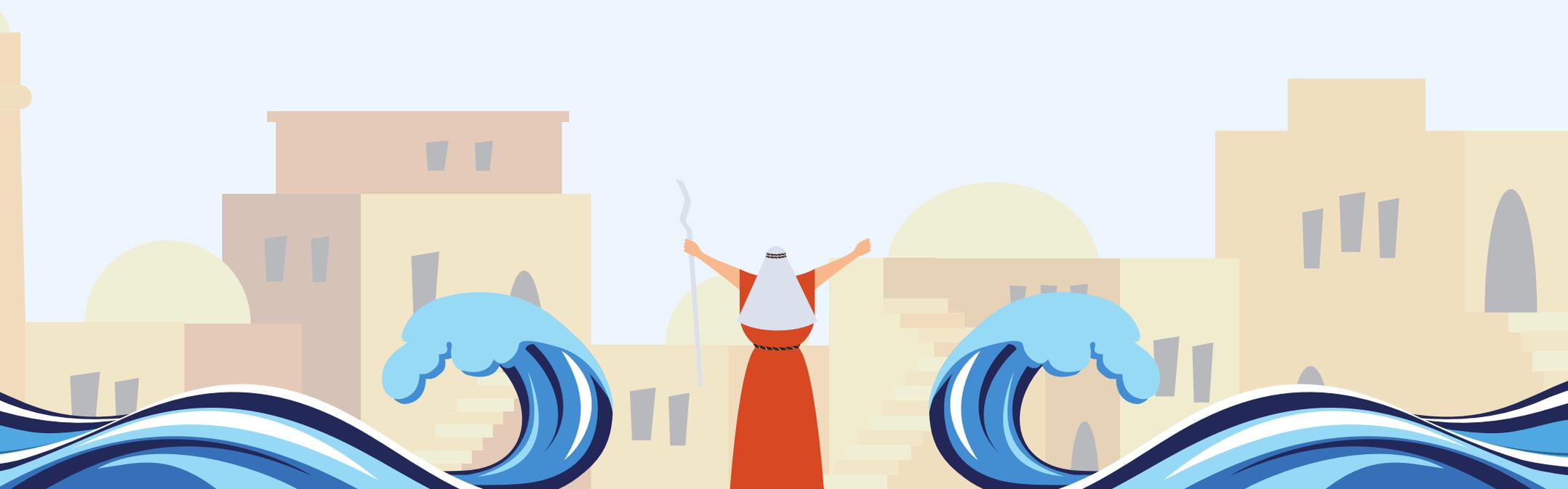




NEW Edition

JFS STUDENTS AND STAFF

PESACH HAGADDAH



MR RINKOFF ACTING HEAD OF JEWISH LIFE AND LEARNING

INTRODUCTION

We have great pleasure in presenting you with our very own bespoke JFS Haggadah compiled by staff and students.

Our sages tell us that, no mitzvah should be added to or expanded upon, for example, men wear one set of tefillin and no more. We don't add another species on to the four of Sukkot and other such examples. However, there is one mitzvah from the Torah that we are encouraged to add to with no limit and that is to expound on maggid - the Pesach story - with insights and grand descriptions of the miraculous delivery of the Children of Israel from the slavery of Egypt.

We hope that this collection of contributions from the JFS staff and student body will help you to fulfil that mitzvah in the best way!

Enjoy!

חג כשר ושמח!



JULIA NIELSEN HEAD OF JIEP

This year, as we approach Pesach, I found myself noticing that Moshe (Moses) is, somewhat surprisingly, barely mentioned in the Haggadah! He played such an essential role in leading us out of Egypt, yet his presence is hardly felt within the very text we use to commemorate this momentous event in our history. Why is this? One answer which resonated with me is that the Haggadah is not meant to be a story book telling a tale of the past - a story of Moses, the Israelites and Egyptians. Rather, the Haggadah is specifically designed to apply to each and every Jew throughout time and feel relevant to our lives today. It is a story of breaking away from our own constraints towards personal freedom and fulfilment. May we all have a Pesach in which we can embark on a journey away from our own personal "Egypt" to redemption.

Wishing you all a Chag Sameach, and enjoy the Pesach dingbats below.
The first to email all correct answers to jiep@jfs.brent.sch.uk will win a prize!



pus

PASS

LAMB



BORN

BORN

BORN

BORN

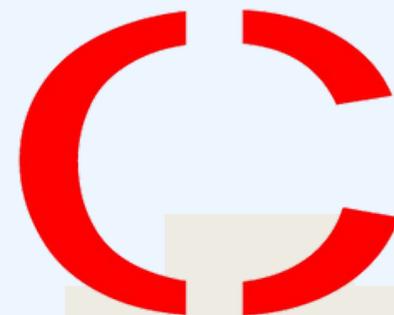
LISTEN! WAIT! JUMP!
START! STAND!
GO! FETCH!
STOP! LOOK! SIT!



GS

SUFFER SUFFER SUFFER SUFFER SUFFER SUFFER SUFFER SUFFER SUFFER SUFFER

?????



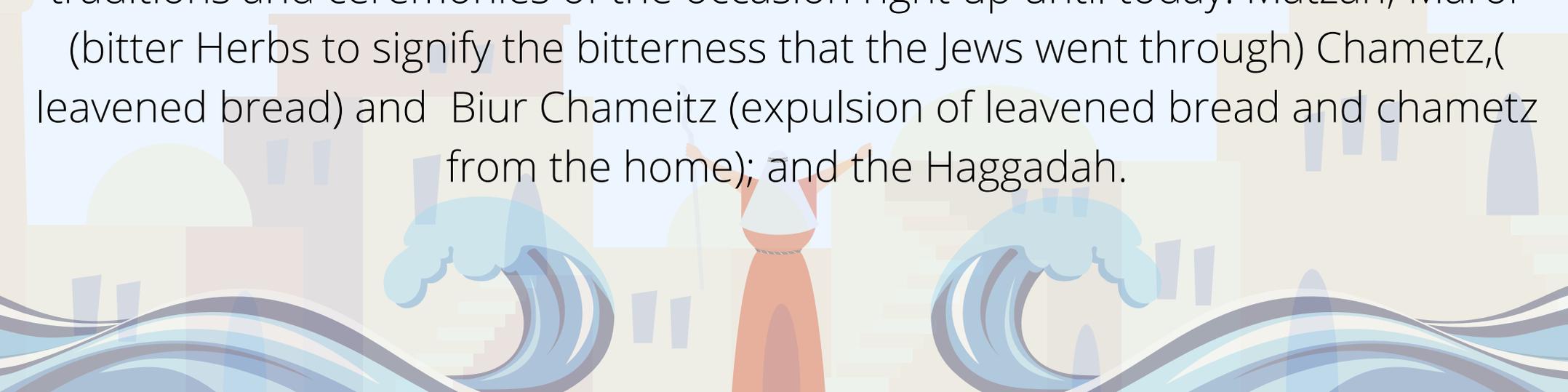
JAKE TASH Y8

PESACH IN A NUTSHELL

Passover is maybe the most generally noticed occasion of the whole year, and numerous families have long-standing, adored customs that have been passed down from one age to another. In any case, the core of the occasion is recounting the account of the Exodus from Egypt, and both old and new practices are similarly welcome in the festival! The instructing of this story, which is so vital to Jewish life and history, can be tweaked for all ages and learning levels, and getting everybody in question is generally energized, so utilize your creative mind, and the numerous assets accessible, and make a special festival that is ideally suited for your loved ones.

Passover, alongside Sukkot and Shavuot, is one of the Shalosh Regalim, or Three Pilgrimage Festivals, significant occasions during which individuals in antiquated times assembled in Jerusalem with their horticultural contributions.

There are a few mitzvot interesting to Passover, which are clear in the traditions and ceremonies of the occasion right up until today: Matzah; Maror (bitter Herbs to signify the bitterness that the Jews went through) Chametz, (leavened bread) and Biur Chameitz (expulsion of leavened bread and chametz from the home); and the Haggadah.



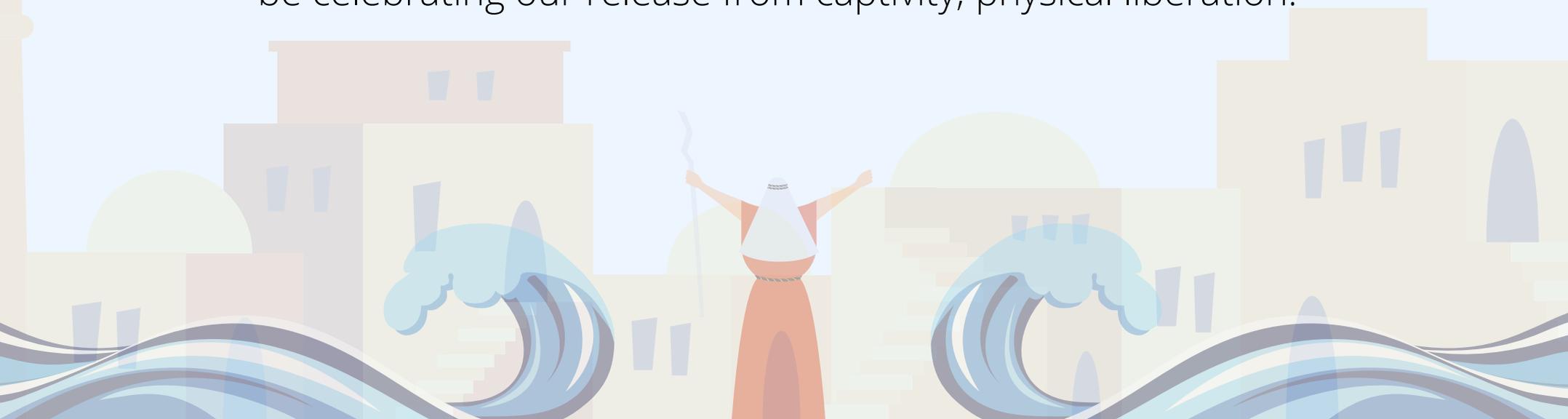
JODI ROSS Y13

FREEDOM

In the Haggadah we sing “עֲבָדִים הָיינוּ לְפָרְעָה בְּמִצְרַיִם” — We were slaves to pharaoh in Egypt”. Rabbi Abraham Twerski teaches that during over multiple years of enslavement, the Israelites had become so accustomed to their status that they considered it to be the normal state of affairs. In Shemot (6:6) we learn “וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סִבְלוֹת מִצְרַיִם”, Hashem said, “I will take them out from beneath the burden (sivlot) of Egypt” Rabbi Isaac Meir of Gur points out that, “sivlot — סִבְלוֹת” also means tolerance, so the sentence reads “I will extract them from their tolerance of Egypt”. Not only had the Bnei Yisrael resigned themselves to being slaves but they had come to tolerate that this was their natural state.

Political freedom is defined as freedom from subjugation; when Bnei Yisrael were freed from Egypt they became a nation free from other nations.

However, the Talmud which was written long before the Haggadah, provides two different opinions on how the Haggadah should begin. The first discusses how “עֲבָדִים הָיינוּ” should be first because it refers to the total enslavement, both spiritual and physical, that the Jews were trapped in and Hashem took us out of. The second opinion discusses that the emphasis of the former approach might lead us to mainly be celebrating our release from captivity; physical liberation.



JODI ROSS Y13

FREEDOM

We might lose sight of the significant spiritual liberation of yetziyat mitzrayim, so the second opinion suggests we begin with the paragraph **“מִתְחִלָּה עֹבְדֵי עֲבוֹדָה זָרָה הָיוּ אֲבוֹתֵינוּ”** — originally our ancestors were idol worshippers” which refers to a period several centuries prior to the Exodus, focusing on our origins of being descendants of idolaters and how Hashem enabled us to become spiritually free.

The most important lesson we can learn from yetziyat mitzrayim is from learning of how Bnei Yisrael became free politically and spiritually, to exercise freedom of expression, religion, belief and assemble and associate freely. We don't know who wrote the Haggadah but we know they clearly decided both are true. Avadim Hayinu came first but we learn political freedom is worthless without spiritual freedom and spiritual freedom is almost impossible without political freedom, both are important and remembering and valuing them is essential on Pesach, Z'man Cherutaynu.



4 CUPS

Why four cups of wine?

During the Pesach Seder, we drink wine throughout which seems appropriate as wine is considered a royal drink and symbolises freedom and therefore can represent the celebration of our freedom from Egypt. But why do we drink four?

Firstly, when promising to take the Jews out of Egyptian slavery in Shemot 6:6-8, Hashem uses four terms to describe the redemption:

- 1**-“I shall take you out”
- 2**-“I shall rescue you”
- 3**-“I shall redeem you”
- 4**-“I shall bring you”

These four terms are used to liberate the Jews from Pharaoh’s four evil decrees:

- 1**-Slavery
- 2**-The ordered murder of all male offspring by the Jewish midwives
- 3**-The drowning of all Jewish boys in the River Nile
- 4**-The decree ordering the Jews to collect their own straw for use in brick production



ELLA SCHUCHMAN Y13

4 CUPS

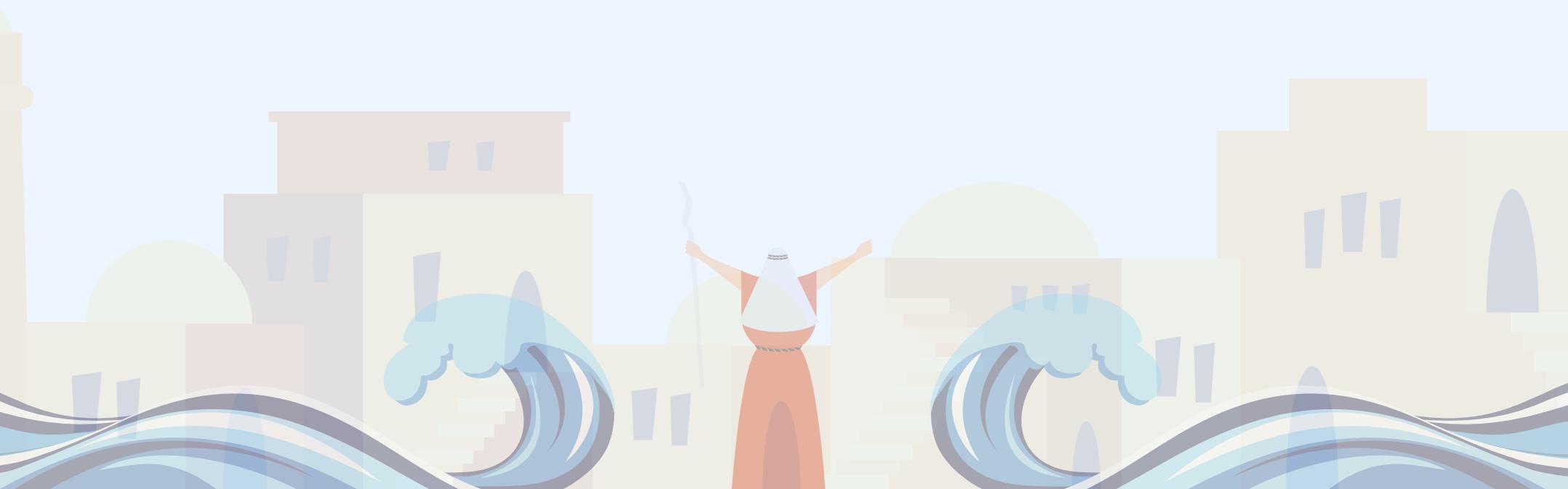
Why four cups of wine?

