



Chag Chavruta

Pesach 2024 חג הפסח תשפ"ד - בזכות אחינו בארצינו הקדושה

Daily Family Learning & Inspiration



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Pesach 2024 חג הפסח תשפ"ד - בזכות אחינו בארצינו הקדושה

is Generously Dedicated By

Randi and Arthur Luxenberg

In memory of Randi's parents, Evelyn and Bernard Beeber, who sacrificed so much to give us a Jewish education. Thank you YCQ.



**Aliza & Leon Peled,
Chaim, Shalom, and Leah**

In honor of our Abba and Zayde, Rabbi Heshy Berenholz. With love and thanks for all the Pesach Sedorim he has led, and IY"H will continue to lead, with Torah, love, and laughter.

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In Memory of my husband,
Wilbur Jaffe, Zev Leib ben R'Yosef
on his fifteenth yartzheit,
the Twentieth of Nissan

Inbar Noah

In memory of
Chana Bat Rachel

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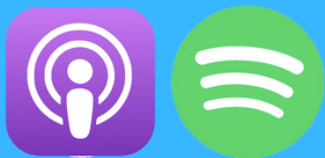
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ideas, comments, and feedback.
Chag Kasher V’sameach!



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**“When Can We Eat?”
Engaging Kids at the Seder**



Morah Mashie Kopelowitz
Judaic Studies Curriculum Coordinator
and Instructional Leader K-8



Rabbi Joshua Rohr
Elementary School
Judaic Studies Assistant Principal

ycqweb.com/podcast





Time is of the Essence

A Special Message from Rabbi Landsman

More than any other yom tov, time plays a critical role in the proper observance of Pesach.

There are very specific time restraints that govern the proper observance of the Korban Pesach. If the korban was not eaten by the correct time, the leftover meat becomes disqualified, subjecting one who eats the remaining meat to the severe punishment of karet.

Similar to this requirement, there exists an obligation to perform the mitzvot of the Seder at precisely the right moment. The poskim insist on proper timing for eating the matzah and maror, Sippur Yetziat Mitzrayim, the recitation of Hallel, and the drinking of the four cups.

Why is the commemoration of Yetziat Mitzrayim so centered around the concept of time?

Rabbi Tzvi Sobolofsky (Rosh Yeshiva, Yeshiva University) explains that the difference between chametz and matzah is also a function of time.

Although the same ingredients of flour and water make up both, it is only the factor of time that differentiates them. Even the prohibitions of eating and possessing chametz revolve around the clock.

As the Jewish people were about to leave Mitzrayim, they receive their first mitzvah on a national level, Kiddush Hachodesh, the sanctification the new moon. There is one feature that truly demarcates between a slave and a free man. A free man is master of his own time whereas a slave's time belongs to his owner. Kiddush Hachodesh enabled and represented the transformation from slavery to freedom.

It is specifically at this time, when we commemorate our transformation to becoming free people, that the sanctification of time becomes a primary theme of the yom tov. We now are in control of our time and have the ability to fully serve Hashem. As we observe the mitzvot of the holiday, in their proper times, we have the ability to fulfill the ultimate "Zecher leyeti'at mitzrayim."

This relationship between time and freedom is further highlighted by the statement of Chazal that "only one who is involved in Torah study is truly free." Talmud Torah is a mitzvah that has no limitations of time. One who fulfills this mitzvah properly by salvaging every moment is truly a free person.

With the pages in this beautiful packet, we have a wonderful opportunity to set aside a few moments each day to learn Torah and connect with Hashem and our families. It is our hope that you take advantage of the wise words of Divrei Torah from our faculty, engage in meaningful discussion, and continue to daven on behalf of our brothers and sisters in Eretz Yisrael.

Thank you in advance for your partnership and wishing you a Chag Kasher V'sameach!

Sincerely,

Rabbi Mark Landsman
YCQ Principal

Please take a few minutes each day to recite the Tehilim and Tefilot on the following pages on behalf of our brothers and sisters in Eretz Yisrael.

פרק כ

לְמַנְצַח מְזִמּוֹר לְדָוִד: יַעֲנֶה ה' בְּיוֹם צָרָה יִשְׁגָּבֶה שֵׁם אֱלֹקֵי יַעֲקֹב: יִשְׁלַח עֲזָרָה מִקֹּדֶשׁ וּמִצִּיּוֹן יִסְעָדָה: יִזְכֹּר כָּל מִנְחָתָהּ וְעוֹלָתָהּ יִדְשָׁנָה סֵלָה: יִתֵּן לָהּ כָּל־כְּבֹד וְכָל־עֲצָתָהּ יִמְלֵא: נִרְנְנָה בִּישׁוּעָתָהּ וּבְשֵׁם אֱלֹקֵינוּ נִדְגַל יִמְלֵא ה' כָּל־מִשְׁאֲלוֹתֶיהָ: עֲתָה יִדְעָתִי כִּי הוֹשִׁיעַ ה' מְשִׁיחוֹ יַעֲנֶהוּ מִשָּׁמַיִם קֹדֶשׁוֹ בְּגִבּוֹרוֹת יִשַׁע יְמִינוֹ: אֱלֹהֵי בָרֶכֶב וְאֱלֹהֵי בְּסוּסִים וְאֶנְחֲנוּ בְשֵׁם ה' אֱלֹקֵינוּ נִזְכִּיר: הִמָּה כָּרְעוּ וְנִפְּלוּ וְאֶנְחֲנוּ קִמְנוּ וְנִתְעוֹדֵד: ה' הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קָרָאנוּ:

פרק קכ"א

שִׁיר לַמַּעֲלוֹת אֲשָׁא עֵינַי אֶל־הַהָרִים מֵאֵין יָבֹא עֲזָרִי־עֲזָרִי מֵעַם ה' עֲשֵׂה שָׁמַיִם וָאָרֶץ־אֵל־יִתֵּן לְמוֹט רַגְלָהּ אֶל־יְנוּם שִׁמְרָה־הִנֵּה לֹא־יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל־ה' שִׁמְרָהּ ה' צִלָּהּ עַל־יָד יְמִינָהּ־יּוֹמָם הַשֶּׁמֶשׁ לֹא־יִכָּכֶה וַיָּרֶחַ בַּלְיָלָהּ־ה' יִשְׁמְרָהּ מִכָּל־רָע יִשְׁמַר אֶת־נַפְשָׁהּ־ה' יִשְׁמַר־צִאתָהּ וּבּוֹאָהּ מֵעַתָּה וְעַד־עוֹלָם:

פרק ק"ל

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתֶיהָ ה': ה' שִׁמְעָה בְּקוֹלִי תְהַיֵּינָה אֲזִינָה קִשְׁבוֹת לְקוֹל תַּחֲנוּנָיִי אִם־עֲוֹנוֹת תִּשְׁמַר־קוֹה ה' מִי יַעֲמֹד־כִּי־עֲמָה הַסְּלִיחָה לְמַעַן תִּוָּרָא־קוֹיָתִי ה' קוֹתָהּ נִפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי־נִפְשִׁי לָהּ מִשְׁמָרִים לְבָקָר שְׁמָרִים לְבָקָר־יַחַל יִשְׂרָאֵל אֶל־ה' כִּי־עַם־ה' הַחֲסֵד וְהַרְבֵּה עֲמוֹ פְדוֹת־וְהוּא יַפְּדֶה אֶת־יִשְׂרָאֵל מִכָּל־עוֹנֲתָיו:

