



Chag Chavruta

פסח תשפ"ו Pesach Family Learning & Inspiration

Who Knows One?

Echad Mi Yodeya Explained



Generously Dedicated By


Mama Knows Best
PEDIATRICS
718.475.0500

The Peled Family
In Honor of
Buby & Zayde
Berenholz



ZMANIM FOR 11367

Friday, March 27	9 Nissan	Friday Night Candle Lighting - 6:56 pm
Shabbat, March 28	10 Nissan - Shabbat Hagadol	Motzei Shabbat Havdalah - 7:57 pm
Sunday, March 29 & Monday, March 30	11 & 12 Nissan	Help Prepare!
Tuesday, March 31	13 Nissan	Tuesday Night - Bedikat Chametz - After 8:00 pm
Wednesday, April 1	14 Nissan - Erev Pesach	Last Time To Eat - 10:24 am Last Time to Burn - 11:42 am Night - Candle Lighting - 7:02 pm
Thursday, April 2	15 Nissan - Pesach Day #1	Night - Candle Lighting Not Before 8:02 pm
Friday, April 3	16 Nissan - Pesach Day #2	Night - Candle Lighting 7:04 pm
Shabbat, April 4	17 Nissan - Shabbat Chol Hamoed	Night - Havdalah - 8:05 pm
Sunday, April 5	18 Nissan	Chol Hamoed
Monday, April 6	19 Nissan	Chol Hamoed
Tuesday, April 7	20 Nissan	Night - Candle Lighting - 7:08 pm
Wednesday, April 8	21 Nissan - Pesach Day #7	Night - Candle Lighting - Not Before 8:09 pm
Thursday, April 9	22 Nissan - Pesach Day #8	Night - Havdalah - 8:10 pm
Friday, April 10	23 Nissan	Night - Candle Lighting - 7:11 pm
Shabbat, April 11	24 Nissan	Night - Havdalah - 8:13 pm



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Mr. Alex and Dr. Sara Malakov

Dedicated for the continued success of our YCQ students,
peace in Eretz Yisrael, and the complete and speedy recovery,
a Refuah Sheleimah, of Uriel Ben Hanna Batya.

The Peled Family

In honor of Buby & Zayde Berenholz
whose creativity and love bring
והגדת לבנך ביום ההוא to life,
creating a Pesach experience unlike any other—
one we treasure and anticipate all year long.
There is simply no Seder like Zayde's Seder.

With love and thanks,
Aliza & Leon, Chaim, Shalom and Leah

Thank You to Our Generous Sponsors

Tehilim & Tefilot

The Neman Family

For the Refuah Sheleimah of Mor Dror Ben Dolat and
a complete recovery and healing of all of Yisrael

Elayne Livingstone

In Memory of my parents, Herman and Shirley
Koenigsberg a"h, who made the fine decision to
send us to YCQ, over 50 years ago!

The Hoffman Family

In Memory of Marion and David Zierler,
Grandparents of Mrs. Hoffman

Karen & Reuben Zimilover

In Memory of Seymour Zimilover a"h

יהושע בן יצחק ע"ה

Whose Yahrtzeit is ח' אייר

He got such nachas watching his
children & grandchildren learn and
grow to be Bnei Torah u'mitzvot.

Partners

The Stern/Zarowin Family

In Honor of Joseph Zarowin's graduation from medical school

Stacey and Patrick Zagdanski

In Memory of Pearl and Leon Siegel z"l

Michael Wendroff

In Memory of Rabbi Jacob Wendroff

Fabian and Michelle Fuchs

L'Zchut 100% Refuah Sheleimah for Chana Sarah bat Feige Chasseh
and Shmuel Chayim bat Cressle AND for the Immediate Yeshuah,
Geulah Sheleimah for Klal Yisroel!!

Supporters

The Jaffe Family

In Memory of Corey & Rebecca Felsman-Jaffe a"h

The Bermish Family

In Loving Memory of our brothers Rabbi Martin Bermish and Jonathan Hill.
May they be Melitzei Yosher For Tzahal and all of Klal Yisrael

Friends

Shira & Avihu Schneider

To thank and wish Chag Sameach to the YCQ faculty and admin.

Inbar Noah

Refuah Sheilmah for Shoshana Rosie bat Kohava Korrie

Rafael Avner Isakov and Family

Refuah Sheilmah for Miryam Mira bat Chini and Bentsion ben Betty

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We want your feedback!

Please email yzimilover@ycq.org
with any ideas or comments

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Recite Tuesday 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 בְּרִשּׁוֹתַי, דְּלֹא 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 Wednesday Morning After Burning Chametz

ביעור חמץ

After Removing Your Chametz Declare

כָּל חֲמִירָא וְחֲמִיעָא דְאִכָּא בְּרִשּׁוֹתַי דְּחִזֵּיתִיהּ וְדְלֹא חִזֵּיתִיהּ
דְּחִמֵּיתִיהּ 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.

Recite on Wednesday Afternoon

עירוב תבשילין

Eruv Tavshilin

WHEN EITHER OF THE YOM TOV DAYS FALLS ON FRIDAY, AN ERUV TAVSHILIN IS MADE ON EREV YOM TOV. GUESTS ARE INCLUDED IN THEIR HOSTS' ERUV TAVSHILIN AND SHOULD NOT MAKE THEIR OWN. THE ERUV-FOODS ARE HELD WHILE THE FOLLOWING BLESSING AND DECLARATION ARE RECITED.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִצְוַת עֵירוּב:

Blessed are You, Hashem, our God, King of the Universe Who sanctified us with His commandments and commanded us concerning the mitzvah of eiruv.

בְּדִין עֵרוּבָא. יְהֵא שְׂרָא לָנָא. לֹא־פּוּי וּלְבִשּׁוּלִי
וּלְאַטְמוּנִי וּלְאַדְלוּקִי שְׂרָגָא וּלְתַקְנָא וּלְמַעֲבַד
כָּל צִרְכָּנָא. מִיּוֹמָא טַבָּא לְשַׁבְּתָא. [לָנָא וּלְכָל
יִשְׂרָאֵל הַדָּרִים בְּעִיר הַזֹּאת:]

By means of this eiruv it will be permissible for us to bake, cook, keep dishes warm, to kindle a light (from an existing flame), and to prepare and do all our necessities on the Festival for the needs of Shabbos, [for us and for all Jews who live in this city.] ⁸

Recite in the Month of Nissan

ברכת האלנות

Blossoming Tree Bracha

IF ONE GOES OUTSIDE DURING THE MONTH OF NISSAN AND
SEES A BLOSSOMING FRUIT TREE FOR THE FIRST TIME,
RECITE THE BRACHA BELOW.

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁלֹא חָסַר בְּעוֹלָמוֹ כְּלוּם וּבָרָא בּוֹ
בְּרִיּוֹת טוֹבוֹת וְאֵילָנוֹת טוֹבוֹת
לְהֵנוֹת בָּהֶם בְּנֵי אָדָם.