As Jews, we have also had four exiles:

- 1**-The Egyptian
- 2**-The Babylonian
- 3**-The Greek
- 4**- Our current exiles which will end soon with the coming of Moshiach

The words “cups of wine” are also mentioned four times in Pharaoh’s butler’s dream. According to the Midrash, these cups alluded to the Jew’s liberation.

Having all these connotations to the number four during the Pesach story and wine symbolising freedom, it only seems appropriate that we drink four cups of wine to commemorate and celebrate our redemption from Egypt.



JEANNETTE GOLDMAN Y10

URCHATZ

Whilst it means 'cleansing' in Hebrew, Urchatz also means 'trusting' in Aramaic.

Before eating the karpas, one washes their hands (with a cup of water they will first pour some over their right hand three times, and then over their left hand three times).

This is not accompanied by netilat yadayim, suggesting that this is an example of when prayer does not need to involve words.

It could be seen as an act of purification, both physical and spiritual, or it could also be a ritual to provoke children present at the Seder to ask questions about why we are doing this.

For anybody who still does not understand why we must wash our hands particularly at that moment, take into consideration the second meaning - trusting. You should continue to partake in Urchatz as you must have trust that there is an important reason as to why this is in the Seder.



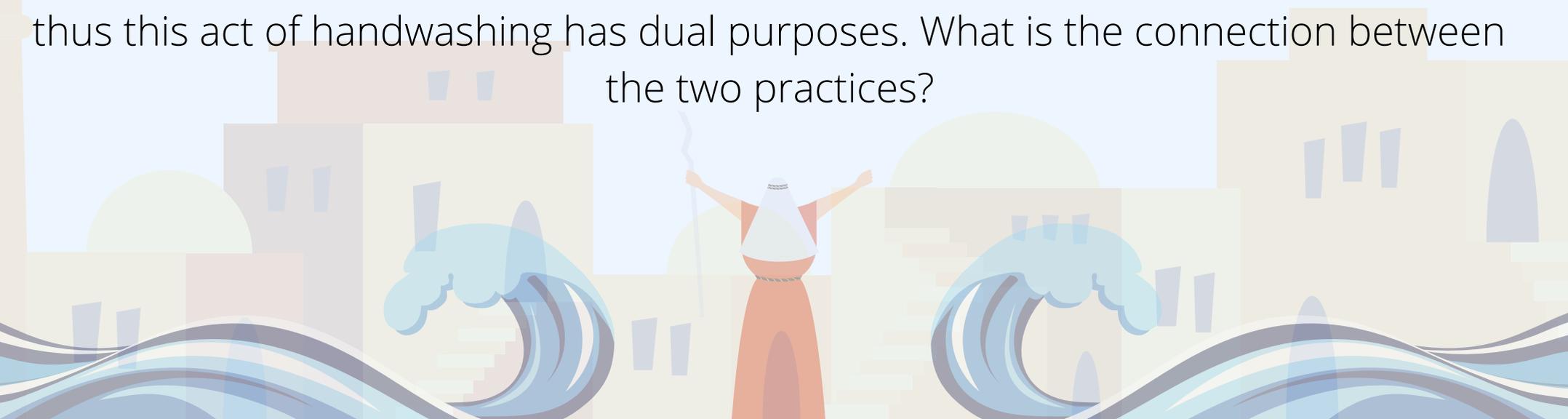
RABBI CHALK JS TEACHER

URCHATZ

We have some interesting customs at the Seder, and they differ depending on the community. From hiding the Afikoman, to beating each other with leeks, the Seder is a time to celebrate our rich heritage and share our story with the next generation.

One of the first practises of the Seder is Urchatz – washing of the hands. It is well known that before we eat bread, we wash our hands and say a special Bracha. Yet, at the beginning of the Seder, the leader's hands are washed, not for eating bread and no blessing is said. Let's provide some context. If we turn the clock back a few centuries, the manner of eating was very different. Nobles would recline on couches (a la chaise longue) with their own personal tables where they would be served many courses. There would be no cutlery; rather, they would eat with their hands and a fingerbowl provided between courses. During the Seder, we look to emulate the actions of the free. We behave like the nobles who wash their hands between courses, we are a free and honourable people.

But this is not the only purpose given to this washing. When water touches raw vegetables, they now become susceptible to ritual impurity in Jewish law. When we wash our hands, we remove the ability to pass on impurity to the vegetables and thus this act of handwashing has dual purposes. What is the connection between the two practices?



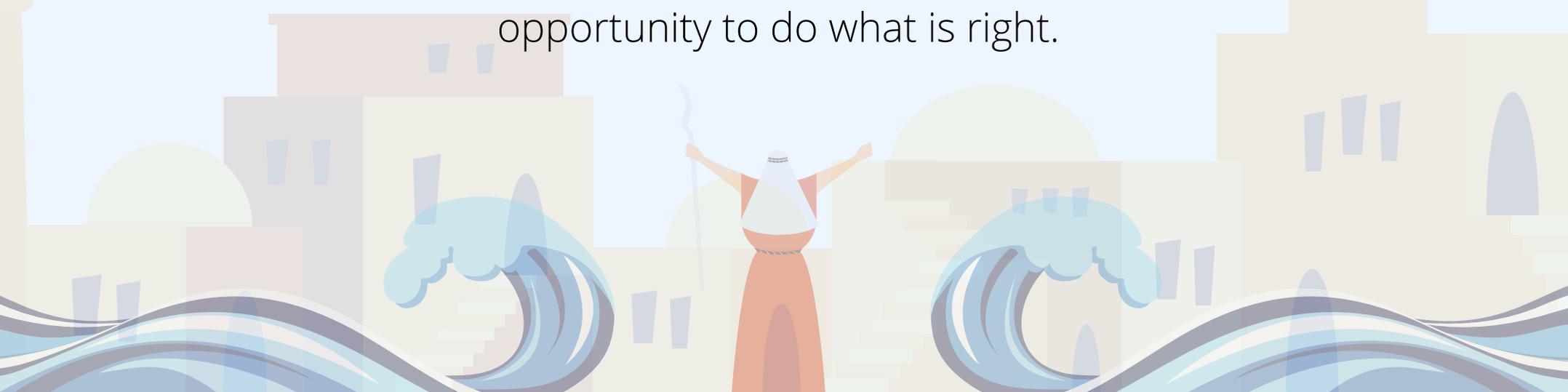
RABBI CHALK JS TEACHER

URCHATZ

In a prayer before the U.S. Senate, Peter Marshall said 'May we think of freedom not as the right to do as we please, but rather the opportunity to do what is right.' During the recital of the Seder Haggadah, we follow the structure of 'Matchil Bignut Umesayem Bishvach' – 'We begin with our shame and end with our praise'. We describe how our ancestors wanted to destroy their family, worshipped idols and sold their own brother into slavery. Despite that, we grew as a nation into the Jewish people who came to the Revelation at Sinai through the open miracles of the Ten Plagues and the Splitting of the Sea. We start off the night remembering our low points and finish off with the recognition of how incredible we are as individuals and as part of a greater community.

When we wash our hands that first time in the Seder, not for eating bread, but for the sake of ritual purity, we are starting the process to get to our end goal – appreciating our greatness. We have opened the door to our freedom. We act in the fashion of the nobility to show that we are free people, and we do that by elevating our spirituality.

As Peter Marshall said, freedom is not the right to do as we please. When Hashem took us out of Egypt, we did not turn to barbarism and lawlessness. The first step of the journey was to Mount Sinai to receive the Torah. Rather, freedom is the opportunity to do what is right.



RABBI CHALK JS TEACHER

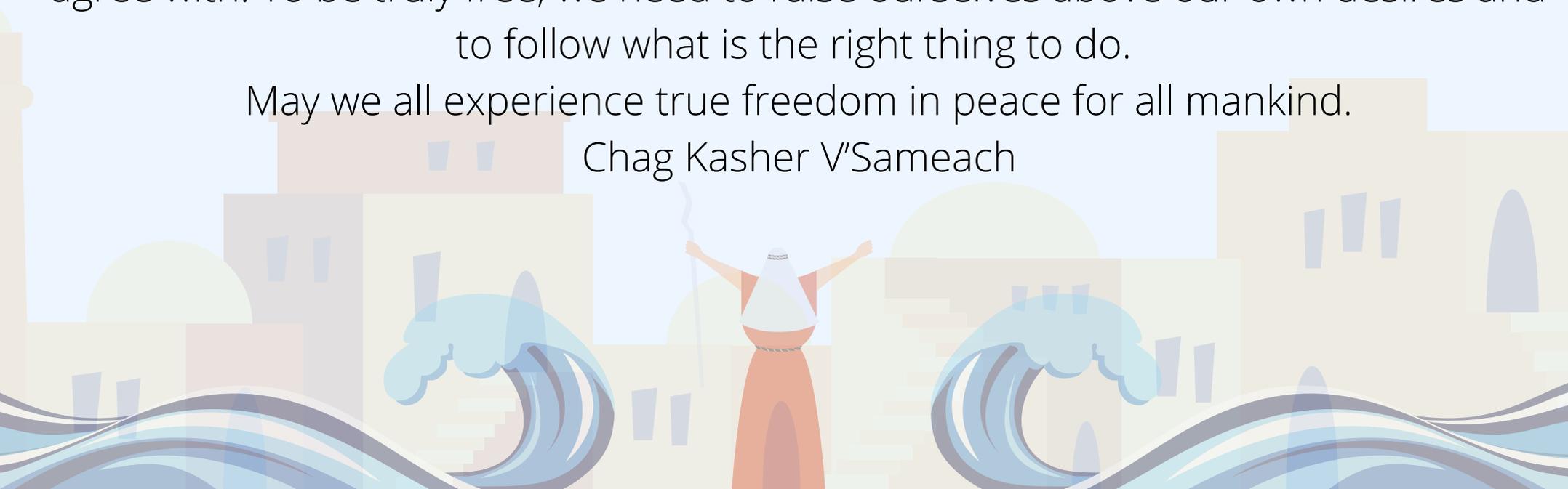
URCHATZ

At the Seder, we acknowledge what we look like when we do as we please and how we can turn that around to do what is right. This is a typical example of how the ancient customs of the Seder, encourage us to think about important aspects of our lives which still challenge us today. As always, Judaism teaches us to learn from the past, grow from even negative experiences, and always seek moral and positive solutions.

It would be amiss not to acknowledge what is happening in Ukraine as I write this piece. The freedom of so many millions of people is being threatened by the greed of one man. Under the pretence of freeing Ukraine from the hands of the evil oppressors, Putin has sent his army and has carried out abominable act of tyranny against innocent men, women and children. All that the people of Ukraine want is the ability to be governed by their rightly chosen leader. Do they all agree with all the policies of Volodymyr Zelensky? Most likely not. Yet, there is a recognition, that in order to be free we need to sometimes follow laws that we not agree with. To be truly free, we need to raise ourselves above our own desires and to follow what is the right thing to do.

May we all experience true freedom in peace for all mankind.

Chag Kasher V'Sameach



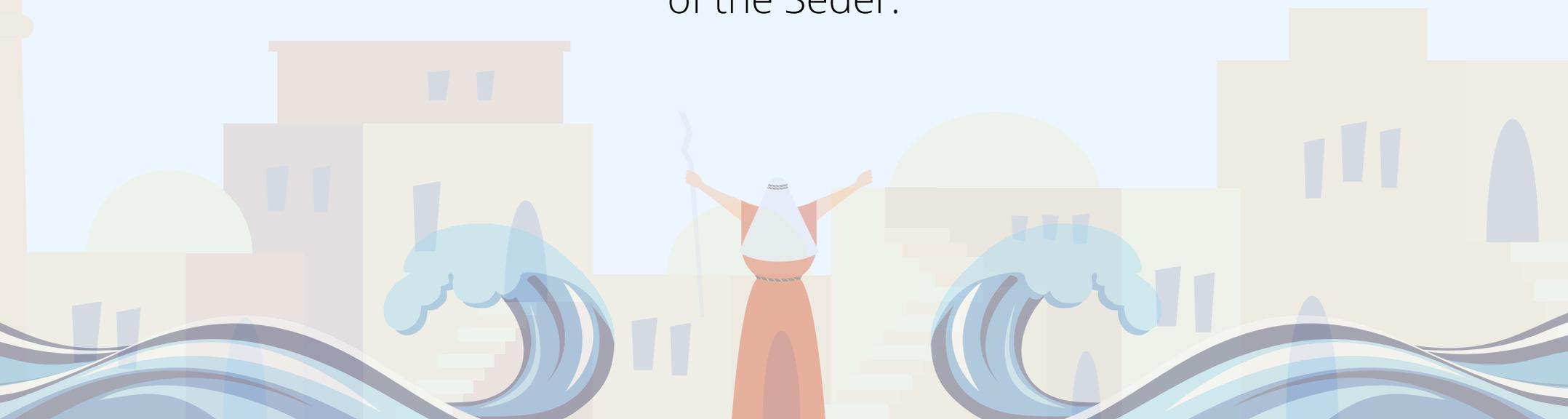
BEN ROSS Y10

YACHATZ

We now reach a point in the Seder called Yachatz. An event consisting of the raising of the middle Matza, as the leader holds it above their head and breaks it into two unequal pieces. Then, someone will hide the larger part (called the Afikoman), and, without any Bracha or explanation, the Seder will resume with Maggid.

