



Chag Chavruta

Pesach 5785

פסח תשפ"ה - בזכות אחינו בארצנו הקדושה

Daily Family Learning & Inspiration

Not Just Another Haggadah



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The Peled Family**

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In Memory of Suri and Joseph Silber,
Grandparents of Mrs. Hoffman

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In Loving Memory of our Brothers,
Rabbi Martin Bermish, a True Torah Scholar
& Jonathan Joseph Hill on his 25th Yahrzeit

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Courtney Isler

Refuah Sheleimah for Tinok ben Adina Rachel

Inbar Noah

In Memory of Chana bat Rachel



Chag Chavruta

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With incredible
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We want your feedback!
Please email yzimilover@ycq.us or
DM us on Instagram with ideas and comments!

Thursday Night

בדיקת חמץ

The Search For Chametz

Before Searching Recite

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

After Searching Declare

כָּל חֲמִירָא וְחֲמִיעָא דְאִיכָא בְּרִשּׁוֹתֵי, דְלֹא חֲמִיתִיהּ, וְדְלֹא
בְּעִרְתִּיהּ, וְדְלֹא יִדְעָנָא לִיהּ, לְבָטֵל וְלֹהֲוִי הֶפְקֵר כְּעֶפְרָא 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.

Recite on Shabbat Morning
(Nothing Recited on Friday after Actual Burning)

”ביעור” חמץ

After Removing Your Chametz Declare

כָּל חֲמִירָא וְחֲמִיעָא דְאִכָּא בְּרִשּׁוֹתֵי דְחִזְתִּיהּ וְדְלֹא חִזְתִּיהּ
דְּחִמְתִּיהּ וְדְלֹא חֲמִיתִיהּ דְּבְעִרְתִּיהּ וְדְלֹא בְּעִרְתִּיהּ לְבָטֵל וְלֹהֲוִי
הֶפְקֵר כְּעֶפְרָא 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.



The Clock is Ticking

Special Introduction

Rabbi Mark Landsman, Principal

Pesach places a powerful spotlight on the role of time.

The Korban Pesach, central to the Chag, is governed by strict time restraints. If it is not eaten by the specified hour, the remaining meat becomes totally disqualified. Consuming it after that point carries the consequence of karet. Similarly, the mitzvot of the Seder must all be performed at their proper time without delay.

Why is there such an emphasis on time?

Rabbi Tzvi Sobolofsky, Rosh Yeshiva at Yeshiva University, teaches that even the difference between chametz and matzah is only a matter of minutes. The very same ingredients can symbolize either slavery or freedom, depending on the timing. The prohibitions of owning or eating chametz are also determined by the clock.

Before leaving Mitzrayim, Bnei Yisrael received their very first national mitzvah: Kiddush Hachodesh,

sanctifying the new moon and taking ownership of the calendar. This was not a minor detail, this marked a turning point. A slave has no control over time because every moment belongs to someone else. A free person, by contrast, is the master of their own hours, days, and future.

This is the deepest pain of captivity. A slave does not own a single moment. Every second is stolen. Every choice is stripped away. They cannot act, speak, or even pray on their own terms. The ability to sanctify time is the most basic expression of freedom. For those still held in captivity, that expression is painfully absent.

As we celebrate Pesach, we honor the moment when we, as a people, became owners of our time. By performing each mitzvah at its designated time, we affirm that we are free.

Chazal teach, *"Ein lecha ben chorin ela mi she'osek baTorah,"*

"Only one who engages in Torah is truly free." Torah is not limited by time, but it gives meaning to our time. When we dedicate moments to learning, to connection, and to tefillah, we take hold of our spiritual freedom.

This beautiful packet offers an opportunity to set aside meaningful time with our families, to explore Divrei Torah from our faculty, and to deepen our relationship with Hashem.

As we engage in this learning, let us also keep in mind those still in captivity. May they return home speedily and reclaim their time, freedom, and peace.

Wishing you and your families a Chag Kasher V'Sameach,

Rabbi Landsman





תהילים ותפילות

On behalf of our brothers and sisters in Eretz Yisrael, please take a few minutes each day to recite the Tehilim and Tefilot printed below.

פרק כ

לְמַנְצַח מְזִמּוֹר לְדָוִד: יַעֲנֶה ה' בְּיוֹם צָרָה יִשְׁגָּבֶה שֵׁם אֱלֹקֵי
יַעֲקֹב: יִשְׁלַח עֲזָרָה מִקֹּדֶשׁ וּמִצִּיּוֹן יִסְעֶדָה: יִזְכֹּר כָּל מִנְחָתָהּ
וְעוֹלָתָהּ יִדְשָׁנָה סֶלָה: יִתֵּן לָהּ כִּלְבֵּבָהּ וְכָל עֲצָתָהּ יִמְלֵא: גְרַנְנָה
בִּישׁוּעָתָהּ וּבִשְׁם אֱלֹקֵינוּ נִדְגַל יִמְלֵא ה' כָּל מִשְׁאֲלוֹתֶיהָ: עֲתָה
יִדְעֵתִי כִּי הוֹשִׁיעַ ה' מְשִׁיחוֹ יַעֲנֶהוּ מִשְׁמִי קִדְּשׁוּ בְּגָבוֹרוֹת יִשְׁעֵי
יְמִינוֹ: אֵלֶּה בָּרֶכֶב וְאֵלֶּה בַּסּוּסִים וְאֶנְחֵנוּ בְּשֵׁם ה' אֱלֹקֵינוּ
נִזְכִּיר: הִמָּה כָרְעוּ וְנִפְּלוּ וְאֶנְחֵנוּ קִמְּנוּ וְנִתְעוֹדֵד: ה' הוֹשִׁיעָה
הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קִרְאָנוּ:

