

# *Pesach* *Celebration!*



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NISSAN 14 - 22, 5780 | APRIL 8 - APRIL 16, 2020

THE RELEVANT  
HAGGADAH

HOW TO MAKE  
YOUR SEDER  
GREAT

THE SEDER THAT  
ALMOST DIDN'T  
HAPPEN

FOUR QUESTIONS  
OR FOUR  
ANSWERS?

CORONA AND  
ELECTIONS

HOW DOES  
CHABAD KEEP IT  
TOGETHER?

**NEW INSIGHTS +  
IMPROVED TEXT**



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## Celebration!

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Dedicated to the Rebbe,

**Rabbi Menachem M. Schneerson**, OBM,  
whose boundless love and teachings are an  
endless source of inspiration and guidance.

# SOME Pesach Thoughts

## My Dear Friends, Wisconsin Jewry,

**For many years**, this column has been mining the teachings of the Rebbe, Rabbi Menachem M. Schneerson, for deeper and better understanding of the Passover holiday and its message of freedom. The connection between the Rebbe and Passover is highlighted in the proximity of the Rebbe's birthday to Passover, only three days prior, on the 11th day of the Hebrew month of Nissan.

**Examining the Rebbe's teachings** on Passover is like marveling at the blinding sparkles of a brilliant diamond, its multicolored rays extending in every direction.

**Finding the vision** to break the bonds of time and see into the future; finding the strength to break the bonds of pessimism and start thinking positively; finding the strength to break out of the bonds of limited goodness and finding the strength to grow continuously and exponentially; these are just a sliver of the Rebbe's Passover messages and the Rebbe's person.

**But this year**, the Rebbe's spirit of freedom offers us a deeper view on world events to a whole new level, and with a brand-new sense of urgency.

**The Rebbe was famous** for his unique ability to cut through externals and reach in to the core of the matter, the core of an event and the core of people. There, the Rebbe found goodness and strength which was not realized on the surface.

**The culmination of the Exodus** was the Revelation at Mount Sinai. As Moses demanded from Pharaoh, "G-d says: 'Let My People go so that they may serve Me.'" So Egypt was the departure point and Mount Sinai was the destination.

**When the Jews arrive** at Mount Sinai, six weeks after leaving Egypt, the Torah reports an astounding thing about the

Jewish people: They had become one. "Like one person with one heart." In the Torah, as there is nothing superfluous or hyperbole, this is a truly amazing statement.

**But more than simply** a report about the situation at Mount Sinai, this statement reveals something about the situation in Egypt: at Mount Sinai they achieved unity, something they had been missing in Egypt.

**Thus, the liberation** was not only from physical slavery but also from spiritual and personal slavery, including emotional distance and discord. And they were endowed with not only the blessing of physical freedom but also the great gift of intimacy, friendship and unity that spiritual freedom allows.

**Politics has always been** accompanied by passionate debate and disagreement. But in the recent past it has been taken to new lows. Both here and in Israel, the difference of opinions somehow devolved into personal grudges. An opposing view meant an opposing team. While diversity is meant to complete us, diversity somehow threatened to finish us off. While we are meant to learn something from those we disagree with, we figured out a way to resent them instead. Instead of bringing each other closer in an effort to educate and promote social grace and dignity, we ventured into the opposite path – social distancing.

**And now, social distancing** has become a necessity. Who can decipher G-d's ways and claim to understand why He does what He does, but the lesson to be learned is undeniable. We pushed each other away and distanced ourselves when we should have been close, and now we're longing for each other and are compelled to distance ourselves when

# PASSOVER, JUMP OVER



**W**e know that every action produces a reaction and every event becomes a cause for numerous subsequent events. Think of it: gazillions of occurrences and actions, all conspiring to dictate to this one single point of now. Any change in any past event would alter this equation and produce a different result. Simply stated, the present -- what I'm going to do and what's going to happen to me at this very moment -- is the sum and product of all that I did and all that happened to me up to now.

**Philosophers are bothered** by this, because thinking man tends to think of himself as a creature endowed with choice. Physicists have a problem with this, because their microscopes and particle accelerators reveal a random universe. As for the rest of us, we wake each morning to a new day, but soon feel the familiar weight of our yesterdays pressing us into the grooves of habit and necessity. Nevertheless, we continue to believe that we are "in control," that with a sufficient amount of determined effort we can, and will, break free.

**The Jewish calendar** reserves eight days each year to celebrate that faith. The eight days of Passover, "our season of freedom," embody the conviction that, in any given moment, we have the power to step out -- in the words of the Hagaddah -- "from slavery to freedom, from sorrow to joy, from mourning to festivity, from darkness to great light, from bondage to redemption."

**Thus our sages decreed** that the Exodus from Egypt is an event that should recur in each generation of our history, and in every day of our

lives. For what else is an "Exodus" if not the power of a people to step out of their past, to wrench free of their circumstances, to give birth to a new self that is independent of the womb from which it emerged?

**Therein lays the deeper meaning** of the name of the festival. While commonly translated "Passover," the Hebrew word *Pesach* literally means to "jump over."

**"Walking" or "running"** implies a change of place, yet this is a change that derives from, and is predicated upon, the previous position. One foot leaves the ground, but the other remains planted there to provide the forward impetus. The movement may be small or great, slow or swift; but in all cases, each step derives from the one before it.

**A "jump," in which both** feet leave the ground, implies a break from the past -- a quantum leap rather than an incremental step, a rebirth rather than a maturing.

**Yet the purpose of the jump** is not to leap to heaven and stay there. If you do that, you missed the whole point. The idea is to return to the ground, not only one or two or many strides ahead, but also as a different person from the one who crouched down to leap. To return to your past not as prisoner bound by its laws, but as a master descending upon it from above to use it and mold it to higher ends as you advance in your journey. Until the next jump.

ADAPTED FROM THE TEACHING OF THE REBBE, RABBI MENACHEM M. SCHNEERSON, OBM, BY YANKI TAUBER OF CHABAD.ORG.

we want to be close.

**This then must be our mission**, now and certainly when the fog of coronavirus lifts: social embracing.

**With firm resolve**, we must promise ourselves to never again allow ourselves to slide down the slope of social callousness. We are brothers and sisters, for Heaven's sake, children of one beloved Father in Heaven. Without love and respect for one another, we are left lonely in our positions, cold in our viewpoints.

**We mustn't silence each other** and we mustn't abandon our opinions, especially in important matters and issues we feel strongly about. But no Jewish issue is most important than the Jewish People. If our insistence on pushing a viewpoint rises out of a deep concern for our fellow Jews and their mistaken ways, our souls know that that can

never lead to a distancing from those very fellow Jews we are struggling for. We cannot allow the people we are fighting for to become the people we are fighting with, G-d forbid.

**We are one.** When we feel it, when we don't feel it, always. Despite the little Pharaoh inside us trying to enslave us to our worst impulses of resentment and enmity, we are one. Since the day we assembled at Mount Sinai, we have been utterly one -- one with each other and one with G-d. That is the true essence of our nature. To separate is unnatural and unhealthy. To unite and befriend is natural, healthy and still the greatest path to redemption.

*With best wishes for a happy, healthy and kosher Pesach,*  
**Rabbi Yisroel Shmotkin**



# A BRIEF HISTORY

## OF THE BIRTH OF THE JEWISH PEOPLE AND THE REDEMPTION FROM EGYPT

Who are we? We have been around for a long time, but how did it all start? We were slaves. Were we born into it? How were we freed? How did we maintain our identity and nationhood?

**I**t was over 3,800 years ago in Assyria (now Iraq), in a world infested with idol worship, where Abraham was born.

A son of an idol merchant, from early childhood he questioned his society's beliefs, and on his own, he came to realize the existence of one Creator, a Master of the Universe. A profound scholar with an extraordinary spirit, he not only practiced his beliefs even while facing persecution, but reached out and taught monotheism to his fellow countrymen. So did his wife, Sarah.

Because of his absolute self-sacrifice in his service of G-d, he was promised that an eternal nation would blossom from his descendants.

His son, Isaac, and his wife, Rebecca, followed in Abraham's footsteps; so did Isaac's son, Jacob, and his wives, Rachel and Leah, maintaining their beliefs and practices in a hostile and barbaric society.

Jacob, who is also called Israel, fathered twelve sons and a daughter. From them the Jewish people have descended. Hence, the names "Children of Israel" or "Israelites."

Jacob and his family endured great trials and tribulations, which eventually brought them to Egypt. Keeping their distinct identity, they were eventually enslaved and forced into hard labor of bricks and mortar.

For eighty-six years, without a single day of rest, they were engaged in building Egyptian pyramids, monuments and cities while being subjected to constant beatings and all kinds of harsh treatment.

They became conditioned into a life of slavery. The concept of freedom simply did not exist.

It was at their darkest moment that Moses, a descendant of

Jacob's third son, Levy, who himself grew up in Pharaoh's home, miraculously came to the rescue.

A great soul, an individual of immense intellect and noble character, G-d revealed Himself to Moses, charging him with the task of attaining the Jewish people's freedom.

As Pharaoh refused to listen to Moses to free the Jewish people — and even tightened his harsh rule — Moses, on G-d's behalf, warned him of grave punishments. And so it was. For a full year, one after another, G-d inflicted upon the Egyptian people ten catastrophic plagues until they were forced to free their workforce, their slaves of generations.

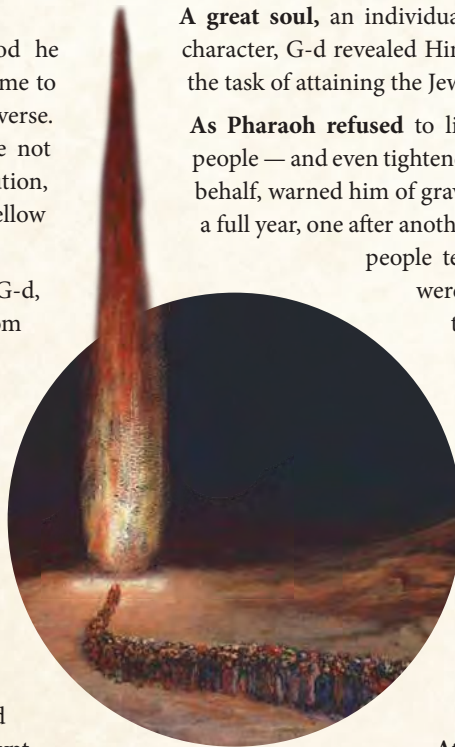
In a country where no one could escape, a few million people left in great triumph, as their powerless oppressors were forced to watch them leave their country for good.

It was the first time in the history of mankind, that an entire nation became free — a breakthrough that endowed the world with the ideal of freedom.

At that moment the Jewish nation was born. It is our nationhood and freedom that we celebrate on Passover.

The story goes on. Seven weeks after leaving Egypt, G-d gave us the Torah, and the Jewish people began their journey until today.

FOR MORE ON THE ABOVE, THE STORY OF THE JEWISH PEOPLE SINCE, HOW WE ARRIVED IN ISRAEL, AND BEING EXILED AND SURVIVING UNTIL TODAY AS THE SAME PEOPLE, VISIT [WWW.CHABADWI.ORG](http://WWW.CHABADWI.ORG) OR CALL (414) 961-6100 FOR A CLASS IN JEWISH HISTORY, PRACTICE AND PHILOSOPHY.





# How To Make Your Passover Seder Great



## DO YOUR OWN HAGGADAH

**The Passover Seder is the most ancient of all rituals in the Western world.** It has been passed down in an unbroken chain of tradition for over 3300 years, that's over 100 generations! That means that every one of your ancestors, without exception, sat at a Seder and shared the meaning, the mystery and magic of Passover.

**We don't just tell the story – we taste it.** Each food that we eat or drink at the Seder makes us feel a part of the experience of the Exodus. Bitter herbs = Slavery. Matzah = Liberation. Wine = Freedom.

**The Haggadah contains** the experience and the commentaries from the whole gamut of Jewish history, like a thousand voices harmonized into a single symphony.

**Beyond anything we have today,** it reaches deep into the human psyche in every way possible and all at once: rich audio, dynamic visuals, spoken language and written text, even the visceral senses of taste, smell and touch.

**It is intergenerational** – involving the whole family with something special for each one. It is customizable, adjustable to a spectrum of personalities. It is interactive, each person with a special role to play, along with an array of materials to shape our tactile senses. It is a whole-person experience, developing a sense of inner freedom within all who participate.