From afar, this step is seemingly redundant. The Seder begins with Kiddush, as is the case with all Shabbat and Yom Tov nights. It then continues to Urchatz and Karpas, which act as appetisers to the meal, symbolising our hardships in slavery before we expound upon this same concept in Maggid. Yet, in the middle, we have this pause of Yachatz. We take the Matza, before washing or starting the meal, and break it. Throughout the night, and especially during the meal, we break Matza repeatedly, for Hillel sandwiches and even, common with most families, to dip into chicken soup. So what's the significance of this time? Why is it deserving of such a major role in the Seder?

In our everyday lives, when we come across something unusual the common expectation is to question such circumstances. A possible suggestion for why we break the Matza in this way at Yachatz links to this and is based upon the key idea of the Seder.

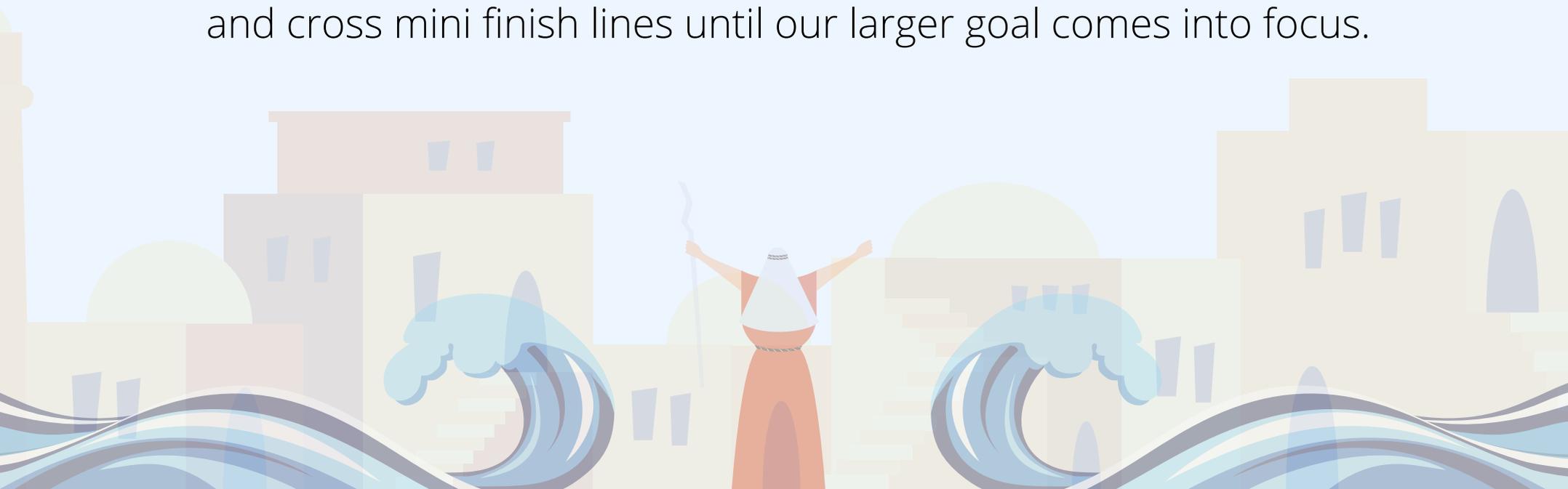


BEN ROSS Y10

YACHATZ

As the Rambam clarifies, the commandment of the Seder is to retell the story of the Exodus, the **מצרים יציאת**. The verb used - **לספר** - means to retell, or narrate, like a story. This shows us how we must teach the story of Yetziat Mitzrayim. Our Rabbis instruct us to feel as if we experienced the story ourselves - as if we personally left slavery in Egypt. Therefore, as we encourage children to ask questions and to engage with the story, Yachatz may be a stimulant for more question-asking.

However, many claim that there's more to this custom. Some believe it represents the splitting of the sea, the **סוף ים קריעת**, as we split the piece of Matza just like how Hashem split the Yam Suf, saving our nation as we hurried out of Egypt. Another idea is the symbolism of the act of putting the larger half (the Afikoman) away, whilst the smaller piece that remains on the table symbolises the bigger picture of our lives. When we encounter challenges or goals which seem unattainable or out of reach all we need to do is place one step in front of the next and cross mini finish lines until our larger goal comes into focus.

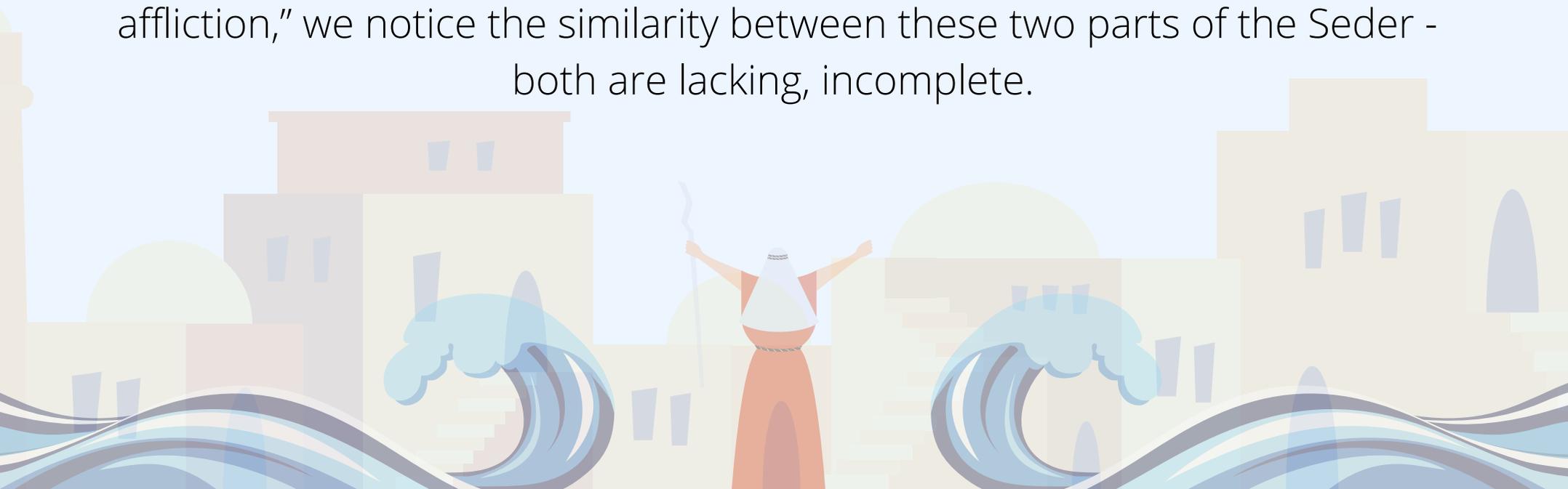


BEN ROSS Y10

YACHATZ

Once we break up our goal into smaller pieces, it becomes manageable, like breaking of the Matza where we forget about the larger half until the smaller piece has been used during our Seder and consumed, and only at the end of our meal does the Afikoman get found and eaten as dessert (also normally a reminder that the finish line of the Seder has come into view). We let ourselves forget about the big piece and focus on the smaller half, like dividing our goals up and achieving each small task first.

Maybe instead, this first appearance of the Matza at the Seder reminds us of the poverty and oppression we lived through in the days of slavery in Mitzrayim. Named "Lechem Oni" - the poor man's bread - it reminds us of not only of the physical difficulties we faced, but also the financial hardships, as we visualise the food rationing, the hunger and the destitution of our ancestors. Directly followed by Ha Lachma Anya - "this is the bread of affliction," we notice the similarity between these two parts of the Seder - both are lacking, incomplete.



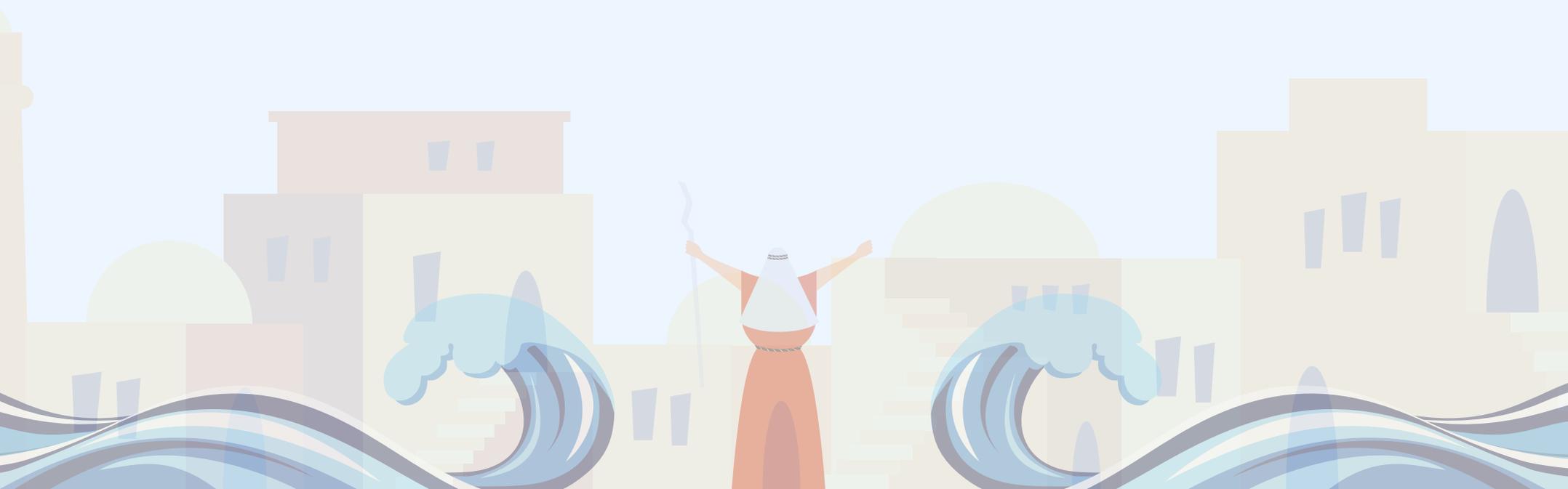
BEN ROSS Y10

YACHATZ

As the larger piece of the middle matza is hidden, so too we find ourselves lacking; thank G-d this time not food and essentials like our fathers in Egypt, yet still suffering pain and loss, as if we are ourselves Egypt. Nevertheless, as we keep the smaller piece of matza on the table for the rest of the night, we focus on what we do have. We centre it as the focal point of discussion, suggesting to us to be grateful for the good in our lives, hiding away the lacking piece of the Afikoman, and forgetting about what's missing.

This is the message of Yachatz; a seemingly small detail of the Seder, which bears so much significance to life on the whole, our nation, and our duty of education.

Chag Kasher V'Sameach



MAX LANZKRON Y12

MITZVAH OF MAGID

The Haggadah states “And you should tell over to your son on that day”

But how can we understand why the torah specifically gave us a mitzvah to tell over to our children how Hashem took us out of Egypt? Why do we not find the same with other Mitzvot?

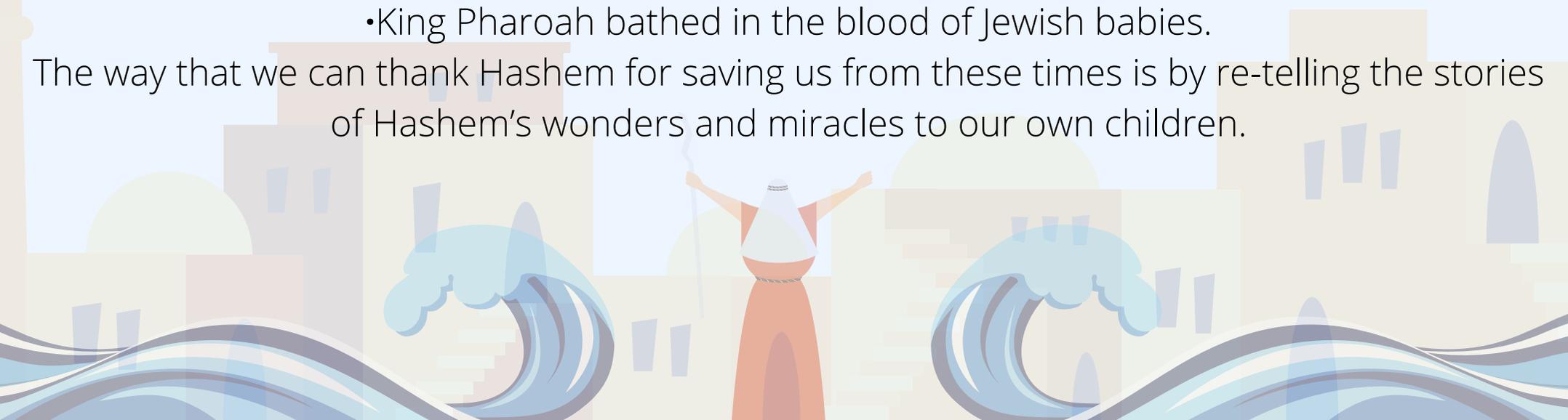
Shabbat is also a foundation of our belief but there is no specific Mitzvah to tell our children on Shabbat that Hashem created the world in 6 days and rested on the seventh.

The answer is found as the Haggadah continues “Because of this Hashem did for me when I left Egypt.” The miraculous Exodus was experienced by the whole of Klal Yisrael. The Torah commands that this experience must be told over, and handed down from father to son, from mother to daughter and from generation to generation. Even nowadays when we sit at the Seder table, we are continuing the long chain which started with our forefathers who actually left Egypt. The creation of the world however, was not something that we actually went through which we could explain to our children our experiences.

Another thought to consider lies in the fact that many decrees by Pharoah were directed towards Jewish infants and children:

- Mid-wives were instructed to kill every male born.
- All male babies found were casted into the Nile.
- Babies were used as bricks in the walls.
- King Pharoah bathed in the blood of Jewish babies.