מי שברך לחיילי צה"ל For the IDF

מי שברך אבותינו אברהם יצחק ויעקב הוא בֵּרַךְ אֶת חֵילִי צָבָא הַגָּנָה
לְיִשְׂרָאֵל, הָעוֹמְדִים עַל מִשְׁמַר אֶרְצֵנוּ וְעָרֵי אֱלֻקֵּינוּ מִגְּבוּל הַלְּבָנוֹן וְעַד
מִדְּבַר מִצְרַיִם וּמִן הַיָּם הַגָּדוֹל עַד לְבוֹא הָעֶרְבָה בַּיַּבָּשָׁה בְּאֹוִיר וּבַיָּם.
יִתֵּן ה' אֶת אוֹיְבֵינוּ הַקָּמִים עָלֵינוּ נִגְפִים לַפְּנִיָּהם. הַקָּדוֹשׁ בָּרוּךְ הוּא
יִשְׁמַר וְיִצִּיל אֶת חֵילֵינוּ מִכָּל צָרָה וְצוּקָה וּמִכָּל נֶגַע וּמַחֲלָה וְיִשְׁלַח
בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֵׂה יָדֵיהֶם. יְדַבֵּר שׁוֹנְאֵינוּ תַּחֲתֵיהֶם וַיַּעֲטֹרֵם
בְּכֶתֶר יְשׁוּעָה וּבְעֶטְרַת נִצָּחוֹן. וַיְקַיֵּם בָּהֶם הַכָּתוּב: כִּי ה' אֱלֹהֵיכֶם הֵהָיָה
עִמָּכֶם לְהִלָּחֵם לָכֶם עִם אֹיְבֵיכֶם לְהוֹשִׁיעַ אֶתְכֶם וְנֹאמַר אָמֵן:

תפילה לשלום המדינה For the State of Israel

אֲבִינוּ שְׁבַשְׁמִים, צוּר יִשְׂרָאֵל וְגּוֹאֲלוֹ, בֵּרַךְ אֶת מְדִינַת יִשְׂרָאֵל, רִאשִׁית צְמִיחַת
גְּאֻלָּתֵנוּ. הִגֵּן עָלֶיהָ בְּאַבְרַת חֲסִדָּהּ, וּפָרַשׁ עָלֶיהָ סֶכֶת שְׁלוֹמָהּ, וּשְׁלַח אוֹרָהּ
וְאַמְתָּהּ לְרִאשִׁיָּהּ, שְׁרִיָּהּ וַיּוֹעֲצֶיהָ, וְתִקְּנֶם בַּעֲצָה טוֹבָה מִלְּפָנֶיהָ. חֲזַק אֶת יָדֵי מִגְנֵי
אֶרֶץ קֹדֶשְׁנוּ, וְהִנַּחִילֵם אֱלֻקֵּינוּ יְשׁוּעָה וְעֶטְרַת נִצָּחוֹן תַּעֲטֹרֵם, וְנִתַּת שְׁלוֹם בְּאֶרֶץ
וּשְׁמִיחַת עוֹלָם לְיוֹשְׁבֶיהָ. וְאֵת אַחֵינוּ כָּל בֵּית יִשְׂרָאֵל פְּקַדְנָא בְּכָל אֲרָצוֹת
פְּזוּרֵיהֶם, וְתוֹלִיכֶם מִהֲרָה קוֹמָמִיּוֹת לְצִיּוֹן עִירָהּ וְלִירוּשָׁלַיִם מִשְׁכַּן שְׁמָהּ, כַּכָּתוּב
בְּתוֹרַת מֹשֶׁה עֲבָדֶהּ: "אִם יְהִיָּה נִדְחָה בְּקִצָּה הַשָּׁמַיִם, מִשָּׁם יִקְבְּצָהּ ה' אֱלֹהֶיהָ
וּמִשָּׁם יִקְחָהּ. וְהִבִּיאָהּ ה' אֱלֹהֶיהָ אֶל הָאֶרֶץ אֲשֶׁר יִרְשׁוּ אֲבֹתֶיהָ וִירֻשָּׁתָהּ, וְהִיטְבָּהּ
וְהִרְבָּהּ מֵאֲבֹתֶיהָ." וַיַּחֲד לְבַבֵּנוּ לְאַהֲבָהּ וּלְיִרְאָהּ אֶת שְׁמָהּ, וְלִשְׁמֹר אֶת כָּל דְּבָרֵי
תּוֹרָתָהּ. וּשְׁלַח לָנוּ מִהֲרָה בֶּן דָּוִד מְשִׁיחַ צִדְקָהּ, לְפָדוֹת מִחֲכֵי קֶץ יְשׁוּעָתָהּ. הוֹפֵעַ
בְּהֵדֶר גָּאוֹן עֲזָה עַל כָּל יוֹשְׁבֵי תֵּבֵל אֶרְצָהּ, וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאֶפּוֹ: ה' אֱלֹהֵי
יִשְׂרָאֵל מְלֹךְ, "וּמַלְכוּתוֹ בְּכָל מְשָׁלָה." אָמֵן סְלָה:

For the Hostages

מי שברך לשוביים

מי שִׁבְרָךְ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וְיַעֲקֹב יוֹסֵף מֹשֶׁה וְאַהֲרֹן דָּוִד וְשְׁלֹמֹה, הוּא יְבָרְךְ וְיִשְׁמַר וְיִנְצֹר אֶת נַעֲדָרֵי צָבָא הַגָּנָה לְיִשְׂרָאֵל וְאֶת הַשְּׁבוּיִים בְּתוֹךְ שָׂאֵר אֲחֵינוּ בֵּית יִשְׂרָאֵל הַנִּתְּוֻנִּים בְּצָרָה וּבִשְׁבִּיָּה. בַּעֲבוּר שְׁהֻקָּהּ מִתְּפִלָּל בַּעֲבוּרָם, הַקָּדוֹשׁ בָּרוּךְ הוּא יִמְלֵא רַחֲמִים עֲלֵיהֶם, וְיוֹצִיאֵם מִחֲשָׁךְ וְצִלְמוֹת, וּמוֹסְרוֹתֵיהֶם יִנְתֵּן, וּמַמְצוּקוֹתֵיהֶם יוֹשִׁיעֵם, וְיִשְׁיבֵם מִהֶרָה לְחֵיק מִשְׁפַּחוֹתֵיהֶם. "יִדְּוֹ לֵה" חֲסִדּוֹ וְנִפְלְאוֹתָיו לְבָנֵי אָדָם". וְיָקִים בָּהֶם מִקְרָא שְׂכָתוֹב: "וּפְדוּיֵי ה'" יִשׁוּבוּן וּבָאוּ צִיּוֹן בְּרָנָה וְשִׂמְחַת עוֹלָם עַל רָאשֵׁם. שְׁשׁוֹן וְשִׂמְחָה יִשְׁיִגּוּ וְנָסוּ יָגוֹן וְאַנְחָה" וְנֹאמַר אָמֵן.

For the Injured

מי שברך לפצועים

מי שִׁבְרָךְ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וְיַעֲקֹב, הוּא יְבָרְךְ וְיִרְפֵּא אֶת כָּל הַפְּצוּעִים הַזְּקוּקִים לְרְפוּאָה שְׁלֵמָה, בַּעֲבוּר שְׁאֲנַחְנוּ מִתְּפִלָּלִים לְהַחֲלֻמָּתָם. בְּשֹׁכֵר זֶה הַקָּדוֹשׁ בָּרוּךְ הוּא יִמְלֵא רַחֲמִים עֲלֵיהֶם לְהַחֲלִימָם וּלְרַפְּאֵתָם וּלְהַחֲזִיקָם וּלְהַחֲיוֹתָם וְיִשְׁלַח לָהֶם מִהֶרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, עִם כָּל חוֹלֵי יִשְׂרָאֵל, רְפוּאָת הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף, הַשְׁתָּא בַּעֲגָלָא וּבְזִמְן קָרִיב וְנֹאמַר אָמֵן.