**But its most fascinating aspect** is that every detail is firmly grounded in the mystical teachings of our deep tradition. Each step has not just a body, but a soul as well – a simple meaning as well as a deep lesson towards higher consciousness.

**Its success has been awe-inspiring.** No ritual has survived so long and has been so true to its original form.

**To this day, in every corner of the world,** Jewish families come together to reconstruct that original Passover Seder, again and

again, year after year. And every year, there is more to learn.

**That's the thing about the traditional Haggadah:** You'll find everything in there. Everything, that is, except your own voice. That, you have to add yourself.

**And that's vital.** Because, as the Haggadah says, you have to tell this story as though it happened to you, personally. Because in truth, it is a story that happens to each one of us in our lives.

**In every generation** – and every day – we are obligated to regard ourselves as if we had that day come out of Egypt.

## DO PASSOVER YOUR WAY

**Whether you are a true believer,** a diehard skeptic, an innocent bystander or the guy who doesn't even notice anything out of the ordinary, any one of the “four boys,” the Passover Seder speaks to you. It even speaks to kids (especially your inner child), filled with customs that make the Seder stimulating.

**Engage all of your senses** in this dynamic and moving experience. The tastes, the aromas, the textures, the sounds, and the sights of Jewish continuity in action all combine to achieve the meaningful events of the Seder.

**Take the time this year** to fully engage yourself and your family in Jewish life. Feel the passion of the Exodus, taste the beauty of freedom, hear the message of personal growth all brought to life at the Seder.





# THE SEDER IN A NUTSHELL



## SETTING THE SEDER PLATE

*We prepare for the Seder by setting the table fit for royalty: our best china, silverware and crystal, the finest Kosher wine.*

### 1. 2. 3. MATZAH

Three whole matzahs are placed on a tray or large plate, with a cloth (or napkin) partly separating between each of the matzahs. Place the first matzah in the lowest "compartment," another matzah above it and another matzah above these.



### 4. ZE'ROAH

Place a roasted meatless chicken shank or neck bone on the upper right side on top of the cloth covering the matzahs. The Ze'roah is symbolic and not eaten. You can re-use it for the following Seder night.



### 5. BEITZAH

Place a hard-boiled egg on the upper left side. Use: The egg is dipped into saltwater and eaten right before the meal starts.



### 6. MAROR

Place an ounce of bitter herbs in the center. It is customary to use romaine lettuce and/or horseradish for maror. Use: The maror is eaten right after the matzah before the meal.



### 7. CHAROSES

The charoses, made of a mixture of crushed walnuts and apples, is placed on the lower right side, under the ze'roah. Use: Before eating the maror, it is dipped in charoses.



### 8. KARPAS

Place a raw onion (or a boiled potato) on the lower left side, under the egg. Use: A small slice of the vegetable is eaten at the very beginning of the Seder.



### 9. CHAZERES

Place an ounce of bitter herbs in the center, under the maror. It is customary to use romaine lettuce and/or horseradish for chazeres, just like the maror. Use: It will make up the inside part of the Korech sandwich of matzah and maror.





# CONDUCTING THE SEDER

## KADESH

### THE BENEDICTION AND FIRST CUP

The Seder begins with the recitation of Kiddush, proclaiming the holiness of the holiday, over a cup of wine — the first of the four cups we will drink at the Seder, reclining.

## URCHATZ

### PURIFICATION

We wash our hands in the usual, ritually prescribed manner as is done before a meal, but without the customary blessing.

## KARPAS

### APPETIZER

A small piece of onion or boiled potato is dipped into salt water; blessing over the vegetable is recited and the Karpas eaten.

## YACHATZ

### BREAKING OF THE MATZAH

The middle matzah on the Seder plate is broken in two. The larger part is put aside for later use as the *Afikoman* ("dessert") while the smaller part is returned to the seder plate and will be the first item to be eaten later at the beginning of the meal

## MAGGID

### THE HAGGADAH & THE SECOND CUP

After a short introduction, at the beginning of the Haggadah, the Seder tray is moved aside. A second cup of wine is filled. The child who wonders "What's Going On" asks the time-honored four questions: "Mah nishtanah...?" The child's questioning triggers one of the most significant Mitzvahs of the Passover eve. In response to

the child's questions, the Haggadah includes a brief review of the suffering imposed upon the Israelites by the Egyptians, and the miracles performed by the Al-mighty for the redemption of His people. We drink the second of cup of wine, reclining.

## ROCHTZA

### WASHING BEFORE THE MEAL

Readying ourselves for the meal, we wash our hands again; this time with the customary blessings, as is usually done before eating bread.

## MOTZI-MATZAH

### BLESSING OF THE MATZAH

Before eating the matzah, we say the "Hamotzi," the usual blessing for bread, followed by the special blessing for the mitzvah of eating matzah. (See details on pages 23-24.) We then eat the matzah while reclining.

## MAROR

### THE BITTER HERBS

We take one ounce of the bitter herbs, dip it in the *charoses* (a mixture of ground nuts and crushed fruit); we then shake the latter off and make the blessing "al achilat maror." We eat the maror without reclining.

## KORECH

### THE SANDWICH

We now do the matzah and maror together. We break off two pieces of the bottom matzah, which together should be at least one ounce. We then take at least one ounce of bitter herbs and dip it in *charoses*. It is placed between the two pieces of matzah; we say "kein asah Hillel..." and eat the sandwich while reclining.

## SHULCHAN ORECH

### THE FEAST

The holiday meal is now served. We begin the meal with a hard-boiled egg dipped into salt water.

## TZAFUN

### OUT OF HIDING

After the meal, the half-matzah that was "hidden," set aside for the *afikoman*, is taken out and eaten. Everyone eats at least 1.5 ounces of matzah, reclining, before midnight. After eating the afikoman, we do not eat or drink anything except for the two remaining cups of wine.

## BERACH

### RECITING GRACE & THE THIRD CUP

A third cup of wine is filled before Grace is recited. We also fill the "cup of Elijah" (and place it at the center of the table). Grace after the meal is recited. Followed by the blessing over the wine and drinking of the third cup. We now fill another cup of wine and open the door and recite the passage that is an invitation to the Prophet Elijah, the harbinger of the coming of Moshiach.

## HALLEL

### SONGS OF PRAISE & THE FOURTH CUP

At this point, having recognized the Al-mighty and His unique guidance of the Jewish people, we go still further and sing His praises as Lord of the entire universe. After reciting the Hallel, we again recite the blessing over the wine and drink the fourth cup, reclining.

## NIRTZAH

### ACCEPTANCE

In conclusion we proclaim, "*Leshanah haba'ah b'Yerushalayim* — Next year in Jerusalem."

# The BODY & SOUL of the SEDER SETTING

**O**n the first two nights of Passover we conduct a Seder. We affirm our desire to elevate this night above all that is mundane. With it we declare to ourselves, and all who are present, that this is “**the season of our freedom.**” **The first thing** we do tonight is construct a Seder Plate. Seder in Hebrew means order. Everything we do tonight has great significance and distinct order.

**The entire Seder**, beginning with the Seder Plate, provides us with tools to achieve personal transcendence; to experience emotional and spiritual freedom. **Each of the Seder plate items** represents a historical event and has its practical application — **its body**. It also has **its soul** — its meaning, and its relevance in our journey of freedom.

## SEDER PLATE INGREDIENTS

**BODY** The plate consists of ten items.



**On top of a large plate**, tray or cloth, place **three whole matzahs**. On a cloth spread over the matzahs, six food items are placed. The **ze'roah**, a roasted shank bone or chicken neck, is placed on the top right. Opposite the **ze'roah** on the left, the **beitzah**, a cooked egg, is placed. Beneath them, in the middle, is the **maror**, a bitter herb or romain lettuce. Beneath the **ze'roah**, on the right is the charoses, a mixture of ground or finely chopped fruits, nuts, and a drop of wine. On the opposite left, below the egg, is the **karpas**, a vegetable, such as an onion or cooked potato. Under the **maror** is the **chazeres**, bitter herbs or Romaine lettuce.

**Thus, the final Seder Plate** is comprised of three matzahs, lying one on top of the other, which cradle the six food items that form two triangles. All together there are nine items and the *ke'ara*, the plate underneath, completes the number ten.

**SOUL** Generally the ten elements of the Seder plate reflect the structure of human consciousness, which is comprised of ten dimensions, the “spiritual DNA” of all existence and of man.

**The ten items represent the ten sefirot**, or “G-d’s tools,” with which He created and sustains the world and through which He channels His blessings and assists us to free ourselves from our limitations on the way to personal freedom.

## MATZAHs

**BODY** The matzahs are the centerpiece of Passover, reminiscent of the unleavened food that the Jewish people ate as they left Egypt.

**As the Seder continues**, the middle matzah will be broken into two halves. This will still leave us with two whole matzahs, just as we have two loaves of challah on all Sabbaths and Festivals.



**SOUL** Matzah is called the “food of faith.” We left Egypt in such haste that there was no time to wait for the dough to rise. With only this unleavened food, our ancestors departed into the barren desert, relying completely on the Al-mighty to provide sustenance for our entire nation, several million people — men, women and children. Each year we relive this event.

**The matzah itself** resembles the simplicity of that faith. It is humble, staying low and simple, without the enrichment of yeast, oil or sweeteners — nothing but plain water and flour. Similarly, the basis of a Jew’s connection to G-d is a simple, selfless bond, beyond any personal benefits, reasons or conditions.

**The key to freedom** is humility, which allows us to take it easy, to free ourselves from being manipulated by subjective emotions.

**The three matzahs** represent three categories within the Jewish people. Each matzah represents a different group: Cohen, Levi, Israel. They represent our forefathers Abraham, Isaac and Jacob, as well as commemorating the triple measure of fine flour which Abraham told Sarah to bake into matzahs, when the three angels visited them.



*USE: Wait, you will get to eat these wonderful matzahs a little later, right at the beginning of the meal. (To savor the taste and dig the meaning of these ancient foods, you must first prepare and also taste other goodies.)*

## ZE'ROAH (Shankbone)

**BODY** A shankbone or chicken neck.

The Ze'roah commemorates the pascal lamb our ancestors were commanded to eat on the eve of the Exodus from Egypt. Later on it was brought to the Temple as the Passover offering and was roasted and eaten as part of the Seder night meal.

**SOUL** Remembering our roots and who we are and where we belong helps us in our determination to free ourselves.

*USE: Unlike the other items, the Ze'roah is not eaten. It remains on the Seder plate until the end of the Seder.*



## BEITZAH (Hard-boiled Egg)

**BODY** The hard-boiled egg represents the festival offering (chaagigah), addition to the Pesach offerings at the Holy Temple — which was also eaten on the Seder night.

**Why an egg?** Because while it represents the festival offering, the real thing is yet to come. An egg is a symbol of mourning. Mourners eat hard-boiled eggs at their first meal after a funeral to show that life is a cycle. Even on this happy festival of Passover, we remember that our Temple is in ruins, but the cycle will turn and we will return there.

**In a way**, the egg also represents the Jewish people: The more we are in hot water, the tougher we become.

**SOUL** Not conforming to the status quo and taking a tough stand is characteristic of freedom.

*USE: The egg will be eaten at the beginning of the meal (See pg. 26).*



## MAROR (Bitter Herb)

**BODY** Bitter herbs — horseradish, lettuce, endives, or a mixture of them.

**It reminds us** of the bitterness and harshness of the slavery that the Jewish people endured in ancient Egypt.

**SOUL** The lettuce, as a bitter herb, teaches us a lesson about bondage and freedom. The leaves in a young fresh lettuce are sweet. Nonetheless, the lettuce grows from a green-white stalk, which is



bitter. The crisp, sweet leaves represent freedom and the bitter stalk represents slavery. True freedom is attained only by overcoming challenges.

*USE: The maror will be used later during the Seder, before the beginning of the meal (See page 24).*

## CHAROSES

(Chopped Nuts and Fruit with Wine)

**BODY** The color of the charoses is like that of the mortar we used to make the bricks and clay when we were enslaved to Pharaoh in Egypt. Charoses is a mixture of fruits and nuts. The fruits used in the mixture — apples, pears and dates, are symbols of the Jewish people, who are affectionately referred to in the Bible by these names.

