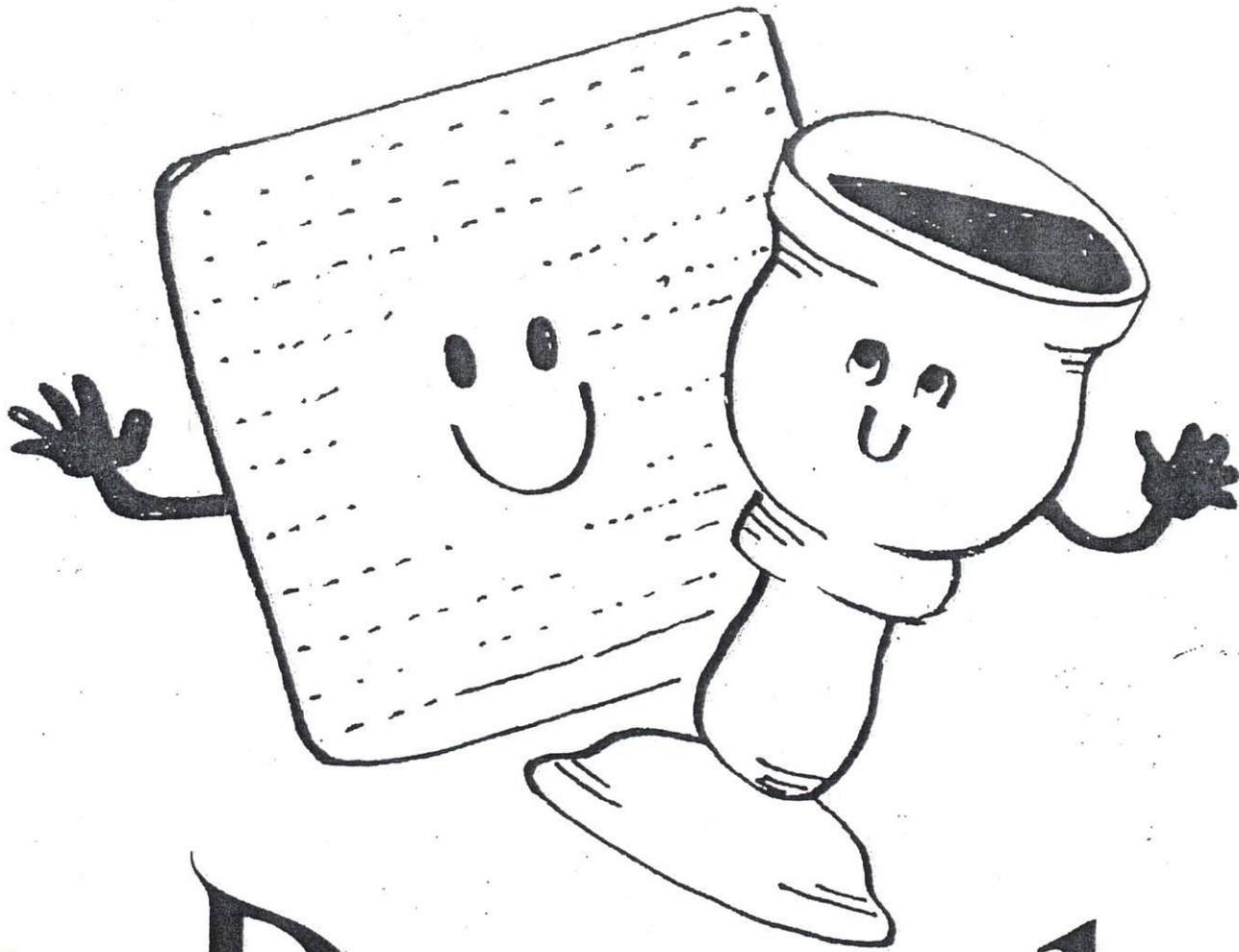


All about



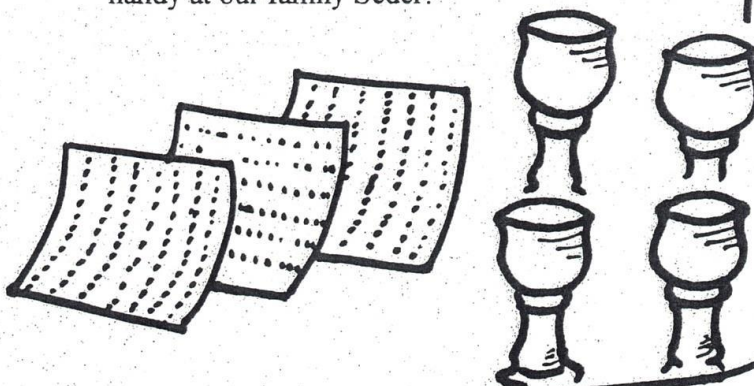
Pesach

Name:

This is my special Passover Seder Guide
that guides me through the Seder.

'Seder' means 'order' because there are a
whole lot of things that happen at the Passover
Seder meal, and they all happen in a particular
order. I hope that this book will be helpful in
explaining them all and will help make the
Seder a meaningful and enjoyable experience.

As well as quotes from the Haggadah (the
traditional text used at the Seder), you will find
lots of information that I have learned at Hebrew
School, all about the Passover story and the
Passover traditions – so please keep this guide
handy at our family Seder!



The Passover Holiday



The Hebrew word for Passover is

It is an-day-long holiday that celebrates the birth of the Jewish nation, over years ago.

On Pesach, all those years ago, we gained our freedom from Egyptian and we became a nation that left behind all the Egyptian paganism and immorality, to devote ourselves to G-d's will. The Pesach laws and traditions help us experience this spiritual, as well as physical, freedom each year.

This year Pesach begins on the evening of _____ and ends on _____.

Preparing for Pesach

Chometz and Matzah

Chometz

The Torah tells us that on Pesach a Jew should not eat or own any

Q: What is Chometz?

A: Any food that is a grain product*, or contains a grain product (for example:.....,), is called Chometz. *In this context grain refers to wheat, barley, rye, oats and spelt

This is because when a grain product is put together with a liquid (like when you put flour and together to make cookies), the mixture(rises), and becomes(leaven).

Here are some examples of foods that are Chometz:

- _____
- _____
- _____
- _____



There are many foods that could be chometz without you even realizing it, for example :

.....

Therefore when you do your Pesach shopping you always need to look for the sign.



There is one food however that is made from flour and water and it is not chametz. What is it?