אחינו

אֲחֵינוּ כָּל בֵּית יִשְׂרָאֵל הַנִּתְּוֻנִּים בְּצָרָה וּבִשְׁבִּיָּה הָעוֹמְדִים בֵּין בָּיִם וּבֵין בֵּיבֶשֶׁה הַמָּקוֹם יְרַחֵם עֲלֵיהֶם וְיוֹצִיאֵם מִצָּרָה לְרוּחָה וּמֵאֲפֵלָה לְאוֹרָה וּמִשְׁעָבוֹד לְגֻאֲלָה הַשְׁתָּא בַּעֲגָלָא וּבְזִמְן קָרִיב וְנֹאמַר אָמֵן:



We Salute Our Alumni and Members of the Extended YCQ Family For Their IDF Service.



Name of Alumnus	YCQ Class
אתי בנימין בן הינדה	2014
רפאל נתן הכהן בן דבורה שמחה	2015
מידן אושר בן יוספה	2015
בנימין הענך בן רייזל	2011
יהודה דורון בן יוספה	2011
שמחה צבי בן לאה אסתר	2011
מאיר גבריאל הכהן בן פנינה רחל	2008
יונתן דניאל בן מינדל הדסה	2008
יהושע שלמה בן בלימה רבקה	2004

אריאל יצחק בן מורת שרון
איתן דוד בן מורת שרון
נועם שמואל בן מורת שרון
יגאל יהונתן בן חנה רחל
מאיר בן שפרה
עמישב נתנאל בן ושפע אביגיל
נפתלי יצחק זכריה בן שאולה חיה

גלעד אברהם בן תמר
נדב בן תמר
מורן בת חנה
נאוה רינה בת שרה דינה
דוב ניסן בן רחל לאה
נועם אהרון בן שושנה
אופיר מנחם בן שושנה
דוב בער בן רחל חיה

Names of the Hostages

Please Daven for Their Safe and Speedy Release

אברהם גלעד בן אמונה	78	Abraham Gilad ben Emunah (Munder)	קארינה בת אירה	19	Karina bat Ira (Ariev)
אגם בת מירב	19	Agam bat Meirav (Berger)	כפיר בן שירי	1	Kfir ben Shiri (Bibas)
אלכסנדר בן אוקסנה	32	Alexander ben Oksana (Lobanov)	ליאור בן מיכל	61	Lior ben Michal (Rudaeff)
סשה אלכסנדר בן ילנה	27	Sasha Alexander ben Yelena (Troufanov)	לירי בת שירה	18	Liri bat Shira (Elbag)
אלכסנדר בן נינה	75	Alexander ben Nina (Dancyg)	מתן בן מרים	21	Matan ben Miriam (Angrest)
אלמוג בן נירה	26	Almog ben Nira (Sarusi)	מתן בן עינב	24	Matan ben Einav (Zangauker)
אלמוג בן אורית	21	Almog ben Orit (Meir-Jan)	מקסים בן טלה	35	Maxim ben Tella (Herkin)
אלון בן עידית	22	Alon ben Idit (Ohel)	מישל בן סולמירה	59	Michel ben Solomira (Nisenbaum)
עמירם בן שרה	84	Amiram ben Sara (Cooper)	מוחמד אל אטראש	40	Mohammad El Alatrash
עמית אסתר חיה בת אילנה	28	Amit Esther Chaya bat Ilana (Buskila)	נעמה בת איילת	19	Na'ama bat Ayelet (Levy)
אנדריי בן יבגניה	27	Andrey ben Yevgenia (Kozlov)	נדב בן חנה	51	Nadav ben Chana (Popplewell)
ארבל בת יעל	28	Arbel bat Yael (Yehud)	נמרוד בן ויקי	19	Nimrod ben Vicky (Cohen)
אריאל בן שירי	4	Ariel ben Shiri (Bibas)	נועה בת ליאורה	26	Noa bat Liora (Argamani)
אריאל בן סילביה	26	Ariel ben Silvana (Konio)	עודד בן בלהה	83	Oded ben Bilha (Lifshitz)
אברהם בן אגנש	36	Avraham ben Agranesh (Mengistu)	עופר בן כוכבה	50	Ofer ben Kochava (Kalderon)
אבינת בן דיצה תרצה	30	Avinathan ben Ditz Tirtza (Or)	אוהד בן אסתר	55	Ohad ben Esther (Ben-Ami)
בר אברהם בן ג'וליה	21	Bar Avraham ben Julia (Kuperstein)	אוהד בן אסתר	49	Ohad ben Esther (Yahalomi)
ביפין ג'ושי	23	Bipin Joshi	עומר בן מלכה	21	Omer ben Malka (Shem Tov)
כרמל בת כנרת	39	Carmel bat Kineret (Gat)	עומר בן ניבה	22	Omer ben Niva (Wenkert)
חיים בן נחמה	79	Chaim ben Nechama (Peri)	עומר בן אורנה אסתר	22	Omer ben Orna Esther (Neutra)
חנן בן ורד	42	Chen Chanan ben Vered (Yablonka)	עמרי בן ורוניקה אסתר	46	Omri ben Veronika Esther (Miran)
דניאל שמעון בן שרון	19	Daniel Shimon ben Sharon (Peretz)	אור בן גאולה	33	Or ben Geula (Levy)
דניאלה בת אורלי	19	Daniella bat Orly (Gilboa)	אורי בן עינב אפרת	25	Ori ben Einav Efrat (Danino)
דוד בן סילביה	33	David ben Silvana (Konio)	אוריון הרננדז	30	Orión Hernández Radoux
דולב בן יעל	35	Dolev ben Yael (Yahud)	פרחאן אלקאדי	53	Qaid Farhan Alkadi
דורון בת שרה סימונה	30	Doron bat Sarah (Steinbrecher)	רום בן תמר נועה	19	Rom ben Tamar Noa (Braslavski)
דרור בן דורית	48	Dror ben Dorit (Or)	רומי בת מרב	23	Romi bat Merav (Gonen)
עידן בן יעל	19	Edan ben Yael (Alexander)	רון בן חנה	53	Ron ben Chana (Benjamin)
עדן בת שירית	24	Eden bat Shirith (Yerushalmi)	שגיא בן נאמית	35	Sagui ben Naamit (Dekel-Chen)
איתן אברהם בן אפרת	23	Eitan Avraham ben Efrat (Mor)	שגב בן גלית	25	Segev ben Galit (Kalfon)
איתן בן רות אידית	37	Eitan ben Rut Idit (Horn)	שירי בת מרגית	32	Shiri bat Margit (Bibas)
אלעד בן חנה	47	Elad ben Chana (Katzir)	שלומי בן רוזיטה	39	Shlomi ben Rozita Ira (Ziv)
אליה בן סיגלית	27	Eliya ben Sigalit (Cohen)	שלמה בן מרסיל	85	Shlomo ben Marcel (Mansour)
אליהו בן חנה	51	Eliyahu ben Chana (Sharabi)	קית' שמואל בן גלאדיס	64	Keith Shmuel ben Gladis (Siegel)
אלקנה בן רוחמה	34	Elkana ben Ruchama (Bohbot)	טל בן ניצה	38	Tal ben Nitza (Shoham)
אליקים שלמה בן אבישג	24	Elyakim Shlomo ben Avishag (Libman)	תמיר בן חירות	19	Tamir ben Cherut (Nimrod)
אמילי תהילה בת אמנדה	27	Emily Tehila bat Amanda (Damari)	צחי בן דבורה	49	Tsachi ben Devorah (Idan)
אביתר בן יסמין גילה	23	Evyatar ben Yasmin Gila (David)	אוריאל בן נעמי	35	Uriel ben Naomi (Baruch)
גדי משה בן שרה	79	Gadi Moshe ben Sara (Mosez)	יגב בן אסתר	34	Yagev ben Esther (Buchsthab)
גלי בן תמר	26	Gali ben Tamar (Berman)	יאיר בן רות אידית	45	Yair ben Rut Idit (Horn)
גיא בן מירב	22	Guy ben Meirav (Gilboa-Dalal)	יצחק בן גילה	58	Yitzchak ben Gila (Gelernter)
חמזה אלזיאדנה	21	Hamza Alziadna	ירדן בן פנינה	34	Yarden ben Penina (Bibas)
הירש בן פערל חנה	23	Hersh ben Perel Chana (Goldberg-Polin)	יורם בן מרים	80	Yoram ben Miriam (Metzger)
הישאם בן מנאל	36	Hisham ben Manal al Sayed	יוסף חיים בן מרים	24	Yosef Chaim ben Miriam (Ohana)
ידן בן דלית	28	Idan ben Dalit (Shtivi)	יוסף אלזיאדנה	53	Yusuf Alziadna
יצחק בן חנה	69	Itzik ben Chana (Elgarat)	זיו בן תמר	26	Ziv ben Tamar (Berman)