**SOUL** The greater the challenge, the sweeter the freedom.

*USE: The charoses is used as a dip for the maror and chazeres (See page 24).*



## KARPAS (Vegetables)

**BODY** Onion, parsley or cooked potato.

**SOUL** The symbolism and significance of karpas in the journey of freedom is explained on page 13.

*USE: The Karpas will be used right at the outset of the Seder.*



## CHAZERES (Romaine Lettuce)

**BODY** Horseradish, lettuce, endives or a mixture of them is used.

*USE: The chazeres is the bitter herb, used in the Korech sandwich. (See page 24).*



## FOUR CUPS OF WINE

**BODY** During the Seder, four cups of Kosher wine will be used at different intervals, beginning with Kiddush.

**SOUL** Wine is used as a symbol of joy when welcoming the festival, the Season of our Freedom. King David proclaims, "I lift a cup of salvation." "Wine," says the Psalmist, "gladdens the heart," and in the course of our celebration of our redemption we will drink four cups of wine. The four cups celebrate the four stages of our

Exodus and Redemption from Egypt.

**The First Cup** — physical removal from the land of Egypt — “I will release you”; **The Second Cup** — liberation from intellectual and spiritual slavery — “I will save you”; **The Third Cup** — creation of a people forever immune to permanent slavery — “I will liberate you”; **The Fourth Cup** — G-d’s acceptance of Israel as His chosen people and the granting of the Torah at Sinai — “I will take you unto me as a nation.”



**The four cups are reminiscent** of the four great merits the children of Israel had even while in Egyptian exile: they kept their Hebrew names, they kept their Hebrew language, they remained highly moral, and they remained loyal to one another.

**The four cups of wine** represent our matriarchs, Sarah, Rebecca, Rachel and Leah.

*USE: Each of the four cups should be large enough to hold 3.5 fluid ounces. It is best to use wine, though grape juice (or a combination of the two) is acceptable. The cup should be filled to the brim and, preferably, one should drink the entire cup, or at least more than half.*



## PRE-PASSOVER CHECKLIST

- Kosher for Passover food & supplies
- Storing Chometz (pg 29)
- Sell Chometz (pg 29 for instructions, pg 59 for certificate of sale of Chometz)
- B'dikas (search for) Chometz set
- Candles for festival lighting

## SEDER CHECKLIST

- Kosher for Passover wine
- Special Shmurah matzah
- Kosher for Passover matzah
- Shank bone or chicken neck
- Hardboiled egg
- Salt water
- Horseradish or lettuce
- Apple and nuts to make charoses
- Onion or cooked potato



## SECURE YOURSELF HANDMADE SHMURAH MATZAH

[ChabadWI.org/OrderMatzah2020](https://www.chabadwi.org/OrderMatzah2020)



## MIRACLE WITHIN A MIRACLE

**T**he **Passover Seder** commemorates an event that happened to our great-grandparents more than 3,300 years ago. Can you name a single family anywhere that eats a specific food today because of an event that their grandparents participated in 3,300 years ago? And it's got to be the same food. It's part of the phenomenon of the amazing survival of our people.

**Like we read in the Haggadah:** "In every generation they rise up against us, but G-d saves us from their hands." So, this year while reading about the miracles in Egypt and at the Sea of Reeds, look around and think about how your reading about those miracles is in itself a miracle.





# THE REAL HAGGADAH

## QUESTION

**So it's Pesach again.**

Another Seder night where we meet up with distant relatives we almost forgot about, to tell a story that we aren't allowed to forget about. Is it really necessary after more than 3000 years to still commemorate our ancestors' freedom from slavery in Egypt? Can't we move on to more pressing and contemporary issues?

## ANSWER

**My friend, you are reading** the wrong Haggada. The Seder is not just a memorial to events of the distant past, it is a dynamic process of freedom from the challenges of the present.

**Are we free from slavery?** Are we slaves to our own inhibitions, fears,

habits, cynicism and prejudices? These self-appointed pharaohs are layers of ego that prevent us from expressing our true inner self, from reaching our spiritual potential. Our souls are incarcerated in selfishness, laziness and indifference.

**Pesach means "Passover."** It is the season of liberation, when we pass over all these obstacles to inner freedom. On Pesach, we give our souls a chance to be expressed.

**Reread the Haggada.** Every time it says "Egypt" read "limitations." Replace the word "Pharaoh" with "Ego." And read it in the present tense:

**"We were slaves to Pharaoh in Egypt" = "We are slaves to our egos, stuck in our limitations."**

**How do we free ourselves?** By eating Matza. After eating Matza, the Israelites were able to run out of

Egypt and follow G-d into the desert. Because Matza represents the suspension of ego. Unlike bread, which has body and taste, Matza is flat and tasteless — the egoless bread.

**Usually,** we are scared to suspend our egos, because we think that we will lose ourselves. On Pesach we eat the Matza, we suspend our egos and find ourselves — our true selves.

**This night is different** from all other nights, because on this night we let ourselves go, we liberate our souls to follow G-d unashamed. We say, "I may not understand what this means, but I have a Jewish soul, and somehow that is the deepest layer of my identity."

**That soul is the innocent child** within us is waiting to be free. This Pesach, let's allow that child to sing:

Ma Nishtana Halayla Haze...

BY ARON MOSS

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## FREEDOM, FAITH, AND NATIONHOOD

**"Has such a great thing ever been?** Or has the like of it ever been heard? ... Has G-d ever endeavored to come and take for Himself a nation from the womb of a nation, amidst trials, signs, wonders and battles ... as G-d has done for you in Egypt before your eyes?" (Deuteronomy 4:32-34), proclaimed Moses forty years after the Jews' exodus from Egypt.

**A nation from the womb of a nation.** On the 15<sup>th</sup> day of Nissan in the year 2448 from creation (1313 BCE), a new entity, the People of Israel, was born, delivered by G-d "from slavery into freedom, from darkness into a great light, from bondage into redemption." Seven days later, our rescue from Egypt was complete when the sea split to allow us passage in its waters.

**The eight-day festival of Passover,** which straddles these two events, is our annual appointment in time to access the freedom of the Exodus, the faith that made it possible, and the nationhood we thereby gained.

**What is freedom and how is it achieved?** What is "faith" and how does it contrast/complement the rational and experiential aspects of our lives? What makes a "people," and why should we need and/or desire to belong to one?

**How do the various Passover observances** – the Passover offering, the prohibition of eating or owning chometz (leaven), the three matzahs and the four cups of wine of the Seder, etc. – access and facilitate our faith, freedom and

identity as individual Jews and members of the community of Israel?

**These are the issues explored in this Passover guide.** We have attempted to translate these laws and customs into "today's language." We trust you will find it to be as informative as it is enjoyable.

**You will also find** the practical how, what, and why of Pesach celebration; **how to conduct a Seder;** insights into the meanings and significance of the numerous details and practices thereof; **how to prepare as Pesach approaches;** and what to do once the holiday has arrived.

*We wish you a very happy and kosher Passover.*



# THE SOULFUL SEDER

**P**assover celebrates our freedom from Egyptian slavery. The Hebrew word for Egypt, “Mitzrayim,” is rooted in the word “meitzar,” meaning boundaries, limits, restrictions. Egypt represents constraints and confinements: psychological, emotional and spiritual. Anything, from within or from without, that inhibits our free expression is a form of mitzrayim.

The Seder may appear like a drawn-out series of rituals, repeated year after year. But when it is experienced, we tap into the liberation energy that is present and break free from our personal bondage. The Seder steps represent fifteen keys to open doors, freeing us from our confinements. Experiencing the Seder is like ascending a spiral staircase — we pass over the same points but each year we reach new heights.

The fifteen steps of the Seder are divided into “Body,” “Soul,” and “Personal Application.” Body describes what we do at each step and how; Soul explores its deeper meaning; and Personal Application suggests an example of its application in our daily lives.

## 1. Kadesh

Sanctify/Separate; Make this night different

### BODY



We begin by welcoming the festival with a “toast” to the Almighty with a full cup of red wine. A cup filled with generations of rejoicing and tears and celebration and wisdom. We affirm our desire to elevate this night above all that is mundane.

Tonight we enter a timeless space, where we experience the Seder together with our great-grandparents, and Moses. With it we declare to ourselves and all that are present that this is “the season of our freedom.”

#### 1 Fill your cup with wine (or grape juice). That’s cup #1.

Tonight we are all like nobility, whose cups are filled to the top. Make sure your cup holds at least a little more than three ounces.

#### 2 Everyone stands and says Kiddush or listens to the Seder leader.

#### 3 Kiddush is now recited. You can find the text on page 57. For Hebrew text, consult your Hagaddah.

The rest of the year, one person says Kiddush and everyone takes a sip. Tonight, each man, woman and child drinks their own full cup. Get ready for some serious relaxing.

#### 4 Recline on a cushion to your left side and drink.

In ancient times, nobility would recline on couches while eating and drinking. That’s what we are dramatizing by reclining now. We are free; we are our own masters.

### SOUL

Separation is the first meaning of the word “kadesh” — to transcend the mundane world. Once you’ve set yourself free from those things that hold you down, you can achieve the second meaning of “kadesh” — to return and sanctify it. Spiritual freedom is achieved through sanctifying the material world, using its elements as physical expressions of a higher purpose.

The first two steps of the Seder, Kadesh (separate/sanctify) and Urchatz (purify), describe what we set out to accomplish through this night: to rise above the restraints of our world in order to elevate it.

Every journey begins with a separation. You’ve got to leave somewhere to get somewhere else. In this way, separation is the first step towards freedom. By ignoring the negative voice of Pharaoh’s mockery that says, “Who are you to begin such a journey?” we’re ready to leave Egypt behind.

### PERSONAL APPLICATION

#### Bondage Mentality

*I am satisfied with my path in life. I am not about to all of a sudden change my life.*

#### Freedom Mentality

*Not just because I did so yesterday, must I do the same tomorrow. It’s worth exploring what I never experienced.*



## 2. Urchatz

Wash your hands; Purify  
BODY



### 1 Fill a cup with water

Now you leave the table to go to the kitchen.

*(That's a fairly standard Jewish migration pattern. We just sat down and now we have to get up and leave already.)*

### 2 Pour the water over your right hand three times, then over your left hand three times.

**Tonight we do like the Kohanim** (Temple staff/priests) who washed before eating the *Trumah* (tithing) especially designated for them.

### 3 Dry your hands.

**The rest of the year** we say a blessing after washing our hands before a meal, but not now. When we wash the second time before eating the matzahs, we'll say it then.

## SOUL

**Hands are instruments** that allow the mind to interact with the environment. Our hands reflect our mental state and act according to our emotions: love, fear, compassion, the urge to win, to be appreciated, to express ourselves, to dominate the seven general emotions of a person.

**But too often the aspects** of our psyche are detached from one another. The mind sees one way, the heart feels another, and our interface with the world is disoriented.

**Water symbolizes wisdom.** Flowing downward from on-high, everything in its stream is affected by its pure and simple essence. We pour water over our hands, meaning that our hearts and emotions may be touched by wisdom, and from there shape our interaction with the world.

**A wise rabbi asked**, "Wouldn't it make more sense to wash first and then say Kiddush? To first purify, so you can then sanctify yourself?"

**Then he answered**, "You need first to get out of the pit, and then clean up your act."

## PERSONAL APPLICATION

### Bondage Mentality

*Just react. Let your instinct be your guide.*

### Freedom Mentality

*Be mindful. Let your mind and heart talk things over with one another.*

## 3. Karpas

Eat the vegetable; A taste of humility  
BODY



### 1 Take a small piece of some vegetable (onion, potato, parsley).

**The rest of the year**, we would be getting to the meal now. But we're doing things differently tonight, principally to spark questions from the small children. If they ask, "Hey mom and dad! **Aren't we supposed** to eat real food now? Why the funny green stuff?" — you know you're doing things right.

**How do you answer them?** "We are doing this so that you will ask questions." You can't learn if you don't ask. And if they say, "Okay, so what's the answer?" Well, we'll get to it later. The first thing to learn is that not all questions have immediate answers. (This is one of the most distinctive elements of Jewish education: more than teaching our children how to answer, we teach them how to ask — and how to be patient in their search for answers.)

### 2 Dip it into salt water.

**Dipping the Karpas in saltwater** is an act of pleasure and freedom, which further arouses the child's curiosity.

**The saltwater itself represents our tears**, and the tears of all our people beginning with the tears of our labor in Egypt. If you know some Hebrew, look at the word karpas and read it backwards. Samach PeReKh refers to the backbreaking labor (PeReKh) of the 600,000 Jewish slaves (Samach=60 x 10,000).

### 3 Say the blessing that is said over the vegetable, and munch it down.

**Munch food.** This will have to suffice you for a while.

## SOUL

**We need to re-taste** the back-breaking labor of Egypt to liberate ourselves from it once again. It was this labor that prepared us for freedom. It gave us a humble spirit to accept wisdom.