Matzah



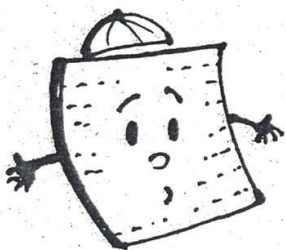
Matzah which is 'Kosher for Passover' is made so fast that it is baked before it even has time to become It has to be made in less than minutes from start to finish!

Important note: Matzah that does not have the Kosher for Passover sign is _____ good for Pesach!

Question: What is Shemurah matzah?

Answer: Shemurah means '.....', because shemurah matzah is made out of flour that was watched to make sure that it didn't come into contact with any..... at any time.

This is the best kind of matzah to use on the night.



Question: Why are some matzahs round?

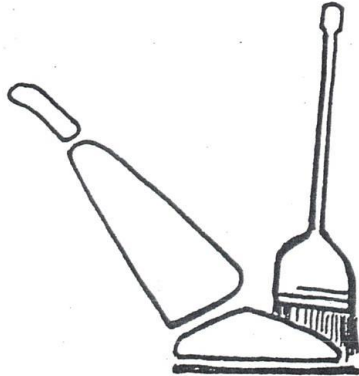
Answer: When you buy a box of square matzahs, you are buying matzahs that are 'machine-baked matzahs'. The round ones however, are '.....' matzahs, and many families have the custom to use these for the Seder night.

Question: Why would you want to bake the matzah by hand if a machine could do the job?

Answer: Because there is something special about doing a mitzvah yourself rather than just having a machine do it for you! When you on doing a mitzvah it makes it much more precious.

Question: Why do we eat matzah?

Answer: See Page 16 and Page!



Cleaning for Chometz

Spring cleaning here we come! We're finally gonna have to clean all the stuff that Mom's always nagging us about, 'coz we need to get rid of any food that might be hiding there!

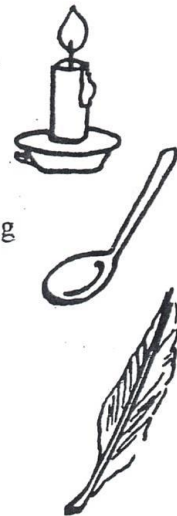
Search for the chametz

On the evening before Passover, there is a custom to do a formal 'Search For

This Search is called
Using a flashlight or a candle, the head of the house conducts a room- to- room search of any place that chometz may have been brought into during the year.

There is a special to say before starting the search:

Boruch.....
asher kidishonu bemitzvosav vetzivanu
al
.....



Then when you're done the search, Dad says a paragraph that goes something like this:

All the chometz that I have not seen,
or I have not removed,
or I am not even aware of,
should be considered worthless and ownerless
like the dust of the earth

Burning the chometz

In the morning before Passover starts (April) there is a custom to any remaining chometz. This is because afterAM we are supposed to have no chametz left in our possession.

Last time for eating chometz on:AM

Last time for owning chometz on:AM

After getting rid of the last of your Dad says a paragraph that goes something like this:

**All the chametz that I did or did not see,
that I did or did not remove,
should become nullified and ownerless
like dust of the earth**



Selling the chometz

If you have chometz stuff that you don't want to burn, then you can sell it to a non-Jew.

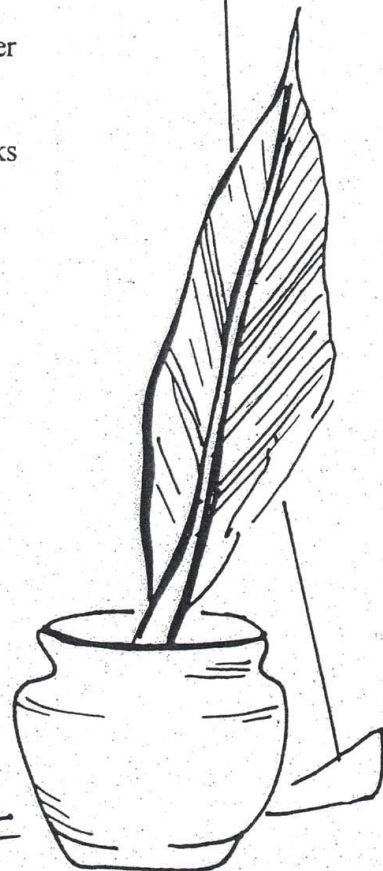
Once it is not owned by you, it does need to be burned.

A qualified Rabbi will tell you how to do this (and he'll also make sure that you end up getting your ownership back after Pesach!)

You will have to fill out a form that looks something like this: *

I _____		
hereby authorize Rabbi _____		
to dispose of all chometz that me be in my possession wherever it may be—at home, at my place of business, or elsewhere—in accordance with the requirements of Jewish Law as incorporated in the special contract for the sale of chometz.		
Home Address _____		
City _____	State _____	Zip _____
Business Address _____		
City _____	State _____	Zip _____
Signature _____		

* this is a simplified version. Speak to your Rabbi for the full copy.



Candlelighting

On the two Seder nights (and on the last two nights of Pesach) Mom lights
..... in honor of the Holiday.



Before lighting the candles Mom says 2

- (1) Boruch..... asher kideshanu bemitzvosav
vetzeevanu lehadlik ner shel
- (2) Boruch.....shehechiyonu vekeymonu vehigeeyonu
.....

*(this brachah is not said on the last 2 nights of Pesach)

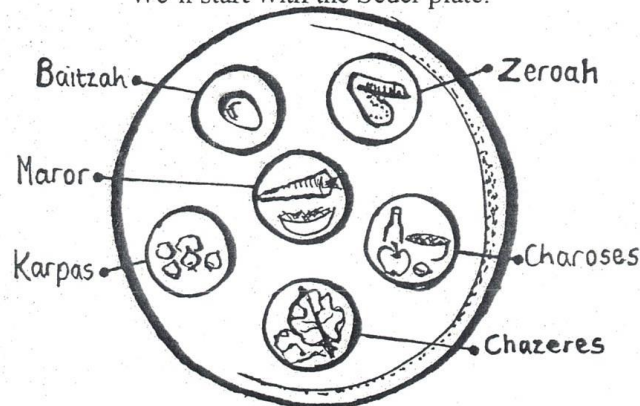
Then finally, we're ready to start the Seder!

There are lots of traditional foods to prepare for the Seder.
We'll start with the Seder plate:

Preparing for the Passover Seder

There are lots of traditional foods to prepare for the Seder.

We'll start with the Seder plate:



The Seder plate is placed on the table in front of the leader. A special Seder Plate or a large platter may be used. In the picture above you can see how to set it up. You will need to prepare the following foods:



➔ (1) – **Roasted Bone**

A chicken wing or shank bone (it should have a little meat left on it). It is put on the Seder plate so that everyone can see it, but it is not eaten at the Seder. (You can eat it the next day if you'd like!)