*Blessed are You, Hashem, our God,
King of the universe, Who has made
nothing lacking in God's world, and
created in it wonderful creatures
and wonderful trees to give
humanity enjoyment.*



We Know One ***Special Introduction***

Rabbi Mark Landsman, Principal

After guiding us through the most profound mitzvot of the Seder and the miraculous retelling of Yetziat Mitzrayim, why does the Haggadah conclude with a series of seemingly simple nursery rhymes? This year, our Chag Chavruta takes a deep dive into one of these beloved closing songs, Echad Mi Yodeya (Who Knows One?), to discover the profound wisdom hidden within its verses.

At first glance, Echad Mi Yodeya appears to be a basic counting game. However, as the late Rabbi Lord Jonathan Sacks zt"l beautifully noted, it was likely the song through which Jewish children were traditionally taught to count, suggesting that even secular instruction, such as arithmetic, was infused with religious meaning.

This profound insight sits at the very heart of our mission at YCQ. We believe that there is no truly "secular" moment in a Jew's life. Whether our students are mastering long division, practicing teamwork in the gym, or sharing a laugh over lunch, every action carries deeper significance. These are not just daily tasks, they are opportunities to connect with Hashem and build meaningful bonds with one another.

By teaching our children to see the "One" within the numbers, we empower them to find spirituality in the mundane.

In addition to our exploration of Echad Mi Yodeya, this booklet contains Tehillim and tefilot dedicated to the safety of our brothers and sisters in Eretz Yisrael. It is our hope that in the merit of our efforts to find kodesh within the chol, the Chayalim and all of Am Yisrael should be granted safety and protection. Just as we find Hashem in our daily routine, we find strength in our unity and our unwavering connection to our homeland during these challenging times.

May the lessons within these pages spark lively discussion throughout your Chag and remind us all that in every number, every lesson, and every moment, Echad Elokeinu, Hashem is One.

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





תהילים ותפילות

On behalf of our brothers and sisters throughout the world, 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 כִּלְבָבָהּ וְכָל עֲצָתָהּ יִמְלֵא: גִּרְנָנָה
בִּישׁוּעָתָהּ וּבִשְׁם אֱלֹקֵינוּ נִדְגַל יִמְלֵא ה' כָּל מִשְׁאֲלוֹתֶיהָ: עֲתָה
יִדְעֵתִי כִּי הוֹשִׁיעַ ה' מִשִּׁיחוֹ יַעֲנֶהוּ מִשְׁמִי קִדְּשׁוּ בְּגִבּוֹרֹת יִשְׁע
יְמִינוֹ: אֵלֶּה בָּרֶכֶב וְאֵלֶּה בַּסּוּסִים וְאֶנְחֵנוּ בְּשֵׁם ה' אֱלֹקֵינוּ
נִזְכִּיר: הִמָּה כָּרְעוּ וְנִפְּלוּ וְאֶנְחֵנוּ קִמְּנוּ וְנִתְעוֹדֵד: ה' הוֹשִׁיעָה
הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קִרְאֵנוּ:

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**Dedicated by The Neman Family For the Refuah Shlema of
Mor Dror Ben Dolat and complete recovery and healing of
all of Yisrael**



פרק קכ"א

שִׁיר לַמַּעֲלוֹת אֲשָׁא עֵינַי אֶל־הַהָרִים מֵאִן יָבֹא עֲזָרִי־עֲזָרִי מֵעַם
ה' עֲשֵׂה שָׁמַיִם וָאָרֶץ־אֶל־יָתֵן לַמוֹט רִגְלָהּ אֶל־יָנוּם שִׁמְרָה־הִנֵּה
לֹא־יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל־ה' שִׁמְרָהּ ה' צִלָּהּ עַל־יַד
יְמִינָהּ־יּוֹמָם הַשֶּׁמֶשׁ לֹא־יִכָּכֶה וַיָּרֶחַ בַּלַּיְלָהּ־ה' יִשְׁמְרָהּ מִכָּל־רָע
יִשְׁמֹר אֶת־נַפְשָׁהּ־ה' יִשְׁמֹר־צִאֲתָהּ וּבּוֹאָהּ מֵעַתָּה וְעַד־עוֹלָם

**Dedicated by Elayne Livingstone
In memory of my parents, Herman and Shirley Koenigsberg a"h, who made
the fine decision to send us to YCQ, over 50 years ago!**

פרק ק"ל

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיהָ ה': ה' שִׁמְעָה בְּקוֹלִי
תְּהַיִּינָה אַזְנוֹתֶיהָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנָיִי אִם־עֲוֹנוֹת תִּשְׁמֹר־קוֹה ה'
מִי יַעֲמֵד־כִּי־עָמְדָה הַסְּלִיחָה לְמַעַן תִּזְרָא־קוֹיֹתִי ה' קוֹתָה נִפְשִׁי
וְלִדְבָרוֹ הוֹחֲלֹתִי־נִפְשִׁי לֵה' מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר־
יַחַל יִשְׂרָאֵל אֶל־ה' כִּי־עַם־ה' הַחֲסֵד וְהַרְבֵּה עָמוּ פְדוּתִי וְהוּא
יַפְּדֶה אֶת־יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו־

**Dedicated by the Hoffman Family In memory of Marion
and David Zierler, Grandparents of Mrs. Hoffman**



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

Name of Alumnus	YCQ Class
שמחה גדליה בן רחל שולמית	2020
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

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

For the IDF מי שברך לחיילי צה"ל

מי שברך אבותינו אברהם יצחק ויעקב הוא יברך את חיילי צבא הגנה לישראל, העומדים על משמר ארצנו וערי אלקינו מגבול הלכנון ועד מדבר מצרים ומן הים הגדול עד לבוא הערבה ביפשה באויר ובים. יתן ה' את אויבינו הקמים עלינו נגפים לפנייהם. הקדוש ברוך הוא ישמר ויציל את חיילינו מכל צרה וצוקה ומכל נגע ומחלה וישלח ברכה והצלחה בכל מעשה ידיהם. ידבר שונאינו תחתיהם ויעטרם בכתר ישועה ובעטרת נצחון. ויקים בהם הכתוב: כי ה' אלקיכם ההלך עמכם להלחם לכם עם איביכם להושיע אתכם ונאמר אמן:

For the State of Israel תפילה לשלום המדינה

אבינו שבשמים, צור ישראל וגואלו, ברוך את מדינת ישראל, ראשית צמיחת גאלתנו. הגן עליה באברת חסדה, ופרש עליה סכת שלומה, ושלח אורה ואמתה לראשיה, שריה ויועציה, ותקנם בעצה טובה מלפניה. חזק את ידי מגני ארץ קדשנו, והנחילים אלקינו ישועה ועטרת נצחון תעטרם, ונתת שלום בארץ ושמחת עולם ליושביה. ואת אחינו כל בית ישראל פקד-נא בכל ארצות פזוניהם, 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 מאבתיה." ויחד לבבנו לאהבה וליראה את שמה, ולשמר את כל דברי תורתך. ושלח לנו מהרה בן דוד משיח צדקה, לפדות מחכי קץ ישועתך. הופע בהדר גאון צהר על כל יושבי תבל ארצה, ויאמר כל אשר נשמה באפו: ה' אלקי ישראל מלה, "ומלכותו בכל משלה." אמן סלה:

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 ובשבביה העומדים בין בים ובין ביפשה המקום ירחם עליהם ויוציאם מצרה לרוחה ומאפלה לאורה ומשעבוד לגאלה השתא בעגלא ובזמן קריב ונאמר אמן:

Dedicated by Karen & Reuben Zimilover, in Memory of Seymour

יהושע בן יצחק ע"ה

Whose Yahrzeit is ח' א"ר. He got such nachas watching his children & grandchildren learn and grow to be Bnei Torah u'mitzvot.