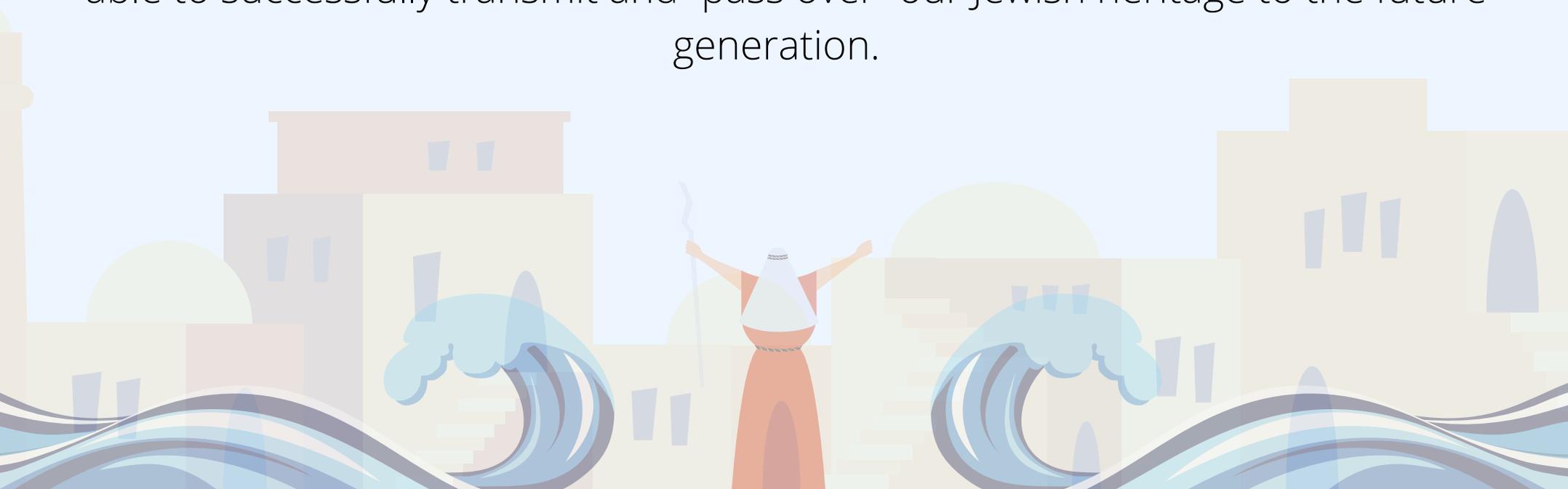
The way that we can thank Hashem for saving us from these times is by re-telling the stories of Hashem’s wonders and miracles to our own children.



SAMUEL BRODIE Y12

MAGGID

This year Shabbat Hagadol (the Shabbat before Pesach) is Parashat Metzora which regards the laws of Lashon Hara, and the journey towards purification so that we can ultimately be closer to each other and Hashem. We are taught in the Torah the importance of speech as there are 31 Torah commandments relating to Lashon Hara. In Bereshit, Hashem sets the example on how speech should be used constructively; He uses His speech to create the world as it says “and Hashem said let there be light”. On seder night we use our gift of speech to relate the Pesach story by reading through the Haggadah with our friends and family. The word “Pesach” comes from the word “Peh Sach” which means “the mouth speaks”. On the other hand the name Paroh is a combination of “Peh Rah” meaning the “bad mouth”. Hashem is portraying to us that just as speech has the power to build, it also has the power to destroy. On Pesach we try to mirror the positive way in which Hashem used His speech by talking, connecting and relating the Pesach story to one another. May we merit this Pesach to only use our words for the good and be able to successfully transmit and “pass over” our Jewish heritage to the future generation.



ELIANA BEN-MENACHEM Y10

KOL DIFCHIN

הָא לַחֲמַא עֲנִיָא דִּי אֶכְלוּ אַבְהֵתְנָא בְּאַרְעָא דְמִצְרַיִם. כָּל דְכָפִין יִיתִי וְיִיכַל, כָּל דְצָרִיךְ יִיתִי וְיִפְסַח.

הַשְׁתָּא הַכָּא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דִּישְׂרָאֵל. הַשְׁתָּא עֲבָדִי, לְשָׁנָה הַבָּאָה בְּנֵי חוּרִין

“This is the bread of affliction that our ancestors ate in the land of Egypt. All who are hungry, let them come and eat! All who are needy, let them come and conduct the Pesach Seder. Now we are here; next year we will be in the Land of Israel. Now we are slaves; next year we will be free men.”

This declaration, which comes at the very beginning of Maggid, reminds every Jew in the world of the miracle of Pesach, of Bnei Yisrael’s ultimate redemption, but of their suffering for the 210 years of slavery before this.

However, why does it say that “now we are slaves,” and how can we celebrate the freedom of the Jewish people when we are not “free”?

The habitation of the Promised Land re-told in our Seder, and the religious unity achieved in Shemot have not lasted, and the diaspora of Jews that are currently scatted around the world shows this. Therefore, from later in the Haggadah, the belief “that in each and every generation they rise against us to destroy us” is true.

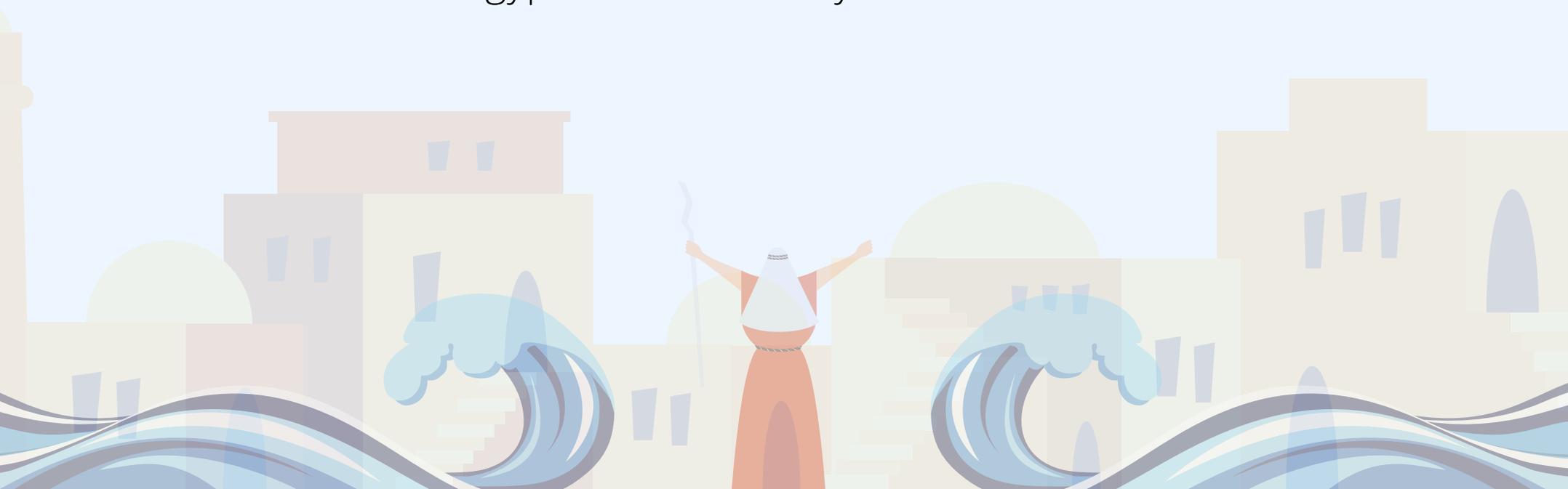


ELIANA BEN-MENACHEM Y10

KOL DIFCHIN

The Maharal says that our ancestors did not eat Matzah as slaves in Egypt as implied by the verse above, as it is not substantiated by the Mishnah or the Talmud. But goes on to suggest that the freedom of the Jewish people was short-lived; their Matzah of Redemption was really their Bread of Affliction because the effects of the redemption have now been reversed and it is as if they had never left Egypt at all.

To answer the question above, how can we still celebrate redemption, while we ourselves are in exile? The exodus from Egypt was the first time when G-d began to grant redemption to us, so that we can change ourselves and the world for the better, and He has never stopped doing so. The Rebbe Rayatz also believes that the Egyptian Exodus made possible all future redemptions. We merely have to take advantage of this, and remember that “In each and every generation – and likewise each and every day – a person must see himself as if he personally came out of Egypt” and so “next year we will be free.”



JUDITH MAILER Y7

MA NISHTANA

A Pesach tradition is to sing Ma Nishtana, a song about how this night (Passover) is different to other nights. It should be sung (or it could also be chanted) by the youngest person at the Seder table. Below is the song in English and in Hebrew transliteration.

How is this night different from other nights, other nights/Ma nishtana, halayloh hazeh, mikol haleilos, mikol haleilos

On other nights we eat chametz and matzah, chametz and matzah/Chebechol'haleilos, anu ochlin, chametz u matzah, chametz u matzah

On this night, this night, only matzah/Halayloh hazeh, halayloh hazeh, kulo matzah

On other nights we eat any vegetables, any vegetables/Chebechol'haleilos, anu ochlin, she'or yerohkos, she'or yerohkos

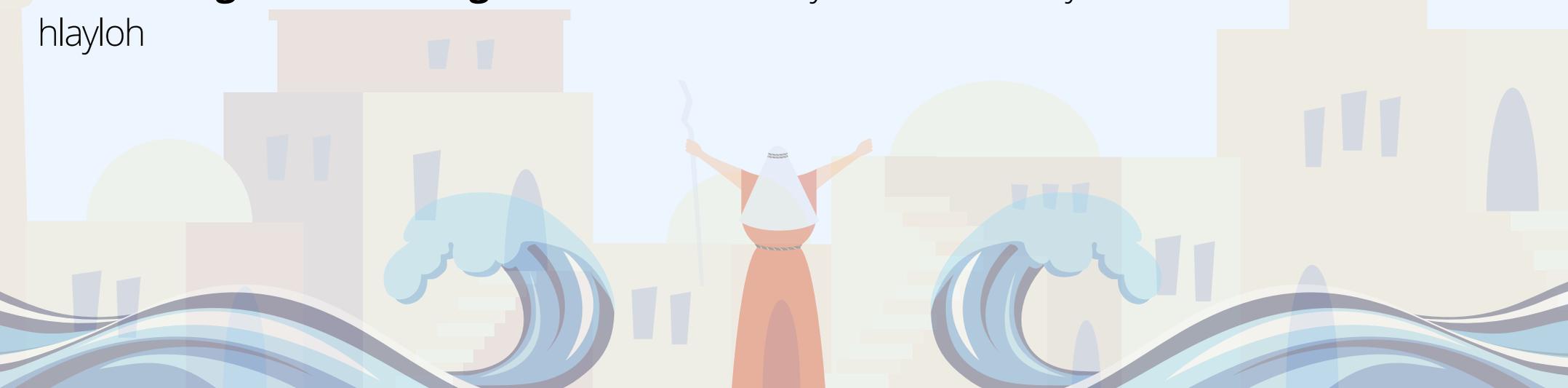
On this night, this night, maror/Halayloh hazeh, halayloh hazeh, maror

On other nights, we do not need to dip at all, at all/Chebechol'haleilos, ain onu matbilin aflu pa'am echohs, aflu pa'am echohs

On this night, on this night, we dip twice/Halayloh hazeh, halayloh hazeh, shtay phe'ohmim

On other nights, we either sit upright or recline, upright or recline/Chebechol'haleilos anu ochlin, bain yoshvin u'bain mesubin, bain yoshvin u'bain mesubin

On this night, on this night, we recline/Halayloh hazeh, halayloh hazeh, khulonnu mesubin hlayloh



NAT NAGUS Y11

AVODIM HAYINU

Avadim Hayinu discusses how it is a mitzvah to tell about the miracles that Hashem performed for us in Egypt. The act of speaking, and discussing, is very important in Judaism. Even during the Shema (one of, if not the most important prayer in Judaism) we are commanded to teach to our children the words of Hashem. The fact that we are specifically told “Lesaper” (to speak) we understand that this event of Hakadosh Barechu saving us from the land of Egypt with his “Uvizroah Netuyah” (outstretched arm) is of the utmost importance. Remembering Hashem’s kindness and love is not enough; we must shout out to the world and proclaim our love for him publicly so that all may rejoice in his joyous, rich atmosphere.

Pesach Sameach



SAM FIELD Y11

THE 4 SONS

During the Seder in Maggid, we are introduced to four sons.

The Wise Son

The Wicked Son

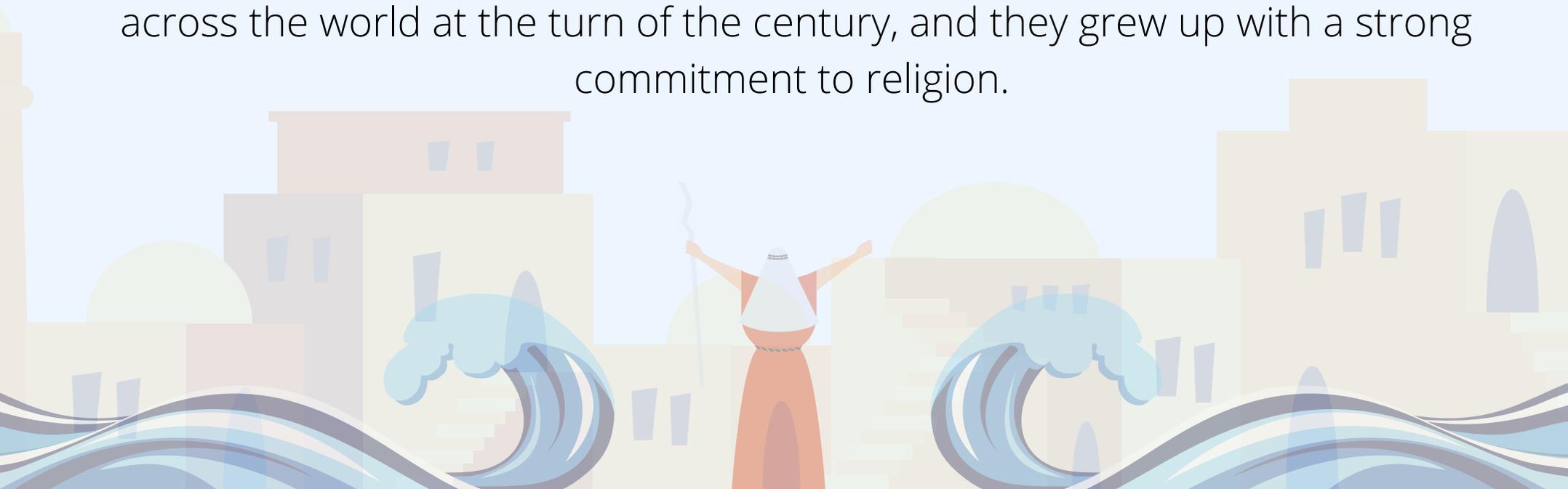
The Simple Son

The son who doesn't know what to ask .

Each of these children represents different qualities, the wise son, is genuine with intellectual curiosity and he is not rebellious, yet he is religious. The wicked one is intentionally vague and makes an attempt to separate himself from the community. The simple son is unsophisticated and has a child like attitude in educating himself about Judaism. He is curious and he is generous. However the fourth son, doesn't know how to ask, and he doesn't want to learn, and he doesn't want to listen.