**Today, as well**, you can choose to achieve this humble spirit by enduring the battle to survive the rat race. There will be plenty of futile, hamster-wheel tasks to bring you to your knees.

**Or you could choose another path:** achieving true humility. That will free you from the need to experience materialistic futility.

## PERSONAL APPLICATION

### Bondage Mentality

*I owe, I owe, so off to work I go.*

### Freedom Mentality

*My work is a tool to appreciate the higher things of life.*

## 4. Yachatz

Break the Matzah;  
The poor man's bread

### BODY



- 1 Remove the middle matzah and break it in two different-sized pieces.

We need the top matzah to remain whole because we'll make a blessing on it later on. (Blessings are best said on whole things.)

- 2 Put the smaller piece back between the two complete matzahs.

The piece you put back is the "poor man's bread" over which the account of our slavery is retold. Poor people's bread is, intrinsically, never whole.

- 3 Break the remaining (larger) piece into five pieces and wrap them in a cloth. Hide the package until the end of the Seder when it will be eaten as the Afikoman, or "dessert."

In many homes, the adults hide the Afikoman and the children find it. This is in order to keep the kids awake and in suspense until the end of the Seder. Many Sephardic Jews follow the tradition of tying the Afikoman under the arms of the children, who carry it like that all night, just like when we left Egypt.

### SOUL

**Why is so much broken in this world?** Why did the Creator make a world where hearts break, lives shatter, beauty crumbles? Because a whole vessel can only contain its measure, while a broken one can hold the Infinite. Matzah is called the poor man's bread. He is low and broken. And it is this brokenness that allows him to open his soul and escape his Egypt. As long as we feel whole, there is no room left for us to grow. When we realize that we are just a fragment — that we need the others around us, that so much of ourselves is missing — then miracles can begin.

As the Chassidic saying goes, "There is nothing more whole than a broken heart."

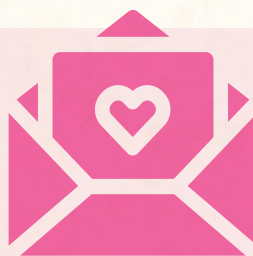
### PERSONAL APPLICATION

#### Bondage Mentality

*I know who I am. Look what I have achieved.*

#### Freedom Mentality

*There is much that I am lacking. I have only started to grow.*



## THE Haggadah Love Story

Not just any love story, but the story of G-d finding His people. It's our love story. And if you read the Haggadah like that, it takes on new meaning.

**What's a good romance** without food? Especially a Jewish one. At some point, we have to go out for a bite. So, as we tell our love story, we mention this detail, the food, and there are various reactions.

**The wicked son says**, "What is this service to you?"

**What is the "service"** which he doesn't feel like he's part of? The eating of the matzahs, the bitter herbs, the four cups. He's mocking this part of the story — the part where we go out for a meal. It seems so superfluous to him that we would mention this detail.

**It's like the person who** enjoys the poetry and the big picture but can't be bothered with the small stuff. So, we "blunt his teeth." We tell him, "What were teeth made for other than to go out for a bite with our Beloved?"

**Relationships thrive** on bite-size acts. Small gestures and basic tasks. And then, of course, we explain: "The only reason you mock this is because you don't realize it's really your love story, too! You think it only happened to us and not to you. So you're bored hearing which restaurant we went to on our date. In Egypt, those who didn't identify with the love story stayed behind. But in the coming redemption through Moshiach, everyone will eventually get it."

**In the future** redemption our true innocence and righteousness will be apparent. We will all know that this story is about us — not just the miracles and the wonders of the story, but even the little details, like the foods that we eat.

**Indeed, as we read shortly after** finishing this section about the Four Sons, the time for telling our story is when the matzah and maror foods are sitting in front of us.

**So this year**, read the Haggadah as *your* story. A personal love letter from the Creator of heaven and earth who personally comes to get you out of Pharaoh's grip. You may find a lot of love in the small details.



# Moses, Pharaoh, Freedom and Us

**I**n each one of us there is an Egypt and a Pharaoh and a Moses and Freedom in a Promised Land. And every point in time is an opportunity for another Exodus.

**Egypt is a place** that chains us to how we are, constraining us from growth and change. Pharaoh is that voice inside that mocks our gambit to escape, saying, "How could you attempt being today something you were not yesterday? Aren't you good enough just as you are? Don't you know who you are?"

**Moses is the liberator**, the infinite force deep within, an impetuous and all-powerful drive to break out from any bondage, to always transcend, to connect with that which has no bounds.

**But Freedom and the Promised Land** are not static elements that lie in wait. They are our own achievements, which we may create at any moment, in any thing that we do, simply by breaking

free from whoever we were the day before.

**Last Passover we may not have** yet begun to light a Shabat and holiday candle. Or some other mitzvah still waits for us to fulfill its full potential. This year, we'll defy Pharaoh and light up our world. With unbounded light.

**Here are real-life Pharaoh and Moses' Voices**

**Pharaoh:**

My children learn in their religious school much more than what I learned when I grew up. It's plenty. I very much want my children to be Jewish, but not "too Jewish"

**Moses:**

Let my children learn the whole spectrum of Judaism, their birthright Torah, taught by the greatest and the wisest. Let them make their choices once they know what it is.

**Pharaoh:**

Charity? I worked for my money, it's mine and it is meant for me.

**Moses:**

I wish to make everyone feel good. I love helping others in need. Tell me, how can I share the wealth I was blessed with? More so, helping others helps me.

**Pharaoh:**

He/She is not a mensch. They really offended me. They are not fair. I will teach them a lesson.

**Moses:**

Just because he/she is not a mensch, I should also not be?

**Pharaoh:**

I don't like you alluding to my weakness.

**Moses:**

Thank you for making me aware. I will continue to find new applications to improve myself. I will take control of my emotions and upgrade my spiritual life.

## LOOKING FORWARD TO BE ABLE TO CONDUCT OUR SEDERS WITH YOU!

### PUBLIC SEDER ALERT

**AS WE ARE GOING TO PRINT, NEW GOVERNMENT RESTRICTIONS WERE ISSUED REGARDING PUBLIC GATHERINGS. FOR ASSISTANCE IN ARRANGING A SEDER, PLEASE CONTACT US AT [WWW.CHABADWI.ORG/CARES](http://WWW.CHABADWI.ORG/CARES), OR CALL US AT 414-961-6100, OR AT ANY OF THE BELOW CONTACTS.**

#### CHABAD OF THE EAST SIDE & YJP

(414) 961-6100 x4643  
[www.shuleast.com](http://www.shuleast.com)

#### CHABAD LUBAVITCH TORAH CENTER

(414) 316-4646  
[rms@chabadwi.org](mailto:rms@chabadwi.org)

#### CHABAD AT UW - MILWAUKEE

(414) 902-3052  
[csthaller@gmail.com](mailto:csthaller@gmail.com)

#### THE SHUL CENTER

(414) 228-8000 x212  
[www.shulcenter.org](http://www.shulcenter.org)

#### CHABAD OF THE BAY AREA

(920) 288-2252  
[chabadofthebayarea@gmail.com](mailto:chabadofthebayarea@gmail.com)

#### CHABAD OF MADISON

(608) 231-3450  
[info@chabadofmadison.com](mailto:info@chabadofmadison.com)

#### CHABAD AT UW - MADISON

More info and location:  
[info@jewishuwmadison.com](mailto:info@jewishuwmadison.com)

#### PELTZ CENTER FOR JEWISH LIFE

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[rsvp.Moshe@chabadmequon.org](mailto:rsvp.Moshe@chabadmequon.org)

#### CHABAD OF KENOSHA

(262) 359-0770  
[rabbitzali@jewishkenosha.com](mailto:rabbitzali@jewishkenosha.com)

#### CHABAD OF WAUKESHA

(262) 563-9770  
[rabbi@jewishwaukesha.com](mailto:rabbi@jewishwaukesha.com)

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[CHABADWI.ORG/PESACH](http://CHABADWI.ORG/PESACH)



## 5. Maggid Tell the Story; Experience Exodus

**This is it, folks. This is why it's called "Haggadah," in Hebrew: Telling.** Now we get to the meat and potatoes your soul is longing for. (As for the other meat and potatoes, you can probably smell them simmering in the kitchen. Hold on, we'll get there soon.)

**Before we start, some basic rules of telling the story. 1. Get the children involved. 2. Tell it in the first person, in the now.** Instead of, "Long ago, the ancient Hebrews..." say, "When we were slaves in Egypt, the perverse system crushed our sense of self." Everything that happened in Egypt parallels something in each of our lives. We are truly living it now. We are simply examining our own lives in the dress of ancient Egypt.

### Introduction to the Seder and The Four Questions "Translated"

#### BODY

- 1** Now is the time to formally introduce the centerpiece of our celebrations tonight, the matzah. So we uncover the matzah a little for all to see, and then we all say or sing:

*This is the bread of poverty that our ancestors ate in the land of Egypt.*

*Whoever is hungry, come and eat with us!*

*Whoever is needy, come and join our Seder!*

*This year we are here; next year in the land of Israel!*

*This year we are slaves; next year we will be free!*

- 2** Fill your cup with wine (or grape juice). That's cup #2

**There are four cups** that are parallel to the "four sons" at the Seder table, as described in the Haggadah. The second cup corresponds to the second child — the "wicked" child. This is the cup the story of our freedom is told over. The "wicked" child is one who needs this story the most, and one who can really appreciate it.

- 3** Children ask the Four Questions.

**Ideally, we're supposed** to tell the Exodus story as a response to a child's question. Just in case some were missed out, make sure the child (or children) ask these four questions now. Of course, they can always ask more. In fact, encourage them to do so.

**No children at your Seder?** Let an adult ask. We are all children. You are the child, and G-d is the Father. So after the young children ask, you ask too. While you're at it, ask Him a few other difficult questions for us all.

#### 4 MAH NISHTANAH

*Okay, I've got four questions to ask. Basically, I want to know: what makes tonight different from every other night?*

- 1** 'Cuz on other nights we don't go dipping vegetables before we start the meal. Tonight we do that twice — once in salt water and once in the mushy apple-walnut stuff!
- 2** 'Cuz on other nights we can eat chometz or we can eat matzah. Tonight, everything is matzah!
- 3** 'Cuz on other nights, we eat all sorts of vegetables. Tonight, we make a big deal out of eating a bitter vegetable!
- 4** 'Cuz on other nights, we sit or lean or whatever. Tonight, when we drink wine or eat matzah, everyone's leaning!

- 5** Now, Your Response. Recount the Passover Story.

**You are there,** about to start telling the story. The story is supposed to be told over matzah. So we uncover the matzah for all to see.

**The story begins with Abraham** and Sara and through the Egyptian scene until we receive the Torah at Mount Sinai.

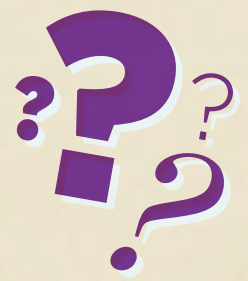
**It's all about miracles.** Moses and the signs and wonders. The Ten Plagues. The Splitting of the Sea. These miracles happened so that we would look at the events of our lives and recognize that they, too, are miracles.

**Tell it like it is.** We are a people born of miracles, who endured this long by abrogating natural law. The very fact that we are here now telling this same story to our children in an unbroken chain of 3,300+ years is beyond human comprehension. And you're not limited to only the wording of the Haggadah! Now is the chance to get creative. Tell every story you know about the Exodus. Examine every word of the Haggadah and get into its deeper meaning. Keep it real — make it profound.





# Mah Nishtanah



**“W**hy is this night different from all other nights?” our children ask us at the Passover Seder. Because, we answer, we were slaves to Pharaoh in Egypt and G-d set us free. Free? Are you free? Can a person with a mortgage be free? Can a person with a job be free? Can a person without a job be free?

**Freedom!** Is there anything more desired yet more elusive? Is there a need more basic to our souls, yet so beyond our reach? How, indeed, do we achieve freedom from the demands, cares and burdens of daily living?

**But look at your child.** Observe her at play, immersed in a book, asleep and smiling at her dreams. Assured that father and mother will feed him, protect him and worry about all that needs worrying about, the child is free. Free to revel in her inner self, free to grow and develop, open to the joys and possibilities of life.

**This is why Passover,** the festival of freedom, is so much the festival of the child. For it is the child who evokes in us the realization that we, too, are children of G-d, and are thus inherently and eternally free.