אחד אחד שם שמים והוא אחד One Hashem

Rabbi Mordechai Rovner, Grade 5 & JHS Rebbe

We all look forward to the kittel, the matzah, and the four cups of wine at the Seder, proud to continue the customs our grandparents and their grandparents have practiced for generations. At the end of this meaningful night, we suddenly launch into the song *Echad Mi Yodeya*: "Who knows one? I know one! One is Hashem!" and so on. Why, after such a powerful and uplifting experience, do we end with a simple counting song?

If I say a number, what pops into your head? Let's try it: "six." Be honest, you probably just said, "six, seven!" Does everyone think the same thing? If I say "five," you might have thought about vowels, Olympic rings, five-dollar bills, or your favorite NBA team. What does that choice reveal about you?

Whenever someone leaves the house of Rabbi Kirzner, the Rabbi of a Shul in Boro Park, he points to the five steps and says, "Just like Chamisha Chumshei Torah!" What pops into your head automatically is a reflection of your values. For this Rabbi, "five" can only mean the holy books of the Torah.

The Torah and the mitzvot are not just things we do, they are values at the forefront of our minds, meant to instantly pop into our thoughts, because that's who we are.

The Pesach Seder isn't just a meal. Jewish people don't simply observe the chagim, we are transformed by them. They reshape our priorities and help us internalize a new way of thinking. Why did we merit to leave Mitzrayim? Chazal teach that even while living in Egypt, we acted, dressed, and spoke differently from the Egyptians around us. A person walking through Egypt could recognize who was Jewish and who was not; our Judaism was both internal and visible.

On Pesach, and especially at the Seder, when we retell the story of Yetziat Mitzrayim, we are not only remembering the past, we are internalizing that same identity today. Even while living among other cultures, we carry ourselves with a distinct sense of purpose, proud of who we are and unafraid to live it openly.

Our connection to Hashem isn't something we do on the side, but something meant to stand at the forefront of our minds every day. We may enjoy sports and many other interests, but they are not who we truly are. **Our connection with Hashem and the Torah should become so natural that it begins to shape what automatically pops into our minds.**

As the Seder comes to an end, we are not singing a childish song or simply finding connections between numbers and Judaism. We are expressing what the night has accomplished within us. After hours of reliving Yetziat Mitzrayim, we joyfully proclaim, "One is Hashem, two are the Luchot," and so on, declaring that our priorities are different and our identity is shaped by Torah.

The song becomes a celebration of who we are and what the Seder has taught us: that our connection to Hashem is not just something we learn about, but something meant to live naturally in our minds and hearts long after the night is over.

שְׁנֵי לַחֲזוֹת הַבְּרִית

Two Luchot

Morah Naama Laster, Resource Room

At the end of the Pesach Seder, many families sing "Echad Mi Yodeya," which numerically lists many important elements of our mesorah, our tradition. When we get to the number two, we count "Shnei Luchot Habrit," the two tablets Moshe brought down from Har Sinai that held the special agreement between Hashem and the Jewish people, His Torah.

The very last pasuk of the Torah (Devarim 34:12) praises Moshe for the great things he did during his lifetime. Surprisingly, Rashi on this pasuk explains that one of Moshe's greatest actions was when he broke this first set of luchot after seeing Bnei Yisrael commit the Cheit Haegel. In fact, Hashem even says to Moshe in approval, "Yishar kochacha asher shibarta," "shkoyach," or "good job" for breaking them. This seems strange! Why would breaking the luchot be considered such an important act? And why would Hashem be okay with such a seemingly tragic event?

Rabbi Aryeh Lebowitz explains that the first luchot were given in a very dramatic way during Matan Torah. The Jewish people had just experienced incredible miracles while leaving Mitzrayim, then in the desert, and now at Har Sinai. They went from the lowest level of impurity to the greatest Divine revelation in just a matter of weeks.

This happened powerfully and quickly. But sometimes when things happen too fast, people don't fully understand, or they miss out on important details. This is what happened when Bnei Yisrael misunderstood when Moshe said he would come back down from Har Sinai, and ended up creating the Egel Hazahav instead. The spiritual inspiration they had gained earlier was quick and didn't last.

After the first luchot were broken, Moshe later received a second set of Luchot.

This time, the process was different. Moshe had to carve the stones himself, Hashem did not give them fully complete like He did originally. Hashem was teaching the Jewish people then, and for all time, that the greatest spiritual achievements don't come all at once. They come through patience and persistence.

This is the same experience as learning in the classroom. Real learning usually doesn't happen in one flash of inspiration. It happens step by step, lesson by lesson, with effort, patience, and persistence. When we work hard to understand something, it stays with us much longer. The luchot remind us that what matters most is not quick success, but the effort we put in along the way. When we value the process of learning and growing, we can build something that can truly last.



נשכל שדה אבות Three Fathers

Morah Shana Weiss, Early Childhood Director

When we sit at the Seder on Pesach, we focus on the story of Yetziat Mitzrayim, the redemption from Mitzrayim. But in truth, the story of Pesach begins long before the Jewish people were slaves. It begins with the Avot.

In Sefer Bereishit when Hashem makes the Brit Bein HaBetarim with Avraham, he tells him that his descendants will be strangers in a land that is not theirs and will be enslaved and oppressed for four hundred years. This moment is essentially the first “announcement” of the Pesach story. Avraham learns that the Jewish people will experience suffering, but that they will ultimately be redeemed with great wealth. Pesach is therefore not only the story of leaving Mitzrayim,

it is the fulfillment of a promise first given to Avraham.

Each of the Avot also represent a spiritual quality that appears in the redemption. Avraham Avinu represents chesed, kindness, and faith in Hashem. His willingness to follow Hashem into the unknown models the trust the Jewish people needed when they left Mitzrayim. Yitzchak Avinu represents gevurah, strength and discipline. Just as Yitzchak showed strength at the Akeidah, the Jewish people needed inner strength to survive the hardships of slavery. Yaakov Avinu represents emet, truth. Yaakov’s life was full of struggle, yet he remained connected to Hashem, ensuring that the covenant and identity of the Jewish people would

continue into the next generation.