Dedicated By Gavi & Tali Hoffman and Family

In Memory of Suri and Joseph Silber,
Grandparents of Mrs. Hoffman



פרק קכ"א

שִׁיר לַמַּעֲלוֹת אֲשָׁא עֵינַי אֶל־הַהָרִים מֵאֵין יָבֹא עֲזָרִי־עֲזָרִי מֵעַם
ה' עֲשֵׂה שָׁמַיִם וָאָרֶץ־אֶל־יָתֵן לְמוֹט רִגְלָךָ אֶל־יָנוּם שְׁמֶרְךָ־הִנֵּה
לֹא־יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל־ה' שְׁמֶרְךָ ה' צִלָּךָ עַל־יַד
יְמִינְךָ־יּוֹמָם הַשֶּׁמֶשׁ לֹא־יִכָּכֶה וְיָרֵחַ בְּלִילָה־ה' יִשְׁמְרֶךָ מִכָּל־רָע
יִשְׁמַר אֶת־נַפְשְׁךָ־ה' יִשְׁמַר־צִאתְךָ וּבּוֹאֶךָ מֵעַתָּה וְעַד־עוֹלָם

פרק קכ"ב

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיךָ ה': ה' שְׁמָעָה בְּקוֹלִי
תְּהַיִּינָה אַזְנוֹיֶךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנָיִי אִם־עֲוֹנוֹת תִּשְׁמַר־קוֹה ה'
מִי יַעֲמֵד־כִּי־עָמְךָ הִסְלִיחָה לְמַעַן תִּזְרָא־קוֹיִתִּי ה' קִוְּתָה נַפְשִׁי
וְלִדְבָרוֹ הוֹחֵלֵתִי־נַפְשִׁי לְה' מִשְׁמָרִים לְבָקָר שְׁמָרִים לְבָקָר־
יַחַל יִשְׂרָאֵל אֶל־ה' כִּי־עַם־ה' הַחֲסֵד וְהַרְבֵּה עֲמוֹ פְּדוּתִי וְהוּא
יִפְדֶּה אֶת־יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו־



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

Name of Alumnus	YCQ Class
אלעזר מנחם דניאל בן רחל שולמית	2017
רפאל נתן הכהן בן דבורה שמחה	2015
מידן אושר בן יוספה	2015
אתי בנימין בן הינדה	2014
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

בנימין שמחה בן יעל שרון 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
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For the IDF מי שברך לחיילי צה"ל

מי שברך אבותינו אברהם יצחק ויעקב הוא ברוך את חילי צבא הגנה לישראל, העומדים על משמר ארצנו וערי אלקינו מגבול הלבנון ועד מדבר מצרים ומן הים הגדול עד לבוא הערבה ביבשה באויר ובים. יתן ה' את אויבינו הקמים עלינו נגפים לפניהם. הקדוש ברוך הוא ישמר ויציל את חילינו מכל צרה וצוקה ומכל נגע ומחלה וישלח ברכה והצלחה בכל מעשה ידיהם. ידבר שונאינו תחתיהם ויעטרם בכתר ישועה ובעטרת נצחון. ויקים בָּהֶם הכתוב: כִּי ה' אֱלֹהֵיכֶם הֵהָלֵךְ עִמָּכֶם לְהִלָּחֵם לָכֶם עִם אֹיְבֵיכֶם לְהוֹשִׁיעַ אֶתְכֶם וְנֹאמַר אָמֵן:

For the State of Israel תפילה לשלום המדינה

אבינו שבשמים, צור ישראל וגואלו, ברוך את מדינת ישראל, ראשית צמיחת גאולתנו. הגן עליה באברת חסדה, ופרש עליה סכת שלומה, ושלח אורה ואמתה לראשיה, שריה ויועציה, ותקנם בעצה טובה מלפניה. חזק את ידי מגני ארץ קדשנו, והנחילם אלקינו ישועה ועטרת נצחון תעטרם, ונתת שלום בארץ ושמחת עולם ליושביה. ואת אחינו כל בית ישראל פקדנא בכל ארצות פזוריהם, ותוליכם מהרה קוממיות לציון עירך ולירושלים משכן שמה, ככתוב בתורת משה עבדך: "אם יהיה נדחה בקצה השמים, משם יקבצה ה' אלקיה ומשם יקחה. והביאה ה' אלקיה אל הארץ אשר ירשו אבותיה וירשתה, והיטבה והרבה מאבותיה." ויחד לבבנו לאהבה וליראה את שמה, ולשמר את כל דברי תורתך. ושלח לנו מהרה בן דוד משיח צדקה, לפדות מחפי קץ ישועתך. הופע בְּהֵדָר גֵּאוּן עֲזָה עַל כָּל יוֹשְׁבֵי תֵּבֵל אֶרֶצָה, ויאמר כל אשר נשמה באפו: ה' אלקי ישראל מְלֶךְ, "ומלכותו בכל משלה." אמן סלה:



Names of the Hostages

Please Daven for Their Safe and Speedy Release

אלון בן עידית	23	Alon ben Idit (Ohel)
אריאל בן סילביה	27	Ariel ben Silvana (Konio)
אבינתן בן דיצה תרצה	31	Avinathan ben Ditzza Tirtza (Or)
בר אברהם בן ג'וליה	22	Bar Avraham ben Julia (Kuperstein)
ביפין ג'ושי	24	Bipin Joshi
דוד בן סילביה	34	David ben Silvana (Konio)
עידן בן יעל	20	Edan ben Yael (Alexander)
איתן אברהם בן אפרת	23	Eitan Avraham ben Efrat (Mor)
איתן בן רות אידית	38	Eitan ben Rut Idit (Horn)
אלקנה בן רוחמה	35	Elkana ben Ruchama (Bohbot)
אביתר בן גילה	24	Evyatar ben Gila (David)
גלי בן טליה	27	Gali ben Talya (Berman)
גיא בן מירב	23	Guy ben Meirav (Gilboa-Dalal)
מתן שחר בן ענת	22	Matan Shachar ben Anat (Angrest)
מתן בן עינב	25	Matan ben Einav (Zangauker)
מקסים בן טלה	36	Maxim ben Tella (Herkin)
נמרוד בן ויקי	20	Nimrod ben Vicky (Cohen)
עמרי בן ורוניקה אסתר	47	Omri ben Veronika Esther (Miran)
פינטה נטפונג	36	Pinta Nattapong
רום בן תמר נועה	20	Rom ben Tamar Noa (Braslavski)
סאסיוואן פנקונג		Sasiwan Pankong
שגב בן גלית	26	Segev ben Galit (Kalfon)
תמיר בן חירות	20	Tamir ben Cherut (Nimrodi)
יוסף חיים בן מרים	25	Yosef Chaim ben Miriam (Ohana)
זיו בן טליה	27	Ziv ben Talya (Berman)