**It is the child** who opens our eyes to the ultimate significance of Passover: that in taking us out of Egypt to make us His chosen people, G-d has liberated us of all enslavement and subjugation for all time.

FROM CHABAD.ORG

## SOUL

**Telling the story** begins with the child (both inner and outer) asking the Four Questions. The first and perhaps greatest freedom of all is the freedom to ask questions. To probe, explore, and challenge. Not only are we free to ask, we must ask. Healthy questions are an expression of the search and the striving for something higher, reaching for a place that is beyond us. If we are complacent and not curious, we remain stuck in our own space. Questions allow us the opportunity to truly grow.

**The Exodus is not simply** an event that happened to us. It is an event that we became. It is who we are. It is the life of each one of us, occurring again and again, in our wrestling match with the world, in our struggle with our own selves. We embody freedom in a constant mode of escape.

**Perhaps that is why** Jews have always been the rebels of society. The experience of leaving Egypt left such an indelible mark on our souls that we never stop doing it. Thus, the Haggadah is the story of our lives. A Jew who stops leaving Egypt ceases to allow his soul to breathe. To tell the story is to bring our essential self into the open, and to come face-to-face with who we really are and resuscitate it back to life.

## PERSONAL APPLICATION

### Bondage Mentality

*I'm free already. I live in a land of freedom. Who needs more freedom than that?*

### Freedom Mentality

*I am free only when my soul is free.*

## THE CHILDREN

**O**n the night that we left Egypt, we were like a newly hatched chick, breaking out of our shell to discover life and the light of day. It is with those fresh eyes that we were able to experience wonder, to travel forth with faith and innocence and trust. So tonight, again, we enter the mind and heart of a child.

**The child is the most important** participant at the Seder. In fact, the entire Seder with all its customs revolves around the child. The mitzvah of the Haggadah, *V'higaddeta*, is "tell the story to your child." The child asks, we respond.

**But more than the child learns** from us, we learn from the child. We awaken the mystical child within us, the place that is still innocent and fresh and able to grow, to be amazed, to sense awe.



## HERE IS THE ESSENTIAL STORY IN THE HAGGADAH "TRANSLATED"

### A. Some History

(It is an embarrassing and shameful fact, but we're going to have to admit it:)

**We started off as slaves.** Slaves to the Pharaoh in Egypt. In fact, we would still be slaves today if it weren't for the fact that the One Who Is Beyond Everything (blessed be He) liberated us from there with what they call "a strong fist and an out-stretched arm" — basically, a lot of big miracles.

**If He hadn't, we would be slaves,** our children would be slaves, our grandchildren would be slaves... and so on. Nobody would have even thought of the whole idea of freedom.

**That's why we're telling this story** tonight. Even if we would all be wise and understanding, even if we all knew everything that's written in the Torah and all the holy books, we would still be telling this story tonight.

**And the more you tell the better.**

(So if you have anything to add to what I'm going to say, or any questions to ask, please speak up!)

### B. The 4 Children at the Seder

**Now, before we get to the Exodus story,** there's a song we sing. It's a kind of blessing to say before the Mitzvah of telling the story. It goes like this:

**Baruch Hamakom, Baruch Hu!**

**Baruch Sheh-nattan Torah**

**Baruch Sheh-nattan Torah**

**L'amo Yisrael – Baruch Hu!**

Here's how it translates:

**Blessed is the One Who Encompasses Everything, blessed be He. Blessed is the One who gave Torah to His people, blessed be He.**

The Torah is so amazing, it tells **four** different ways of telling this story to four different kinds of kids.

**1. One is a bright, inquisitive kind of kid.**

**2. One is kind of chilled out of the whole thing.**

**3. One is simple.**

**4. And one just doesn't know how to ask questions. "Poor thing" — sort of.**

#### BRIGHT ONE

**What does the bright one say?** "Explain to me all the symbolism, the rituals and the rules that G-d, our G-d, commanded you?" So you have to tell him all the rules of Passover, all the way to the last rule that you don't eat anything after the Afikoman.



#### CHILLED OUT ONE

**As for the chilled out one, what does he say?** "Why do you guys do all this?" He says you guys, excluding himself. He's denying the basis of the entire Seder — that we are one people. How can you celebrate Passover if there's no Jewish people? So you blunt his argument. You quote the verse, "It's because of this that G-d did all these things for me when I left Egypt." If he's excluding himself already, so he's excluding himself from leaving Egypt. If he had been there, he would never have been redeemed.



#### SIMPLE ONE

**What about the simple one?** Well he just sits there in total amazement and says, "What's this?" So you tell him about all the amazing miracles, saying, "With a mighty hand, G-d took us out of Egypt, where we were slaves!"



### INQUISITIVELY CHALLENGED ONE



**And the one who doesn't know how to ask questions.** Well, you'll have to open the conversation for him. Tell him things that will get him to ask. Tell him, "G-d did all these things for me in Egypt so that I would do all this stuff. Including stuff like trying to get you to ask questions."

### C. The Promise of Protection

**Blessed is the One who keeps his promise to Israel, blessed be He!**

**6 Now we cover the matzah, lift up our cups, and sing this song, over and over:**

**V'hee she-amda, la-avotenu ve-lanu**

**Sheh-lo echad bilvad, amad aleinu l'chalotenu**

**Eleh sheh-b'chol dor vador, omdim aleinu l'chalotenu**

**V'hakadosh baruch hu, matzileinu miyadam.**

**Here's how it translates:**

**It's this promise that has stood strong for our ancestors and us. Because not just one nation alone has arisen against us to wipe us out. In every generation, they stand against us to wipe us out. And each time, G-d saves us from their hand.**

**7 Put down the cup and uncover the matzah again.**

**Now, the Haggadah continues** with the story of our descent to Egypt, our enslavement, and our liberation from there. We do that by taking a passage from the Torah that tells the entire story in short words packed tight with meaning, and we unpack it for the details. If you have a traditional Haggadah, you are privileged to unpack the story of the beginning of the Jewish People from our ancestors' birth to their miraculous redemption from Egypt. You will get a taste of G-d's watchful eye and His special relationship with His people Israel.



## D. Showing Appreciation

Appreciating the story will get you singing: **Dayenu...**

*If He had just brought us out of Egypt, but didn't carry out judgments against them,*

**Dayenu** — that would have been good enough for us!

*If He had carried out judgments against them, but not against their idols,*

**Dayenu** — that would have been good enough for us!

*If He had destroyed their idols, but not struck down their first-born,*

**Dayenu** — that would have been good enough for us!

*If He had struck their first-born, but not given us their belongings,*

**Dayenu** — that would have been good enough for us!

*If He had given us their belongings, but not split the sea for us,*

**Dayenu** — that would have been good enough for us!

*If He had split the sea for us, but not taken us through it on dry land,*

**Dayenu** — that would have been good enough for us!

*If He had taken us through the sea on dry land, but not drowned our oppressors in it,*

**Dayenu** — that would have been good enough for us!

*If He had drowned our oppressors in it, but not supplied our needs in the desert for forty years,*

**Dayenu** — that would have been good enough for us!

*If He had supplied our needs in the desert for forty years, but not fed us the manna,*

**Dayenu** — that would have been good enough for us!

*If He had fed us the manna, but not given us the Shabbat,*

**Dayenu** — that would have been good enough for us!

*If He had given us the Shabbat, but not brought us before Mount Sinai,*

**Dayenu** — that would have been good enough for us!

*If He had brought us before Mount Sinai, but not given us the Torah,*

**Dayenu** — that would have been good enough for us!

*If He had given us the Torah, but not brought us into the land of Israel,*

**Dayenu** — that would have been good enough for us!

*If He had brought us into the land of Israel, but not built for us the Chosen Temple,*

**Dayenu** — that would have been good enough for us!

### Then you conclude:

**If so, how much more** so should we be grateful to the One Who Encompasses Everything for the doubled and redoubled goodness that He has done for us:

1. He brought us out of Egypt
2. And He carried out judgments against them
3. And He did the same to their idols
4. And He struck their first-born
5. And He gave us their belongings
6. And He split the sea for us
7. And He took us through it on dry land
8. And He drowned our oppressors in it
9. And He supplied our needs in the desert for forty years
10. And He fed us the manna
11. And He gave us the Shabbat
12. And He brought us before Mount Sinai
13. And He gave us the Torah
14. And He brought us into the land of Israel
15. And He built the Chosen Temple for us, so we could atone for all of our mess-ups.

## FREEDOM: ONLY WHEN ALL THE FOUR SONS ARE TOGETHER

**A**t the Seder we will read of four sons: one wise, one wicked, one simple and one who does not know how to ask. These represent the four types of people — all of us — who attend the Seder.

**Now, it's easy to label people;** to stick them into a box, to call one person wise and another simple. But no one ever really fits so neatly. We are complex, and constantly changing and growing. We are often a combination of these four sons, which is a way of understanding the four sons as four aspects within each and every one of us.

**There is a beautiful teaching** that חרות (Cheirut), the Hebrew word for “freedom,” is an acronym for these four sons.

The Hebrew letter ח (Chet) is for חכם (Chacham), the wise son; the ר (Reish) is for רשע (Rasha), the wicked son; the ו (Vav) is for ושאני יודע לשאול (V'she-eino yode'a lish'ol), the one who doesn't know how to ask; and the ת (Tav) is for תם (Tam), the simple son.

**When all four are viewed** as a composite, when we learn to understand that people are much deeper than they first appear, we can truly experience freedom — freedom from paralyzing misconceptions and stereotypes. In fact, in order to be free, we must hone our ability to see that we and others are much more than we first perceive.

ADAPTED FROM CHABAD.ORG BY SARA ESTHER CRISPE



## E. The Essentials

Now that we're finishing off the story of the Exodus, it's of utmost importance to mention the following three things, without which the essence of the Seder night is missing. So everyone say together:

***Pesach! Matzah! and Maror!***

Then continue...

***Pesach:*** *The Pesach offering that our ancestors ate in the time when the Holy Temple was standing, what was that all about?*

Then we answer our own question:

*It was because Pesach means to skip over. And the Holy One, blessed be He, skipped over our ancestors' houses in Egypt. That's just like Moses told us when we were to leave Egypt, describing how we were going to explain all this ceremony to generations to come: "You should say, It is a Pesach offering to G-d, because He skipped over the houses of the Children of Israel in Egypt when He struck the Egyptians with a plague, and He saved our houses. And the people bowed and prostrated themselves."*

***Matzah:*** Now hold on to the top two matzahs inside its cloth, and say:

*This matzah that we eat, what's it all about?* (You can now let go of the matzah.)

*It's because the dough of our ancestors hadn't had enough time to rise, when suddenly the King of kings of kings, the Holy One, blessed be He, revealed*

*Himself to them and liberated them. Just like it says in the story: "They baked matzah from the dough that they had brought out of Egypt, because it hadn't risen — because they had been chased out of Egypt and didn't have a chance to stick around long enough to pack anything else to eat."*

***Maror:*** Now put your hand over the maror — that's the bitter vegetable on the plate — and say:

*This bitter vegetable that we eat, what's it all about?*

(You can take your hands off and continue:)

*It's because the Egyptians embittered the lives of our ancestors in Egypt. Just like it says in the story: "They embittered their lives with hard work, with mortar and with bricks and all kinds of field work. Everything they made them do was to break them."*

***In Every Generation...***

*In every single generation, every person has to see him or herself as though he or she actually left Egypt. That's what it says: "And you shall tell the story to your child on that day, saying, 'So that I would do all this Seder and tell this story — that's why G-d did all that for me when I left Egypt.' It wasn't just our ancestors that the Holy One, blessed be He, liberated from Egypt — He liberated us along with them. Like it says: 'It was us that He took out from there, so that He could bring us here, to give us the land that He promised to our ancestors.'"*

**8** When you've exhausted all your storytelling, it's high time to offer formal words of praise to G-d, before getting to drink the second cup.

**9** Cover the matzah and lift up your cups. We all say:

(Due to all the aforementioned) *"That's why it's up to us to thank, to praise, to rave about, to glorify, to exalt, to acclaim, to bless, to raise up and to pay homage to the Holy One who made all these miracles for our ancestors and for us. He took us out of misery to joy, from mourning to celebration, from murky darkness to great light, and from oppression to liberation. So let's give Him some praise, by saying the Halleluyah":*

**10** The cup can be put down here for a minute, then continue:

*Halleluyah. . .* For the full text follow your Haggadah.