The holiday of Pesach celebrates freedom, but the Avot teach us that freedom begins long before the moment of redemption. It begins with faith, resilience, and commitment to our values. The seeds planted by Avraham, Yitzchak, and Yaakov allowed the Jewish people to endure slavery and ultimately become a nation.

So when we say “in every generation we must see ourselves as if we personally left Mitzrayim,” we are also continuing the legacy of the Avot. Their faith began the journey, and Pesach reminds us that we are still living its story.

אַרְבַּע אִמּוֹת

Four Mothers

Ms. Shoshana Rosenblum, Grade 5 Teacher

The Imahot each represent a unique middah that they embedded into the spiritual DNA of the Jewish people. By examining their lives, we gain a blueprint for our personal character development.

Sarah - Perspective

At the beginning of Parshat Chayei Sarah, the Torah states:

וַיְהִי חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעַת שָׁנִים חַיֵּי שָׂרָה

Rashi notes the repetition, explaining that the double language indicates that all her years were equally good.

This is difficult to understand because Sarah endured famine, two abductions, and many decades of infertility. However, Sarah teaches us that perspective shapes reality. She recognized that because everything comes from Hashem, it is inherently for the best. From Sarah, we learn to view challenges not as misfortunes, but as purposeful steps in a Divine plan.

Rivka - Chesed

When Eliezer sought a wife for Yitzchak, he did not look for wealth, beauty, or intellect. Instead, he sought a specific level of chesed.

Rivka passed his test by offering water not only to a stranger, but also to his ten thirsty camels, a laborious task she took on voluntarily. Rivka teaches us that the foundation of a Jewish home is built on proactive kindness and the willingness to go above and beyond what is strictly required.

Rachel - Silence

The Midrash Tanchuma in Vayetzei notes that Rachel mastered the trait of silence. She remained quiet when her sister, Leah, was brought under the wedding canopy in her place, even providing Leah with the signs to save her from embarrassment. True strength lies in knowing when to hold one's tongue to protect others or maintain peace.

Leah - Gratitude

Leah was the first person in history to publicly and specifically thank Hashem for His kindness. Upon the birth of her fourth son, Yehuda, she declared, "This time I will praise Hashem."

The Birkat Asher on the Torah explains that from the time Hashem created the world until Leah, no one had praised Him in this specific way. While others recognized God's hand before, Leah established the concept of Hakarat HaTov as a vocal, conscious act. She teaches us to see the good and to praise Hashem for all He does for us.

Through these four women, we inherit the tools to navigate life: Sarah's outlook, Rivka's kindness, Rachel's restraint, and Leah Imeinu's thankfulness.



חַמִּישָׁה חֻמְשֵׁי תּוֹרָה

Five Books of the Torah

Mrs. Malka Fishman, Executive Director

The Chamisha Chumshei Torah, the 5 Books of the Torah, revolve around the central theme of Yetziat Mitzrayim. The entire narrative of the Torah, from the conclusion of Sefer Bereishit to the end of Devarim, details our descent into slavery, our miraculous exodus, and subsequent journey towards Eretz Yisrael.

Countless mitzvot, including Shabbat, the recitation of Shema, and of course the mitzvot of Pesach, serve as a commemoration to this moment in Jewish History. As one of the central lines in the Haggadah states: "In every generation, a person must see themselves as if they personally left Egypt."

What is so significant about Yetziat Mitzrayim that the Torah consistently asks us to relive this moment?

The Torah is not asking us simply to remember the Exodus. It is asking us to experience it. Judaism does not see Yetziat Mitzrayim as just an ancient historical event. It is something that continues to shape how we understand the Jewish story in every generation.

The Sfat Emet powerfully explains that Mitzrayim does not only refer to a place. The word comes from the root "meitzar," meaning a narrow or constricted space. Egypt represents those moments in history when the Jewish people feel confined and uncertain about the future.

Leaving Mitzrayim, therefore, is not only about physical freedom. It is about the ability to move from a place of darkness to a place of hope. We are once again living through a very uncertain moment in our history. There is a war in Eretz Yisrael. Around the world, we feel a renewed sense of vulnerability.

When Bnei Yisrael left Mitzrayim, they did not yet know what the future would hold. They stepped into the desert without any guarantees. The only thing they possessed was faith.

Rabbi Joseph B. Soloveitchik z"l, once explained that the defining trait of Am Yisrael is not simply survival. Rather, it is our covenantal destiny. We believe that history is not random, even when we understand the Jewish story in every generation.

This idea is at the heart of Pesach. Every year we tell the same story that our ancestors told thousands of years ago. Empires have risen and fallen, and the world has changed in countless ways. And yet we are still here, still telling the story of redemption.

In every generation there are those who rise against us, but we continue forward. This Pesach in particular, we are reminded that the Jewish story has never been simple. But it has always been filled with faith, resilience, and the belief that redemption is possible even when the world feels uncertain. Our tefillah this year is that our Chayalim should be protected and that the Jewish people should once again experience peace and security in our homeland.

Perhaps that is what it means to see ourselves as if we personally left Mitzrayim, to recognize that we are not just telling the story of redemption, we are still living it.



שֵׁשׁ סְדֵי מִשְׁנָה

Six Books of the Mishnah

Rabbi Menashe Babekov, Junior High Rebbe

On Pesach we relate the story of the Exodus through speech. The very name *Pesach* can be read as *Pe Sach*, “the mouth that speaks,” reminding us that the central mitzvah of the Seder is telling the story of the Exodus with our mouths. It encourages us to focus on spirituality through speech: recounting, praising, and expressing gratitude to Hashem.

After the Oral Torah was written down, R’ Yehuda HaNasi organized it into six Orders of the Mishnah. Interestingly, if one considers the anatomy of the throat, the trachea (windpipe) is positioned in front of the esophagus (food pipe). This arrangement hints to an important priority: breath and speech precede food.

Although we certainly look forward to the delicious foods of the Seder, such as the roast and other delicacies, we must

remember that the primary “service” of Pesach is performed with our voices as we recount the Exodus and praise Hashem. Eating sustains the physical body, but breathing and speaking sustain our soul. On Pesach especially, our speech, telling the story of redemption, takes precedence.