Compassion or Passin'? The Essence of Pesach

Rabbi Yosef Howitt, Elementary School and Junior High Rebbe

The significance behind the very name of the Chag of Pesach, appears to be well known. The pasuk states:

וְעָבַר ה' לְנֹגַף אֶת־מִצְרַיִם וּרְאָה אֶת־הַדָּם
עַל־הַמִּשְׁקוּף וְעַל שְׁתֵּי הַמְּזוּזוֹת וּפָסַח ה'
עַל־הַפֶּתַח וְלֹא יָתֵן הַמַּשְׁחִית לָבֹא
אֶל־בְּתִיכֶם לְנֹגַף:

For the Lord will pass through to smite Miṣrayim; and when He sees the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not allow the destroyer to come into your houses to smite you. (Shemot 12:23)

Rashi comments:
ופסח. וחמל, ויש לומר ודלג

signifies and He will spare; and one can also explain it to mean, "and He will leap over them" (See Rashi on 12:13 & Isaiah 30:5).

Rashi's second explanation is well known to all. It is said by Jews and non-Jews alike, expressed in publications, and written on greeting cards. "Hashem passed over."

The words are entrenched in our minds. Every time the word Pesach is mentioned, we have a subconscious image of Hashem passing over the entrance of a Jewish home. That image is how we normally relate to the chag.

However, as mentioned, this explanation is actually the "yesh lomar," the second explanation of Rashi. His first explanation is one word: "v'chamal," He will have compassion. Furthermore, it is this explanation that is consistent with Targum Onkelos.

Imagine the impact it would have on us if every time we articulated the word "Pesach" it reminded us how compassionate and merciful Hashem was towards us!

If every time we read a dvar Torah and every time we wished each other a joyous holiday, we were to be reminded that Hashem was compassionate towards us! We would feel so loved and cherished by Him!

May we merit to recognize the deep love that HaKodesh Baruch Hu feels towards each and every one of us individually and as a nation, and may we seek to emulate His ways and treat others with compassion as well.

DISCUSSION
QUESTION

What does your name represent? What can you do to live up to your name?



Today's Learning is Dedicated By Pamela Siller, MD,
In Memory of Yosef Yaakov Ben Layah

Shabbat HaGadol What's the Big Deal?

Morah Tova Friedman, Elementary School Morah

The shabbat before Pesach is called Shabbat HaGadol, the big shabbat, because we commemorate what happened on the Tenth of Nissan, the shabbat before Bnei Yisrael left Mitzrayim.

The Egyptians worshiped sheep, and we would have expected the Mitzrim to fight or be upset with the Jewish people, who were preparing for the Korban Pesach by tying their sheep to their bedposts.

However, Hashem made a miracle and enabled the Jewish people to take their sheep easily, without any conflict. We celebrate Shabbat HaGadol to remember that miracle.

But, what does the miracle have to do with Shabbat?

Usually in Judaism, we are not concerned with the day of the week an event occurred. We are only interested in the date. So why do we commemorate this event on Shabbat instead of on the Tenth of Nissan?

The meforshim explain that Pesach and Shabbat are deeply connected to each other. On shabbat, we recognize that Hashem created the world; on Pesach, we recognize that Hashem still actively controls the world. He continues to do miracles and is always involved in our lives.

Our Rabbis established that we remember this miracle specifically on Shabbat so we can connect these two ideas, that Hashem created the world *and* is constantly running the world. It is our job to look carefully so we can always see Hashem's hand in our everyday lives.



DISCUSSION QUESTION

How have you seen Hashem in your life? Share a story with your family!

This Feels Crumbly! Defending the Sale of Chametz

Yossi Zimilover, Director of Communications

Can we possibly trick Hashem and try to exploit a “loophole” in His Torah? The annual act of mechirat chametz, the sale of chametz to a non-Jew, seems to do exactly that!

By selling our chametz, since we no longer *technically* own it, we avoid the prohibitions of “bal yeraeh” and “bal yematze,” seeing and finding chametz in our homes on Pesach.

Nevertheless, it seems totally against the spirit of the law to have the chametz in our pantries and almost instantaneously return to our possession as Pesach concludes!

How is this sale so commonly accepted by Rabbis everywhere and the Jewish people as a whole?

Rabbi Daniel Feldman (A Rosh Yeshiva at Yeshiva University) offers a beautiful explanation to defend this widespread custom.

He cites the Ran (Rabenu Nissim, a 14th century Rishon) who believes that the requirement to remove Chametz from our possession is a “siyag,” a safeguard against actually committing the serious aveirah of *eating* Chametz.

However, Rabbi Feldman explains that an alternative way to create a safeguard against eating chametz is by selling it to a non-Jew. The sale serves as a sufficient deterrent because it makes eating that chametz an act of stealing!

“If the chametz is in one’s house, but is off-limits because of the prohibition of stealing, that is enough to keep the Jews away from its consumption,” he writes.

“In other words, Klal Yisrael is willing to stake its ‘kareit’ on its commitment to avoiding theft,” he adds.

Rabbi Feldman concludes with the words of the Sefer Mitzvot Gadol (13th Century) who states that our galut is a result of acting dishonestly in dealing with the nations of the world. It would be a chillul Hashem for G-d to redeem a nation that people view as immoral.

Therefore, the sale of chametz is critical at a time where we desperately yearn for the geulah. By entering into an agreement with a non-Jew and by honoring that deal with one’s spiritual life, we “might just bring the geulah, one step at a time.”



DISCUSSION
QUESTION

Do we ever take advantage of the letter of the law?
Do you think that’s a problem?

Today’s Learning is Dedicated by the Zonen Family
In Memory of The Fallen Soldiers

Sunday Night - The Search for Chametz

בְּדִיקַת חֲמֵץ

Before Searching Recite

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל בִּיעוּר חֲמֵץ.