But what do the four sons represent in today's day in age?

The four sons represent the four generations of Jews today. The **wise son**, is representative of the eastern European Jews who emigrated across the world at the turn of the century, and they grew up with a strong commitment to religion.



SAM FIELD Y11

THE 4 SONS

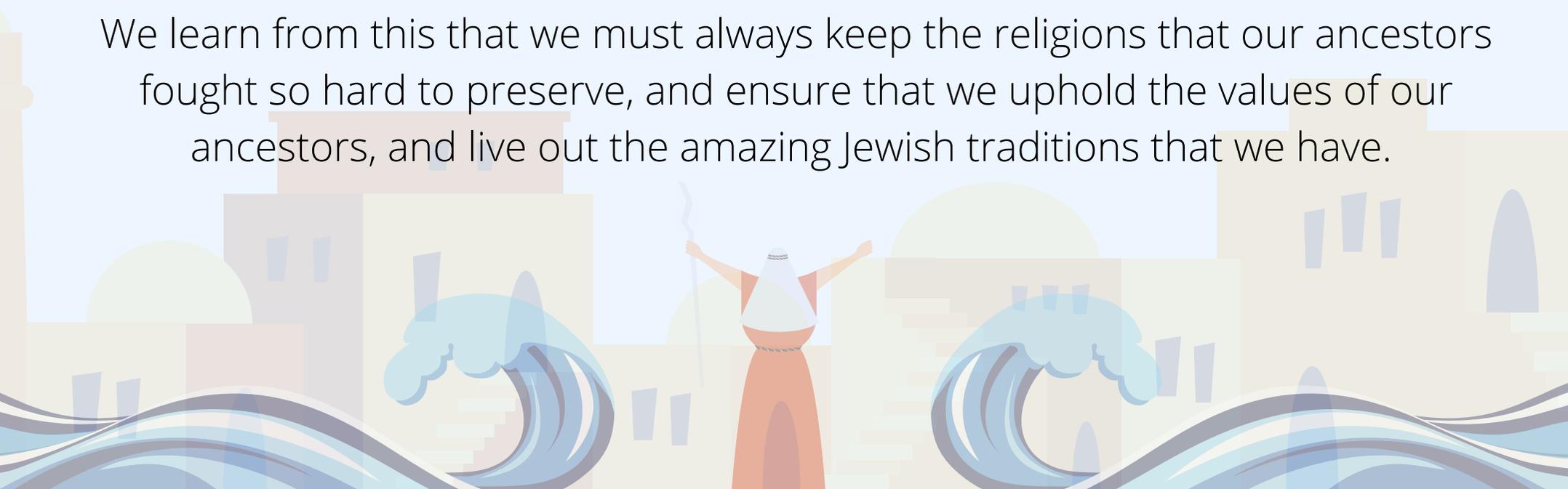
The **wicked son**, is representative of the second generation. Who is a rebel who wants to succeed in his new life and take on western values. He has grown up in a Jewish home, and is integrated in society, yet he would rather integrate into western society and be a western citizen.

The **simple son**, is represented by the third generation, this child has spent Seder nights at the table of his ancestors and seen his grandmother light Shabbat candles. He has knowledge picked up at his Jewish school, but doesn't understand and appreciate the meaning.

The fourth son, the **one who doesn't know how to ask**, represents the fourth generation. This child doesn't have memories of his Jewish great grandparents. They celebrate the secular holidays and other than knowing they are Jewish he has no connection to the religion. He sits at the Seder table and it is all so foreign to him.

What can we learn from this?

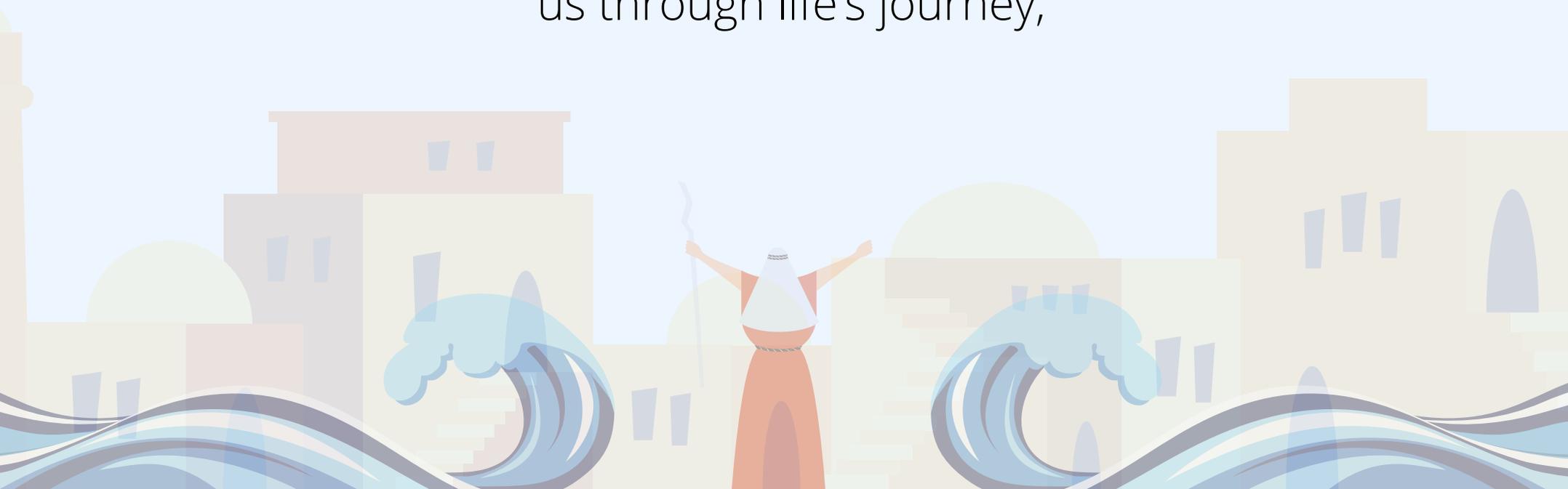
We learn from this that we must always keep the religions that our ancestors fought so hard to preserve, and ensure that we uphold the values of our ancestors, and live out the amazing Jewish traditions that we have.



OLLIE LYONS Y10

THE 4 SONS

One of the most popular sections of the Haggadah is the Four Sons. The four sons include: the wise son, the simple son, the wicked son and the son who is too young to know how to ask. The four children represent four different types of personalities. Because life is dynamic, each person, during the course of his or her lifetime, often incorporates aspects of all four of these personalities. The transformation between the different identities may be confusing and frustrating, especially when it is from a “positive” personality, to one which is considered “negative”. This is why it is important to understand that each of the four personalities mentioned in the Haggadah reflect four stages of spiritual searching. Sometimes, a person has to pass through each of them. This idea may help guide us through life’s journey,



SHIRA BENJAMIN Y12

THE 10 PLAGUES

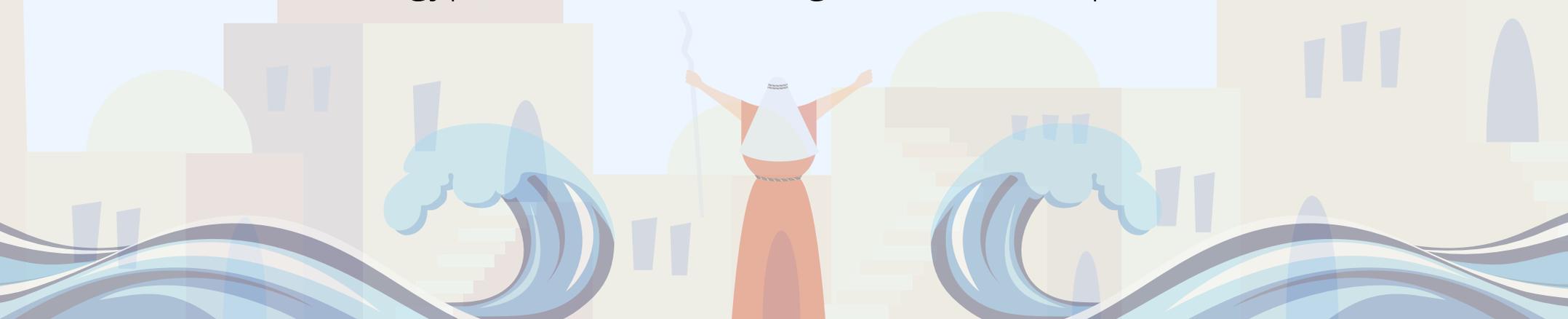
One fundamental area of the Hagaddah and the Pesach story is the 10 plagues which are categorised into three distinct sections; Detzach, Adash and Baachav. This mnemonic is used to distinguish between the 10 and shows different lessons that the three categories teach us.

The first three, Dam (blood), Tzfardeah (frogs) and Kinim (lice), are preceded by the verse "With this you shall know that I am G-d" and therefore aims to teach the Egyptians that G-d exists.

The second group including Arov (wild animals), Dever (pestilence) and Shchin (boils), are all preceded by the verse "In order that you know that I am the L-rd in the midst of the land" and therefore aims to teach the Egyptians about the Divine Providence.

The third and final group of Barad (hail), Arbeh (locust), Choshech (darkness) and Bechorot (first born) all start with the verse "So that you should know that there is none like me in the entire world". This aims to teach the Egyptians that G-d is omnipotent and powerful.

We can therefore see the significance of the three distinct sections and how they all teach the Egyptians different things about the importance of G-d.



RACHELLE MADNICK Y12

DAYENU

It is almost impossible to imagine the Seder night without singing Dayenu. The tune is catchy, but the words seem a bit bizarre. Had you taken us from Egypt but not split the sea, Dayenu. Really, would it have been enough? If you had taken us to Mount Sinai but not given us the Torah, Dayenu, it would have been enough. Really? Don't we talk about how the Torah is the air that we breathe, indispensable to our lives and to our very existence? Why were these 15 lines of gratitude specifically chosen? And what do they have to teach us?

Rabbi Nachman Cohen in his Historical Haggadah offers a fantastic insight. If you look at the Torah and in Psalms, (Chapter 106 in particular) you will notice that every stanza of Dayenu corresponds with a gracious act Hashem did for us and our absolute ungrateful response.

For example: We said, "had Hashem just taken us out of Egypt it would have been enough." However, if you look in Devarim it wasn't enough. We said, "Because Hashem hates us, He has brought us out of the land of Egypt to deliver us into the hands of the Amorites to destroy us." We said, "If you just fed us the manna it would have been enough." But it wasn't enough. We said, "Our soul loathes this bread." We said, "If You just brought us into Israel Dayenu, it would have been enough," but it wasn't. It says in Bamidbar we said, "[Israel is] the land that eats up its inhabitants."

So, what is going on here?



RACHELLE MADNICK Y12

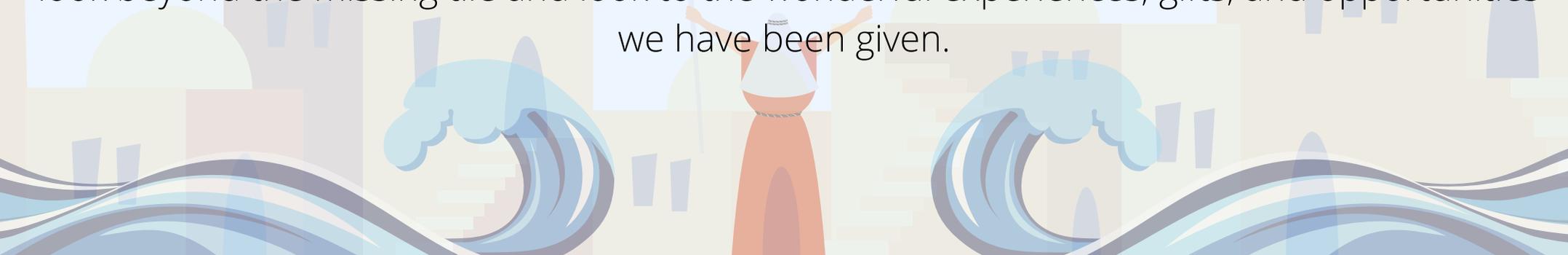
DAYENU

Imagine you are walking into a museum and the ceiling is made with thousands of tiles, it is a work of art. But out of the corner of your eye you notice something. You are instantly drawn, and your eyes will gravitate to the one tile missing, even though there are thousands of other beautiful tiles. This is what's called the missing tile syndrome and is found not only when analysing beautiful tile ceilings, but also within our own lives. In life, we tend to focus on what is missing instead of what we have, on what is wrong instead of what is right. But this is mistake. If we can't fix what is wrong, we must learn to move past it and enjoy the thousands of other blessings, the thousands of beautiful tiles on the ceiling creating a beautiful mosaic of life.

Dayenu allows us to reflect on our history and repair the lack of gratitude we as a nation exhibited in the past. On Seder night we look back at our national history, we review our story, and we identify those moments, those gifts from Hashem that we failed to say thank you for and we give thanks now.

Freedom demands gratitude. If you are set free but fail to acknowledge how you attained that freedom, you remain enslaved to your ego and your selfishness. If you can't recognize what has been done for you and that you could not have done it yourself, you are trapped by your egocentricity. Gratitude is a by-product of true freedom. On the night of Pesach, when we relive the experience of becoming a free people and celebrate our national birth, we repair the ingratitude of our past with the recognition that we were unworthy and Dayenu, all that Hashem did for us was beyond what we deserved.

So especially during this festival, but throughout life, I wish for each one of us to be able to look beyond the missing tile and look to the wonderful experiences, gifts, and opportunities we have been given.



