in fact the proper course of action. This concludes the text of the baraita and the Gemara will begin to elucidate it.

Questions to consider:

What do you take away from this story? What about the relationship between the Torah in Israel and outside Israel? What can you take away for our days?

Seder Games

1: Roshei Teivot Bingo

Magid has never been this much fun! Try to find these Roshei Teivot in the seder throughout the story of Maggid (and some before) in order to complete Bingo! Behatzlacha! (Answer key at the bottom)

Find the Roshei Teivot Bingo!

אה"ש	דא"ת	צ"ו	ראב"ע
מ"נ	ר"ע	בהב"ה	אא"א
דצקעו שבאח"ב	הקב"ה	free space	פמ"מ
הל"ע	חרת"ש	בד"ו	קווימרממ-מכשצבה"נ

myfreebingocards.com

Find the Roshei Teivot Bingo!

קווימרממ-מכשצבה"נ	הקב"ה	מ"נ	דצקעו שבאח"ב
דא"ת	בד"ו	חרת"ש	אא"א
אה"ש	בהב"ה	פמ"מ	free space
הל"ע	צ"ו	ראב"ע	ר"ע

myfreebingocards.com

Find the Roshei Teivot Bingo!

ר"ע	חרת"ש	פמ"מ	דא"ת
אה"ש	דצקעו שבאח"ב	קווימרממ-מכשצבה"נ	אא"א
הל"ע	free space	הקב"ה	ראב"ע
צ"ו	בד"ו	בהב"ה	מ"נ

myfreebingocards.com

Find the Roshei Teivot Bingo!

צ"ו	בהב"ה	קווימרממ-מכשצבה"נ	אא"א
ר"ע	ראב"ע	דצקעו שבאח"ב	בד"ו
דא"ת	הקב"ה	חרת"ש	מ"נ
אה"ש	free space	פמ"מ	הל"ע

myfreebingocards.com

Find the Roshei Teivot Bingo!

צ"ו	בהב"ה	free space	דצקעדשבאח"ב
מ"נ	אה"ש	אא"א	הקב"ה
חרת"ש	דא"ת	בד"ו	פמ"מ
ראב"ע	קוֹכִימְרֵמֶם-מַכְשַׁבֵּה"נ	הל"ע	ר"ע

myfreebingocards.com

Find the Roshei Teivot Bingo!

דא"ת	בד"ו	אה"ש	צ"ו
free space	ר"ע	קוֹכִימְרֵמֶם-מַכְשַׁבֵּה"נ	דצקעדשבאח"ב
בהב"ה	הקב"ה	ראב"ע	פמ"מ
הל"ע	אא"א	מ"נ	חרת"ש

myfreebingocards.com

Find the Roshei Teivot Bingo!

דא"ת	הל"ע	ראב"ע	בד"ו
מ"נ	דצקעדשבאח"ב	אא"א	פמ"מ
קוֹכִימְרֵמֶם-מַכְשַׁבֵּה"נ	חרת"ש	צ"ו	ר"ע
הקב"ה	בהב"ה	אה"ש	free space

myfreebingocards.com

Find the Roshei Teivot Bingo!

בד"ו	הקב"ה	מ"נ	free space
ר"ע	בהב"ה	צ"ו	אא"א
פמ"מ	דצקעדשבאח"ב	דא"ת	אה"ש
קוֹכִימְרֵמֶם-מַכְשַׁבֵּה"נ	חרת"ש	הל"ע	ראב"ע

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Find the Roshei Teivot Bingo!

הקב"ה	חרת"ש	קוֹיִמְרֵמֶמֶ- מִכְשַׁבְה"נ	אא"א
בהב"ה	דא"ת	פמ"מ	צ"ו
ר"ע	דצקעִדשִבֵּאח"ב	הל"ע	בד"ו
ראב"ע	מ"נ	free space	אה"ש

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Find the Roshei Teivot Bingo!