Chabad.org/hostages

Updated as of 2/28/25



BRING THEM HOME NOW

#BringThemHomeNow

For the Hostages

מי שברך לשבויים

מי שברך אבותינו אברהם יצחק ויעקב יוסף משה ואהרן דוד ושלמה, הוא יברך וישמר וינצר את נעדרי צבא הגנה לישראל ואת השבויים בתוך שאר אחינו בית ישראל הנתונים בצרה ובשביה. בעבור שהקהל מתפלל בעבורם, הקדוש ברוך הוא ימלא רחמים עליהם, ויוציאם מחשך וצלמות, ומוסרותיהם ינתק, וממצוקותיהם יושיעם, וישיבם מהרה לחיק משפחותיהם. "יודו לה' חסדו ונפלאותיו לבני אדם". ויקים בהם מקרא שכתוב: "ופדויי ה' ישובו ובאו ציון ברנה ושמחת עולם על ראשם. ששון ושמחה ישיגו ונסו יגון ואנחה" ונאמר אמן.

For the Injured

מי שברך לפצועים

מי שברך אבותינו אברהם יצחק ויעקב, הוא יברך וירפא את כל הפצועים הזקוקים לרפואה שלמה, בעבור שאנחנו מתפללים להחלמתם. בשכר זה הקדוש ברוך הוא ימלא רחמים עליהם להחלימם ולרפאתם ולהחזיקם ולהחיותם וישלח להם מהרה רפואה שלמה מן השמים, עם כל חולי ישראל, רפואת הנפש ורפואת הגוף, השתא בעגלא ובזמן קריב ונאמר אמן.

אחינו

אחינו כל בית ישראל הנתונים בצרה ובשביה העומדים בין בים ובין ביבשה המקום ירחם עליהם ויוציאם מצרה לרוחה ומאפלה לאורה ומשעבוד לגאולה השתא בעגלא ובזמן קריב ונאמר אמן:

Wednesday, April 9



י"א ניסן תשפ"ה

The Journey to Jerusalem

Preparing for Pesach During Bayit Sheni

Morah Mashie Kopelowitz, Director of K-8 Judaic Studies

A long time ago, when the Second Beit Hamikdash stood, Jews from all over the world traveled to Yerushalayim to celebrate Pesach. Some came from nearby places like Egypt and Babylonia. Others traveled from faraway lands like Persia, Greece, and even Rome!

When they arrived in Eretz Yisrael, they formed large groups, sometimes with hundreds or even thousands of people. These travelers, called *Olei Regel*, brought a special half-shekel coin from their communities. This money helped take care of the Beit Hamikdash and provide for the daily sacrifices. Since they carried a lot of money, they had to be careful. They traveled in big groups and hired guards to protect them from robbers. Their journey could take weeks or even months!

The preparations for Pesach began on Rosh Chodesh Adar, about a month and a half before the holiday.

Back then, people didn't have the same calendar we use today. The Mishna (Shekalim 1:1) tells us that on this day, the Jews of Eretz Yisrael started fixing the roads, repairing the mikvaot, and marking graves.

Since winter rains often damaged the roads, people needed to fix them so travelers could walk safely. They also checked the places where visitors would camp along the way to Yerushalayim, making sure they had good spots to rest.

Some people were given special jobs by the Kohanim. They prepared wells along the roads so visitors would have enough to drink. They also cleaned and checked the mikvaot so that people

could purify themselves before going to the Beit Hamikdash. Graves were marked clearly so no one would accidentally step on them and become tamei, which would also prevent them from entering the Beit Hamikdash.

Ancient texts describe what it was like to go up to Yerushalayim for Pesach. Thousands of people came together to celebrate in the Beit Hamikdash. The goal was to help as many people as possible arrive by the 14th of Nisan, so they wouldn't miss the holiday.

The journey was filled with joy, friendship, and unity. Travelers felt like they were part of one big Jewish family.

Today, we look forward to the time when we can once again celebrate Pesach in Yerushalayim with a rebuilt Beit Hamikdash.

Thursday, April 10



י"ב ניסן - תענית בכורות



בדיקת חמץ
The Search for Chametz
Thursday Evening After 8:11 pm
Zman for 11367

See Text on Page 5

What a Crumby Idea!

Hiding Pieces of Bread on Erev Pesach?

Morah Shana Weiss, Director of Early Childhood Program

Why would we hide ten pieces of bread around the house right before searching for chametz? Isn't this the worst time to be scattering bread everywhere?

On the night before Pesach, we perform a special search for chametz, called Bedikat Chametz. Equipped with a candle or flashlight, a feather, a wooden spoon, and a bag, we carefully check our homes for any remaining chametz.

Some have the custom to hide ten small pieces of bread before the search. But why do this? It seems counterintuitive to place chametz just before trying to remove it from the house?

In fact, this custom serves several important purposes. One reason is halachic: to ensure that the bracha said before the search is not recited in vain.

Since many homes are already completely cleaned, there is a chance we might not find any chametz. By hiding a few pieces, we make sure the search produces a result. (Some opinions say this step is not necessary, since the mitzvah lies in the act of searching itself, even if nothing is found.)

But why ten pieces? Why not just two or three?