➔ (2) – **Roasted Egg**

This is not as challenging as it sounds! Just take a hardboiled egg and 'roast' it (eg. by putting it on a piece of aluminum foil on top of a burner until it gets some 'roasted' marks on it).

This is also 'for show' – and can be eaten the next day if you'd like!



➔ (3) - **Bitter Herbs**

Traditionally this should be Romaine lettuce (watch out for bugs – see next page!) or endives, or grated, fresh



➔ (4)

This is a thick mixture of grated, chopped, red, and cinnamon.



➔ (5)

This is a vegetable (for example:), either raw or which is cut into bite-size pieces for everyone to take.



➔ (6)

This is another bowl of

More about the Seder Plate



What is the reason for all the foods on the Seder Plate?



Roasted shank bone or chicken wing This reminds us of the roasted Pesach that we used to eat at the Seder many years ago when the (Sanctuary in Jerusalem) still stood.



Roasted (hard boiled) egg An egg is a sign of because we are sad that we don't have the any more and we cannot do many of the special services that we used to do.



Maror (Bitter Herbs) This reminds us of our bitter in Egypt.



Charoses This reminds of the mortar (it is thick like the mortar was) - that the slaves had to build with in



Karpas You can find the reason for this on Page!



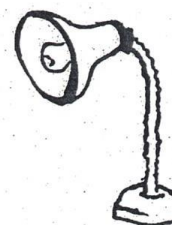
Chazeres We have this extra dish of Maror because we use the Maror twice (- first it is eaten on its own and then it is eaten in a together with). One dish is used for the Maror on its own and the other is used for the Sandwich.

Warning: Beware of green, leafy vegetables!



... They often are infested with minute, well camouflaged insects, which as well as being unappetizing, are also non-kosher! Therefore if you are using Romaine lettuce (for) or parsley (for), make sure you put aside time before the Seder to thoroughly check each leaf for bugs! (Soak and wash each leaf, then hold it up against a light to look for the bugs!)

[And sure enough there is an Israeli company called that has developed a "bug free lettuce" for your convenience!]



More about the Seder table

Other items that we need for the Seder table are:



Three

These are placed on top of each other, in Matzah covers or large napkins.

Wine

Put a wine goblet or glass in front of each setting and have plenty of wine and grape juice available 'coz each person will be drinking cups!



..... Water

Each person will be using salt water so there should be a dish of it within everybody's reach.

Cup of

Use a large goblet, to be filled with wine and placed near the center of the table.

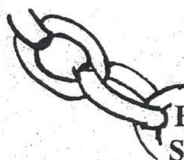
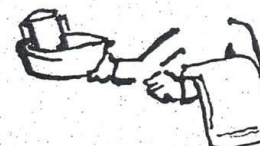


Pillows

Put a pillow on the arm of the chair of every adult male at the Seder.

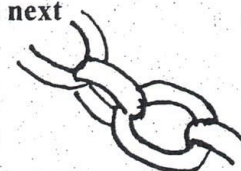
A bowl with a washing cup and towel

Place this somewhere near the table. At the Seder, Mom and Dad are treated royally by their kids, so when it's time to 'wash the hands', the kids bring Mom and Dad the water to wash with!












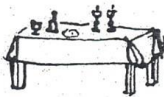




The Kids!!

By far, the most important 'thing' at the Seder is the children. The Seder night is all about passing on our glorious tradition to the next generation.



Starting the Seder

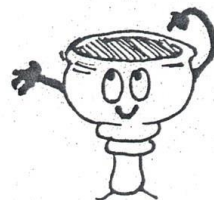
There are 14 parts to the Seder:

- | | | |
|---|------------------|---|
|  | 1. Kadesh | |
| | 2. Urchatz |  |
|  | 3. Karpas | |
| | 4. Yachatz |  |
|  | 5. Maggid | |
| | 6. Rachtzah |  |
|  | 7. Motzee matzah | |
| | 8. Maror |  |
|  | 9. Korech | |
| 10. | Shulchan Orech |  |
|  | 11. Tzafun | |
| | 12. Boreych |  |
|  | 13. Hallel | |
| | 14. Nirtzah |  |

On the following pages we will explain each step.



Kadesh



The seder begins with the Everyone's wine cup is filled and the leader at the Seder says the Kiddush prayer (see this page and the next page for the full prayer with transliteration) and everyone answers:

"....."

On all nights other than Friday, begin here;
on Friday night include all passages in parentheses.

Blessed are You, HASHEM, our G-d, King of the universe, Who creates the fruit of the vine.

Blessed are You, HASHEM, our G-d, King of the universe, Who has chosen us from all nations, exalted us above all tongues, and sanctified us with His commandments. And You, HASHEM, our G-d, have lovingly given us (Sabbaths for rest), appointed times for gladness, feasts and seasons for joy, (this Sabbath and) this Feast of Matzos, the season of our freedom (in love,) a holy convocation in memoriam of the Exodus from Egypt. For You have chosen and sanctified us above all peoples, (and the Sabbath) and Your holy festivals (in love and favor), in gladness and joy have You granted us as a heritage. Blessed are You, HASHEM, Who sanctifies (the Sabbath,) Israel, and the festive seasons.

On Saturday night, add the following two paragraphs:

Blessed are You, HASHEM, our G-d, King of the universe, Who creates the illumination of the fire.

Blessed are You, HASHEM, our G-d, King of the universe, Who distinguishes between sacred and secular, between light and darkness, between Israel and the nations, between the seventh day and the six days of activity. You have distinguished between the holiness of the Sabbath and the holiness of a Festival, and have sanctified the seventh day above the six days of activity. You distinguished and sanctified Your nation, Israel, with Your holiness. Blessed are You, HASHEM, Who distinguishes between holiness and holiness.

On all nights conclude here:

Blessed are You, HASHEM, our G-d, King of the universe, Who has kept us alive, sustained us, and brought us to this season.