הל"ע	בד"ו	אה"ש	ראב"ע
קוֹיִמְרֵמֶמֶ- מִכְשַׁבְה"נ	free space	אא"א	דצקעִדשִבֵּאח"ב
בהב"ה	צ"ו	פמ"מ	חרת"ש
ר"ע	הקב"ה	דא"ת	מ"נ

myfreebingocards.com

Find the Roshei Teivot Bingo!

ר"ע	דא"ת	אא"א	אה"ש
קוֹיִמְרֵמֶמֶ- מִכְשַׁבְה"נ	צ"ו	הל"ע	הקב"ה
free space	בד"ו	ראב"ע	פמ"מ
חרת"ש	מ"נ	דצקעִדשִבֵּאח"ב	בהב"ה

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Find the Roshei Teivot Bingo!

אה"ש	דצקעִדשִבֵּאח"ב	הל"ע	ר"ע
דא"ת	מ"נ	קוֹיִמְרֵמֶמֶ- מִכְשַׁבְה"נ	חרת"ש
free space	צ"ו	אא"א	פמ"מ
ראב"ע	בהב"ה	הקב"ה	בד"ו

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Answer key:

קוֹיִמְרֵמֶמֶמִכְשַׁבְה"נ	Kadesh urchatz...
הל"ע	Ha Lachma Anyan
ראב"ע	Rabbi Elazar Ben Azariya
מ"נ	Ma Nishtana
חרת"ש	Chacham, Rasha....
צ"ו	Tzei Ulmad
אא"א	Arami Oved Avi
דא"ת	Dam, Esh, Timrot Ashan

הקב"ה	Hakadosh Baruch Hu
דצקעִדשִבֵּאח"ב	Dam Tzfardeya...
פמ"מ	Pesach Matza Maror
בד"ו	Bechol Dor Vador
אה"ש	Eim Habaim Smeicha
ר"ע	Rabbi Akiva
בהב"ה	Baruch Hamakom Baruch Hu
free space	

2: Role Play

Let's try to imagine the Pesach story from different angles! Print out these Matzah card roles and give them out to members of the family to tell the story of Pesach with a twist!



**News
Reporter**



**A bear
from Arov**



**The
Rasha**



**Yeshiva/
Seminary
Student**



Egyptian



Tik-Toker



**Crocodile
Dundee**



**Sports
Announcer**



Pharaoh



Meteorologist



BNEI AKIVA
OF THE US & CANADA

CHAG

BA-bayit

PESACH
5781



3: Haggadah Taboo

- Throughout maggid, several familiar characters are mentioned, as well as several less familiar characters. Introduce the game before Maggid to encourage engagement and to pay attention to the characters, play anytime during the seder after Maggid to test how much everyone remembers.
- Instructions: Pick a character card and try to explain it to the rest of the seder table without saying any of the taboo words.
- Provided: Several printable character cards with words that can't be said when describing them as well as some suggested words that include the things we learned about each character while reading Maggid.

Character:
Rabbi Eliezer



Taboo words:
**Bnei Brak, Morning,
Shema, Seder**

Character:
The Four Sons



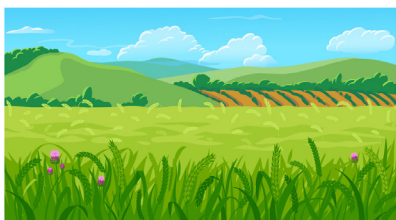
Taboo words:
**Four, Children,
Father, Questions**

Character:
Lavan



Taboo words:
**Yaakov, Rachel,
Leah, Destroy**

Character:
Goshen (place)



Taboo words:
**Jews, Egypt,
Pharaoh**

Character:
Rabbi Yehudah



Taboo words:
**Plagues, Acronym,
Makot**

Character:
Rabban Gamliel



Taboo words:
**Three, Pesach,
Matzah, Maror**

Character:
Pharaoh



Taboo words:
**Slaves, Yosef,
Work, Moshe**

Character:
Yaakov



Suggested words:
Goshen, temporary

Taboo words:
**Tribes, Yitzchak,
Brother, Son**

Character:
Avraham



Suggested words:
Brit Bein Habitarim

Taboo words:
**Forefather, Sarah,
Yitzchak**

Recipes

Charoset 5 Ways

As Pesach is the holiday of freedom, many express their freedom by travelling the world and experiencing Pesach in many different locations. (Of course there's no place like Israel!) With travel restrictions impeding our plans, we can at least put a worldly twist on our seder with these 5 charoset recipes!