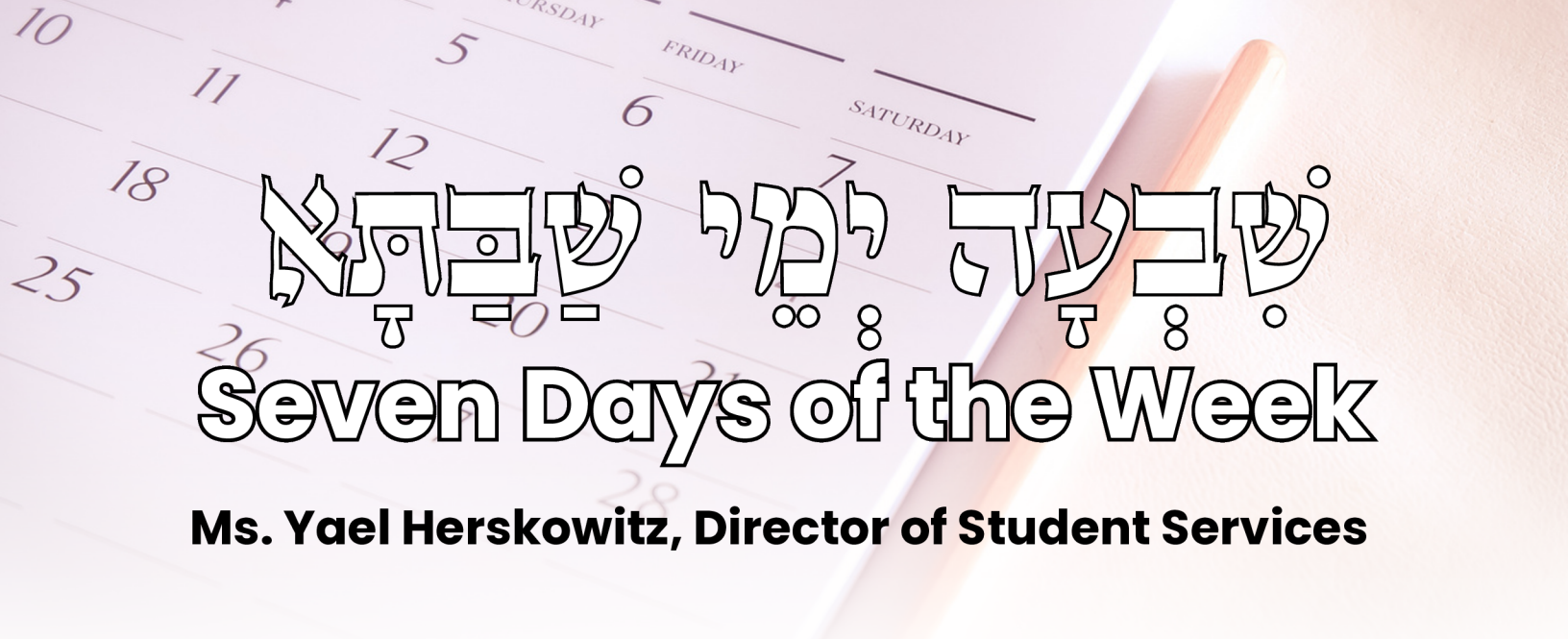
An additional insight can be found in the structure of the trachea, which is supported by six cartilage rings. These rings correspond to the six Orders of the Mishnah. One of these structures is larger than the others: the thyroid cartilage, which forms what we call the Adam’s apple. Similarly, the largest Order of the Mishnah is *Taharot*, which deals with laws of purity.

When a person uses their voice for prayer, Torah study, positive words, and sincere compliments, they elevate their speech and

fulfill the deeper meaning of Pesach. In doing so, one may even symbolically “repair” the mistake associated with the ‘Adam’s apple.’ Speech (*sach*) can then be transformed into *chas*, mercy, turning the story of the Exodus into a renewed experience of elevation and Divine compassion.

There is also a beautiful numerical hint: the gematria of *Pesach* is 148, which is the same as *kemach* (flour, sustenance). When we use our voices properly, focusing on spirituality, gratitude, and the story of redemption, Hashem, in His great mercy (*chas*), provides us with the sustenance we need.

May we merit this Pesach to elevate our speech, deepen our connection to the story of the Exodus, and receive Hashem’s abundant mercy and blessing.



שִׁבְעַת יָמֵי שָׁבָעַת Seven Days of the Week

Ms. Yael Herskowitz, Director of Student Services

In the song Echad Mi Yodea, which we sing at the end of the Pesach Seder, each number represents an important idea in Jewish life. When the song reaches the line “Shivah mi yodea?” meaning “Who knows seven?”, the answer is “Shivah yemei shavua,” the seven days of the week. At first this seems like the simplest answer in the whole song. Of course there are seven days in a week. But in Judaism, the number seven carries a deeper message about how we understand time.

The idea of a seven day week comes from the story of creation in Sefer Bereishit. The Torah teaches us that Hashem created the world in six days and rested on the seventh day. Because of that, the Jewish week follows the same pattern. We spend six days working, building, and

taking care of our responsibilities, and then we reach Shabbat, a day set aside for rest and holiness.

This rhythm teaches us something important about balance. Judaism values hard work and effort. The first six days of the week represent everything we do to create, improve, and contribute to the world around us. But the week would feel incomplete without the seventh day. Shabbat gives us time to pause and step back from our routines. It reminds us that while we work hard, we are not in total control of the world.

The cycle of the week also gives us perspective. If life were only about work, it could become overwhelming and exhausting. If it were only about rest, we would miss opportunities to grow and accomplish things. The

structure of the week creates a healthy rhythm of effort, reflection, and renewal.

There is also something unique about the Jewish week. Many calendars are based on the moon or the sun, but the seven day week is different. It comes directly from the Torah’s story of creation. That means every week, Jews around the world are following the same sacred rhythm that began at the very beginning.

So when Echad Mi Yodea reminds us that seven are the days of the week, it is doing more than naming a number. It is reminding us that time itself can be meaningful and holy. Through the cycle of the week and the gift of Shabbat, even ordinary days become part of something holy.



שמונה ימי מילה

Eight Days Before a Brit

Rabbi Stephen Knapp, Junior High Principal

The number eight carries many associations in the general world. "The Great 8" refers to a hockey phenom. In the animal kingdom, eight brings to mind creatures like spiders and octopuses. In science, eight is essential, it represents oxygen. And in mathematics, an eight turned on its side becomes the symbol of infinity.

In Judaism, however, the number eight carries all of these ideas and more. It is deeply tied to the eternal mitzvah of Brit Milah. Brit Milah shares a unique connection with Pesach, specifically the Korban Pesach. These two mitzvot stand alone: as they are the only *mitzvot aseh*, positive commandments, that carry the severe consequence of *karet* if not fulfilled.

What deeper message can we draw from the mitzvah of milah and the number eight?

Chazal teach that milah is intrinsically connected to the number eight. When the Anshei Knesset HaGedolah structured the Amidah, they designated the eighth blessing for healing because an eight-day-old baby requires a *refuah sheleimah* after undergoing a Brit Milah.

In this sense, the number eight becomes a point of connection to Hashem. The baby needs healing, and family and friends daven on his behalf, bringing everyone together in tefillah. Eight becomes a bridge between the physical and the spiritual.

The Maharal explains that numbers themselves carry meaning: Six represents the natural dimensions of the physical world. Seven represents completion and holiness within nature, like the seven days of creation and Shabbat. Eight, then, represents that which is beyond nature, *l'malah min ha'teva*, the supernatural. We see this pattern throughout the Torah.