**ברוך אתה ה' אלהינו מלך העולם
בורא פרי הגפן:**

**ברוך אתה ה' אלהינו מלך העולם
אשר בחר בנו מכל עם ורוממנו
מכל לשון וקדשנו במצותיו. ונתת לנו
באהבה (שבתות למנוחה
ואמוצרים לשמחה חגים וזמנים לששון
את יום (השבת הזה ואת יום חג המצות
הזה וזמן חרותנו (באהבה) מקרא קדש
זכר ליציאת מצרים. כי בנו בחרת
ואותנו קדשת מכל העמים (ושבת)
ומוצרי קדשך (באהבה ובציון) בשמחה
ובששון הנחלתנו. ברוך אתה ה'
מקדש (השבת ו) ישראל והזמנים:**

On Saturday night, add the following two paragraphs:

**ברוך אתה ה' אלהינו מלך העולם בורא מאורי
האש:**

**ברוך אתה ה' אלהינו מלך העולם המבדיל בין
קדש לחול בין אור לחשך בין ישראל
לעמים בין יום השבת לששת ימי המעשה. בין
קדשת שבת לקדשת יום טוב הבדלת את יום
השבת מששת ימי המעשה קדשת הבדלת וקדשת
אח עמך ישראל בקדשתך. ברוך אתה ה' המבדיל
בין קדש לקדש:**

On all nights conclude here:

**ברוך אתה ה' אלהינו מלך העולם
שהחיינו וקימנו והגיענו לזמן
הזה:**

Transliteration

On weekdays begin here:

Sov-rai maw-raw-nawn v'ra-haw-nawn v'ra-bo-sai
Baw-ruch a-taw A-do-noi Elo-hay-nu me-lech haw-o-lawn bo-ray p'ree
ha-gaw-fen.

Baw-ruch a-taw A-do-noi Elo-hay-nu me-lech haw-o-lawn a-sheer haw-char
haw-nu mee-kawl awn v'ro-m'naw-nu mee-kawl law-shon v'ki-d'shaw-nu
b'mitz-vo-sawv. Ya-tee-ten law-nu A-do-noi Elo-hay-nu b'a-ha-vaw (on
Sabbath add: Sha-baw-sos lim-nu-chaw u) mo-adeem l'sim-cha cha-geem
u-z'maneem l'saw-son es yom (on Sabbath add: Ha-sha-baws ha-zeh v'es
yom) chag ha-ma-tzon ha-zeh, z'man chay-ru-say-nu (on Sabbath add:
B'a-ha-vaw) mik-raw ko-desh zay-cher lee-tzee-as mitz-raw-yim. Kee vaw-
nu vaw-char-taw v'o-saw-nu kid-dash-taw mee-kawl law-a-meem (on Sabbath
add: V'sha-baws) u-mo-a-day kawd-sh'chaw (on Sabbath add: B'a-ha-vaw
u-v'raw-tzon) b'sim-chaw u-v'saw-son hin-chal-taw-nu. Baw-ruch a-taw
A-do-noi m'ka-daysh (on Sabbath add: Ha-sha-baws v') yis-raw-ayl v'haz-
ma-neem.

On Saturday night add the following paragraph:

Baw-ruch a-taw A-do-noi Elo-hay-nu me-lech haw-o-lawn bo-ray m'o-
ray haw-aysh.

Baw-ruch a-taw A-do-noi Elo-hay-nu me-lech haw-o-lawn ha-mav-dil bayn
ko-desh l'chol, bayn or l'chudesh, bayn Yis-raw-ayl law-a-meem, bayn yom
ha-sh'v'ee-ee l'shay-shes y'may ha-ma-a-seh, bayn k'du-shas Sha-baws
lik-du-shas yom tov hiv-dal-taw, v'es yom ha-sh'v'ee-ee mee-shay-shes
y'mai ha-ma-a-seh kee-dash-taw; hiv-dal-taw v'kee-dash-taw es a-m'chaw
Yis-raw-ayl lik-du-shaw-se-chaw. Baw-ruch a-taw A-do-noi ha-mav-deel bayn
ko-desh l'kod-desh.

On all nights, continue here:

Baw-ruch a-taw A-do-noi Elo-hay-nu me-lech haw-o-lawn she-he-che-yaw-
nu, v'kee-y'maw-nu, v'hee-gce-yaw-nu la-z'man ha-zeh.

Question: Why do we have 4 cups of wine at the Seder?

Answer: To remind us of the phrases that Hashem
said when He promised to save us from Egypt:

- (1) "And I will you out
- (2) And I will you
- (3) And I will you
- (4) And I will you as a nation



When you drink the wine there is a custom to lean to
the, because years ago it was a sign
of luxury and to recline on the
left while eating.



Urchatz

Everyone at the table washes their hands with a cup
– twice on each hand – in preparation for the



Neat custom: At the Seder night Dad and Mom (and
Zaidy and Bubby!) are treated as and,
so the kids bring them a basin and a washing cup so they
don't have to get up from the table!



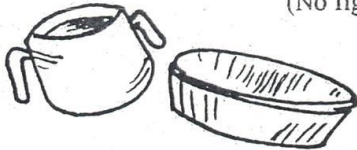


Urchatz

Everyone at the table washes their hands with a cup
– twice on each hand – in preparation for the



Neat custom: At the Seder night Dad and Mom (and Zaidy and Bubby!) are treated as and, so the kids bring them a basin and a washing cup so they don't have to get up from the table!
(No fighting now kids! And remember the towel!)



Karpas



Everyone takes a piece of vegetable from the Karpas dish on the Plate. Then they dip it into the and say the following before eating it:

**Boruch atah Ado-noy E- lo-haynu Melech ha-olam
boray pree ha-adama**

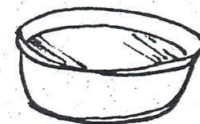


Question: Why do we do karpas?

Answer: We eat this as an unusual appetizer to spark the 's interest and get them curious, so that they'll want to stay up to see everything that goes on at the Seder. The most important people^{at} the Seder are the ch

Question: Why do we dip it into saltwater?

Answer:
.....
.....
.....





Yachatz



The leader of the Seder takes the matzah and breaks it in two. He leaves the piece in between the other two matzahs, and he wraps the larger piece in a cloth and... *watch out!*... he hides it (or in some families, the kids hide it and then he has to find it!). This larger piece is called the



Question: Why are there three matzahs?

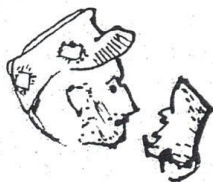
Answer: (1) Whenever you use challah (or on Pesach, obviously matzah) at a Shabbos or Holiday meal, you are supposed to say the over complete loaves.

At the Seder however that requirement would not be fulfilled because we break one of the matzahs in half. So, to solve the problem, we use matzahs.

(2) The 3 matzahs symbolize the three
Abraham (Avrohom)
..... (Yitzchok)
Jacob (Yaacov)

Question: Why do we break the matzah?

Answer: Because Matzah is called the "....."
..... - and a person who is hungry and suffering would only have a broken piece of bread/matzah, not a whole one.



Did you know... that one of the reasons that we eat matzah is because we ate matzah when we worked as slaves in? (But of course there's also the 'happy' reason that we eat it ... see page.....).