Recipes and photos by Mari Levin from jewishboston.com

1: Israeli Charoset

- 1 red apple (peeled or not), chopped
- 1 banana, sliced and quartered
- 1 orange, sectioned and quartered
- ¼ cup pitted dates, chopped
- ⅓ cup white grape juice
- ½ teaspoon cinnamon
- ⅓ cup matzah meal, optional



2: New England Charoset

- 2 medium apples (peeled or not), grated
- ¼ cup maple syrup
- ⅓ cup apple cider
- ½ cup dried cranberries
- ½ teaspoon cinnamon
- ¼ cup matzah meal, optional



3: Tropical Charoset

½ can crushed pineapple, drained
1 small can mandarin oranges, drained
1 banana, sliced
1 cup papaya, cubed
¼ cup shredded coconut
¼ cup dried mango pieces
¼ cup orange juice
2 teaspoons candied ginger, chopped



4: Persian/Iranian Charoset

1 apple (peeled or not), chopped
1 pear (peeled or not), chopped
⅓ cup dates, chopped
⅓ cup raisins, chopped
¾ teaspoon cinnamon
1½ teaspoons ginger root, peeled and grated
1 tablespoon apple cider vinegar
¼ cup purple grape juice
⅓ cup matzah meal, optional



5: California Charoset

1 large avocado, diced into cubes
¼ cup golden raisins
¼ cup pitted dates, chopped
⅓ cup figs, chopped
⅓ cup prunes, chopped
Juice of half a lemon
Grated peel of half an orange
⅓ cup orange juice, or to taste