The number ten has deep significance in Judaism: ten makot, ten utterances of creation, and the ten commandments to name a few. The ten pieces of chametz symbolize the journey from impurity in Egypt to holiness at Har Sinai.

Rabbi Lord Jonathan Sacks zt"l often described Judaism as a journey from chaos to order, from slavery to freedom.

In that light, the ten pieces represent traces of the past that we must remove in order to fully embrace our spiritual freedom. Hiding the chametz and then seeking it becomes more than a ritual. It becomes a powerful reflection of inner transformation.

As Rabbi Sacks taught, Pesach is about renewal. It is about leaving behind both physical and spiritual forms of enslavement. The search for chametz reminds us that true freedom requires effort, intention, and awareness. By looking for those ten pieces, we prepare not only for the physical celebration of Pesach, but for a deeper, personal liberation as well.

Wishing everyone a Chag Kasher V'Sameach!

י"ג ניסן - ערב שבת  Friday, April 11

Friday Morning
Before 11:36 am
Zman for 11367



ביעור חמץ
Burning of the Chametz

Friday Evening
7:12 pm
Zman for 11367



הדלקת נרות
Shabbat Candle Lighting

Seeing the Forest

**Rabbi Daniel Rosenfelt, Junior High School Rebbe
& Rav of the Young Israel of Kew Gardens Hills**

When Bnei Yisrael were in Mitzrayim, the Torah tells us that they were unable to listen to Moshe's promise of imminent deliverance:

**"וְלֹא שָׁמְעוּ אֶל-מֹשֶׁה מִקְצֹר רוּחַ
וּמֵעֲבֹדָה קָשָׁה"**
*"because of shortness of
breath and hard work"*
(Shemot 6:9)

Despite Moshe performing supernatural feats right before them, they still remained unmoved. Why was that?

Many commentators note that when a person is in a state of constricted consciousness very little matters except for the immediate task at hand.

Therefore, all they could focus on was their enslaved state.

Unfortunately, many life situations today put us in this position, and none more than Pesach preparation. This is of course the ultimate irony as we are supposed to be celebrating that we are no longer an oppressed people.

This time of year, you will hear people wish each other a Chag Kasher v'Sameach: it should be a Yom Tov that is Kasher and one of simcha. Why do we specifically wish this greeting to people this time of year in between Purim and Pesach?

The Bostoner Rebbetzin used to say, "Don't make Purim so sameach that it's not kosher, and don't make Pesach so kosher that it's not sameach!"

So often we miss the entire point of this time of year. To be clear, the halacha of cleaning for Pesach is imperative, but we often carry a lack of balance between the material and spiritual tasks at hand.

May we all merit to have a Chag Kasher V'sameach: remembering that just as important as it is to have a Yom Tov that is Kasher, it must also be filled with Simcha!

Shabbat, April 12



י"ד ניסן - שבת הגדול



סוף זמן אכילת חמץ
Last Time to Eat Chametz
Shabbat Morning Before 10:15 am
Zman for 11367

סוף זמן "ביעור" חמץ
Last Time to "Burn" Chametz
See Text on Page 5
Shabbat Morning Before 11:36 am
Zman for 11367



הדלקת נרות
Chag Candle Lighting
Motzei Shabbat - NOT Before 8:23 pm
Zman for 11367

Don't Miss the Plane!

**Mrs. Michelle Schwartz, Resource Room Coordinator
& Ilana Schwartz ('20)**

Rav Shimshon Pincus relates an extremely important *mashal* to help us think about how we prepare for something important, like the holiday of Pesach.

Imagine someone is getting ready to take a flight. They pack their bags, check in, and head to the gate. They buy a coffee, sit down, and stare at the plane out the window, feeling super excited. But after a while, they get so caught up in looking out the window that they don't hear the announcement to board the plane. When it's time to get on the plane, they miss it! The plane leaves without them, even though they had done everything correctly up until then.

Rav Pincus explains that we need to make sure this doesn't happen to us when preparing for Pesach.

We spend weeks getting ready by shopping, cleaning, and even learning divrei torah for the seder. But we need to remember to actually be present and enjoy the holiday when it comes.

When we're cleaning and getting ready, we might get stressed and yell at the people around us. Or after spending hours cooking and cleaning, we might get so tired that we fall asleep during the seder, missing our chance to connect with the meaning of the night.

We need to make sure we "board the plane." This means being present, focused, and ready to enjoy the holiday, with all its special moments.

Chag Sameach!

Sunday, April 13



י"ד ניסן - יום א' של פסח

Sunday Evening
NOT Before 8:23 pm
Zman for 11367



הדלקת נרות
Chag Candle Lighting

Sunday Night



ספירת העומר
Sefirat HaOmer
Chart on Page 27

Taking a Dip: The Connection Between Yosef's Coat and Karpas

Morah Shoshana Engelson, Junior High School Morah

The word karpas is unusual. To truly appreciate our freedom on Seder night, we first need to understand what it means to be a slave. A slave has no control over his time, food, clothing, or even family. This loss of freedom leads to low self-esteem and hopelessness.

Rabeinu Manoach points out that the first time karpas appears in the Torah is when Yosef's brothers dipped his coat in goat's blood. This act set off a chain of events that led to our slavery in Egypt. The brothers kidnapped and sold Yosef, which brought him to Egypt.

Later, when famine struck, Yosef stored food and became a leader there. Because of this, Yaakov sent his sons to Egypt, and the rest is history.

Yosef's coat was not just any coat. It was a ketonet pasim, a royal robe. The daughters of David HaMelech later wore the same kind of garment. The brothers, out of jealousy, ruined this special coat and tricked Yaakov into thinking Yosef was dead.

According to Rabbi Immanuel Bernstein, when we dip at the Seder, we are making up for their mistake.

Yosef's brothers took something royal and brought it down, but at the Seder, we do the opposite.

We take something simple, like a vegetable and salt water, and elevate their status. The dipping then reminds us of happiness, freedom, and royalty.

This teaches us an important lesson. We always have the power to uplift and elevate ourselves, experiences, and bring hope to others.