Question: Why do we hide the larger piece of Matzah?

Answer: To get the to find it ... and that way they'll want to stay up and be part of the Seder.



Neat custom: In some families they actually put the Matzah on their before hiding it for the

Why?.....
.....

Introducing...

Maggid - telling the story of Pesach



Now that we have broken the Matzah, we pour the second cup of, and we are ready to introduce the story of Pesach.

We will do this by following the order that is given in the Haggadah (the complete traditional service for the Seder night)



'Hah lachmaw anyaw' - 'This is the bread of affliction'

The leader of the Seder holds up the middle, broken piece of Matzah, and he announces, "This is the bread of that our ate when they were slaves in Egypt"*

* see a traditional Haggadah for the full text of the announcement



Neat thought Can you believe that you are eating the very same food, with the exact same ingredients, as Jews ate in Egypt almost years ago!?

'Mah Nish'tahnaw' - 'Why is this night different'

Okay kids, you're on! With all this strange stuff going on at the table you should have lotsa questions to ask ... and for once, everyone's actually going to listen to you!

Traditionally there are questions to ask (although, of course as you continue through the Seder you can throw in a whole lot more!)

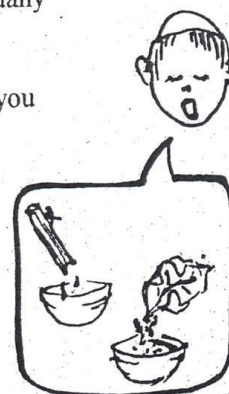
#1 Why do we eat

#2 Why do we eat

#3 Why do we **dip** the Karpas into
and the Maror into

#4 Why do we lean to the when we drink the wine and eat the meal?

And if you'd like to ask (or sing) these questions the way they're written in the Haggadah then just turn over the page!



Why is this night different from all other nights?

1. On all other nights we may eat chametz and matzah, but on this night — only matzah.

2. On all other nights we eat many vegetables, but on this night — we eat maror.

3. On all other nights we do not dip even once, but on this night — twice.

4. On all other nights we eat either sitting or reclining, but on this night — we all recline.

מה נשתנה הלילה הזה מכל הלילות?

שבכל הלילות אנו אוכלין חמץ ומצה הלילה הזה כולו מצה.

שבכל הלילות אנו אוכלין שאר ירקות הלילה הזה מרור.

שבכל הלילות אין אנו מטבילין אפילו פעם אחת הלילה הזה שתי פעמים.

שבכל הלילות אנו אוכלין בין יושבין ובין מסבין הלילה הזה כולנו מסבין:

Ma-nish-ta-naw ha-lai-law ha-zeh mee-kawl ha-lay-los?¹ She-b'chawl ha-lay-los aw-nu o-ch'leen chaw-maytz u-ma-tzaw, ha-lai-law ha-zeh ku-lo ma-tzaw.² She-b'chawl ha-lay-los aw-nu o-ch'leen sh'awr y'raw-kos, ha-lai-law ha-zeh maw-ror.³ She-b'chawl ha-lay-los ayn aw-nu mat-bee-leen a-fee-lu pa-am e-chos, ha-lai-law ha-zeh sh'tay f'aw-meem.⁴ She-b'chawl ha-lay-los aw-nu o-ch'leen bayn yo-sh'veen u-vayn m'su-been, ha-lai-law ha-zeh ku-law-nu m'su-been.



A little more introduction

Okay Mom and Dad, now it's your turn! Now you have to give your kids some answers (don't worry, they'll help you along!)

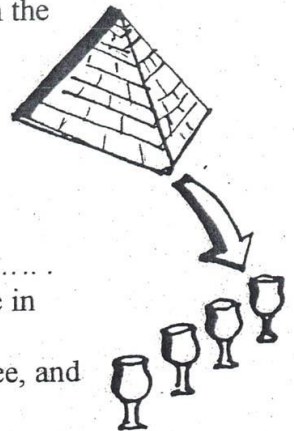
In a nutshell:

'Avaw-dim Ha-yee-noo' – 'We were slaves...'

We're doing all this to remember how we were in Egypt so many years ago and how G-d did miracles to take us out and to teach the wicked Egyptians a lesson.

So to answer the Mah Nishtanah questions:

1. We eat Matzah because that's what we ate when we were and when we were in a rush to get out of
2. We eat to remind us of the bitter
3. We use 'dips' to show that now we are and can live in luxury.
4. We to the left, also to show that we are now free, and can eat while reclining like



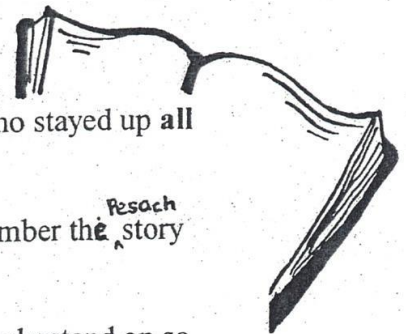
'Maa'seh' – 'A Story'

The Haggadah now tells a story of a group of Rabbis who stayed up **all night** talking about the story of Pesach.

Then it explains that there is actually a Mitzvah to remember the ^{Pesach} story every single day!

Then it thanks G-d for giving us a Torah that you can understand on so many different levels; and it tells us to teach each child in the way that is best for him.. whether he is smart, bad, simple, or dumb! (The 'Four Sons').

Then it discusses why the Seder night is the best time to talk about the Story of the Exodus.



...and finally...

The Pesach Story

Part 1

- ☞ ~ Abraham (.....) ~ Isaac (.....)
- ~ Jacob (.....) ~ the 10 Tribes (.....).
- ☞ Joseph and his brothers, the Shevatim, moved to and their families grew in size.
- ☞ Joseph and his brothers died and the Pharaoh chose to forget how had done so much good for Egypt.
- ☞ The Jews were gradually forced into Egyptian They were ordered to build cities on for Pharaoh.
- ☞ The slavery intensified and continued for years and years (altogether, years!) Despite all odds the Jews continued to grow at a miraculous rate (they had incredible multiple births - healthy sextuplets!)
- ☞ Pharaoh responded with a decree that the midwives should kill all the Jewish baby When that didn't work he made an order that the baby boys had to be
- ☞ One hundred and thirty years into the slavery, Moshe (.....) was born. His life was saved by his mother hiding him in a by the Nile river, and Pharaoh's daughter finding him and saving him.
- ☞ Moshe grew up in 's palace and tried to help his Jewish brothers. He an Egyptian that was beating a Jew to death and he had to flee the country to save his life.