**11** We now drink the second cup of wine, but not before saying the formal blessing.

*Blessed are you, L-rd, our G-d, King of the universe, who creates the fruit of the vine.*

## "PASSEOVER" OR "MATZAH FESTIVAL"?

**G-d doesn't call it Passover!** G-d calls the holiday Chag Hamatzos, or Festival of Matzah, because that's what is notable to Him. When He thinks about the holiday, He thinks about how Jews followed Him out into the desert with inadequate provisions, just matzahs. They just picked up and followed Him. They showed pure trust. So if you ask G-d what the holiday is, He says it's called *"Chag Hamatzos."*

**But if you ask Jews** what the holiday is called, we say it's called Pesach, which literally means passover. Why? Because to us, the story is not about us or what we did. It's about what G-d did. How He passed over the Jewish homes when slaying the Egyptian firstborn. And we are still thankful for that passing.

*The Seder continues on page 23.*



# FOUR QUESTIONS *OF* FOUR ANSWERS?

## Question:

Have you ever wondered why we call the section of the “Mah Nishtanah” the “Four Questions?” If you look at the text, you’ll find them to actually be four statements:

“Why is this night different from all other nights?”

And then it continues:

1. On all other nights we eat *chametz* (leaven) or matzah; on this night we eat only matzah.
2. On all other nights we eat all types of vegetables; on this night, we eat *maror* (bitter herbs).
3. On all other nights we are not required to dip even once; on this night we dip twice.
4. On all other nights we eat either sitting or reclining; on this night, we all recline.

Do these sound like questions or answers?

## Answer:

Yes. Sometimes the question is the answer. **The Mah Nishtanah is asking:** Why is tonight different from all other nights? What unique power does the night of Pesach hold that it can inspire even the most distant soul and touch even the most stubborn skeptic? What will happen tonight that will change our perspective, open our spiritual eyes and ignite our souls?

**The answer:** There are four ingredients to this night that make it different and give it the power to inspire. On this night we eat matzah and bitter herbs, we dip and we lean. When we know what these activities represent, we have the answer to why this night is so different.

**On this night we eat only matzah.** Matzah represents humility. It is flat and tasteless, unlike bread, which is puffed-up and full of itself. Humility is the prerequisite to growth and learning. Someone who is full of oneself cannot change. Only if when one is humble and open can he truly develop as a person, a *mentch*. So while on other nights our egos may get in the way of our spiritual development, tonight it won’t, because tonight we eat only matzah, the bread of humility. We internalize the matzvah spirit.

**On this night, we eat *maror*.** Many people are closed to spirituality, not because of arrogance, but because of indifference. Sometimes we simply don’t care. In these times, we cannot be inspired because we lack feeling, and are numb and insensitive to spiritual matters. Sometimes we need a jolt, something to shatter our complacency and make us feel again.

**There’s nothing like a mouthful** of horseradish to get your heart pounding. So we eat the *maror* to remember the bitterness of slavery that our forebears experienced, and by extension to recall our own inner bitterness, our slavery to bad habits, and to the darker side to our personality. All other nights we may remain apathetic and avoid feeling the pain, but tonight we take the bitter pill - we eat the *maror*. Finding the bitterness in our person, that’s a step in getting out of our rut.

**On this night we dip twice.** Some of us go through life without ever being present. We may be sitting in one place, but our minds are elsewhere. We are constantly focusing on what needs to happen next, or where we would rather be, and we are never experiencing the moment for what it is. Such a life is no life. We miss out on the magic of the everyday, simply because

we are looking elsewhere. So tonight is different. Tonight we immerse ourselves in the moment, in the Seder and its message. We will dip ourselves entirely in the words of the Haggadah. Not once, but twice: in body and in mind we will be present at the Seder.

**On this night we all recline.** A major impediment to growth is the feeling that we are stuck as we are, that we cannot change. If only we realized what powers lay within our souls, we would know that there is so much more we could be achieving.

**With all our failings** and all our weaknesses, we have a soul that is pure royalty - a Divine spark that towers over and above all the challenges that life brings. And so while on all other nights we may not be aware of it, tonight we recline like the kings and queens we truly are. We act like royalty because we are royalty, the sons and daughters of G-d.

**And so, the Four Questions** are really four answers. Why is tonight different? Why will our souls be set free tonight? Because we will have the humility of the matzah, we will break through our indifference and sensitize ourselves with the *maror*, we will immerse our minds and bodies in the experience of the Seder, and we will acknowledge the true nobility and royalty of our infinitely powerful souls.

**And it’s the kids who teach us** how to do all this. Look at children. They are truly free because they have the humility to learn, the openness of heart to feel, the trust to be immersed in the moment, and the confidence to believe that they can do anything. So let’s listen to the kid’s questions. In them we can find some answers.

BY AARON MOSS - CHABAD.ORG

# Here Are Some Important Points To Ponder...



## THE PLAGUES

**N**ine of the ten plagues were for the Jews. Think about this: If G-d wanted to get the Jews out of Egypt, He could have started with the 10th plague of the firstborns. Pharaoh, being a firstborn himself, was ready to cooperate when it came to that one. So, why the need for the nine earlier ones?

**That's the shocker** — the Jews were so convinced of the Egyptian power and way of life. It took nine plagues to prove to the Jews that G-d is the true source of their sustenance. Sometimes you need to get out of Egypt, and sometimes you need to get the Egypt out of you! The latter is often nine times harder.

### Following is a lesson from one of the plagues:

**The seventh plague** to strike Egypt was the plague of hail. While all of the plagues had a miraculous element to them, what's remarkable about the plague of hail is the supernatural way in which it ended. As the Torah tells it, "Pharaoh sent and summoned Moses and Aaron and said to them, 'I have sinned this time; G-d is the righteous One, and I and my people are the guilty ones... I will let you go.'" The Torah continues, "Moses went away from Pharaoh, the thunder ceased, and the hail and rain did not reach the ground."

**What is the deeper significance** of this strange phenomenon? Pharaoh's suspended hailstones emphasize the underlying dynamics of sin, punishment and repentance. When talking about an evil deed being punished by G-d, most view the misfortunes as retribution. However, according to the great Jewish thinkers, punishment is

the result of sin rather than its retribution. When a person jumps out of a window and breaks a leg, it is not punishment, but the **result** of the laws of gravity. Similarly, the Creator instituted spiritual laws of behavior, which dictate that evil deeds bring misfortune upon their perpetrators.

**So, while Pharaoh's** suspended hailstones may have violated the laws of physical nature, they were consistent with the spiritual nature of creation, which underlies its physical nature. The moment that Pharaoh repented, expressing regret over his deeds ("I and my people are the guilty ones") and resolve regarding the future ("I will let you go") — the moment that the spiritual cause of the plague was no longer — the plague, too, ceased.

This aforementioned is a principle in the Jewish view of reward and punishment.

### THE MIDRASH RELATES:

**When the Jewish people** fled Egypt, after crossing the parted Red Sea, they sang in praise to G-d. He welcomed their song and incorporated it into the Torah. When the heavenly hosts wished to offer a song to G-d, He told them, "My creatures (the Egyptians) are drowning in the ocean, and you sing?"

**Why did G-d accept** the song of the Jewish people but not that of the angels?

**The angels never suffered**, but the Jewish people demonstrated their loyalty to G-d even while suffering pain and their lives and the lives of their children were at stake. Their song is a true praise to G-d, rather than an expression of self-satisfaction.

## DID YOU SEE G-D?

**T**he ten plagues that were visited upon the Egyptians before the Jewish people exited Egypt were as G-d told Moses: "So that you will be able to tell your children and grandchildren that I visited upon Egypt, performing miraculous signs there."

**Pharaoh is identified** with his stubborn boasts, "I do not know G-d," and "the river is mine and I have fashioned it," denying G-d's influence in our world and replacing it with a belief in self and man's power.

**The fundamental purpose** of the plagues was to negate this approach, to manifest G-dliness openly so that all could see.

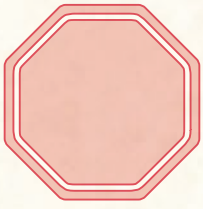
**G-d persisted** in this endeavor until "Egypt [knew] that I am G-d," and Pharaoh was forced to retreat his pride. Ultimately Pharaoh came to Moses in his nightclothes, entreating G-d's mercy.

**And the evidence of G-d's influence** in the world was not for Pharaoh alone. The miracles of the Exodus serve as testimony of G-d's control of the natural order for subsequent generations as well. In Egypt, even Pharaoh had no choice but to acknowledge G-dliness. Ordinarily, G-d's influence may not be as evident, but it is always G-d who is ordering our world and our destiny. Nature itself is no more than a recurring series of miracles.

**Beyond the natural order**, there is a G-dly hand directing our lives. Nothing happens by chance. Instead, in a way in which only His infinite wisdom can fully comprehend, G-d is guiding our lives and working miracles on our behalf.

**This is one of the lessons** of the miracles of the plagues: to probe beneath the surface and become conscious of the involvement of G-d in our daily lives. The only difference between the plagues in Egypt and our present situation is the degree in which G-d's hand is overtly manifest, but the presence — and the working — of that hand always remains the same.





# STOP! BEFORE YOU GO FURTHER

We're about to do the matzah thing, and it ain't simple.  
Here's how it works:

**R**ight after washing our hands in a special way, we're about to eat a Mitzvah. Generally, you just do Mitzvahs. But today is the only opportunity in the year that we get to actually eat a Mitzvah. Now that's neat. You're going to have body cells made out of something G-dly. And we're going to eat a sizeable amount of it. Like at least the volume of an olive (an ounce, about a third of a handmade shmurah matzah, or its equivalent), and if possible, double that.

Since it's not possible that you, the leader of the Seder, will have enough in the top two matzahs to give everyone enough to eat, you'll need to supplement it with some more matzah from your home supply. It would be nice if everyone gets a little from the matzah you're making the blessing over.

Now you can continue:

## 6. Rochtzhah

Wash your hands; Purify again



### BODY

- 1 Fill a cup with water.

Again? Yes, again. It's been a long time since the last washing. (Who knows what those hands may have touched? Anyway, it's good to get up and stretch a little.)

- 2 Pour the water over your right hand three times, then over your left hand three times.

- 3 Say the blessing: "Blessed are you L-rd, our G-d, King of the universe, who has sanctified us with His Mitzvahs and commanded us concerning the washing of the hands."

- 4 Dry your hands and sit down. No conversation until the matzah is done.

### SOUL

As long as we live in this world, freedom remains elusive. While moving forward, we are free. Stop, and we are bound and fettered again.

That is why freedom is something that you cannot buy or steal. Never can you put freedom in your purse and say, "freedom is mine forever!"

Spiritual freedom is like a marriage between our finite selves and the infinite, providing the power to transcend the material world while working inside of it. It is a marriage of heaven and earth, spirit and matter, soul and body. And like any marriage, it is kept alive through constant renewal. Our release from slavery was only the first step of our exodus.

Yet, in our exodus, we were granted eternal freedom. Not because we were released from slavery, but because we were given the power to perpetually transcend.

That's the order of the Seder tonight: Kadesh, Urchatz, Transcend and Purify. Over and over. Rise higher, then draw that into deeds. Rise higher again, draw even more. Never stop rising. Never stop applying.

### PERSONAL APPLICATION

#### Bondage Mentality

Passover? Been there, done that.

#### Freedom Mentality

Each year at the Seder, I discover new insights that I just never saw before. They help me grow.

## 7. Motzi

Thank G-d for bread



### BODY

This is the customary blessing before eating bread. (The particular blessing over the matzah to follow.)

- 1 Grab all three matzahs — the top one, the broken middle one and the bottom one — and raise them a bit.

- 2 Say the blessing: "Blessed are you L-rd, our G-d, King of the universe, who brings bread out of the earth."

This blessing, "He makes bread come out from the earth," may seem ordinary, even odd. But think about it: the earth upon which we tread germinates all the nutrients a human being needs to survive — it is the substance that powers our thoughts, creativity, music, art, philosophy, meditation, prayer.

- 3 Let the bottom matzah drop back onto the plate while you keep holding on to the top two matzahs — the top and the middle broken one.

## SOUL

We feel an affinity with the food we eat: we, too, are a miracle out of the earth. We share a common journey with bread. The bread begins as a seed buried beneath the ground. And then, a miracle occurs: as it decomposes and loses its original form, it comes alive, begins to sprout and grow. As spring arrives, it pushes its way above the earth to find the sun, and then bears its fruit for the world.

We, too, begin buried in Egypt, our identity all but lost. But that furnace of oppression becomes for us a firing kiln, a baker's oven, and the womb from whence we are born as a nation in the spring. In our liberation, we bring our fruits of freedom to the world.