Monday, April 14



ט"ו ניסן - יום ב' של פסח

Monday Evening
8:24 pm
Zman for 11367



הבדלה
Havdalah
(No Ner or Besamim)

Monday
Night

2

ספירת העומר
Sefirat HaOmer
Chart on Page 27

Consider it Done

Rabbi Yaakov Finestone, Junior High School Rebbe

The Jewish People needed a special merit for Hashem to take them out of Egypt. On the first day of the month of Nissan, Hashem gave Moshe a directive, the first merit for the Jews (Shemot 12:3).

The Jews were told to take a sheep, a god of the Egyptians and tie it to their bedposts. This was in preparation for the slaughtering of the sheep 4 days later. It was a scary commandment since it involved taking and tying up the Egyptian god in full sight and letting the Egyptians know in advance that they would slaughter it.

Yet the Torah testifies that "The Jewish People did as Hashem had commanded Moshe and Aharon" (Shemot 12:28).

Rashi asks, how can the pasuk say that the Jews had already followed Moshe's directive to take the sheep? After all, the directive was given on Rosh Chodesh Nissan and it wasn't carried out until the 10th, when they took the sheep, and the 14th, when they slaughtered it?

Rashi, quoting a Mechilta, answers that as soon as the Jews had accepted upon themselves to do so, the Torah considers it as if it they already done it. The Jews had accepted upon themselves only one mitzvah. Yet that transformed them to the level as if they had accepted the entire Torah!

Merely accepting to do a single mitzvah can elevate us to a high level of closeness to Hashem!



Tuesday, April 15



י"ז ניסן - יום א' חול המועד

Tuesday
Night

3

ספירת העומר

Sefirat HaOmer

Chart on Page 27

The Duality of Matzah

Morah Rina Bienenfeld, Junior High School Morah

Matza is a unique food with a dual meaning –it represents both slavery and geula, redemption. How can the same food symbolize both suffering and salvation?

The Torah calls matza “lechem oni” or “the bread of affliction” (Devarim 16:3), as it was the food eaten by the Jewish people during their enslavement in Mitzrayim. The Egyptians deliberately provided them with matza instead of bread, as it was less enjoyable and took longer to digest.

The Seforno (Devarim 16:3) explains that the Jewish people were forced to rush back to work before their dough could rise, and were forced to eat matza instead of chometz. It is quite clear that matza symbolizes the shibud, the terrible slavery and oppression that Am Yisroel experienced in Mitzrayim.

At the same time, matza also signifies the geula. The Torah (Shemos 12:39) states that the Jewish people ate matza *because* they were hurried out of Mitzrayim.

The Sefer HaChinuch (mitzva 11) notes that matza reminds us of the nissim that the Jewish people experienced, as the people left in such a hurry that their dough had no time to rise.

Interestingly, matza itself is made quickly, mirroring how Hashem redeemed the Jewish people before the decreed 400 years of slavery were completed. Therefore, matza serves as a powerful symbol of redemption.

During the Seder, both aspects of matza are emphasized. At the beginning of Maggid, it is called “the bread of affliction” “Ha Lachma Anya” By the end of Maggid, it is described as “the bread of redemption,” eaten because of the haste in which the people left Egypt. This transition reflects the journey from slavery to freedom. Just as we begin Maggid as slaves and conclude it as a free nation. The two meanings of matza bookend Maggid beautifully, reinforcing its dual symbolism.

What is the message in the fact that the same matza that had been the symbol of slavery suddenly becomes the symbol of the geula?

One explanation is that it teaches us Hashem's complete control over world events. On Pesach, we experience giluy Shechina.

The very same matza that for generations was a negative symbol – a symbol of slavery and oppression – suddenly becomes the symbol of geula overnight. That is something only HaKadosh Baruch Hu Himself could bring about. The fact that matza has this dual symbolism is a further expression of the giluy Shechina that we are experiencing on Pesach.

This idea is deeply relevant to our own lives. Often, we face challenges that seem insurmountable, yet Pesach reminds us that Hashem can turn suffering into geula in the blink of an eye. Just as He transformed matza from the bread of affliction to the bread of freedom, so too, He can transform our struggles into blessings.

Chag Kasher v'Sameach!

Wednesday, April 16



י"ח ניסן - יום ב' חול המועד

Wednesday
Night

4

ספירת העומר

Sefirat HaOmer

Chart on Page 27

The Anatomy of a Jewish Leader

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 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.

Thursday, April 17



יום ג' חול המועד - ט"ט ניסן

Thursday
Night



ספירת העומר

Sefirat HaOmer

Chart on Page 27

Compassion in All Contexts

Mr. Yossi Zimilover, Director of Communications

The first three stories the Torah tells us about Moshe Rabeinu (as an adult) share a common theme.

First we are told how he sees an Egyptian beating a Jewish man and intervenes to protect the Jew. The next day, he sees two Jews fighting and again, he protects the person who was about to be hit. After these incidents become publicized, he is forced to flee to Midyan. But as soon as he arrives, he witnesses shepherds antagonizing the daughters of Yitro at the well. Instead of letting the bullying take place, he decides to defend them.

Nechama Leibowitz z"l explains that "Moshe intervened on three occasions to save the victim from the aggressor.

Each of these represents an archetype. First he intervenes in a clash between a Jew and non-Jew, second, between two Jews, and third between two non-Jews." She emphasizes that "In all three cases, Moshe championed the just cause."

We must learn from Moshe to stand up for justice for anyone and everyone, despite any possible consequences. Even after being forced to leave Mitzrayim, the very first thing he does is protect the defenseless. Moshe teaches us that there is no such a thing as an innocent bystander. If we see injustice taking place, we must always stand up for what is right.

This quality of Moshe is not just incidental. Perhaps, this is the defining characteristic that Hashem saw that deemed Moshe worthy to free Bnei Yisrael from Egypt and later lead us to Har Sinai where we received the Torah. This value is clearly emphasized throughout the 613 Mitzvot and something we must try to implement on an individual and national level.