The Mishkan was prepared for seven days, but it was on the eighth day that the Divine Presence fully rested upon it. Sukkot lasts for seven days, during which seventy korbanot are brought on behalf of the nations of the world. But the eighth day, Shemini Atzeret, is an intimate celebration between Hashem and the Jewish people alone.

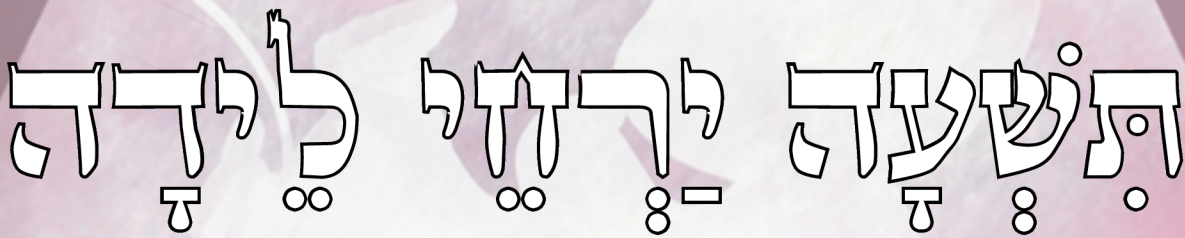
And of course, Chanukah, the holiday that celebrates Jewish endurance against assimilation, lasts for eight days, highlighting the supernatural endurance of our people.

Perhaps this is the deeper meaning behind the connection between Milah and Pesach. Throughout history, these two mitzvot have remained the strongest anchors of Jewish identity. It is difficult to find a Jew, regardless of level of observance, who does not feel a connection to Brit Milah and the Pesach Seder.

The number eight, representing that which transcends nature, reflects the reality of the Jewish people. Ours is not a nation bound by the normal rules of history. We endure, we rebuild, and we continue.

Mark Twain famously observed: "All things are mortal but the Jew... What is the secret of his immortality?" To Twain, it was a mystery. But to us, the answer is clear.

The secret lies in the power of eight, of Milah, of Pesach, and the eternal and supernatural connection between the Jewish people and Hashem.



Nine Months of Pregnancy

Rabbi Joshua Rohr, Associate Principal, Elementary School Judaic Studies

Each of the items in *Echad Mi Yodea* represents something unique and special to the Jewish People, ideas and themes that define us and set us apart from the nations of the world. However, when we arrive at the number nine, the months of childbirth, it seems out of place. After all, pregnancy is a universal experience. Every woman, Jewish and non-Jewish alike, carries a child for nine months. Why, then, is it included on this list?

Rav Chaim Kanievsky offers a beautiful explanation. Chazal teach that when Amram and Yocheved remarried, the Egyptians kept watch over them. At the time, there was a cruel decree that all Jewish baby boys be cast into the Nile. The Egyptians anticipated the birth of a child to this “new” couple

and planned to check on them after nine months. To protect Moshe, Hashem caused Yocheved to give birth to him three months early. In this way, she was able to care for him and conceal him before the Egyptians came to look.

Ultimately, this is what saved Moshe’s life and enabled him to become the leader of the Jewish People. This, explained Rav Chaim, is why we “praise” the nine months of pregnancy, it reminds us of the hidden miracle within them.

Perhaps we can suggest an additional insight, based on a well-known remark attributed to former Israeli Prime Minister Golda Meir. When asked what would bring peace to the Middle East, she responded,

“Peace will come when our enemies love their children more than they hate us.” Without commenting on others, her words certainly highlight our own perspective: our children are at the very center of our lives.

Indeed, the entire Seder night revolves around this very idea, educating our children and transmitting our mesorah to the next generation. Perhaps the *paytan* is reminding us of this truth. While the nine months of pregnancy may be universal, for us they carry added meaning.

By including them among the defining elements of Jewish identity, we affirm that raising children, with all its challenges and sacrifices, is among the most essential expressions of who we are.



עשרת הדיברות Ten Commandments

Morah Morin Biton, Grade 5 Morah

In the Parashat Yitro and Parashat Vaetchanan, we read about the Aseret HaDibrot. Some of the commandments are clearly very fundamental, such as the prohibitions against idolatry, murder, and adultery. The commandment of Shabbat is also central because it reminds us that God created the world.

However, other commandments, such as not taking God's name in vain, not giving false testimony, and not coveting, do not have the most severe punishments in the Torah. Why were these seemingly "minor" commandments chosen to be part of the Aseret HaDibrot?

One explanation is that the Ten Commandments represent the two most important foundations of the Torah. The first five commandments teach us how to honor God. They begin with believing in God and being faithful to Him, and continue with respecting His name and keeping Shabbat.

The commandment to honor one's parents also teaches respect and discipline, which helps a person learn to honor God.

The last five commandments teach us how to behave toward other people. They warn us not to harm others, starting with the most serious harm, such as murder, and continuing with adultery and stealing. They also forbid false testimony and coveting, which can cause harm in more indirect ways.

Ultimately, the structure of the Aseret HaDibrot serves as a profound map for a balanced life. By placing the duties toward God (Ben Adam L'Makom) on one side and the duties toward our fellow man (Ben Adam L'Chavero) on the other, the Torah suggests that neither is complete without the companion. And as it states in Pirkei Avot (2:1) "Be as careful with a 'light' mitzvah as with a 'weighty' one, for you do not know the reward given for mitzvot."

אֶחָד עָשָׂר כּוֹכָבִים Eleven Stars in Yosef's Dream

Mr. Yossi Zimlover, Director of Communications

The Gemara (Berachot 55b) makes a shocking statement: Rebbe Zeira states: "If a person goes seven days without a dream, he is called evil." That seems a little dramatic if you ask me. What makes someone who doesn't dream evil?

Rav Yehuda Amital z"l writes that "A dream represents a person's aspirations to develop. Someone who allows seven days to pass without having such aspirations is called evil." He explains that dreams represent a simple but extremely important idea. As Jewish people and as human beings, we have an obligation to constantly seek to develop and grow.

That doesn't mean that we shouldn't be proud of our accomplishments or be discouraged if we fail. But we can never be content with the idea of remaining stable.