AVIYA MORRIS Y10

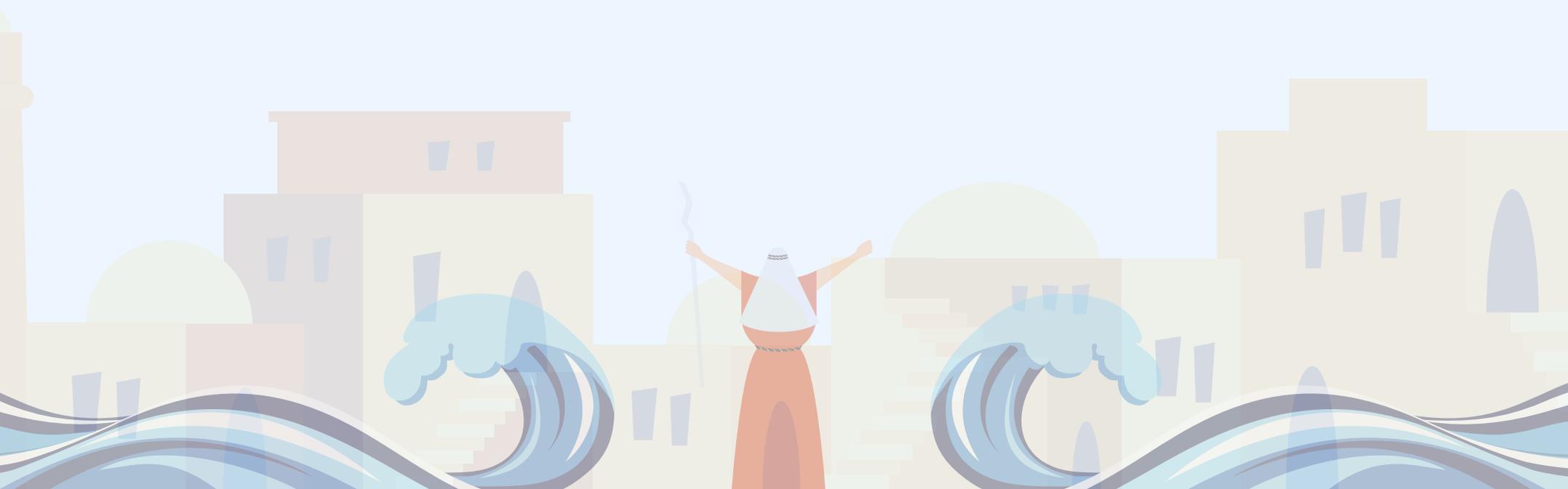
DAYENU

The word 'דינו' means 'it would have been enough'. We sing this to commemorate how much Hashem provides for us. saying it would have been enough if Hashem had only done this, but Hashem goes above and beyond every time.

There was once a man who was always unsatisfied. He had a beautiful family, a good job and a lovely home, yet he still felt as though something was missing. He went to his rabbi and asked 'Rabbi, I feel as though my life is incomplete.' the rabbi replied

'When one begins to see life as an ongoing process of making choices and accepting responsibility, then there is no escaping the reality that life is always tough. If you are positive and embrace all you have, you will be able to see that you are having a privileged and fulfilling life, and you should make the most of it.'

This is a message for all of us in life. Instead of thinking about what we don't have, we should accept and embrace what we don have 'דינו' and that will be enough.



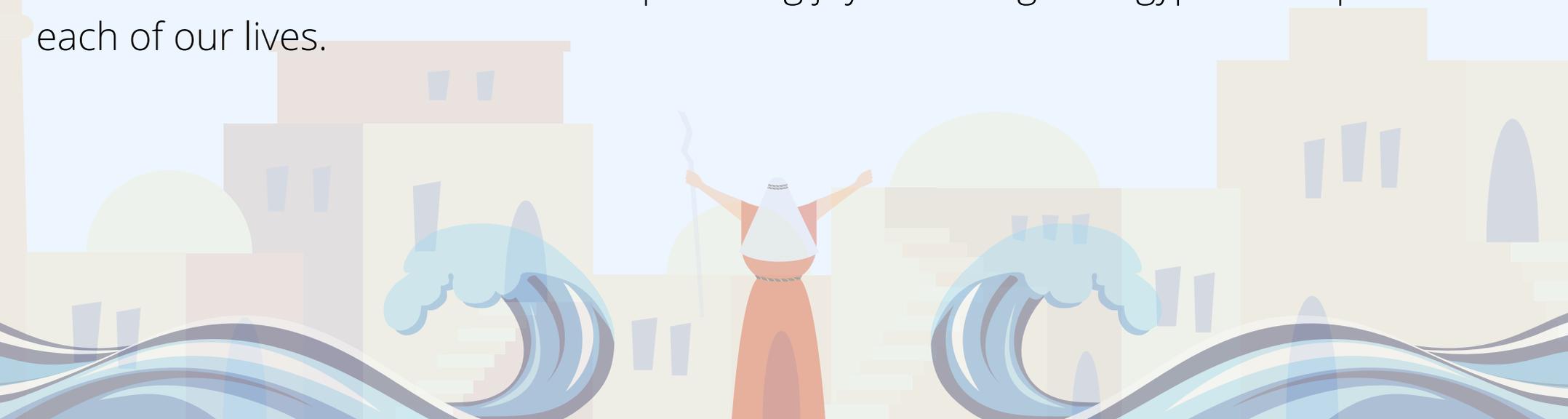
EDGAR SANTOS Y12

PESACH

Throughout the whole year, we are told by our sages that we should speak as little as possible; we are told in Pirkei Avot to say little and do much. On Pesach however, we are told to speak and praise as much as we can. The Haggadah tells us that whoever tells the story of the exodus from Egypt at great length and detail is worthy of great praise. As a matter of fact, the very essence of the name Pesach points to this: peh sach - the mouth speaks. So why is it that our sages seem to be conflicting in their ideas? Further what is so special about the retelling of the story of Pesach that we are told to specifically put such emphasis on the story of Pesach?

We read in the Torah that in order that you should tell into the ears of your children and grandchildren...and you will all know that I am your God. It is interesting here that the verse does not say and the person will know I am your God but rather it includes that all will know.

When someone tells a story he doesn't only tell the story for the sake of whoever is listening to it but the story he relates serves as a benefit to the one who is telling the story and the one who is listening. The aim of the Pesach story and the reason we have an order to specifically retell it is for all that gather on Seder night around the table to relive this exodus and feel the overpowering joy of leaving the Egypt that is prevalent in each of our lives.



ZACK REINHOLD Y12

IN EVERY GENERATION

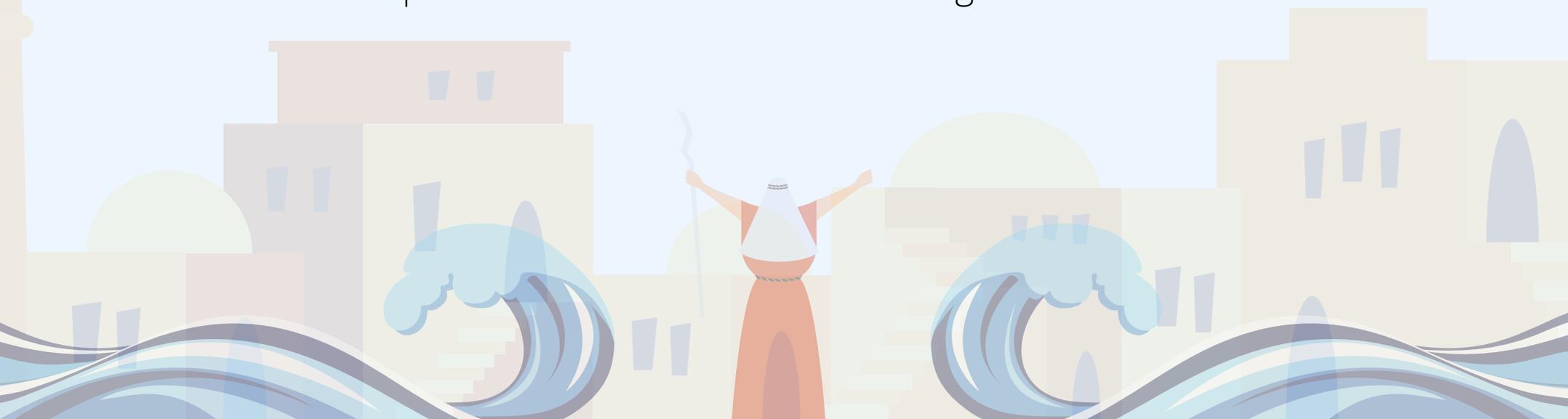
When speaking about Pesach, one thing that resonates with almost every Jewish person across the world is a seder. It is said that currently, the first night's Seder is the most widely practised Jewish custom globally.

How remarkable is it, that once a year without a doubt: no matter how observant, nearly every Jew still commits to sit down, with family or friends, for the same Seder.

How remarkable is it, that participants continue to eat the same, unusual food, sing the same old songs and recount the same story. Yet, perhaps the most remarkable thing about this night, is its longevity. Every single year, for over 3000 years, Jewish people have come together, no matter where they are in the world, to participate together.

This is why, many believe the real meaning of passover is the tradition of having a seder, and it being passed over from generation to generation.

One idea surrounding the Seder is that it is designed for children - the songs, the interactive story, the hunting of the Afikoman. The fact that children are so incorporated into the practice shows that one of the key mitzvot of Pesach is to literally 'pass over' the traditions, the practices and lessons to the next generation.



ZACK REINHOLD Y12

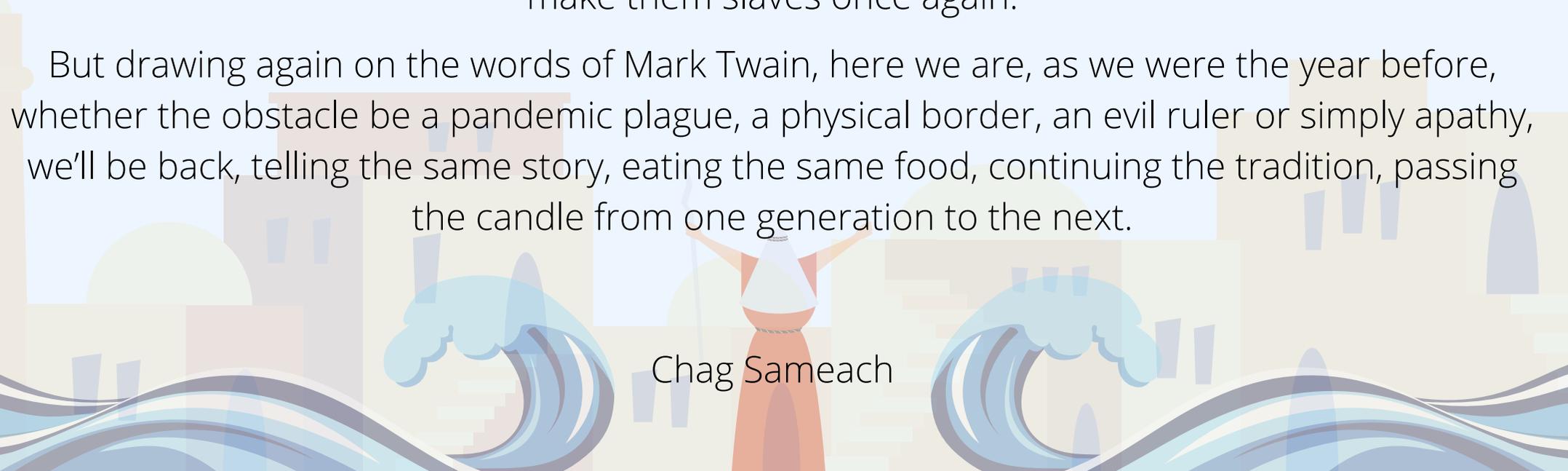
IN EVERY GENERATION

Behind the Seder is the story of the Exodus, an epic story between good and evil, of oppression and redemption, that resonates with us all and has parallels for each generation. Indeed, even with barriers such as COVID, war, economic hardship and persecution, Jewish people have always managed to keep the tradition alive and to continue teaching the lessons to the next generation.

The famous American writer Mark Twain famously commented, 'All things are mortal but the Jew'. In every generation, Jewish people have been viewed as either enemies or outsiders, be that the Egyptians, Babylonians, Greeks, Romans, Spanish, English or Nazis. All have tried to stop our traditions and stop us passing on the lessons of our history, and yet we prevail. How many of us still read from the same Haggadah from which our grandparents, and their parents read?

And alas, whilst many of us are able to recline as free men and women, it must also be said that this Pesach, hundreds of thousands of displaced Ukrainian Jews will celebrate their Seder either in exodus from their own country, or under the shadow of an evil ruler who seeks to make them slaves once again.

But drawing again on the words of Mark Twain, here we are, as we were the year before, whether the obstacle be a pandemic plague, a physical border, an evil ruler or simply apathy, we'll be back, telling the same story, eating the same food, continuing the tradition, passing the candle from one generation to the next.



Chag Sameach

SOPHIE FREEDMAN Y12

WOMEN OF REDEMPTION

From the Pesach story, we see the strength of Women and their faith in Hashem, despite hardships. In the Talmud we learn that “In the merit of the righteous women of that generation, our forefathers were redeemed from Egypt.” (Sotah 11b). And we learn that once crossing the sea, the men followed Moshe in song and the women followed Miriam. But we are told that Miriam and the women’s singing exceed the men’s song. Why is that?

Rashi (Exodus 15:20) explains how the women already had these tambourines with them. The righteous women of that generation were confident that Hashem would make miracles for them, so they prepared tambourines and dances. As we know the Jews left Egypt hastily, so hastily, that they did not even have time to finish baking their bread, and so just brought flat matzah. But the women were not worried about their physical sustenance; they were certain that Hashem would provide. Yet, despite their haste, the women did take time to prepare well in advance something else that they felt would be essential.



SOPHIE FREEDMAN Y12

WOMEN OF REDEMPTION

After hundreds of years experiencing the brutality and cruelty of the Egyptians, watching their worst nightmare as their children were being taken, what did these women prepare while still slaves in Egypt? What was their priority while under the pressure of escaping from Egypt? Tambourines.

Instruments with which to sing and praise their Hashem for the miracles they knew were coming. Despite their traumatic experiences, they still had faith that Hashem would perform miracles for them. Mourning the loss of their stolen children, the women found the strength to not to lose hope. They would fight their feelings of hopelessness that would have been a natural response in such circumstances. Despite their agony, the women prepared tambourines in faith. As hard as their lives were, their faith grew stronger and were certain that Hashem would support them, and so their only concern was being adequately prepared to sing with the appropriate expressions of joy for the miracles that they knew would happen. This was the strength of Miriam, and the women who followed her. This was the strength of the women who left Egypt, equipped with tambourines and dances of joy and faith. The Pesach story is one of the many examples of the strength of women we see in our history. Even in the present day, women face many challenges but we must be inspired to remain faithful and that we can overcome these challenges.