The Pesach Story

Part 2

- An Moshe ended up in where he met his wife
 and worked for his father-in-law as a shepherd.
- An Hashem spoke to at the
 and told him to go to and demand that he free
 the Jews.
- An Pharaoh refused to listen to Moshe so Hashem sent the Ten
*
 Blood,, lice, wild animals, death of the cattle, boils,
, locusts, darkness,

- An The 10th plague happened at That night the
 Jews were eating the Pesach like Hashem had told
 them to, and Pharaoh (a) desperately came
 running to Moshe, begging them to leave Egypt.
- An The next morning the Jews left Egypt so fast that the dough that
 they made for the journey didn't have time to, so it
 baked into! The Jews were free!
- An Seven days later, the Red Sea for the Jews and then
 drowned the who tried to chase them.
- An 7 weeks after they left Egypt, Hashem gave the Jews the
 at Mt. and they accepted the responsibility of keeping
 it.
- An 40 years later they entered the land of Israel.

*see next page

The Ten Plagues / Makkos

When you are telling the story and you reach the part of the Ten , then you read them out loud and you spill a little wine from your cup at each one. (You can use your forefinger or you can just tilt your cup).



Question: Why do we do this?

Answer: To show that our happiness is not when any of Hashem's creatures suffer, even though we at their hands.



Dom

Tzifarday-ah

Keenim

Ahrove

Dever

Sheh-chin

Bahrod

Arbeh

Choh-shech

Mackas Bechoh-ros

דָּם

צִפְרֹדֵי

כְּנִים

עֲרֹב

דָּבָר

שְׁחִין

בָּרָד

אַרְבֵּה

חֶשֶׁךְ

מַכַּת

בְּכוֹרוֹת



Extra challenge

If you take the first letters (in Hebrew) of the Ten Plagues then you will get something like this: _ " _ _ _ _ " _ _ _ _ " _ _ _ _

You can read this as three words (if you can read Hebrew!) and spill out a little with each 'word'.

"Dah-yaynu" - It Would Have Been Enough

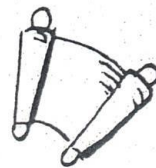
Dah-yaynu is a song of

We thank Hashem for all the miracles that He did for us

"....." means "it would have been enough for us to"

We say that each one of the miracles "....." - "would've been enough (on its own) for us for us to thank Him".

And now that He's done **all** these miracles for us, we have all the more reason to thank Him!



The Omnipresent has bestowed so many favors upon us!

Had He brought us out of Egypt,
but not executed judgments against the Egyptians,
it would have sufficed us.

Had He executed judgments against them,
but not upon their gods, it would have sufficed us.

Had He executed judgments against their gods,
but not slain their firstborn, it would have sufficed us.

Had He slain their firstborn,
but not given us their wealth, it would have sufficed us.

Had He given us their wealth
but not split the Sea for us, it would have sufficed us.

Had He split the Sea for us,
but not led us through it on dry land,
it would have sufficed us.

Had He led us through it on dry land,
but not drowned our oppressors in it,
it would have sufficed us.

Had He drowned our oppressors in it,
but not provided for our needs in the desert
for forty years, it would have sufficed us.

Had He provided for our needs in the desert
for forty years,
but not fed us the Manna, it would have sufficed us.

Had He fed us the Manna,
but not given us the Sabbath, it would have sufficed us.

Had He given us the Sabbath,
but not brought us before Mount Sinai,
it would have sufficed us.

Had He brought us before Mount Sinai,
but not given us the Torah, it would have sufficed us.

Had He given us the Torah,
but not brought us into the Land of Israel,
it would have sufficed us.

Had He brought us into the Land of Israel,
but not built the Temple for us,
it would have sufficed us.

במה מעלות טובות למקום עלינו:

אלו הוציאנו ממצרים

ולא עשה בהם שפטים

אלו עשה בהם שפטים

ולא עשה באלהיהם

אלו עשה באלהיהם

ולא הרג את בכוריהם

אלו הרג את בכוריהם

ולא נתן לנו את ממונם

אלו נתן לנו את ממונם

ולא קרע לנו את הים

אלו קרע לנו את הים

ולא העבירנו בתוכו בחרבה

אלו העבירנו בתוכו בחרבה

ולא שקע צרינו בתוכו

אלו שקע צרינו בתוכו

ולא ספק צרכנו במדבר

ארבעים שנה

אלו ספק צרכנו במדבר ארבעים שנה

ולא האכילנו את המן

אלו האכילנו את המן

ולא נתן לנו את השבת

אלו נתן לנו את השבת

ולא קרבנו לפני הר סיני

אלו קרבנו לפני הר סיני

ולא נתן לנו את התורה

אלו נתן לנו את התורה

ולא הכניסנו לארץ ישראל

אלו הכניסנו לארץ ישראל

ולא בנה לנו את בית הבחירה

Three Important Things

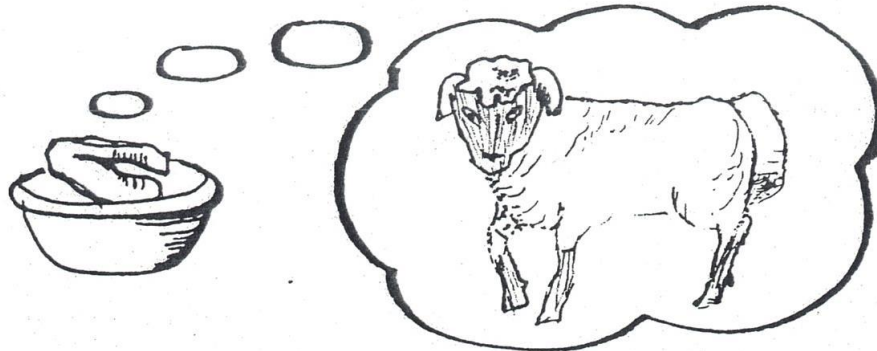
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“Rabbon Gamliel...” – “Rabbi Gamliel used to say...”

... there are things at the Seder table that we have to explain, in order to fulfill the of telling over the Pesach story:

1

“Pesach” – the Pesach lamb



In the times of the we used to eat roasted lamb on the Seder night. Nowadays, we have the roasted chicken wing/shank bone on the Seder Plate instead.

Why?

To remind us of the very first time that Hashem commanded us to eat lamb... which was on the our last night in; on the same night as the killing of the Egyptian

100%
A+

Hashem was testing us to see if we would have the courage to:

- kill a lamb – *that the Egyptians worshipped as a god!* –
- and to it in front of their eyes,
- and put its blood on our
- and to eat it!

And sure enough, we rose to the challenge!