## PERSONAL APPLICATION

### Bondage Mentality

*I'm stuck here under ground. Life is rotten.*

### Freedom Mentality

*My challenges in life help me discover the strength of my soul.*



## 8. Matzah

Say a blessing for the MATZAH;  
Eat to your soul's content

*The previous blessing was for giving us food to eat. Now we go on to bless and praise Him for connecting us to Him through the mitzvah of eating matzah.*

## BODY

- 1 After reciting the blessing of the bread, release the bottom matzah, then:
- 2 Recite the blessing on the top whole matzah and the broken middle matzah: "Blessed are you, L-rd our G-d, King of the Universe, who has sanctified us with His Mitzvahs and commanded us concerning eating matzah."
- 3 Break off a piece from each of these two matzahs for yourself and for each of those sitting at your table. Pass them around.
- 4 Everybody eats two ounces; If difficult, one ounce may suffice. One ounce — about a third of a hand baked matzah, or its equivalent. To do this, the participants will need to help themselves to an auxiliary reserve of matzah.  
*Hey, it's a mitzvah after all!*
- 5 Don't forget to lean to the left while you munch — just like with the wine.

## SOUL

The Zohar calls matzah Bread of Faith and Bread of Healing. "Faith?" Well, actually, that's a rather feeble translation. "Emunah" is the word in Hebrew, and it means a lot more than "I believe." Faith can often be something people claim when they don't care to think too much. Emunah is when you go beyond thinking to a place your mind could have never brought you.

Emunah means touching the place where your soul and the essence of the Infinite Light are One. It's a place that nothing can describe. Where there are no words. No doubts, no uncertainty, no confusion, nothing but a magnificent Oneness before which nothing else exists, and the challenges of life withdraw. Eating matzah is a way of tapping into that reservoir. Your physical body digests the Emunah of your soul, everything is integrated back into One, and your body and spirit are whole and harmonious.

How on earth can a mixture of water and wheat baked in an oven contain such a spiritual cure? Welcome to Judaism, where there is no dichotomy of spirit and matter, soul and body. Where the spiritual transforms into the physical, and material objects become spiritual in a perpetual chemistry of exchange. Where the body is healed through empowering the soul, and the soul is nourished with the rituals of the body. (After all, we live in the world of One G-d.)

## PERSONAL APPLICATION

### Bondage Mentality

*Sure, I'll eat a little matzah because that's the tradition.*

### Freedom Mentality

*I can't get enough of this stuff! Feed me matzah! Feed my soul!*

## THE TASTELESS MATZAH

It's amazing that the family who prides themselves on culinary skills will serve a dry matzah. Matzah is flat and tasteless. We don't dress it up with spices.

But there is a reason why matzah isn't about the flavor. Because matzah is about commitment. That's why it is the most important Passover item. We can talk all night and have a beautiful Seder, but if we don't physically eat the matzah, then we are like a husband who writes love poems to his wife... but won't wash the dishes! And you can't just wash one dish as a symbolic gesture. You have to wash all the dishes!

We don't take a nibble of matzah. We eat a full portion. It's an act of commitment, and it's the most important part of Passover.



## 9. Maror

Eat a bitter herb;  
*It's okay to experience the "ouch!"*



### BODY

- 1 Grab the bitter herb (such as lettuce or horseradish) from the middle of your Seder plate (or from the vegetable tray on the table). Take enough to make the size of an olive if you were to crunch it into a ball.
- 2 Dip the bitter herb in the *charoses*. Shake off any excess.  
**It's a careful balance:** you want bitter herbs, but you want to sweeten the bitterness. Yet it still has to be bitter herbs — not a sumptuous *charoses* hors d'oeuvre.
- 3 Say the blessing: *"Blessed are you, L-rd our G-d, King of the universe, who has sanctified us with His Mitzvahs and commanded us concerning eating bitter herbs."*
- 4 Eat the bitter herb.  
*(Don't worry if it doesn't taste that great—it's not supposed to.)*
- 5 You don't have to lean.

### SOUL

**We can never get used to Egypt.** We never belonged there. We can never say, "They are the masters and we are the slaves, and that's the way it is." It must remain something we feel bitter about, something that is unjust and needs to change.

**If we get used to Egypt,** it's very hard to leave. In fact, many Jews said, "Egypt is our land. How can we leave it?" And they stayed and perished there.

**As for the rest of us,** when Moses came and told us we were going to leave, we believed him. It was our bitterness that had preserved our faith.

**This is the sweetness** we apply to the bitter herb: bitterness alone, without any direction, is self-destructive. Add some life and optimism to it, and it becomes the springboard to freedom.

**The bitter maror teaches us** about the process of growth — that setbacks and pain in life strengthen us. The maror is dipped into sweet *charoses*, so that even when we need to feel bitterness, its purpose and objective is for us to reach a greater freedom.

### PERSONAL APPLICATION

#### Bondage Mentality

*Look, this is what I'm used to. I can't change.*

#### Freedom Mentality

*I don't belong to my habits.*

## 10. Korech

Have the Hillel sandwich;  
*Bring it all together*



### BODY

- 1 Break off two pieces from the bottom matzah (together one ounce of handmade matzah, or its equivalent).  
**If you've followed** the instructions so far, the bottom matzah should still be whole. Now is the time to make use of it.
- 2 Take an olive-sized amount of the second set of the bitter herbs (or from the vegetable tray on the table), put it in some romaine lettuce and dip it into the *charoses*. Shake off any excess.
- 3 Place the bitter herb and lettuce in-between your two pieces of matzah.
- 4 Say the following: *"This is what Hillel did, at the time that the Holy Temple stood. He wrapped up some Pesach lamb, some matzah and some bitter herb and ate them together."*

Based on the words of the Torah about the Pesach offering, "On matzah and bitter herbs you shall eat it," Hillel, the famous great sage, practiced it literally. And so, he invented the "Pesach sandwich".

- 5 Lean to the left while you eat.

### SOUL

**The world,** when viewed from within Egypt, looks to be a mess of fragments. It's a "challenged" perspective. Plain materialism. Mitzvahs appear to be a mishmash of dos and don'ts; the Jewish people are a collection of irreconcilable individuals; daily life is a cacophony of hassles and just, well, stuff.

**Once we blast off** far enough to escape materialism's gravitational pull, we can look back down and see a whole new perspective: it's all a single landscape. From up there looking down, mitzvahs are multiple expressions of a single spiritual path; Jews are multiple faces to a single soul; the elements of today's journey harmonize together as a symphony playing a delicate melody.

**After we make ourselves** into a temple for the Divine, then the bitter, the sweet, and the tasteless responsibilities of life wrap together in a single package.

### PERSONAL APPLICATION

#### Bondage Mentality

*I have to take care of career, family, health, hobbies, handball, friendships, parents, taxes, studies, the house, the car, the cat.*

#### Freedom Mentality

*I am a conductor and the world is my orchestra to play a symphony for its Creator.*

# 11. Shulchan Orech *Let's feast!*



## BODY

- 1 Time to really eat. You know how to do this, right?
- 2 Oh, don't forget the tradition of eating the hard-boiled egg on your Seder plate, dipped in some salt water. Most do this at the very beginning of the meal.

A **hard-boiled egg** is a sign of mourning. On festive occasions, we remember to mourn for the destruction of the Temple and Jerusalem.

## SOUL

**This step**, along with Korech before it, marks the re-entry we mentioned at the beginning (in Kadesh). We've escaped Egypt and reached a higher vision. But freedom consists of more than escape. Complete freedom is when you can turn around and liberate all the elements of your world from their pure material state, and make them transcendent as well.

**That's what we do** when we eat every day — we take foods grown from the earth, say a blessing over them, and bring them into our journey as human beings. And when it's a Jewish holiday or Shabbat, we elevate them further, into the realm of pure spirituality. As for tonight, this meal is going to be truly Divine. So don't imagine we're just feasting. We're reaching a higher state. And it's a great way to do it.

## PERSONAL APPLICATION

### Bondage Mentality

*I am a slave to food. I live to eat.*

### Freedom Mentality

*I am a food liberator. I eat to live.*

# 12. Tzofun

**Eat the Hidden Matzah;  
Lost and found**



## BODY

- 1 Grab that last bite.
- 2 Retrieve that hidden matzah.

Be sure you've eaten enough, because the only thing to pass our lips after this step of the Seder tonight is another two cups of wine. (Oy.)

If you can't find it, you may have to enter into negotiations with your kids to get it back. (Well, if they fell asleep, you will be "forced" to just eat some other matzah.)

- 3 Eat another one-third (at least one ounce) of a matzah. Lean to your left.

With the first matzah, we fulfilled the Mitzvah to eat matzah. This one is in place of the Pesach offering, which is meant to be eaten on a full stomach.

## SOUL

**There is the body**, there is the soul, and then there is the essence. If the soul is light, then that essence is its source of light. If the soul is energy, then the essence is its generator. The Kabbalah teaches that this essence remains elusive. It is called "tzofun," meaning hidden, concealed, locked away and out of reach. It is unlikely to experience it.

**We dance around that essence-core**, like a spacecraft in orbit, unable to land. We can be inspired, we can meditate, we can pray, but to touch, to experience this inner core — the essence of our soul — takes a power from beyond.

**On Passover night**, we have that power. But only after we have taken all the proper steps: destroying our internal Chometz, preparing our homes for liberation — the previous eleven steps of the Seder. Then, when we are satiated with all we can handle, connecting every facet of ourselves to the Divine, that's when that power comes to us. Whether we sense it or not, tasteless as it may seem, the matzah we eat now — the matzah of Tzofun — reaches deep into our essence and transforms our very being.

**Those things you find** inspiring and nice may take you a step forward. But to effect a real change, you need to do something totally beyond your personal bounds.

## PERSONAL APPLICATION

### Bondage Mentality

*Seeing is believing.*

### Freedom Mentality

*Believing is seeing.*

# 13. Berach

**Grace after the Meal;  
Thanks for feeding us**

*Thank  
You*

## BODY

If you're still awake now, you know it's getting late. Adults are falling asleep. Kids are having a great time taking advantage of that. But it's not over. There are songs and wine, and Elijah the Prophet is on his way....

- 1 Pour a special cup of wine and set it in the middle of the table. You won't drink this one — it's for Elijah the prophet. We will welcome him soon after grace.



Elijah comes to announce the imminent and final Redemption, with the arrival of Moshiach.

- 2 Fill your own cup with wine (or grape juice). That's cup #3.
- 3 Say the grace after meals as printed in your Haggadah.
- 4 Say a blessing on the wine and drink it all down. Lean to your left.

## SOUL

The theme of the grace after meals is confidence. Confidence in a Higher Force that is with us in our daily lives. When we say this out loud, with joy and sincerity, we initiate a reciprocal current; the channels of life are widened and their currents grow strong.

**Miracles happen** when Divine energy from beyond the cosmos enters within. Why did miracles happen in Egypt? Because we believed they would. Those who didn't believe in miracles saw only plagues. To see a miracle, you need an open heart and mind, open enough to receive the Infinite. That is the opening we make when we thank G-d for the miracle of our food.

## PERSONAL APPLICATION

### Bondage Mentality

*I thank G-d for giving me what I need.*

### Freedom Mentality

*I thank G-d for letting me know what He needs.*

## 14. Hallel

Praise the L-rd; Sing along

## BODY

- 1 Fill your cup with wine or grape juice. That's cup #4. Yes, you can handle it.
- 2 The front door is opened to welcome Elijah the Prophet. Kids love to do that and you can join them too (if they'll allow you). Recite the prayer, "Pour out Your wrath..." from the Haggadah. Watch Elijah enter. (Can't see him? Maybe you've had too much wine. Also see "Open the Door for Elijah" on page 28.)

Tonight is called "Leil Shimurim" — a night of protection — when we are secured by G-d's gentle hand. We open our front door in the middle of the night with confidence and trust that no harm will befall us. On that very first Passover in Egypt, we were redeemed on the merit of our trust that He would redeem us. Tonight we are liberated again, and again we demonstrate our trust.



- 3 We offer praise to G-d for His mercy and compassion in redeeming our people from Egypt, and in anticipation of our own ultimate redemption. We go still further and sing his praises as the L-rd of the entire universe.

Why does G-d need us to praise Him? He doesn't, we do. As the Kabbalah explains, when we praise His kindness, we reveal His compassion. When praying for our needs, we evoke His desire to give.