After Searching Declare

כָּל חֲמִירָא וְחֲמִיעָא דְאִיכָא בְּרִשּׁוֹתִי, דְּלֹא חֲמִיתִיהּ, וְדְלֹא
בְּעִרְתִּיהּ, וְדְלֹא יָדַעְנָא לִיהּ, לְבָטֵל וְלִהְיוּ הֶפְקֵר כְּעַפְרָא דְאַרְעָא.

*All leaven or anything leavened which is in my possession, which I
have neither seen nor removed, and about which I am unaware, shall
be considered nullified and ownerless as the dust of the earth.*

Monday Morning - Burning the Chametz

בִּיעוּר חֲמֵץ

After Burning Declare

כָּל חֲמִירָא וְחֲמִיעָא דְאִיכָא בְּרִשּׁוֹתִי דְחֲזִיתָהּ וְדְלֹא חֲזִיתָהּ דְחֲמִיתָהּ וְדְלֹא
חֲמִיתָהּ דְבְּעִרְתָּהּ וְדְלֹא בְּעִרְתָּהּ לְבָטֵל וְלִהְיוּ הֶפְקֵר כְּעַפְרָא דְאַרְעָא.

*All leaven in my possession whether I have seen it or not,
whether I have removed it or not, is hereby nullified and
ownerless as the dust of the earth.*

L'Chaim! Showing Our Gratitude with the Korban Pesach

Rabbi Stephen Knapp, Junior High School Principal

To truly appreciate the Seder, one must understand the meaning of the Korban Pesach. The Korban Pesach was front and center, the core of the Seder night experience. While it is not practically relevant today while the Beit HaMikdash is in ruins, the message of the Korban Pesach has never been more powerful.

The Korban Pesach, offered on the fourteenth of Nissan and eaten on the fifteenth at night, was the most important sacrifice of the year. Every Jew was included in a group that ate from the korban.

The korban belonged to the family of sacrifices known as a Korban Todah, a thanksgiving offering. This korban was typically brought by a person who experienced one of the following four situations:

Freed from Prison	הַפְּשִׁים
Recovered from Illness	יְסוּרִים
Crossed the Sea	הוֹלְכֵי יָם
Crossed the Desert	הוֹלְכֵי מִדְבָּר

Our Rabbis teach:

"וכל החיים יודוך סלה"
"those who are truly alive
give thanks to Hashem."

If this is true for the individual, how much more so for the Jewish nation who experienced all four of these situations when leaving Egypt.

We were freed from slavery, rescued from the makkot, crossed the sea and the desert. We were obligated in a communal Korban Todah. That was the Korban Pesach.

As we prepare for Pesach and consider what freedom means to us, let's hope and pray that in the merit of our fulfilling the mitzvot of Pesach, may Hashem safely return our beloved hostages back home and may we soon celebrate the holiday of freedom completely with the Korban Pesach in the united city of Yerushalyim!

DISCUSSION QUESTION

In addition to Hashem, who is someone in your life that you should show gratitude towards more often? Why? What do they do for you?

The Beginning of Redemption: Which One Of These is Not Like the Other?

*Rabbi Daniel Rosenfelt, Junior High School Rebbe and
Mara d'Atra of the Young Israel of Kew Gardens Hills*

רַבֵּן גַּמְלִיֵּאל הִזָּה אוֹמֵר, כָּל שֶׁלֹּא אָמַר
שְׁלִשָּׁה דְּבָרִים אֵלּוּ בַּפֶּסַח, לֹא יֵצֵא יְדֵי
חֻבָּתוֹ, וְאֵלּוּ הֵן, פֶּסַח, מַצָּה, וּמָרֹר.

*Rabban Gamliel said,
anyone who does not say
these three things on
Pesach, has not fulfilled
his obligation. And these
are them - Pesach,
Matzah, and Marror.*

We mention Pesach to
commemorate the fact
that Hashem hovered
over our homes to
protect us from the
plague of the death of
the first born.

Matzah reminds us of the
quick exodus where the
Egyptians wanted us out
of the country before the
bread could even finish
baking.

Finally, the Marror
reminds us of the bitter
slavery that we
experienced.

The Sfat Emet, Rabbi
Yehuda Aryeh Leib Altar
(19th Century Poland)
notes that out of Pesach,
Matzah and Marror, one
of these things is not like
the other. Pesach and
Matzah focus on the
Geula (redemption),
while the Marror
seemingly focuses on the
slavery.



Why then would we
group all three together?

He suggests that the
bitterness of the slavery
was actually part of the
redemptive process. The
Redemption ultimately
begins with tasting
bitterness.

As a collective unit, we
have all experienced
some sort of bitterness
over the situation these
past few months. As we
chew on the Marror
Pesach night, may we
learn to embrace that
bitterness as the
beginning of a
redemptive process. And
on both a personal and
national level, may we
experience the Geula
speedily in our days.

**DISCUSSION
QUESTION**

Can you remember a time when something appeared
to be bad, but it actually turned out for the best? Why
do you think Hashem does it this way?



Not Rising Up to the Occasion

Rabbi Tzvi Greenberg, Junior High School Rebbe

הָא לַחֲמַא עֲנִיָּא דִּי אֲכָלוּ אֲבֹהֵתָנָא
בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכַפִּין יִיתִי
וְיִיכַל, כָּל דְּצָרִיךְ יִיתִי וְיִפְסֹחַ. הַשְׁתָּא
הֵכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא
דִּישְׂרָאֵל. הַשְׁתָּא עֲבָדִי, לְשָׁנָה הַבָּאָה
בְּנֵי חוֹרִין.

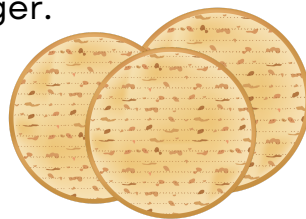
This is the poor man's bread that our ancestors ate in the land of Egypt. Anyone who is famished should come and eat, anyone who is in need should come and partake of the Pesach sacrifice. Now we are here, next year we will be in the land of Israel; this year we are slaves, next year we will be free people.

Rav Moshe Feinstein notes that the flow of this famous paragraph is actually rather strange. We start off by talking about the lechem oni, poor man's bread, and conclude with our hope that we will be redeemed next year.

What is the connection between these two ideas?

He answers by quoting a midrash (Eicha Rabbah 1:28) which explains that one of the reasons Bnei Yisrael went into galut is because they didn't eat *lechem oni*, matzah, on Pesach!

Besides the literal terrible sin of eating Chametz on Pesach, he explains that there is a deeper meaning behind this lack of observance. Matzah and bread have the same ingredients. The only difference is that bread rises and appears to be bigger.



That is what someone who is haughty, or a bragger does. He has the same qualities but makes it look like he is bigger. Someone who is humble knows their strengths, but chooses not to boast and make themselves bigger than they really are.

We were sent into Galut because of our haughtiness. We falsely believed we were above others. As a result, we ignored the will of Hashem and did not care for the poor in our community.

May we all merit to stay humble like Matzah and work together to bring the ultimate geulah.

“When Rabbi Yehuda HaNasi died, humility and fear of sin ceased in the world.” Rav Yosef said: Don’t say that there’s no more humility, I’m still here [and very humble]!” (Sotah 49b). How could Rav Yosef possibly say that? Isn’t that showing a lack of humility?

DISCUSSION QUESTION



COUNT THE OMER TONIGHT!

See Back for Sefirat HaOmer Chart



The Ultimate Freedom

Rabbi Ophie Nat, Junior High School Rebbe

וּלְקַחְתִּי אֶתְכֶם לִי לְעָם וְהִיִּיתִי לָכֶם
לְאֻלָּמִים

*I shall take you to Me as a nation and I will be your G-d.
(Shemot 6:7)*

Rabeinu Bachya explains that this expression is referring to Matan Torah, Hashem giving us the Torah at Har Sinai. It appears from the words of Rabeinu Bachya that the deliverance from Mitzrayim was all predicated on the fourth *lashon* of geulah, namely, “v”lakachti,” that we would accept the Torah.