This idea holds particular significance today, on the third of Chol HaMoed, in which the Torah reading contains the 13 Divine Middot of Mercy. We must always seek to emulate Hashem and spread kindness and compassion to those around us.

Friday, April 18



כ' ניסן - יום ד' חול המועד

Friday Evening
7:20 pm
Zman for 11367



הדלקת נרות
Shabbat Candle Lighting

Friday
Night



ספירת העומר

Sefirat HaOmer
Chart on Page 27

Constructive Complaining

Rabbi Stephen Knapp, Junior High School Principal

If I had a dime for every time a student said to me, "It's not fair," I would be a very wealthy man.

As a Junior High Principal, I have become a master at doing some swift sleuth work to detect the correct response to any complaint, "It's not fair," The range of responses varies from, "You're right," to "Life is not fair," to "Hmmm. I am sorry there is nothing I can do," to "You know what, I think you are right. Let's see if we can find another solution."

Today's Keriat HaTorah comes from Sefer Bamidbar (9:1) and includes one of my favorite stories in which the Jewish people come before Moshe and complain that it's not fair.

It was the second year in the desert, and the first Pesach since they left Egypt. There were people who, to no fault of their own, were unable to bring the Korban Pesach because they were ritually impure having come into contact with the dead.

They come before Moshe saying, "Why should we be worse off, unable to do the Korban Pesach!"

Moshe responds in the most fascinating way. Moshe basically says, hold on. Then, he asks Hashem for a solution. The solution comes by way of teaching a new halacha - the laws of Pesach Sheni, a make up day for the Jewish people who were unable to do Pesach in its proper time.

There are two significant takeaways from this amazing story that inspire me with my own middot development and in my relationship with HaShem:

1. From the Jewish people's complaint, we can learn how dear it was to them to do this mitzvah. As a father and as a Yeshiva Day School principal, I hear a lot of complaints. Rather than get defensive and dismiss the complaint, a more effective approach I use is to try to sincerely listen to the complaint to see what value

is driving the person to care so much that they are willing to complain about it. In our story, the value was the desire to get close to HaShem with the Korban Pesach. How beautiful!

2. From Moshe Rabenu's response we learn about his great humility. Leaders are approached on a daily basis with situations and challenges, and sometimes they may not have obvious solutions. There may be great pressures upon them to come up with immediate answers even if sometimes those answers are insufficient and unfulfilling. Moshe Rabenu had the humility and courage to say, I do not know the answer to this question. Additionally, he had the humility to seek the answer from someone else, in this instance Hakodesh Baruch Hu. And from his humility, the halacha of Pesach Sheni emerges.

Wishing you a meaningful Chag!

Shabbat, April 19



כ"א ניסן - שביעי של פסח

Motzei Shabbat
Not Before 8:29 pm
Zman for 11367



הדלקת נרות
Chag Candle Lighting

Motzei Shabbat



ספירת העומר

Sefirat HaOmer
Chart on Page 27

Keep Marching On

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

Today, on the 7th day of Pesach, we remember one of the greatest miracles in Jewish history—the splitting of the Yam Suf. After the Jewish people were freed from slavery in Egypt, they found themselves trapped between the sea and Pharaoh's army, who was coming to chase them. It seemed like there was no way out. Hashem told Moshe to stretch out his hand, and the sea split in two, letting the Jewish people walk through on dry land. When the waters returned, Pharaoh's army was swept away, and the Jewish people were finally free.

Rabbi Efrem Goldberg teaches us a valuable lesson from the splitting of the sea. He explains that this miracle is not only about a physical event but also about faith. The Jewish people didn't know how the sea would split or how they would be saved, but they trusted in G-d and took the first step forward.

Rabbi Goldberg reminds us that faith means stepping forward, even when we don't know what's ahead.

Think about how the Jewish people felt as they stood at the edge of the sea with Pharaoh's army behind them. They could have been paralyzed by fear, thinking there was no way out. But instead, they trusted Hashem and moved forward, and that's when the miracle happened.

This is a powerful lesson for us: when we face challenges in our lives, whether it's a hard test, a difficult situation with a friend, or any tough moment, we can trust that Hashem will help us too.

Rabbi Goldberg also teaches that sometimes we feel like we're stuck and there's no way out, just like the Jewish people felt at the Yam Suf.

But the message of the sea is that we don't need to know everything right away.

We don't have to have the entire solution figured out. What matters is that we take that first step with faith and trust that G-d will help us along the way. Even in difficult times, Hashem is always with us, guiding us to safety and helping us grow.

On this 7th day of Pesach, as we reflect on this incredible miracle, let's think about how we can apply this lesson in our own lives. When we feel stuck or unsure about what to do next, we can remember that Hashem is there for us, just like He was there for the Jewish people at the Yam Suf. By trusting in Him and taking that first step forward, we can face any challenge with Emunah, knowing that Hashem will help us find our way.

Chag Sameach!

Sunday, April 20



כ"ב ניסן - אחרון של פסח

Sunday Night
Not Before 8:30 pm
Zman for 11367



הבדלה
Havdalah
(No Ner or Besamim)

Sunday
Night



ספירת העומר

Sefirat HaOmer
Chart on Page 27

Seudat Mashiach

Rabbi Joshua Rohr, Assistant Principal of Elementary School Judaic Studies

One of the primary goals of Pesach is to view ourselves as free people, as if we ourselves left Mitzrayim, just like Bnei Yisrael did all those years ago. We accomplish that on Seder night by telling the story of Yetziat Mitzrayim and fulfilling the mitzvot of the night. How do we maintain that feeling and concretize it throughout the rest of the week?

Many people have a minhag to have a special meal on the last day of Pesach. After a week full of eating and cleaning up, one would imagine that as the end of the Yom Tov approaches, we would shy away from food and do whatever we could to avoid another meal. Yet, that is not the case and in fact, the widespread minhag amongst Jews is to do exactly the opposite.