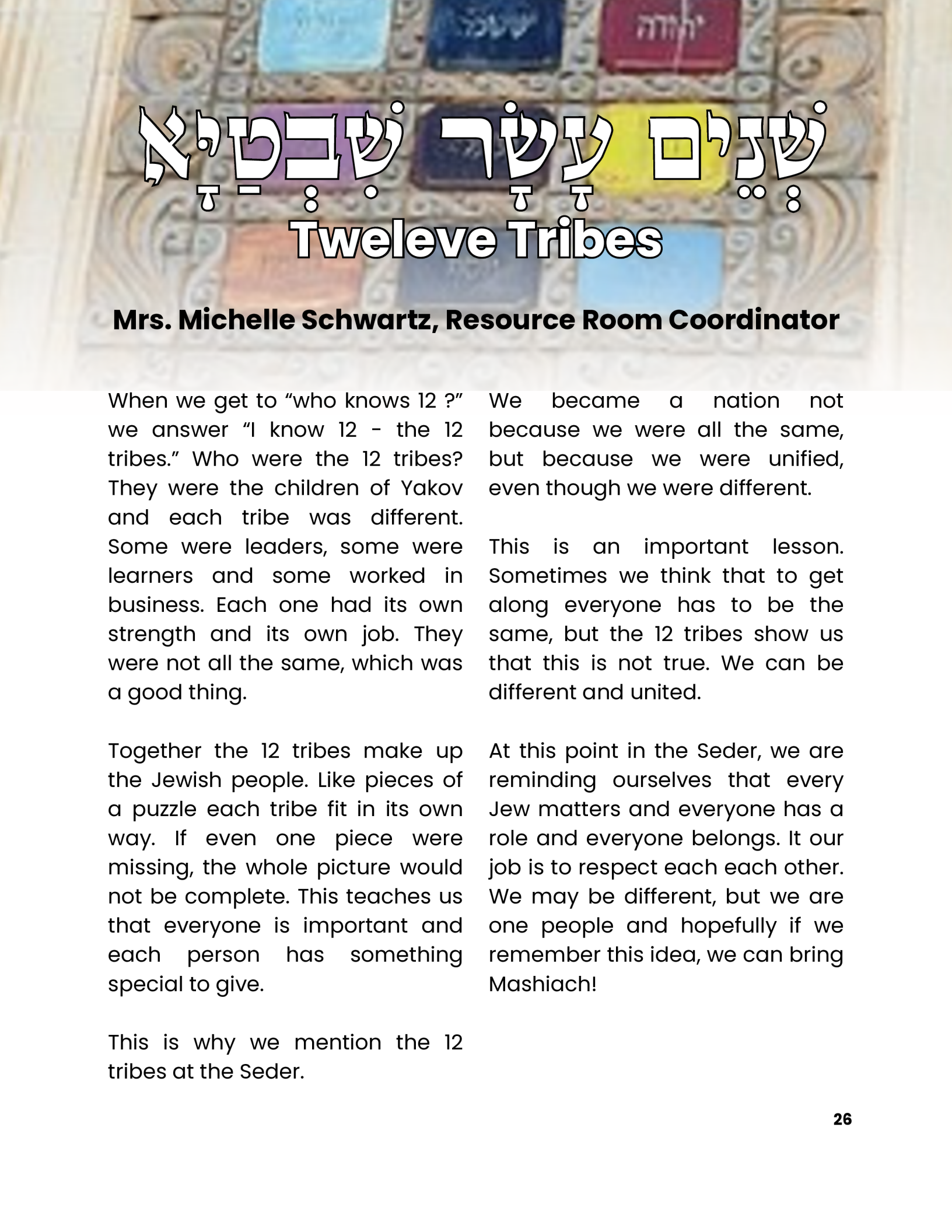
There is no true stability in our development. Life is one big slope and as Rav Moshe Taragoin says "if you're not going up, you're going down." If we're not actively trying to improve ourselves and the world around us, we are slipping downwards.

Yosef HaTzadik, is called the "Baal HaChalamot," "The Dream Master" by his brothers. While this title was meant as an insult, Yosef wears it as a badge of pride and readily shares his own dreams and interpretations of others' throughout his life.

The actual content of Yosef's dream takes this message even further.

Yosef, following in the footsteps of his father Yaakov, has a dream about shamayim. Rabbi Yitzi Hurwitz notes that while Yosef at first has an earthly dream about stalks of wheat, his second dream reaches to the heavens with his vision of 11 stars.

We must strive to act like Yosef in our lives. We must maintain a positive attitude and growth mindset. We must continuously set goals and always be reaching for the stars. As Apple's famous 1997 'Think Different' campaign stated "Because the people who are crazy enough to think they can change the world, are the ones who do."



שְׁנַיִם עָשָׂר שְׁבָטִים Tweleve Tribes

Mrs. Michelle Schwartz, Resource Room Coordinator

When we get to “who knows 12 ?” we answer “I know 12 - the 12 tribes.” Who were the 12 tribes? They were the children of Yakov and each tribe was different. Some were leaders, some were learners and some worked in business. Each one had its own strength and its own job. They were not all the same, which was a good thing.

Together the 12 tribes make up the Jewish people. Like pieces of a puzzle each tribe fit in its own way. If even one piece were missing, the whole picture would not be complete. This teaches us that everyone is important and each person has something special to give.

This is why we mention the 12 tribes at the Seder.

We became a nation not because we were all the same, but because we were unified, even though we were different.

This is an important lesson. Sometimes we think that to get along everyone has to be the same, but the 12 tribes show us that this is not true. We can be different and united.

At this point in the Seder, we are reminding ourselves that every Jew matters and everyone has a role and everyone belongs. It our job is to respect each each other. We may be different, but we are one people and hopefully if we remember this idea, we can bring Mashiach!

שְׁכֵלֵי שֵׁד עֵשֶׂר מִדּוֹת

Thirteen Attributes of Hashem

Rabbi Jordan Blitstein, Grade 4 Rebbe

The thirteen middot are 13 individual traits that Hashem exhibits that can be observed by human beings. We say this list during Slichot and are familiar with them. The 13 Middot are:

ה' ה' קל רחום וחנון ארך אפים ורב
חסד ואמת נצר חסד לאלפים נשא עון
ופשע וחסדא ונקמה

They are part of a Tefillah that Moshe Rebbeinu used to plead with Hashem to save the Jewish people from annihilation. In short, they each show a unique aspect of Hashem's ability to pardon someone and clean them from their sins no matter what.

This is not just a list; this is a purposeful exhibition. Man is meant to emulate Hashem. The gemara (Shabbos 133b) states that it is a positive command to emulate God. We emulate Hashem by perfecting our character. When Hashem taught Moshe the 13 attributes, Hashem unlocked tremendous potential for mankind.

One's outlook seriously affects their life. The Gemara says that most people die through

the cause of ayin hara. It is explained in Sefer Maavar Yabok that this means that an individual's emotions and judgements of other individuals create a lot of stress on themselves!. This in turn causes one to slowly weaken themselves mentally and physically. The way a person views others, becomes a way a person views themselves. A person is measured by how they measure others.

It is a godly trait, and it is a mitzvah to emulate Hashem's middot. When we realize how much Hashem tolerates our own shortcomings, it is very easy for us to forgive others. How many times do we ignore Hashem's voice in our own lives, or transgress something we know is wrong? Hashem is always there for us and eagerly waits for our Teshuvah. Humankind is no different. We are expected to emulate Hashem and work on our own character in order to forgive.

The written Torah and the oral Torah are also connected at this place.