Based on this idea, we can give new light to the dialogue between the father and the Chacham that is recorded in the Haggadah.

The Chacham’s question revolves around the mitzvot of the Torah. His response is based on this fourth expression. We explain to him that we merited to receive the Torah from Hashem, thereby sealing our status as His chosen nation.

“V’lakachti” represents geulah through learning Torah, the greatest form of geulah. As the Mishnah states, “ein lecha ben choren ela mi she’osek b’Torah,” only a person who learns Torah is considered a free man.

We explain to the Chacham that the greatest form of freedom is having the opportunity to learn Torah.

The Chidah beautifully writes that the promise to Avraham that Bnei Yisrael will leave Mitzrayim “B’richush Gadol” (with great fortune) has the same gematria (numerical value) as the phrase “Zu Torah” (this is the Torah)!

Moreover, the letters of the word “B’richush” (with fortune) may be switched and read “B’schar” (with reward). The true fortune and greatest reward is the Torah! We explain to the Chacham that this gift of freedom from Mitzrayim was given to us in order to learn and keep the Torah. We teach him the halachot of the Torah, specifically the halachot of Pesach, the time we were given this freedom.

DISCUSSION QUESTION

Imagine playing basketball without any rules. Does structure actually make life more enjoyable and meaningful? Why do you think that is?





Moshe Rabbeinu: A Fascinating Leadership Case Study

Rabbi Moshe Steinberg, Junior High School Rebbe

Chazal teach that Moshe tried as hard as he could to make the mission of the meraglim (the spies) successful.

He appointed people that were important and respected throughout the nation. He sought counsel from Hashem about each specific man, making sure he was a proper choice for the mission. He gave them very specific instructions on what to look for, trying to steer them in the right direction. Although these efforts ultimately failed, he did all he could to set the mission up for success.

If we take some time to analyze this, we find an incredible display of self-sacrifice on Moshe's part.

As we know, there was a prophecy made that Moshe will die and Yehoshua will be the one to lead the Jewish people into Israel.

Considering that the success of the spies' mission would result in his imminent death, why did Moshe go so far out of his way to try to make it successful?

We can learn from here what it means to be a true leader. Despite all the hardship and headache the Jewish people gave him, Moshe continued to think about what was good for them, only wanting to see them achieve the greatness they were destined for.

Even with his own life on the line, Moshe was thinking not about himself, but about his people.

Although this level might be out of reach for us, we can still be dedicated to our people and to Israel, to whatever degree we can.

We must try to emulate Moshe Rabbeinu's selfless dedication to the nation, and focus on showing kindness and compassion to one another even in tough circumstances.

By doing so, we will be rectifying the sin that led to the destruction of the Beit Hamikdash, and will undoubtedly speed up the arrival of the geulah shelaima.

DISCUSSION QUESTION

What other qualities make a good Jewish leader?



COUNT THE OMER TONIGHT!

See Back for Sefirat HaOmer Chart

Shir HaShirim: Unconditional Love

Rabbi Joshua Rohr, Elementary Judaic Studies Assistant Principal

אָמַר רַבִּי עֲקִיבָא: 'לֹא הָיָה הָעוֹלָם
כְּדָאֵי כִּיּוֹם שְׁנָתָן בּוֹ שִׁיר הַשִּׁירִים
לְיִשְׂרָאֵל, שְׁכָל הַכְּתוּבִים קָדֵשׁ וְשִׁיר
הַשִּׁירִים קָדֵשׁ קָדָשִׁים.'

Rabbi Akiva said, "The world was never as worthy as on the day that Shir Hashirim was given to Yisrael, for all the Writings are holy, but Shir Hashirim is the holiest of the holies." (Mishnayot Yodayim 3:5.)

Klal Yisrael has the minhag to read Megillat Shir HaShirim on Shabbat Chol Hamoed of Pesach. Why do we specifically read this Megillah on Pesach?

Shir HaShirim is written as a conversation, a love story between a husband and wife.

It describes the strong feelings of love they have for each other even when it is impossible for them to be together.

Our Sages teach us that we should not understand this literally, but rather as a symbol of the relationship between Hashem and the Jewish people.

No matter what we have done or where we are, there is always a loving relationship between us and Hashem.

Pesach, more than any other chag, represents the loving relationship that exists between Hashem and Am Yisrael.

We celebrate the fact that He took us out of Mitzrayim even though we weren't so deserving. Hashem also remembers the fact that we followed Him out into the desert without any hesitation.

As we read Shir HaShirim, let us take a minute and remind ourselves about what it means to be in a safe, loving relationship with Hashem!

LOVE

DISCUSSION QUESTION

Think about a loving relationship that you are in - with a parent child or grandparent or friend. What makes it so special? What are the necessary elements to such a relationship? Can you think of a way to include those elements in your relationship with Hashem?



The Present of the Present

Mrs. Melissa Cohen, K-8 Associate Principal, General Studies

After suffering and being oppressed for many years by the Egyptians, the Jewish People finally received a message from Moshe that Hashem will rescue them and take them to the Promised Land.

וַיְדַבֵּר מֹשֶׁה בֶּן אֱלִיָּבִי יִשְׂרָאֵל וְלֹא שָׁמְעוּ
אֶל־מֹשֶׁה מִקֶּצֶר רוּחַ וּמִעֲבֹדָה קָשָׁה:

But when Moshe told this to the Israelites, they would not listen to Moshe, their spirits crushed by cruel bondage. (Shemot 6:9)

But they didn't listen! Their backbreaking work caused a shortness of breath, an exhaustion that blocked them from hearing any positive message of change.

The Ohr HaChaim explains that the word *kotzer* comes from the word *katzar*, meaning small or narrow. The people did not hear Moshe because of a narrowed vision and closed mind. Their stress diminished their ability to hope and dream.

And yet, despite the stress and limited vision, Bnei Yisrael eventually opened their eyes and embraced their own redemption. What changed in them that allowed them to think differently?

The Midrash (Vayikra Rabbah 3:1) states: "*Ein Yisrael nigalin ela b'zechut haShabbat*," Bnei Yisrael were saved only because of Shabbat. The Slonimer Rebbe explains that the first step of redemption, the beginning of transformation for the Jewish People, was keeping Shabbat. This day of rest created a space for the people to think clearly, dream, and envision.

One can be physically free but be spiritually and emotionally enslaved by life's stresses. So many of us go through the motions of observant life but live in a spiritual exile. We are technically fulfilling our roles, but without any enthusiasm and enjoyment.

Rabbi Efrem Goldberg says that if we want to free ourselves from the stresses that are creating *kotzer ruach* in our lives, we need to "make Shabbat" more often. Our personal *geulah* will come by creating space to be truly present with ourselves, with those we love, and to fully experience our relationship with Hashem.

As we commemorate the holiday of *geulah*, let's start finding those moments. Put down our phones, stop checking emails, and just be.

We are constantly thinking of the current *matzav* of the Jewish people today, yet we must remember to have a clear mind. Despite what we see in the moment, we must understand that Hashem is closer than ever. As we all work on ourselves, we pray and believe that next year we will experience both national and personal redemption.

DISCUSSION
QUESTION

Can you set aside a moment today to put your electronic devices down and be present for 30 seconds?



COUNT THE OMER TONIGHT!