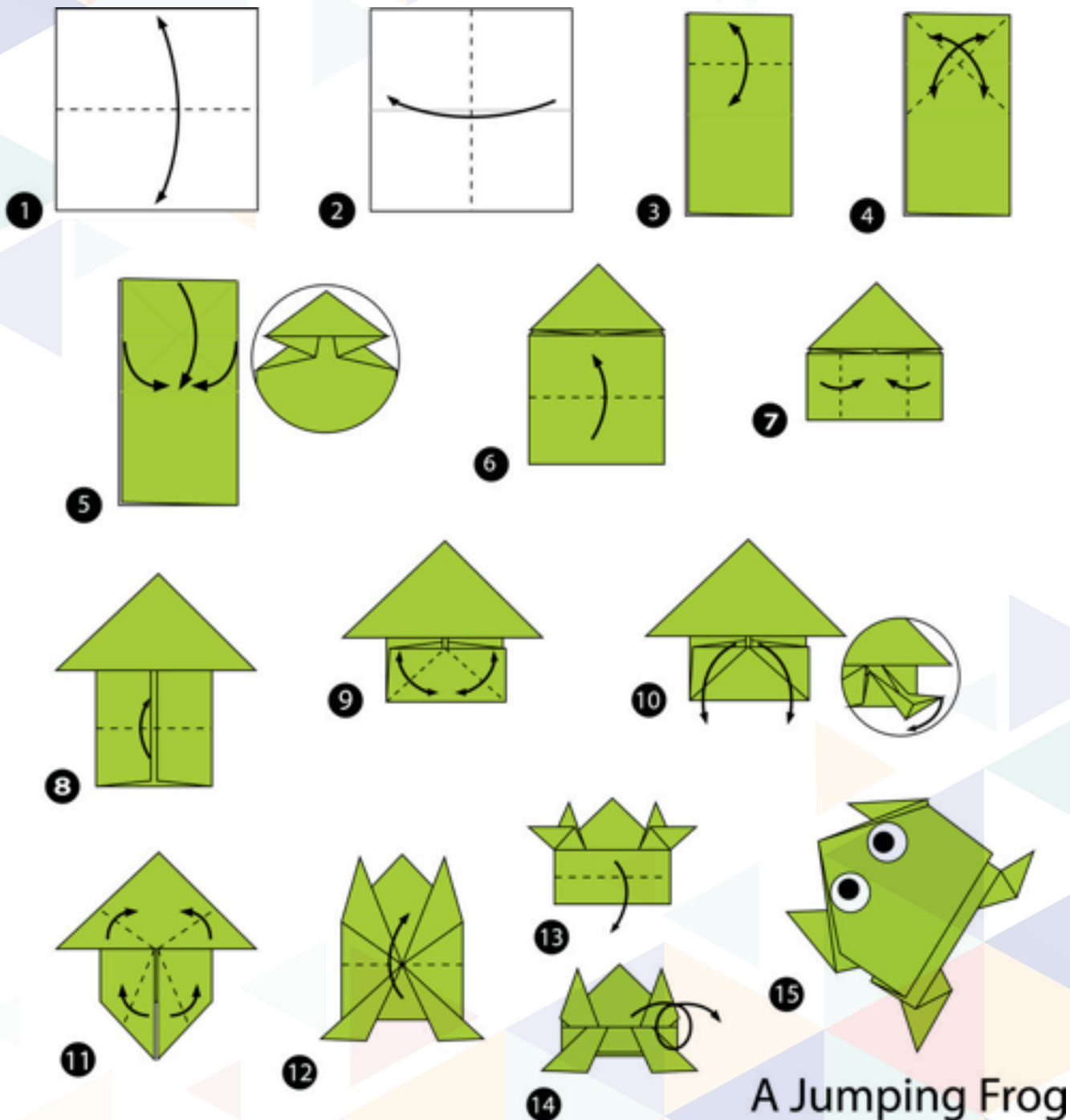


Crafts

1: Origami Frogs

Create Origami Jumping Frogs to bring to your seder:

1. Grab Green Paper; make sure it is square or cut to an even square size
2. Follow the folding techniques here:



A Jumping Frog

2: Decorating Table Ideas

Bring in the Chag atmosphere with a themed table that can be made out of homemade materials!

1. Yam Suf:

Place a blue tablecloth on the table with a white or beige runner. Decorate with lego people and you're set!

2. Bloody Nile:

Place a white tablecloth with a red runner down the middle. Some red colored cups of water will be a nice addition.

3. Table Map:

Put out a white or beige tablecloth, and with colored construction paper, cut out cities, landmarks (like pyramids, rivers) and black strips to indicate Bnei Yisrael's journey.

4. Ten Plagues:

Divide the table into 10 squares and have each square include features of one of the plagues.

5. Music Notes:

A white tablecloth and black cut out music notes, with the addition of some simple toy instruments would be a great way to commemorate Az Yashir

6. Place cards for the seder

Needed:

- Beige construction paper
- Black marker
- Scissors

Instructions:

- Cut the construction paper into 6in by 6in squares
- Draw small lines over the construction paper to create a baked matzah look
- Write the names of each member of your seder

Keeping Busy

1: Pyramid Run

Have the kids build an obstacle course out of plastic/paper cup pyramids! Run the course either covering one eye or after spinning around 20 times and see if you can get through without knocking any of them down!

2: Pesach Ushpizin

Invite Ushpizin into your home each day of pesach. After all, you did say in the beginning of the seder that anyone who is hungry can come eat! Think about who you can learn about, call, or tribute each day of chag! Base your guests on the following themes:

1. 4 Leshonot of Geulah (2 guests each).

Think of someone who might embody these terms.

- **הוצאתי**—I shall take you out, **והצלתי**—I shall rescue you,
וגאלתי—I shall redeem you, and **ולקחתי**—I shall take you.

For example: Rescue, think of a friend who might have saved you from an embarrassing or dangerous situation and invite him over or give him a call

2. 4 Sons - (Two each)

- Think about people who you would have liked to speak to, learn a little bit more about them, say something to them that represent one of the 4 children we learn about in maggid.

3. Freedom Fighters

- Share stories about those who fought for our freedom or symbols of Jewish freedom:
 - Natan Sharansky
 - Mordechai Analewicz
 - Yehudit (Maccabee)/Chana
 - IDF soldiers