Many people sit down in the afternoon of the last day of Pesach to have a special meal.

Ashkenazim and followers of the Vilna Gaon sit down to eat as an "excuse" to have matza one last time, as a sign of love for a mitzva that they won't have the opportunity to fulfill for another year. Chassidim and Sephardim, and those more kabbalistically inclined, refer to this meal as Seudat Mashiach.

For them it's an expression of hope and yearning for the future redemption. Just like the chag began with a special meal celebrating the past geulah, it ends with a special meal anticipating the geulah.

Either way, it is not an easy thing to sit down to another meal at that point of the holiday.

Yet, the love for mitzvot and yearning for a better future inspire us to do so. The mesirut nefesh is a great way to end the holiday.

The Jewish People were saved from Mitzrayim because they pushed themselves to fulfill the mitzvot that Hashem commanded them, despite their own personal discomfort. Once we are able to do what Hashem wants, without consideration for our own comforts and wants, we can say about ourselves that we are truly free. And perhaps that's another reason why we have a meal at the end of Pesach—to act with mesirut nefesh and to show Hashem what we truly care about.

Monday, April 21



כ"ג ניסן - אסרו חג

Monday
Night



ספירת העומר
Sefirat HaOmer

Chart on Page 27

Sefirat HaOmer: Climbing the Spiritual Ladder

Ms. Shoshana Rosenblum, Fifth Grade Teacher

The Nitivot Shalom raises a fascinating question: Why do we abstain from reciting the blessing of Shehechyanu on the mitzvah of Sefirat HaOmer? In general, for most time-bound mitzvot, we do recite the Shehechyanu. This is evident in practices such as: the first time we eat in a sukkah, the shaking of the lulav and etrog, the lighting of Chanukah candles, or the reading of the Megillah. What is the reasoning behind this distinction?

He answers that on the first night of Pesach, we encounter many new insights, whereas the days of Sefirat HaOmer serve as a review of the teachings from the Seder night. Since there are no new revelations during this period, therefore we don't say a shehechyanu. He explains that this is what the wise son is asking in the Haggadah.

According to the Nisivos Shalom, the phrase:

"מָה הָעֵדוּת וְהַחֲקִים וְהַמְשָׁפְטִים" raises a question regarding Sefirat HaOmer. The wise son if we have gained so much knowledge during the night of Pesach, why do we need to count the days of Sefirat?

The answer lies in the words:

"אֵין מִפְטִירִין אַחֵר הַפֶּסַח אֶפִּיקוֹמֵן."

We must take with us all the inspiration that we felt on Seder night and bring it with us into Sefirat Haomer, which he says is a darker time. The Slominer Rebbe says there are moments when we feel deeply inspired, where we are getting spiritual inspiration Min Hashamyim and our hearts and souls open to serving Hashem. Conversely, there are also darker days when our Yetzer Harah gains the upper hand. Seder night is a time of greatness. And Sefirat Haomer is a time of less inspiration.

Our responsibility is to prepare for these challenging times. We must harness the inspiration we receive on Seder night and carry it with us throughout the days of Sefirat HaOmer. Using this inspiration, we need to work on ourselves to become better people so that we are ready to accept the Torah on Shavuot.

The *Book of Our Heritage* says that these 49 days are given to us so that we can purify ourselves. This an auspicious time because this was the time that Hashem opened the gateway of purity. He took us out of Mitzrayim, where we were slaves and over a seven week period, He made us into a mamlechet Kohanim v'goy kadesh, a holy nation. Every year, the gate is once again open and we can fix our deficiencies and become great people once again.

Children's Songs

שירי ילדים לפסח



Where is Baby Moshe?

Where is baby Moshe, Moshe, Moshe?
Where is baby Moshe on the River Nile?

He's floating in a basket, basket, basket
He's floating in a basket basket basket on the River Nile.

Miriam was watching, watching, watching
Miriam was watching, watching, on the River Nile.

Batya was swimming swimming swimming.
Batya was swimming swimming on the River Nile.

She found Baby Moshe, Moshe, Moshe.
She found Baby Moshe Moshe on the River Nile.

Where is baby Moshe Moshe Moshe?
Where is baby Moshe on the River Nile?

Tune: Vayehi Bishurin Melech (Low Part)

On the seder table,
a Kearah you will see.
In the middle Maror,
bitter as can be.

Baitza, zeroah, Karpas,
and Chazeret too,
to remind us of the hard work,
the Jews had to do.



Are you sleeping,
Are you sleeping
King Paroh?
King Paroh?



You're in for a surprise,
When you open up your eyes,
Let My People Go!
Let My People Go!



Bang, bang, bang,
Bang your hammer low
Bang, bang, bang
give a heavy blow.

For it's work, work, work
every day and every night.
for it's work, work, work,
In the dark and in the light.

Dig, dig, dig
Dig your shovel deep
Dig, dig, dig
there's no time to sleep.

For it's work, work, work
Every day and every night.
For its work, work work
in the dark and in the light.