See Back for Sefirat HaOmer Chart

Fruit for the Road

Rabbi Yehuda Kravetz, Junior High School Rebbe

According to the Mechilta, the seventh day of Pesach is the day we crossed through the Yam Suf. The story as recounted in the Torah is replete with miracles. It seems odd, then, that the midrash finds it necessary to pile on to these awe-inspiring miracles by stating that fruit trees grew along our path through the Yam Suf.

Why add anything at all to the already tremendous miracles of this event, and why specifically fruit trees?

An answer is suggested by Rabbi David Fohrman, which sheds light on the nature of the sin of the Mitzrim against us, and the precise nature of their punishment.

The story of Kriat Yam Suf tells of a strong wind blowing over the sea all throughout the night. This parallels the world as it existed in the beginning of Sefer Bereishit before Hashem gave it form. There we read of darkness over the deep and the ruach of Hashem was over the water.

The first step of that creation, of course, was the separation between light and dark. At Kriat Yam Suf, that separation was created once again. The cloud which led the way for B'nai Yisrael moved behind them and gave light

to Hashem's people while simultaneously causing darkness for the Mitzrim.

Next in the days of Bereishit came the separation between the waters below and the waters above as Hashem created the sea and sky. Here at Kriat Yam Suf, we once again have water creating a separation, as the water formed a wall for B'nai Yisrael on their left and on their right.

The next great separation of Bereishit was between the sea and the land. Here at Kriat Yam Suf we have the path of dry land amongst the waters for B'nai Yisrael. Once again, the pattern of creation seems to be repeating itself for the Jewish people at the Yam Suf.

The animals that the Jews brought with them, and the sea life living in the Yam Suf give us the rest of the elements of creation.

The only thing missing is vegetation. That's the missing link filled in by the Midrash stating that there were fruit trees along the path. Now every category of creation is present at Kriat Yam Suf!

For the Mitzrim, far from experiencing all the separations of creation anew, they were all undone. Hashem looked upon them with a pillar of fire and cloud, undoing the separation of light and dark. The Egyptians became stuck in the mud and then had the walls of water collapse on them. The separation between sea and land was gone.

Rabbi Fohrman suggests that the Mitzrim didn't learn the lesson of creation. They did not recognize Hashem as the Creator of all! They worshiped different s to whom they credited the different aspects of creation. Once they refused to see Hashem as the one Creator, they refused to see their fellow man as their equal in creation. They saw fit to treat others as intrinsically lesser creations and subjugate them to slavery and bondage.

For refusing to learn the lesson of creation, creation was undone for them. They met their end in the "tohu vavohu" state of existence, all the boundaries of the natural world being broken down. If they insisted on living a lifestyle that refused to recognize the boundaries of creation and its Creator, then the lack of those very boundaries would be their downfall.



DISCUSSION QUESTION

Can you think of any other parallels between the Creation story and the Yitzayat Mitzrayim?





Embracing Blessings: The Significance of Tefillat Tal

Morah Mashie Kopelowitz

Judaic Studies Curriculum Coordinator & Instructional Leader K-8

Imagine waking up on a beautiful morning, feeling the cool touch of dew on the grass beneath your feet. It's a reminder that blessings come in many forms, even the smallest and seemingly insignificant ones.

We have a special tefilah called Tefillat Tal which means "the prayer for dew," which we say during Mussaf on the first day of Pesach. Some also have the minhag to begin inserting "Mo'reed HaTal," in their daily Shemonah Esrei until Shemini Atzeret. Let's explore why this prayer is so meaningful, especially during this season.

In ancient Eretz Yisrael, the changing seasons were crucial for agriculture. Winter brought the much-needed rain, while summer was dry and hot. The presence of dew during these dry months was a sign of hope for farmers.

It meant that their crops could survive and thrive despite the harsh conditions.

Tefillat Tal, written by the early Hebrew poet Eleazar Kalir, celebrates the blessing of dew and its importance to the agricultural cycle. It's a reminder that even the smallest blessings, like dew on the ground, come from Hashem.

But why do we stop praying for rain during Passover, when the days are still a possible time for rain? The Chachamim tell us that rain during the festivals can spoil the joyous celebrations. So instead, we pray for dew, which nourishes the crops without causing harm.

During the Seder, we sing Dayenu and reflect on historical miracles, while the prayer for dew looks forward to the blessings yet to come.

It teaches us to be grateful for the blessings we have and to recognize the potential in even the smallest of gifts.

Dew may seem insignificant, but it has the power to sustain life itself. Just like dew collects on the rocks in the desert, we too can find blessings in unexpected places. It's a reminder to look around and appreciate the blessings that surround us every day.

So as we recite Tefillat Tal and ask for dew to fall, let's also remember to look for other blessings within our lives, yet unnoticed. Just like dew, they may be small, but they are essential for our growth and well-being.

As we celebrate Pesach and the coming of spring, let's embrace the big and small brachot in our lives, and give thanks for the abundance that surrounds us.

DISCUSSION
QUESTION

What is something small that you are grateful for?



COUNT THE OMER TONIGHT!

See Back for Sefirat HaOmer Chart

One Step at Time: Sefirat HaOmer

Rabbi Mordechai Rovner, Elementary and Junior High School Rebbe

The most famous sefer on Mussar (ethics) is called the Mesilat Yesharim, written by R' Moshe Chaim Luzzato. His Sefer is written in steps, with different levels you need to achieve before moving onto the next. Most simple things are also the most powerful, and this rule is no exception. The compound effect of doing things again and again, one step at a time to achieve fantastic results is an extremely powerful concept.

And where do we learn this concept from? None other than from Sefirat Haomer.

We count Sefirat Haomer from Pesach until Shavuot, counting the days until we receive the Torah. The first time this counting was done was when Bnei Yisrael were in the *midbar*.

They counted the 49 days from when they left Mitzrayim until they received the Torah on Har Sinai.

Chazal tell us that as a nation we fell to the lowest place of impurity when we left Mitzrayim; so much so that had we gone any lower, we wouldn't have merited redemption at all. The number that Chazal used is that we were on the 49th level of impurity. That number isn't random!

Now try to imagine the scene, the entire Bnei Yisrael on day one proudly proclaiming "*Hayom Yom Echad Laomer*" the traditional text used for counting. Hashem could have laughed at them! "You think you're all that? You didn't do anything"?!

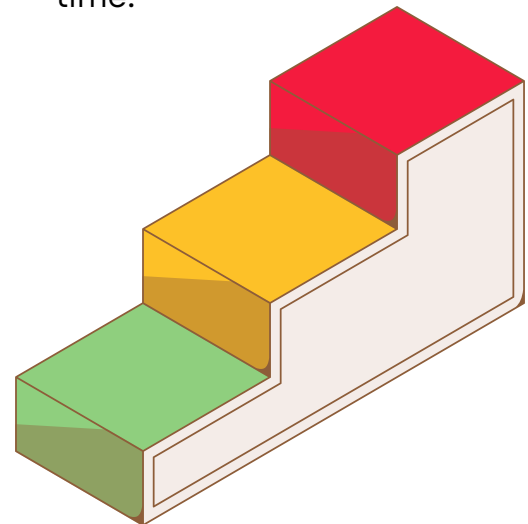
"That's nothing! You're still on the really low 48th level of impurity!" But that's not what Hashem said.

Chazal say that the world was overtaken with kedusha that came directly from above. As we say in the text of Sefirat Haomer:

וְאַתֶּהּ וְאַתְּקִדֵּשׁ בְּקִדְשָׁהּ
שֶׁל מַעֲלָה וְעַל יְדֵי זֶה
יִשְׁפַּע שְׁפַע רַב בְּכָל
הָעוֹלָמוֹת.