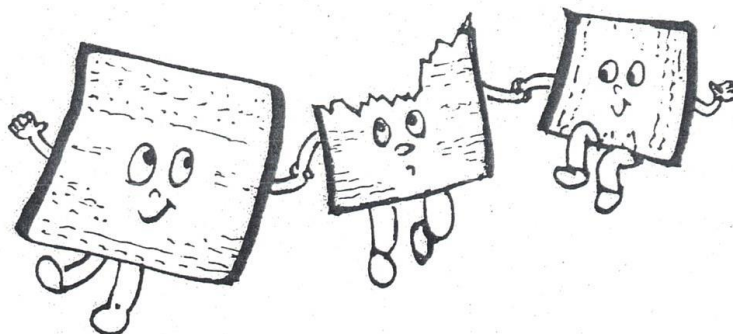
(Lesson: We should always have the courage to stand up for what is, and)

Hashem rewarded us by **passing over** the Jewish homes that night and only killing the firstborn....., not the!



2 Matzah

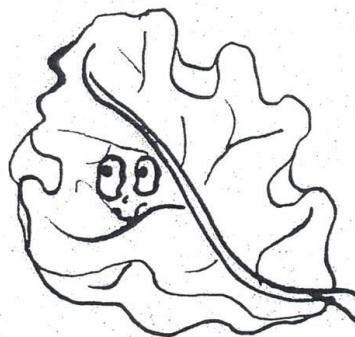
The leader holds up the broken piece of and reads the explanation below.



We eat the matzah to remember how we left in such a that there was no time for the dough to, so it baked into

3 Maror

The leader holds up the and reads the explanation below.



We eat the Maror to remind us of the bitter in Egypt

The second cup

After thanking Hashem for all His miracles, we're ready for the cup of wine. We refill any wine that was spilled, and say the below (for the full Brochah see a traditional).

**Baruch atah Ado-noy, E-lo-heynu Melech ha-olam
boray piree**

Drink it while leaning on the hand side!



Rachtzah

Then we wash our hands with a cup; on each hand. Before drying your hands you say the following

**Baruch atah Ado-noy E-lo-heynu Melech ha-olam asher kidishanu
bimitzvosav vitzivanu al neteelas**



The "Keep Kwiet Rule": No talking, from when you wash your hands, until you take a bite of

Hey, kids, don't forget Mom and Dad! Remember the '..... and' thing? Well, it's still happening... so get the washing cup and bowl out!



also involved the kind of long, labored bicycle ride I hated. "All right," I said.

We got our bikes and slipped away from Devon along a back road. Having invited me Finny now felt he had to keep me entertained. He told long, wild stories about his childhood; as I pumped panting up steep hills he glided along beside me, joking steadily. He analyzed my character, and he insisted on knowing what I disliked most about him ("You're too conventional," I said). He rode backward with no hands, he rode on his own handlebars, he jumped off and back on his moving bike.

He sang. Despite the steady musical undertone in his speaking voice Finny couldn't carry a tune, and he couldn't remember the melody or the words to any song. But he loved listening to music, any music, and he liked to sing.

We reached the beach late in the afternoon. The tide was high and the surf was heavy. I dived in and rode a couple of waves, but they had reached that stage of power in which you could feel the whole strength of the ocean in them. The second wave, as it tore toward the beach with me, spewed me a little ahead of it, encroaching rapidly; suddenly it was immeasurably bigger than I was, it rushed me from the control of gravity and took control of me itself; the wave threw me down in a primitive plunge without a bottom, then there was a bottom, grinding sand, and I skidded onto the shore. The wave hesitated, balanced there, and then hissed back toward the deep water, its tentacles not quite interested enough in me to drag me with it.

I made my way up on the beach and lay down. Finny came, ceremoniously took my pulse, and then went back into the ocean. He stayed in an hour, breaking off every few minutes to come back to me and talk. The sand was so hot from the all-day sunshine that I had to brush the top layer away in order to lie down on it, and Finny's progress across the beach became a series of high, startled leaps.

The ocean, throwing up foaming sun-sprays across some nearby rocks, was winter cold. This kind of sunshine and ocean, with the

accumulating roar of the surf and the salty, adventurous, flirting wind from the sea, always intoxicated Phineas. He was everywhere, he enjoyed himself hugely, he laughed out loud at passing sea gulls. And he did everything he could think of for me.

We had dinner at a hot dog stand, with our backs to the ocean and its now cooler wind, our faces toward the heat of the cooking range. Then we walked on toward the center of the beach. The Boardwalk lights against the deepening blue sky gained an ideal, starry beauty.

Finny and I went along the Boardwalk in our sneakers and white slacks, Finny in a light blue polo shirt and I in a T-shirt. I noticed that people were looking fixedly at him, so I took a look myself to see why. His skin radiated a reddish copper glow of tan, his brown hair had been a little bleached by the sun, and I noticed that the tan made his eyes shine with a cool blue-green fire.

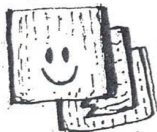
Enough broken rules were enough that night. We found a good spot among some sand dunes at the lonely end of the beach, and there we settled down to sleep for the night. The last words of Finny's usual nighttime monologue were, "I hope you're having a pretty good time here. I know I kind of dragged you away at the point of a gun, but after all you can't come to the shore with just anybody and you can't come by yourself, and at this teen-age period in life the proper person is your best pal." He hesitated and then added, "which is what you are," and there was silence on his dune.

It was a courageous thing to say. Exposing a sincere emotion nakedly like that at the Devon School was the next thing to suicide. I should have told him then that he was my best friend also and rounded off what he had said. I started to; I nearly did. But something held me back. Perhaps I was stopped by that level of feeling, deeper than thought, which contains the truth.

Motzee Matzoh



The leader at the Seder raises all Matzahs and says the following



Boruch atah Ado-noy E-lo-heynu Melech ha-olam
..... **lechem min ha-aretz**

Then he raises the middle (.....) Matzah, and the top one, and he says the following



Boruch atah Ado-noy E-lo-heynu Melech ha-olam
asher **bimitsvosav vitzeevonu al niteelas**
.....



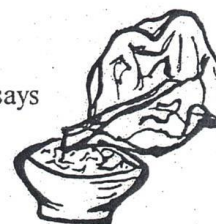
Then the leader gives everybody a little piece of the top and the matzah, and their own individual whole piece, and... *crunch, crunch, crunch*... it's time to eat - leaning on the hand side!

Maror



After the Matzah, comes the Everyone at the Seder receives a portion of and dips it into the and says the brachah below and then eats it **without**

Boruch atah Ado-noy E-lo-heynu Melech ha-olam
asher kidishanu **vitzeevanu al acheelas**



Question: Why do we dip it into the Charoses?