ספירת העומר תשפ"ה

Sefirat HaOmer 5785

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

Count	Day	Hebrew Date	Eng. Date	When	✓	Count	Day	Hebrew Date	Eng. Date	When	✓
היום ששה ועשרים יום שהם שלשה שבועות וחמשה ימים לעומר	26	יא אייר	5/8	Thu Night		היום יום אחד לעומר	1	ט"ז ניסן שני של גליות	4/13	Sun Night	
היום שבעה ועשרים יום שהם שלשה שבועות וששה ימים לעומר	27	יב אייר	5/9	Fri Night		היום שני ימים לעומר	2	י"ז ניסן א' חול המועד	4/14	Mon Night	
היום שמונה ועשרים יום שהם ארבעה שבועות לעומר	28	יג אייר	5/10	Sat Night		היום שלשה ימים לעומר	3	י"ח ניסן ב' חול המועד	4/15	Tue Night	
היום תשעה ועשרים יום שהם ארבעה שבועות ויום אחד לעומר	29	יד אייר פסח שני	5/11	Sun Night		היום ארבעה ימים לעומר	4	י"ט ניסן ג' חול המועד	4/16	Wed Night	
היום שלשים יום שהם ארבעה שבועות ושני ימים לעומר	30	טו אייר	5/12	Mon Night		היום חמשה ימים לעומר	5	כ' ניסן ד' חול המועד	4/17	Thu Night	
היום אחד ושלשים יום שהם ארבעה שבועות ושלשה ימים לעומר	31	טז אייר	5/13	Tue Night		היום ששה ימים לעומר	6	כ"א ניסן ה' חול המועד	4/18	Fri Night	
היום שנים ושלשים יום שהם ארבעה שבועות וארבעה ימים לעומר	32	יז אייר	5/14	Wed Night		היום שבעה ימים שהם שבוע אחד לעומר	7	כ"ב ניסן אחרון של פסח	4/19	Sat Night	
היום שלשה ושלשים יום שהם ארבעה שבועות וחמשה ימים לעומר	33	יח אייר ל"ג בעומר	5/15	Thu Night		היום שמונה ימים שהם שבוע אחד ויום אחד לעומר	8	כ"ג ניסן מנצח יו"ט	4/20	Sun Night	
היום ארבעה ושלשים יום שהם ארבעה שבועות וששה ימים לעומר	34	יט אייר	5/16	Fri Night		היום תשעה ימים שהם שבוע אחד ושני ימים לעומר	9	כ"ד ניסן	4/21	Mon Night	
היום חמשה ושלשים יום שהם חמשה שבועות לעומר	35	כ' אייר	5/17	Sat Night		היום עשרה ימים שהם שבוע אחד ושלשה ימים לעומר	10	כ"ה ניסן	4/22	Tue Night	
היום ששה ושלשים יום שהם חמשה שבועות ויום אחד לעומר	36	כ"א אייר	5/18	Sun Night		היום אחד עשר יום שהם שבוע אחד וארבעה ימים לעומר	11	כ"ז ניסן יום השואה	4/23	Wed Night	
היום שבעה ושלשים יום שהם חמשה שבועות ושני ימים לעומר	37	כ"ב אייר	5/19	Mon Night		היום שנים עשר יום שהם שבוע אחד וחמשה ימים לעומר	12	כ"ח ניסן	4/24	Thu Night	
היום שמונה ושלשים יום שהם חמשה שבועות ושלשה ימים לעומר	38	כ"ג אייר	5/20	Tue Night		היום שלשה עשר יום שהם שבוע אחד ואחד וששה ימים לעומר	13	כ"ח ניסן	4/25	Fri Night	
היום תשעה ושלשים יום שהם חמשה שבועות וארבעה ימים לעומר	39	כ"ד אייר	5/21	Wed Night		היום ארבעה עשר יום שהם שני שבועות לעומר	14	כ"ט ניסן	4/26	Sat Night	
היום ארבעים יום שהם חמשה שבועות וחמשה ימים לעומר	40	כ"ה אייר	5/22	Thu Night		היום חמשה עשר יום שהם שני שבועות ויום אחד לעומר	15	ל' ניסן א' דראש חודש	4/27	Sun Night	
היום אחד וארבעים יום שהם חמשה שבועות וששה ימים לעומר	41	כ"ז אייר	5/23	Fri Night		היום ששה עשר יום שהם שני שבועות ושני ימים לעומר	16	א' אייר ב' דראש חודש	4/28	Mon Night	
היום שנים וארבעים יום שהם חמשה שבועות לעומר	42	כ"ח אייר	5/24	Sat Night		היום שבעה עשר יום שהם שני שבועות ושלשה ימים לעומר	17	ב' אייר יום הדין	4/29	Tue Night	
היום שלשה וארבעים יום שהם חמשה שבועות ויום אחד לעומר	43	כ"ח אייר יום ירושלים	5/25	Sun Night		היום שמונה עשר יום שהם שני שבועות וארבעה ימים לעומר	18	ג' אייר יום העצמאות	4/30	Wed Night	
היום ארבעה וארבעים יום שהם חמשה שבועות ושני ימים לעומר	44	כ"ט אייר	5/26	Mon Night		היום תשעה עשר יום שהם שני שבועות וחמשה ימים לעומר	19	ד' אייר	5/1	Thu Night	
היום חמשה וארבעים יום שהם חמשה שבועות ושלשה ימים לעומר	45	א' סיון ראש חודש	5/27	Tue Night		היום עשרים יום שהם שני שבועות וששה ימים לעומר	20	ה' אייר	5/2	Fri Night	
היום ששה וארבעים יום שהם חמשה שבועות וארבעה ימים לעומר	46	ב' סיון	5/28	Wed Night		היום אחד ועשרים יום שהם שלשה שבועות לעומר	21	ו' אייר	5/3	Sat Night	
היום שבעה וארבעים יום שהם חמשה שבועות וחמשה ימים לעומר	47	ג' סיון	5/29	Thu Night		היום שנים ועשרים יום שהם שלשה שבועות ויום אחד לעומר	22	ז' אייר	5/4	Sun Night	
היום שמונה וארבעים יום שהם חמשה שבועות וששה ימים לעומר	48	ד' סיון	5/30	Fri Night		היום שלשה ועשרים יום שהם שלשה שבועות ושני ימים לעומר	23	ח' אייר	5/5	Mon Night	
היום תשעה וארבעים יום שהם חמשה שבועות וששה ימים לעומר	49	ה' סיון ערב שבועות	5/31	Sat Night		היום ארבעה ועשרים יום שהם שלשה שבועות ושלשה ימים לעומר	24	ט' אייר	5/6	Tue Night	
חג השבועות	50	ו' סיון	6/1	Sun Night		היום חמשה ועשרים יום שהם שלשה שבועות וארבעה ימים לעומר	25	י' אייר	5/7	Wed Night	

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



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