All this was because we took one tiny step forward.

Sometimes we feel down, we feel that we are so bad and anything we can do won't make a difference. Any step, even the tiniest, can create tremendous impact and that's all that Hashem wants. Hashem doesn't expect massive results; He expects small steps forward, one at a time.



DISCUSSION
QUESTION

What's something little that you can do every day that will make a big difference over time?





ספירת העומר תשפ"ד

ברוך אתה ה' אלקינו מלך העולם אשר קדשנו במצותיו וצונו על ספירת העומר:

Count	Day	Hebrew Date	Eng. Date	When	✓
היום ששה ועשרים יום שהם שלשה שבועות וחמשה ימים לעומר	26	י"א אייר	5/18	Sat Night	
היום שבעה ועשרים יום שהם שלשה שבועות וששה ימים לעומר	27	י"ב אייר	5/19	Sun Night	
היום שמונה ועשרים יום שהם ארבעה שבועות לעומר	28	י"ג אייר	5/20	Mon Night	
היום תשעה ועשרים יום שהם ארבעה שבועות ויום אחד לעומר	29	י"ד אייר פסח שני	5/21	Tue Night	
היום שלשים יום שהם ארבעה שבועות ושני ימים לעומר	30	ט"ו אייר	5/22	Wed Night	
היום אחד ושלשים יום שהם ארבעה שבועות ושלשה ימים לעומר	31	ט"ז אייר	5/23	Thu Night	
היום שנים ושלשים יום שהם ארבעה שבועות וארבעה ימים לעומר	32	י"ז אייר	5/24	Fri Night	
היום שלשה ושלשים יום שהם ארבעה שבועות וחמשה ימים לעומר	33	י"ח אייר ל"ג בעומר	5/25	Sat Night	
היום ארבעה ושלשים יום שהם ארבעה שבועות וששה ימים לעומר	34	י"ט אייר	5/26	Sun Night	
היום חמשה ושלשים יום שהם חמשה שבועות לעומר	35	כ' אייר	5/27	Mon Night	
היום ששה ושלשים יום שהם חמשה שבועות ויום אחד לעומר	36	כ"א אייר	5/28	Tue Night	
היום שבעה ושלשים יום שהם חמשה שבועות ושני ימים לעומר	37	כ"ב אייר	5/29	Wed Night	
היום שמונה ושלשים יום שהם חמשה שבועות וששה ימים לעומר	38	כ"ג אייר	5/30	Thu Night	
היום תשעה ושלשים יום שהם חמשה שבועות וארבעה ימים לעומר	39	כ"ד אייר	5/31	Fri Night	
היום ארבעים יום שהם חמשה שבועות וחמשה ימים לעומר	40	כ"ה אייר	6/1	Sat Night	
היום אחד וארבעים יום שהם חמשה שבועות וששה ימים לעומר	41	כ"ז אייר	6/2	Sun Night	
היום שנים וארבעים יום שהם חמשה שבועות וששה ימים לעומר	42	כ"ז אייר	6/3	Mon Night	
היום שלשה וארבעים יום שהם חמשה שבועות ויום אחד לעומר	43	כ"ח אייר יום ירושלים	6/4	Tue Night	
היום ארבעה וארבעים יום שהם חמשה שבועות ושני ימים לעומר	44	כ"ט אייר	6/5	Wed Night	
היום חמשה וארבעים יום שהם חמשה שבועות ושלשה ימים לעומר	45	א' סיון ראש חודש	6/6	Thu Night	
היום ששה וארבעים יום שהם חמשה שבועות וארבעה ימים לעומר	46	ב' סיון	6/7	Fri Night	
היום שבעה וארבעים יום שהם חמשה שבועות וחמשה ימים לעומר	47	ג' סיון	6/8	Sat Night	
היום שמונה וארבעים יום שהם חמשה שבועות וששה ימים לעומר	48	ד' סיון	6/9	Sun Night	
היום תשעה וארבעים יום שהם חמשה שבועות וששה ימים לעומר	49	ה' סיון ערב שבועות	6/10	Mon Night	
חג השבועות	50	ו' סיון	6/11	Tue Night	

Count	Day	Hebrew Date	Eng. Date	When	✓
היום יום אחד לעומר	1	ט"ז ניסן שני של גלויות	4/23	Tue Night	
היום שני ימים לעומר	2	י"ז ניסן א' חול המועד	4/24	Wed Night	
היום שלשה ימים לעומר	3	י"ח ניסן ב' חול המועד	4/25	Thu Night	
היום ארבעה ימים לעומר	4	י"ט ניסן ג' חול המועד	4/26	Fri Night	
היום חמשה ימים לעומר	5	כ' ניסן ד' חול המועד	4/27	Sat Night	
היום ששה ימים לעומר	6	כ"א ניסן שביעי של פסח	4/28	Sun Night	
היום שבעה ימים שהם שבוע אחד לעומר	7	כ"ב ניסן אחרון של פסח	4/29	Mon Night	
היום שמונה ימים שהם שבוע אחד ויום אחד לעומר	8	כ"ג ניסן מוצאי י"ט	4/30	Tue Night	
היום תשעה ימים שהם שבוע אחד ושני ימים לעומר	9	כ"ד ניסן	5/1	Wed Night	
היום עשרה ימים שהם שבוע אחד ושלשה ימים לעומר	10	כ"ה ניסן	5/2	Thu Night	
היום אחד עשר יום שהם שבוע אחד וארבעה ימים לעומר	11	כ"ז ניסן	5/3	Fri Night	
היום שנים עשר יום שהם שבוע אחד וחמשה ימים לעומר	12	כ"ז ניסן	5/4	Sat Night	
היום שלשה עשר יום שהם שבוע אחד ואחד וששה ימים לעומר	13	כ"ח ניסן יום השואה	5/5	Sun Night	
היום ארבעה עשר יום שהם שני שבועות לעומר	14	כ"ט ניסן	5/6	Mon Night	
היום חמשה עשר יום שהם שני שבועות ויום אחד לעומר	15	ל' ניסן א' דראש חודש	5/7	Tue Night	
היום ששה עשר יום שהם שני שבועות ושני ימים לעומר	16	א' אייר ב' דראש חודש	5/8	Wed Night	
היום שבעה עשר יום שהם שני שבועות ושלשה ימים לעומר	17	ב' אייר	5/9	Thu Night	
היום שמונה עשר יום שהם שני שבועות וארבעה ימים לעומר	18	ג' אייר	5/10	Fri Night	
היום תשעה עשר יום שהם שני שבועות וחמשה ימים לעומר	19	ד' אייר	5/11	Sat Night	
היום עשרים יום שהם שני שבועות וששה ימים לעומר	20	ה' אייר יום הדיבור	5/12	Sun Night	
היום אחד ועשרים יום שהם שלשה שבועות לעומר	21	ו' אייר יום העצמאות	5/13	Mon Night	
היום שנים ועשרים יום שהם שלשה שבועות ויום אחד לעומר	22	ז' אייר	5/14	Tue Night	
היום שלשה ועשרים יום שהם שלשה שבועות ושני ימים לעומר	23	ח' אייר	5/15	Wed Night	
היום ארבעה ועשרים יום שהם שלשה שבועות ושלשה ימים לעומר	24	ט' אייר	5/16	Thu Night	
היום חמשה ועשרים יום שהם שלשה שבועות וארבעה ימים לעומר	25	י' אייר	5/17	Fri Night	

הרחמן הוא יחזיר לנו עבודת בית המקדש למקומה, במהרה בימינו. אמן סלה:



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