SAMUEL SHER Y9

SHULCHAN ORECH

Cinnamon Balls

Ingredients:

2 egg whites

pinch of salt

75g caster sugar

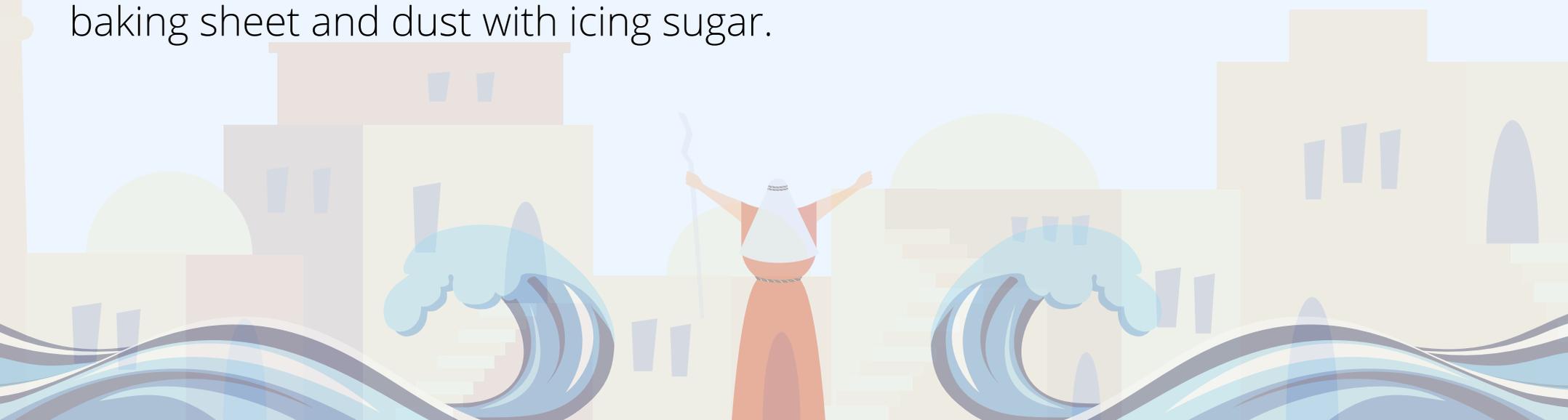
1 tbsp cinnamon

200g ground almonds

icing sugar

Method:

1. Preheat oven to 180. Line a baking tray with baking paper and set aside.
2. Whisk the egg whites with a pinch of salt until they hold soft peaks. With beaters still running, add one table spoon of sugar at a time until the egg whites are glossy and hold stiff peaks.
3. Fold in Cinnamon and ground almonds, and with wet hands roll small spoonful's of mixture into balls and place, spaced out onto lined cookie sheet.
4. Bake for 15 minutes until set, but soft in the centre. Release the cookies from the baking sheet and dust with icing sugar.



TALIA GAFFIN JIEP

SHULCHAN ORECH

Roasted cauliflower 'popcorn'

Ingredients:

2 heads of cauliflower, cut into medium size pieces, no stems

1 tsp Sea salt

2 tsp Sugar

1/4 tsp Onion powder

1/4 tsp Garlic powder

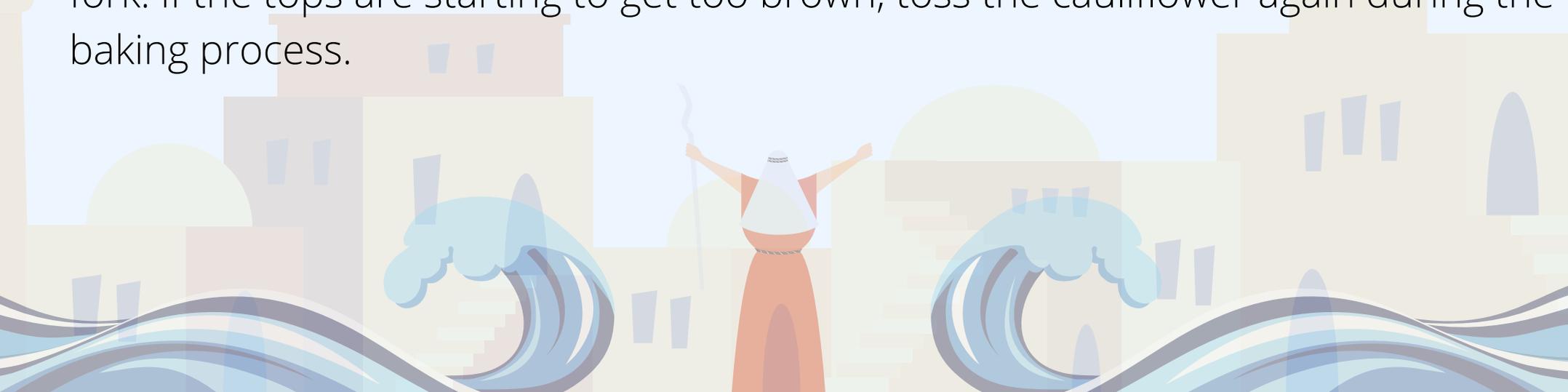
1/2 tsp Paprika

1/4 tsp ground Turmeric

6-8 tbs olive oil

Method:

1. Preheat oven to 180. Line a baking tray with baking paper and set aside.
2. In a large bowl combine, salt, sugar, onion powder, garlic powder, paprika, turmeric and oil. Add cauliflower and toss to coat evenly.
3. Place on the baking sheet in a single layer.
4. Bake uncovered for 30-40 minutes, until the largest pieces can be pierced with a fork. if the tops are starting to get too brown, toss the cauliflower again during the baking process.



TAMMY AREMBAND JIEP

SHULCHAN ORECH

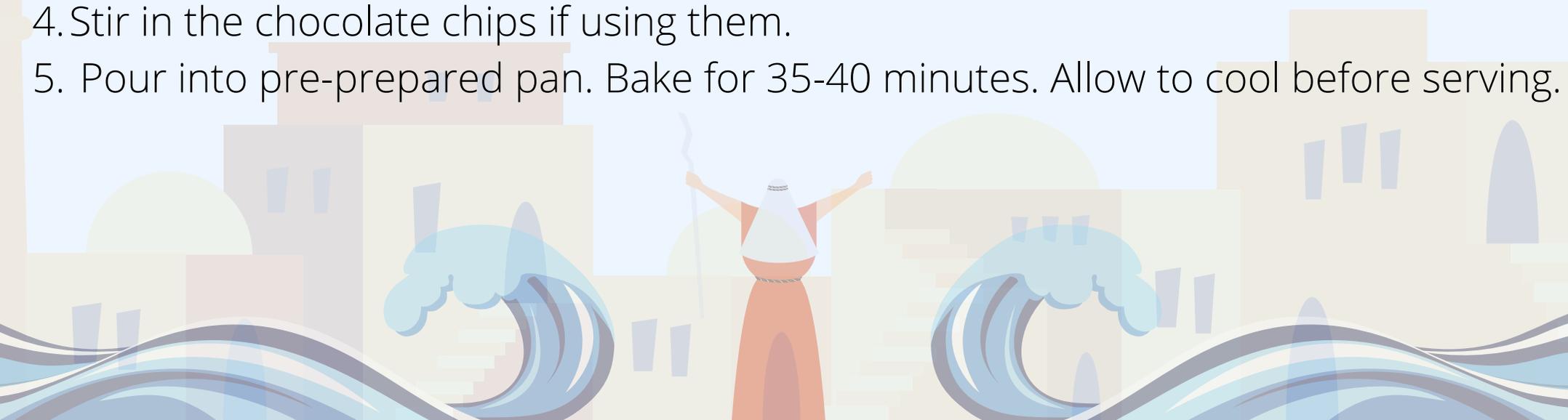
Pesach brownies

Ingredients:

- 4 eggs
- 2 cups sugar
- 1 cup vegetable oil
- 1/2 tsp salt
- 3/4 cup cocoa powder
- 1 cup potato starch
- 1/2 chocolate chips (optional)

Method:

1. Preheat oven to 180.
2. Spray a rectangle 7 x 11 inch baking tray with non stick cooking spray. Set aside.
3. In the bowl of an electric mixer, beat the eggs and sugar until smooth. Add the oil and salt. Mix. Sprinkle in the cocoa powder and mix to make the batter chocolatey. Add the potato starch and mix to combine. scrape down the sides with a spatula.
4. Stir in the chocolate chips if using them.
5. Pour into pre-prepared pan. Bake for 35-40 minutes. Allow to cool before serving.



MICHAL MANN JIEP

SHULCHAN ORECH

Pesach cookies

Ingredients:

1 cup Matza broken to small pieces

1 cup Matza meal

$\frac{3}{4}$ cup sugar

$\frac{1}{2}$ teaspoon cinnamon

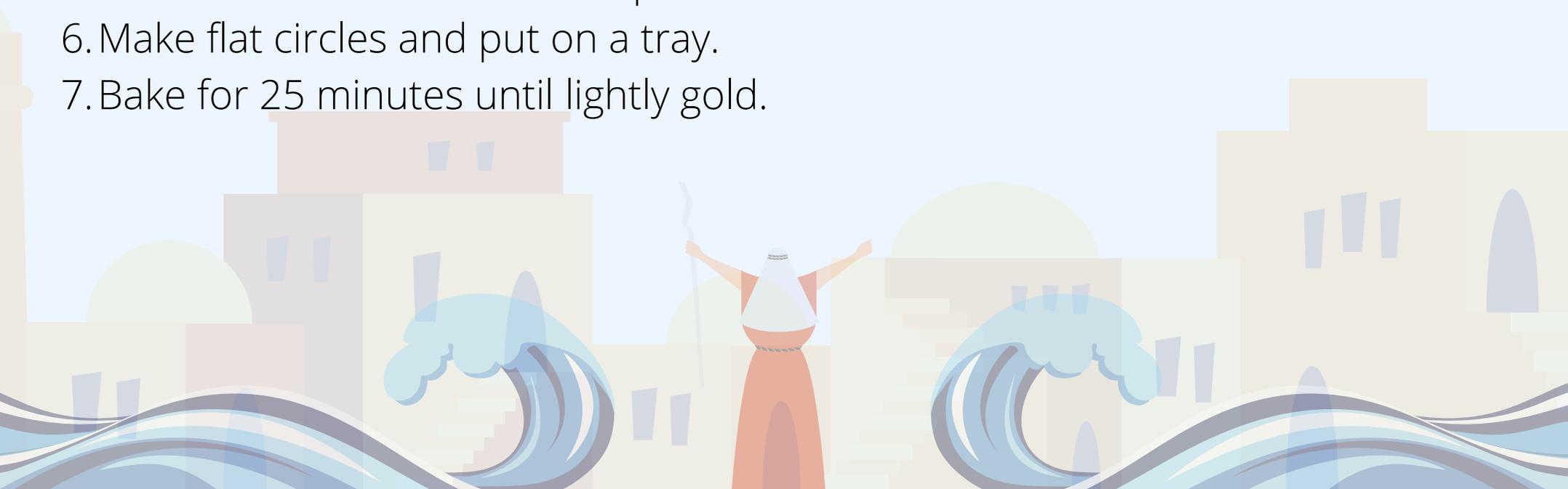
2 eggs

$\frac{1}{3}$ cup oil

$\frac{1}{2}$ cup raisins/ chocolate chips/ walnuts

Method:

1. Preheat the oven to 180.
2. Mix Matza, Matza meal, sugar and cinnamon
3. In a separate bowl beat egg and oil until there is foam.
4. Pour the egg mixture into the Matza mixture and combine well.
5. Add the raisins/ chocolate chips/ walnuts.
6. Make flat circles and put on a tray.
7. Bake for 25 minutes until lightly gold.



RABBI BENTZI MANN JIEP

SHULCHAN ORECH

Caramelized Carrots

Ingredients:

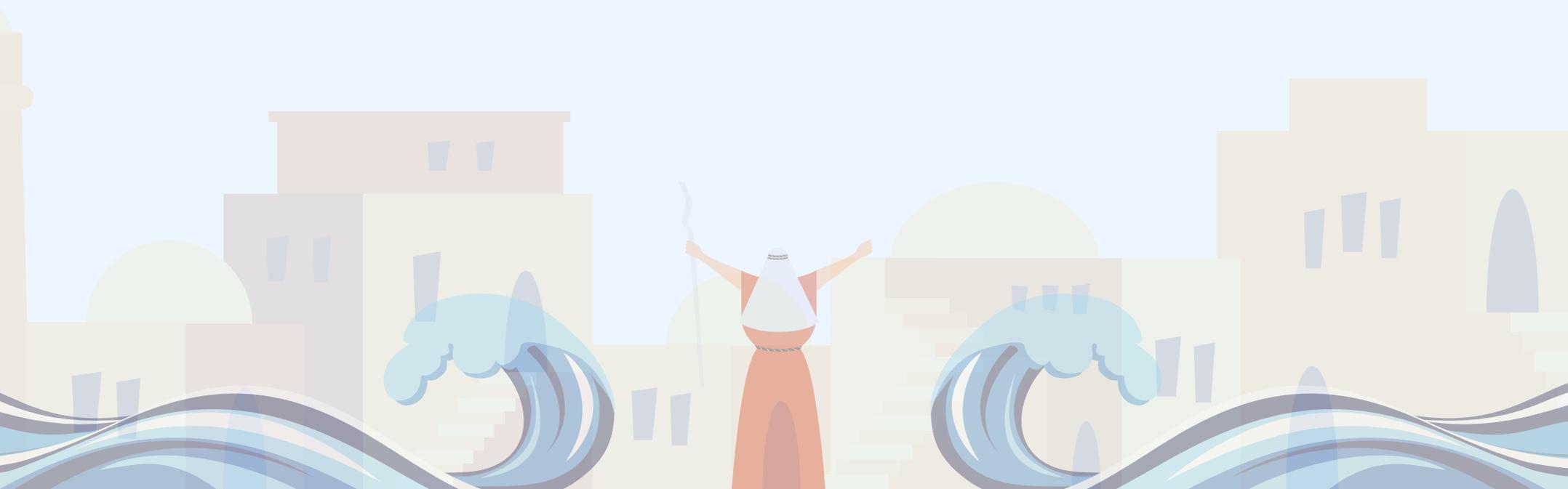
1 bag of carrots, sliced into 1/4 inch discs

1/2 cup sugar

3-4 tbs vegetable oil

Method:

1. Heat oven to 180.
2. In a large bowl, combine the carrots, sugar and oil. Toss to coat. Spread the carrots onto a baking tray in a single layer. You may need more than one.
3. Roast for about 45 minutes to 1 hour until the carrots are caramelized and begin to shrivel. Shake the pan occasionally to prevent the carrots from burning.
4. Once carrots are soft enough to press a fork through take them out and enjoy!