Answer: To make sure that the is not too to eat.

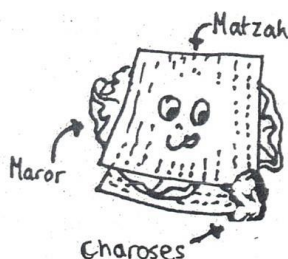
Question: What does the Charoses remind us of?

Answer: See page ...!!...



Korech

Now everyone makes a sandwich with inside,
and dips it into the and eats it.



We do this to remember how a well known Rabbi* called
..... used to eat a sandwich of matzah, with some
..... Pesach lamb and inside.

(In the Haggadah you will find a paragraph to say, that
explains this).

* at the time of the Bais Hamikdash

Shulchan Orech



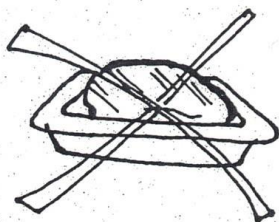
Hurray... it's time for the meal!



Custom: Many have the custom to eat a hard-boiled egg
at the start of the meal as a sign of mourning that we don't
have the any more.

Question: What should the menu be?

Answer: Anything that you would want to serve at a Holiday meal (just
make sure that it is 'Kosher for Passover')!



Custom

There is a custom not to eat anything roasted, to
show clearly that we are not presuming to eat the
roasted Pesach lamb that was eaten at the time of
the Bais Hamikdash (Sanctuary in Jerusalem).



Tzafun

Okay kids... the fun's starting... we're up to the.....!



Did you know?...that 'Afikoman' means
'.....' ... because it should be the
..... thing that you eat at the Seder night!

When Dad (or the kids) have found the well-hidden*, the leader gives everyone a piece of it to eat, together with another piece of matzah. You eat it while leaning on the hand side.

*(Hey kids... if Dad can't find it, make sure you bargain with him for something good before you give it back!)

Boraych



We refill everyone's wine cup, and then say 'Grace-after-meals' (you'll find this prayer in the Haggadah). Then we say the Brachah for wine:



Boruch atah Ado-noy E-lo-haynu melech ha-olam
Bo-ray piree

...and we drink the cup; leaning on the hand side.




Elijah's cup: At this point the big wine-cup in the middle of the table is filled and we open the door to show that this night is 'the Night of'. We trust that Hashem is watching over us and we aren't scared of leaving our doors open!

Then we say a prayer (see your) to ask Hashem to bring an end to all evil, and send who will announce the coming of Moshiach (the)



We refill our-cup, ready for the *last* cup!



 We sing prayers of thanks to (see the Haggadah).

We say the brachah for and we drink the cup.

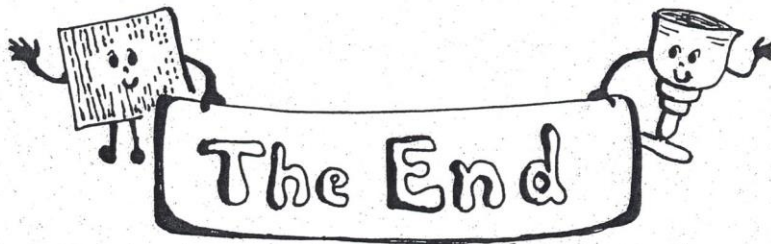


Everyone says together: "Next year in!"



Now, at the end of the Seder, we sing some traditional songs like:

"Who knows one?" and "Chad"



Answer Key

Page 2- Pesach, Eight, 3,000, Slavery,

Page 3- Chametz, Water, ferments, Chametz, Kosher for Passover, Matzoh

Page 4- Chametz, 18, not, watched, water (liquid), Seder, Hand-baked, Concentrate, 24

Page 5- Chametz, , Chametz, Bedikas Chametz, Bracha, Bee-ur Chametz

Page 6- burn, chametz

Page 7- not

Page 8- 2, candles, Brachahs, Yom Tov, Laz'man Hazeh

Page 9- Zeroah, roasted, baitzah, marror, horseradish, charoses, apples, nuts, wine, karpas, celery, potato, cooked, chazeres, marror

Page 10- lamb, bais hamikdash, mourning, bais hamikdash, slavery, Jewish, Egypt, fourteen, sandwich, matzah, marror, karpas

Page 11- matzahs, four, salt, cup of Eliyahu (Elijah), left

Page 12- Kiddush, Amen

Page 13- Four, bring, save, redeem, take, left, royalty

Page 14- washing, Karpas, King, Queen, Seder, salt-water, Bracha, children, kids

Page 15- Middle, smaller, afikoman, bracha, two, three, forefathers, Isaac, bread of the poor, Egypt, children, shoulders, afikoman

Page 16- cup, wine, affliction, fathers (ancestors), 3,400 years ago, four, matzah, marror, saltwater, charoses, left

Page 18- slaves, slaves, Egypt, marror, slavery, free, lean, royalty

Page 19- Avraham, Yitzhak, Yaakov, Shevatim, Egypt, Joseph, slavery, quicksand, 210, boys, drowned, Moses, basket, Basya, Pharoah, killed

Page 20- Midyan, Tzipporah, Moshe, burning bush, Pharoah, plagues, frogs, hailstones, death of the firstborn, midnight, lamb, firstborn, rise, matzah, split, Egyptians, torah, Sinai

Page 21- plagues, complete, suffered, blood, frogs, lice, wild animals, death of the cattle, boils, hailstones, locusts, darkness, death of the firstborn, $\chi\forall\phi\tau\chi$, $\alpha\forall\sigma\gamma$, $\lambda\forall\mu\sigma$, wine

Page 22- thanks, dah-yaynu, thank, dah-yaynu

Page 23- three, mitzvah, bais hamikdash, Egypt, first born, slaughter, doorposts, white, true, Egyptians, Jews

Page 24- matzah, Egypt, rise, matzah, marror, slavery

Page 25- second, bracha, hagadah, left, washing, twice, bracha, yadayim, matza, king, queen

Page 26- three, bracha, hamotzi, broken, bracha, kidishanu, yadayim, matzah, middle, left, marror, marror, charoses, leaning, bimitzvosuv, marror, marror, bitter, ten

Page 27- matza, marror, charoses, Hillel, roasted, marror, bais hamikdash

Page 28- afikoman, dessert, last, afikoman, left, hagafen, third, left, watching, hagadah, Eliyohu (Elijah), Messiah

Page 29- wine, Hashem, wine, fourth, Jerusalem, Gad-yah