As we know, the written Torah and the Oral Torah were both given on Har Sinai. The Oral Torah, as taught in Sifra, derives itself from 13 methods of Drasha. This is no coincidence, as brought by the Kabbalistic sources. We learn in Pirkei Avot (3:17) that derech eretz comes before Torah knowledge. The foundation of knowledge is good character. Without good character, one's Torah learning is worthless (See Shulchan Aruch Yoreh Deah Siman 246). It is these middot that direct the source of all learning from the highest spiritual sources.

The 13 middot are a lesson to us all on forgiveness of ourselves and by extension an ability to forgive others even when it seems impossible. These character traits stand at the foundation of the Torah itself. This is the key to a healthy and Happy life filled with emulating Hashem.

Children's Songs



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.

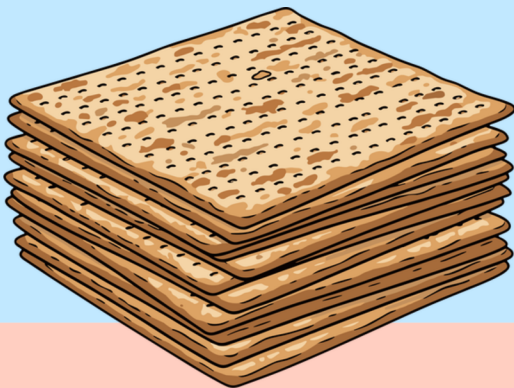
For it's work, work, work
every day and every night.
for it's work, work, work,
In the dark and in the light.

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.



שירי ילדים לפסח



The Matzah Song

Tune: BINGO

There is a food we eat on Pesach
And matzah is its name-oh!

M-A-T-Z-A

M-A-T-Z-A

M-A-T-Z-A

Ten Little Makot

Tune: Michael Finnegan

One little, two little, three little makot
Four little, five little, six little makot
Seven little, eight little, nine little makot
Ten makot in Mitzrayim!

Dam, Sefardaya, Kinim, and Arov
Dever, schin, and Barad
Arbeh, Choshec everywhere
Makot Bechorot



Matzah Crunch

Tune: If You're Happy and You Know It

If you like to eat your matzah crunch it loud
CRUNCH CRUNCH!

If you like to eat your matzah crunch it loud
CRUNCH CRUNCH!

If you like to eat your matzah
Then the Seder's even better
If you like to eat your matzah crunch it loud!

Pesach is Here

Tune: Farmer in the Dell

Pesach is here
Pesach is here
Time to clean the chametz now
Pesach is here!

Eat the matzah now
Eat the matzah now
Crunchy crunchy matzah
Eat the matzah now!

	Davened Shacharit	Davened Mincha	Davened Arvit	Tehilim & Tefilot	Daily Learning	Sefirat HaOmer (Count at Night!)
Shabbat 3/28						X
Sunday 3/29						X
Monday 3/30						X
Tuesday 3/31						X
Wednesday 4/1 ערב פסח						X
Thursday 4/2 היום הראשון של פסח						
Friday 4/3 היום השני של פסח						
Shabbat 4/4 שבת חול המועד						
Sunday 4/5 חול המועד						
Monday 4/6 חול המועד						
Tuesday 4/7 חול המועד						
Wednesday 4/8 היום השביעי של פסח						
Thursday 4/9 היום השמיני של פסח						
Friday 4/10 אסרו חג						
Shabbat 4/11						
Sunday 4/12						



Count	Day	Hebrew Date	Eng. Date	When	✓
היום ששה ועשרים יום שהם שלשה שבועות וחמשה ימים לעומר	26	יא איר	4/27	Mon Night	
היום שבעה ועשרים יום שהם שלשה שבועות וששה ימים לעומר	27	יב איר	4/28	Tue Night	
היום שמונה ועשרים יום שהם ארבעה שבועות לעומר	28	יג איר	4/29	Wed Night	
היום תשעה ועשרים יום שהם ארבעה שבועות ויום אחד לעומר	29	יד איר סח שני	4/30	Thu Night	
היום שלושים יום שהם ארבעה שבועות ושני ימים לעומר	30	טו איר	5/1	Fri Night	
היום אחד ושלושים יום שהם ארבעה שבועות ושלשה ימים לעומר	31	טז איר	5/2	Sat Night	
היום שנים ושלושים יום שהם ארבעה שבועות וארבעה ימים לעומר	32	יז איר	5/3	Sun Night	
היום שלשה ושלושים יום שהם ארבעה שבועות וחמשה ימים לעומר	33	יח איר לג בשב	5/4	Mon Night	
היום ארבעה ושלושים יום שהם ארבעה שבועות וששה ימים לעומר	34	יט איר	5/5	Tue Night	
היום חמשה ושלושים יום שהם חמשה שבועות לעומר	35	כ איר	5/6	Wed Night	
היום ששה ושלושים יום שהם חמשה שבועות ויום אחד לעומר	36	כא איר	5/7	Thu Night	
היום שבעה ושלושים יום שהם חמשה שבועות ושני ימים לעומר	37	כב איר	5/8	Fri Night	
היום שמונה ושלושים יום שהם חמשה שבועות וששה ימים לעומר	38	כג איר	5/9	Sat Night	
היום תשעה ושלושים יום שהם חמשה שבועות וארבעה ימים לעומר	39	כד איר	5/10	Sun Night	
היום ארבעים יום שהם חמשה שבועות וחמשה ימים לעומר	40	כה איר	5/11	Mon Night	
היום אחד וארבעים יום שהם חמשה שבועות וששה ימים לעומר	41	כו איר	5/12	Tue Night	
היום שנים וארבעים יום שהם ששה שבועות לעומר	42	כז איר	5/13	Wed Night	
היום שלשה וארבעים יום שהם ששה שבועות ויום אחד לעומר	43	כח איר יום ירושלים	5/14	Thu Night	
היום ארבעה וארבעים יום שהם ששה שבועות ושני ימים לעומר	44	כט איר	5/15	Fri Night	
היום חמשה וארבעים יום שהם ששה שבועות ושלשה ימים לעומר	45	א' סיון ראש חודש	5/16	Sat Night	
היום ששה וארבעים יום שהם ששה שבועות וארבעה ימים לעומר	46	ב' סיון	5/17	Sun Night	
היום שבעה וארבעים יום שהם ששה שבועות וחמשה ימים לעומר	47	ג' סיון	5/18	Mon Night	
היום שמונה וארבעים יום שהם ששה שבועות וששה ימים לעומר	48	ד' סיון	5/19	Tue Night	
היום תשעה וארבעים יום שהם ששה שבועות וששה ימים לעומר	49	ה' סיון שב שבתות	5/20	Wed Night	
חג השבועות	50	ו' סיון	5/21	Thu Night	

הַרְחֵמֶן הוּא יַחְזִיר לָנוּ עֲבוֹדַת בֵּית הַמִּקְדָּשׁ לְמִקְוָהּ, בְּמַהֲרָה בְּיָמֵינוּ. אָמֵן סְלָה:



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