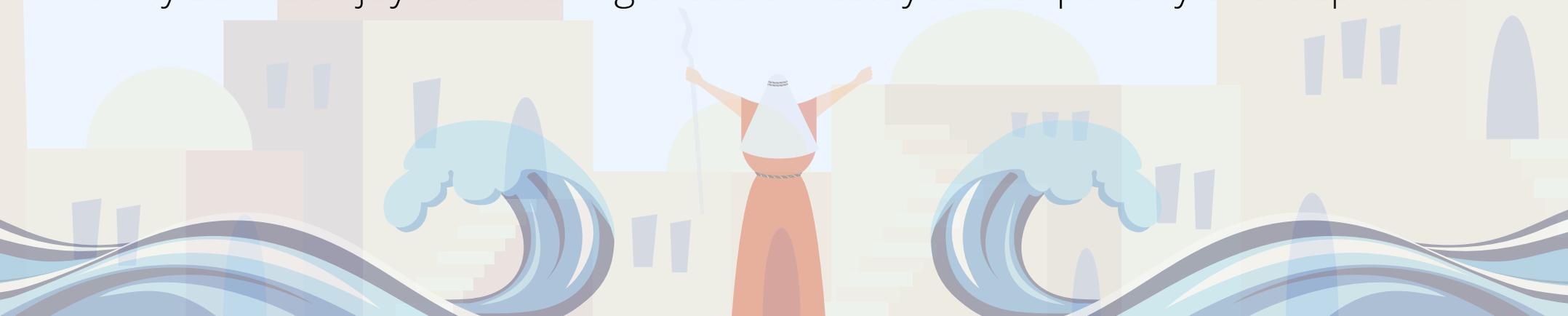
RAFI BERKE Y10

ELIJAH'S CUP

I'd like to share the following amazing true story first shared by the great Chassidic Master, Rabbi Yisrael of Ruzhin about the cup of Eliyahu

Once upon a time there lived a wealthy and prominent Jew, who was spiritually elevated and G-d fearing, gave lots of charity to the poor, and was meticulous in his observance of Mitzvot. One Mitzvah that was especially beloved to him was the cup of Eliyahu at the Seder. For this particular mitzvah, he went all out. He purchased a very expensive and beautiful golden goblet that was a beautiful sight. Each year right before Passover, he would take this special cup and shine it until it was gleaming. He even added precious diamonds and pearls on to the goblet, making it even more dazzling and magnificent. He also purchased the oldest and finest wine he could find, as only the best would be good enough for Elijah the Prophet on the night of Passover.

After some years, the wealthy Jew lost his fortune, and was forced to sell off his furniture and other possessions one by one to stay financially solvent. However, he could not bear to part with his special cup of Eliyahu and while he sold off everything else that he owned, he kept the magnificent golden goblet for himself. He placed the goblet away, using it only on Passover, giving him and his wife and family so much joy even during those difficult years of poverty and deprivation.



RAFI BERKE Y10

ELIJAH'S CUP

One year, things got really tough, and with major expenses for the upcoming holiday of Passover and no money to speak of, he decided that he had no choice but to sell off the prized cup and to use the money to pay for matzah and wine etc. His wife, however, who had complete faith in G-d, trembled at her husband's suggestion that they sell the goblet. She refused to allow the sale, claiming that the cup didn't really belong to them but to Elijah the Prophet, so they had no right to sell it!! As for Passover expenses, his wife told him that they should place their complete faith and trust in G-d above, as He would surely send them what they needed for the holiday.

Having been left with no option to sell the goblet, and with nothing else left to sell, and with a house full of empty cupboards, the once wealthy Jew decided to put all his trust in G-d. Yet when it came to the night of Passover, he simply couldn't bear to see a house with nothing in it, so he headed to the mikvah (ritual bath) earlier than usual, and then to the shul (synagogue) and spent his time there studying Torah and preparing spiritually for the Passover Seder.

When he came home that night after the Evening Prayers were over, he couldn't believe his eyes. The Seder table was set lavishly with all kinds of fancy foods, plenty of matzos and bottles of fine wine. In the kitchen he found many prepared fish and meat dishes, and other delicacies. He asked his wife where all this food and drink came from. She told him with great excitement that just after he left to go to the mikvah, a holy-looking guest with a long flowing white beard and a shining countenance came to the house and asked if he could join them that night at the Passover Seder. When she told him that they literally had nothing to serve him at the Seder because of their great poverty, the guest responded that there was no need to worry because he had brought along with him an entire wagon full of all that one could possibly wish for at the Passover Seder. Before leaving for shul - explained the wife - the guest requested that in case he was late that night, they should start the Passover Seder without him, and just wait for him when they get to the Kos Shel Eliyahu.



RAFI BERKE Y10

ELIJAH'S CUP

Realizing the magnificent miracle that happened to them that night, the man was filled with incredible joy, and he thanked G-d profusely for this great kindness that He bestowed upon them. He then began the Seder in a state of pure spiritual joy. When they got to the cup of Eliyahu and opened the front door, they were surprised again to see their holy guest who, of course, was none other than Elijah the Prophet himself! He entered their house and drunk some wine from the beautiful golden goblet that had been prepared for him. Just before their holy guest left, he told the couple that in the merit of their great dedication and devotion to the Mitzvah, he was sent down from Heaven to bring blessing into their home, so that from now on, they would never lack for anything ever again. And so, soon after Passover, the Jew regained his fortune and became wealthy again just as he had been before only now he cherished the great mitzvah of the cup of Eliyahu that much more. As illustrated in the story, it is very meritorious for each individual or family to adopt a specific mitzvah or Jewish custom that really resonates with them, and which they are particularly fond of, and to make it their own. It could be the purchase of a stunning Kos Shel Eliyahu or a beautiful pair of Tefillin, or the meticulous observance of the mitzvah of Tzedakah (charity). Whatever the Mitzvah the main thing is to complete the Mitzvah in the best way that you can.

Chag Sameach!



ELIJAH'S CUP

Of Fours and Fives

There are several well-known sets of four when it comes to the Pesach Seder. In no particular order they are:

1. The four questions (Ma Nishtanah)
2. The four sons
3. The four names of Pesach (Chag HaMatzot, Chag HaAviv, Zman Cheiruteinu)
4. The four expressions of redemption, where Hashem describes the stages of the Exodus
5. The four cups of wine (which serve to reflect those four expressions)

But then comes Kos Eliyahu – Elijah's Cup – a special fifth cup which ruins our nice pattern. But this fifth cup is different from the other four – as individuals we do not each drink a fifth cup. Instead one single cup suffices for everyone. There is also a difference in terms of what the cup symbolises. Unlike the others, which connect to the expressions of our redemption in the past, Eliyahu symbolises the redemption of the future (tradition holds that Eliyahu will come as a herald proclaiming the time of the Mashiach).



MR COHEN JS TEACHER

ELIJAH'S CUP

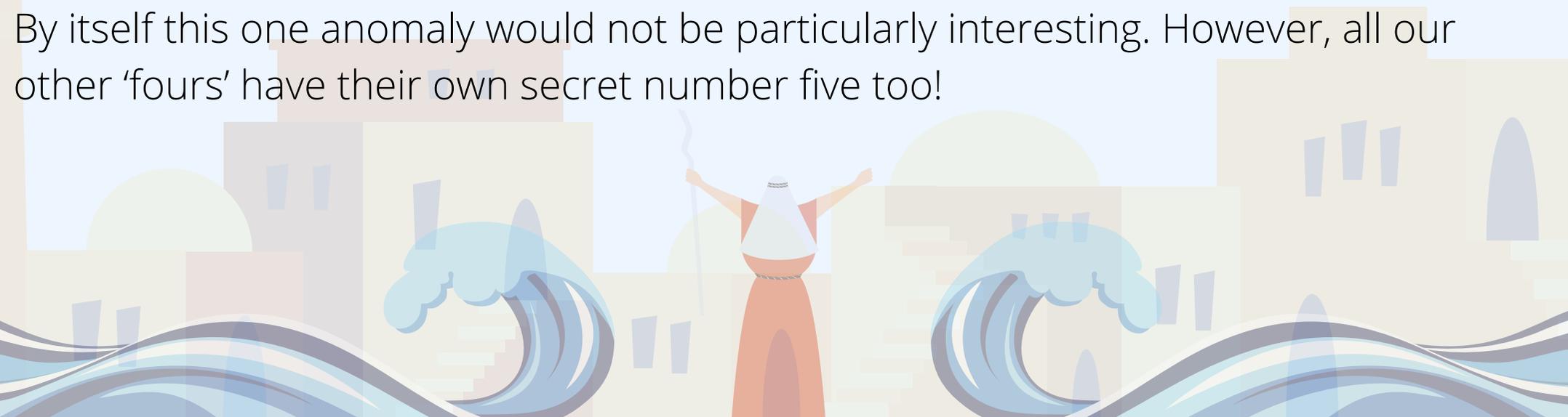
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By itself this one anomaly would not be particularly interesting. However, all our other 'fours' have their own secret number five too!



MR COHEN JS TEACHER

ELIJAH'S CUP

There was originally a fifth question presented in the Mishnah (Pesachim 10:4); “why on all other nights may we eat meat cooked in whichever way we like, but on Pesach the meat must be roasted?” (This question became obsolete after the destruction of the Temple and the cessation of the Pesach sacrifice.)

There is a fifth expression of redemption. The first four were G-d’s promise to Moshe as to how the Exodus would work (Shemot 6:6-7): “I am Hashem and I shall take you out from under the heaviness of Egypt, I shall rescue you from their servitude, I shall redeem you with an outstretched arm and great judgments. And I shall take you to me as a people and I shall be your G-d...”. The fifth expression comes one verse later, giving us the whole purpose of the exodus: “And I shall bring you up to the land...”.

There is also the idea of a fifth son. The first four can be seen as Jews with decreasing levels of connection with their Judaism. The chacham – the Torah scholar immersed in the technical halakhic points; the rasha – the one who is there as it is his family’s tradition even though it holds no personal meaning for him; the tam – the one removed to the degree where he does not even know the story even though he may be able to appreciate it is something special; and the she’eino yodeia lishol – who sees nothing but pointless, random ritual so confusing he doesn’t know where to begin his questions. The fifth son is the one who has not come to the Seder at all. The one so removed he has no appreciation of the story, ritual, religion, tradition or philosophy.

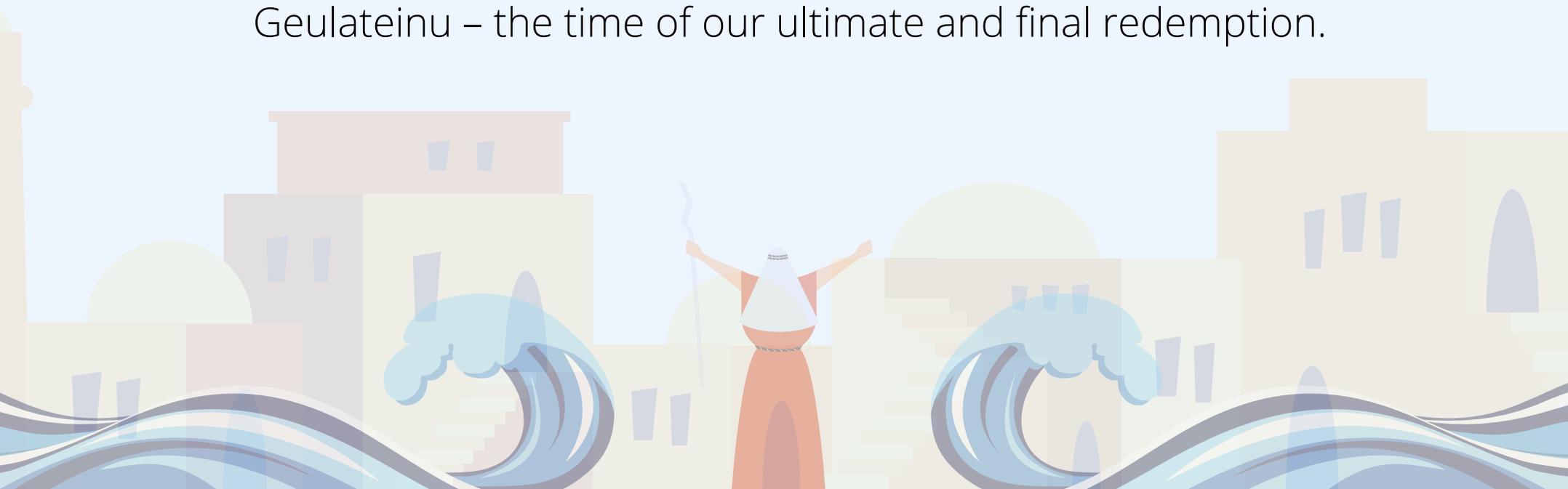


MR COHEN JS TEACHER

ELIJAH'S CUP

When we discover that the fifth name of Pesach is Zman Geulateinu – the time of our redemption, we can begin to understand what connects all these ‘fives’: the communal cup of the future redemption, the roast meat, the expression highlighting purpose of the Jewish people as a nation, the missing son, and the time of our redemption.

The answer is in the meat. The Exodus was the forging of a solid core that would become the Jewish people. This is reflected in the meat of the Pesach sacrifice which had to be roasted whole. Unlike boiled or stewed meat, which absorbs outside flavours and softens the longer it is cooked for, roast meat expels anything foreign and becomes tougher and tougher. At Pesach we return to the very core of what it means to be a Jew – to have a national identity as a Jew. Once we have secured that core we can realise our potential: We can bring the fifth son home; we can build a nation showing ourselves to the world as a moral and ethical light; we can fulfil the fifth expression, raise the fifth cup together, and toast the coming of Zman Geulateinu – the time of our ultimate and final redemption.



MR COHEN JS TEACHER

ELIJAH'S CUP

When we discover that the fifth name of Pesach is Zman Geulateinu – the time of our redemption, we can begin to understand what connects all these ‘fives’: the communal cup of the future redemption, the roast meat, the expression highlighting purpose of the Jewish people as a nation, the missing son, and the time of our redemption.

The answer is in the meat. The Exodus was the forging of a solid core that would become the Jewish people. This is reflected in the meat of the Pesach sacrifice which had to be roasted whole. Unlike boiled or stewed meat, which absorbs outside flavours and softens the longer it is cooked for, roast meat expels anything foreign and becomes tougher and tougher. At Pesach we return to the very core of what it means to be a Jew – to have a national identity as a Jew. Once we have secured that core we can realise our potential: We can bring the fifth son home; we can build a nation showing ourselves to the world as a moral and ethical light; we can fulfil the fifth expression, raise the fifth cup together, and toast the coming of Zman Geulateinu – the time of our ultimate and final redemption.