- 4 At the end, say a blessing and drink the fourth and final cup of wine, while leaning to the left.

## SOUL

After we have done everything in our power to achieve freedom, we say Hallel and through these words of praise we place ourselves in G-d's hands. We surrender to G-d to complete whatever we cannot do on our own and to conclude the process of reaching for freedom.

The ancient rabbis clued us in on a key principle in cosmic functions: whatever G-d tells us to do, He does Himself. Of course, there's a difference. We do it in our little human world, while He does it on a grand cosmic plane.

He told us to open our door on the night of Passover. So, tonight, He opens every door and every gateway of the spiritual cosmos to all of the Jewish People. To each one of us, regardless of what we have been doing the rest of the year, tonight is our chance to reach the highest of spiritual levels. Take your choice and jump a quantum leap. There is nothing stopping us.

## PERSONAL APPLICATION

### Bondage Mentality

*Since it's Passover, I'll make a little change.*

### Freedom Mentality

*Since Passover, I totally changed.*

## 15. Nirtzo

The acceptance;  
Next year in Jerusalem!

## BODY

- 1 The seder concludes with the wish, "L'shana Ha-ba-ah Bi-Yerushalayim." We hope for each other that which our ancestors prayed for thousands of years, "Next year in Jerusalem!"
- 2 This last step of the Seder is easy: expect a miracle.

This is His job now.

Look up from your wine. The table is a delicious mess.



Uncle Irving is snoring in his Haggadah, serenaded by the first chirping of dawn. As you carry the little ones to their beds to the sound of matzah crunching beneath your feet, you wonder, "Who will carry me to bed?"

**Was it the best Seder** that could have been? Look, it had its highlights. A few times, the kids got a little over-excited. And the horseradish and chicken soup didn't mix too well. Grandpa told some great stories, but we heard them last year. We all had fun with the songs. We told the tale again with new embellishments, just like we have for 3,300-plus years. We did what we were supposed to, in our own human way.

**And now**, let the Creator do what He has promised to do: a re-run. Starring us, in the Ultimate Redemption. With lots of miracles. But this time, forever.

## SOUL

**Some people think** we are meant to be perfect. But, if that is what our Creator wanted, why did He make us such imperfect beings?

**Rather, what He wants** of us is our very humanness. Sometimes we fall. But we keep on struggling, and eventually make some real change in order to create a perfect world.

**And then, once we** have done all we can, like a kind parent helping with the homework, He makes sure to touch up our work and make it shine.

**For 3,300+ years** we have been leaving Egypt. For 3,300+ years we have been doing our human job of transforming the darkness of His world into light. And now it is His turn to banish darkness forever, to make our work shine. After we have completed our Seder service, we are accepted favorably - *nirzah* - by G-d. As such we are ready for the final and complete freedom and redemption.

## PERSONAL APPLICATION

### Bondage Mentality

*Yaaaaawwwwnn! Well, there goes another Passover night under the belt.*

### Freedom Mentality

*I'm done with Pharaoh; I'm through with Egypt. Take me to Jerusalem!*

## OPEN THE DOOR FOR ELIJAH



**T**he true light of redemption comes from within. Miracles provide inspiration and cause us to direct our attention and efforts to spiritual truths. The ultimate miracle, however, is not the abrogation of nature, but the transformation of the natural into the G-dly.

**Although the redemption** from Egypt came from "without" — it was orchestrated and produced entirely by the Al-mighty, our Sages tell us the future and ultimate redemption will be the product of our own effort. Indeed, the whole point of liberating us from Egypt was to provide us with the opportunity to refine ourselves and the world around us to the extent that the Divine Will, which is the hidden source and root of all existence, becomes openly manifest.

**This is what we achieve** when we struggle to overcome the ego-centric inertia of worldly life. Every small, private inner step on the path to spirituality and goodness is a step toward the Redemption. The Torah-study, good deeds, and character refinement with which we occupy ourselves all year open the door of the heart to Elijah the Prophet and all that he represents.

**When the cup of Elijah** is filled this Passover and the front door is opened, don't concentrate on the doorway. If you peek into your heart, there's a very good chance that you will behold the holy prophet smiling back at you.

**R**abbi Schneur Zalman of Liadi, the Alter Rebbe, did not include at the conclusion of the Haggadah the passage "the order of Pesach is concluded," because the Passover Seder never ends.

**Instead, it continues** throughout the year. The illumination of every festival radiates every day; but Pesach extends continuously.

**Every day we must** leave Mitzrayim, transcend out previous limitations and reach higher levels of holiness.



# APPROACHING FREEDOM



The night we were liberated from Egyptian slavery, we had to get out of there fast. So fast, that there was no time for the bread we were baking to rise. All we could pack for the way was flat, unleavened bread. To remember the occasion and re-experience it, G-d commanded us to remove all leavening from our diets and purge our homes of any leavened grains before Passover.

We accomplish this by cleaning our homes well and inspecting them before Passover, gradually eliminating chometz from every room and crevice. This intensive cleaning takes place in Jewish homes throughout the world. The following are tips which will help you tackle the process in your own home.

## BEGIN WELL IN ADVANCE

**DUE DATE: APRIL 8, 2020**

### CREATE A CHOMETZ FREE ZONE. HOW?

Chometz means “leavened grain.” Any food or drink made from wheat, barley, rye, oats, spelt or their derivatives that wasn’t guarded from leavening or fermentation is “chometz.”

On Passover, if a food contains even a trace of chometz, we don’t eat it, we don’t buy it, we don’t sell it, and we make sure not to own or to have any of it in our possession.

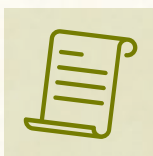


### PAINLESS PURGING:

Of course, the problem is that our homes are infested with the stuff. So before we make a full Passover cleaning-search-and-destroy mission; before you drive yourself nuts on an endless exertion, here are some tips to lighten the load:

### HIDE AND SELL:

First, take all the chometz you can find – the food, the drinks and the utensils used throughout the year (and not koshered for Passover) – and store them away in a closet or room that you will lock or tape shut.



Food wise, this includes stuff like breads, crackers, cookies, cakes, cereals, etc. What about my Ballantine’s 30-year single malt whiskey, my assortment of organic home-brewed vinegars and my kid’s Cheerio-Man masterpiece? Just the same: store them in a locked closet or room for the entire holiday. The good news is: there’s an alternative to the search-and-destroy approach of Passover. Simply ensure that no chometz *belongs* to you for the duration of the holiday.

Now you are thinking: How does the storing of chometz make me get rid of it? And how do I ensure that it doesn’t belong to me?

You are right. Storing and locking up the chometz is the first step toward the major solution. Next, you will sell it to a non-Jew who is not obligated to be chometz-free. Don’t worry about

having to look for and find a gentile to explain all the above and who will be willing to buy the chometz from you, and especially because the contract of this transaction is quite complex. The rabbi will do it for you on your behalf. We at Lubavitch of Wisconsin would be honored to do it for you as well, as follows.

**Caution: since the sale has to be legally binding** according to both Jewish and civil law, it is of utmost importance that a competent rabbi should be the agent to take care of it. He will sell all our chometz to a non-Jew just before Passover. The rabbi will also buy it back as soon as the holiday is over. In about a half an hour after Passover ends, you will be able to break out that single malt for a l’chaim.

You may also sell your chometz online at [www.chabadwi.org/chometz](http://www.chabadwi.org/chometz), or on page 59 you will find an authorization form that can be sent by mail (or fax it to 262-364-2149), to reach us well before 9:00 am on April 8, 2020, and we will take care of the rest. Do not leave it for the last minute. (For the very latest time for sale of chometz, see the schedule on page 58.)

As for the rest of the house where chometz may have been placed or wandered off, it should be cleaned, washed, vacuumed, and wiped off to make sure that no chometz crumbs or particles got stuck or lost there.

**Stick to the Chometz Domain:** You only need to search those places where people sometimes take chometz. Oh yes, your first floor for sure. Do you or your grandchildren or guests take food to your upper floors? Most probably. How about your office desk and drawers?

**Out of reach, out of existence:** If you can’t reach the chometz with your hand, the stuff might as well not exist. You may also choose to quarantine any room or closet that you want to seal-off for the eight days. As long as you remember the vital “Sale of Chometz” mentioned above, then you are okay.

### PASSOVER-IZE YOUR PANTRY:

Give some serious thought about Koshering your kitchen. If you’ve never done this before, call an expert. Here is what you will do: You’re



# SOUL SCRUBBING

**M**y right arm is officially a hundred times stronger than my left, still burning and smelling of bleach.

The home where I am living and studying this year, Machon Alte, had a day of cleaning yesterday, in honor of the approaching holiday of Passover. Every student was given a job around the “campus.”

**My job? To scrub.** To scrub the floor. To scrub all thirty refrigerator racks. To scrub the counters. To scrub the dishes.

As I was removing layers of “leftovers” from the surfaces I encountered, I struggled to use my overly-exposed-to-fumes brain to tap into the meaning and purpose of all the cleaning. Learning in Tzfat, the city where the study of Kabbalah originated in Northern Israel, has taught me enough to expect more from the seemingly mundane in this world.

The Alter Rebbe Schnuer Zalman, founder of Chabad, is known to have spent an enormous amount of time intensely searching for chometz in his one room house. Checking for chometz, after the house is already cleaned, and from leavened products, takes about twenty minutes, but he went all through the night - carefully guiding his candle along the floor in search of crumbs.

Clearly, there is something here that goes beyond spring cleaning.

The Alter Rebbe wasn’t only searching his house. He was searching his soul. He was identifying what a person’s motives should be when cleaning for Passover - checking for the crumbs

and layers of dirt that could possibly be covering our soul, stopping it from shining its full light.

There are many explanations for the much dreaded Passover cleaning. But for me, the Alter Rebbe’s approach stands out.

**So here I am scrubbing** and scrubbing. I’ve got my soul on my mind. And I’m talking to myself. I’m saying, “Mimi, scrub it away.”

**Scrub away negativity.** Let your soul shine. Scrub away the suggestive powers of society. Let your soul shine. Scrub away your barriers between your brothers and sisters. Let your soul shine. Scrub away your silly insecurities. Let your soul shine. Scrub away your ego. Let your soul shine. Scrub away laziness. Let your soul shine. Scrub away meaningless distractions. Let your soul shine.

**Scrub away all the layers.** Reveal the light, the shine. Reveal your mission. Reveal your powers. Reveal the meaning. Reveal the light inherit in the dark. Reveal the G-dliness. Reveal redemption.

**This little light of mine,** I’m gonna let it shine. And the whole world, too, is with me. It is Nissan, the month of redemption, and Jews of every type and affiliation are cleaning away. Soul scrubbing and world scrubbing.

**The world is starting** to freshen and sparkle.

**Passover is on its way.**

FROM CHABAD.ORG, BY MIMI HECHT (NOTIK)

## MINISTER OF DEFENSE

**I**t was the afternoon before Passover, and Rabbi Levi Yitzchak was wandering through the streets of Berdichev seeking out local smugglers. From one, he quietly asked for a quote on contraband tobacco, from another he enquired about the availability of smuggled brocades and imported embroideries. No matter the merchandise he sought, everything was available for the right price.

He then turned to the Jewish Quarter, asking Jewish folks he met on the street to supply him with some bread or whiskey. They balked. “Rabbi,” said one, “are you trying to insult me? The seder will be starting in just a few hours and no Jew would have even a speck of Chometz left in his home or business.”

No matter the price offered, not one merchant was willing or able to come up with even a crumb of bread or a dram of

alcohol. The town had been converted into a Chometz-free zone.

Thrilled with the results of his failed quest, the rabbi looked up to heaven and declared: “G-d Almighty, look down with pride at Your people! The Czar has border guards and tax-commissioners dedicated to his commands. The law-enforcement and justice systems are devoted to tracking down and punishing smugglers and black-markets and yet anything one could possibly want is available. Contrast this with the faith and fidelity of Your Jews. It has been over 3000 years since you commanded us to observe Passover. No cops, no guards, no jail – and yet every single Jew keeps your laws to the utmost!

*“MI K’AMCHA YISRAEL – WHO IS LIKE YOUR NATION, ISRAEL!?”*



going to lock up the food and dishes that you use the rest of the year; Do a Kasherizing job on counters, tables, sinks, oven and stovetop, and/or microwave, to purge them of whatever chometz they've absorbed through heat and/or soaking; Kasherize pots, pans and cutlery that you'd like to use for Passover – or just buy seasonal replacements. Today, most Passover savvy homes have special sets of dishes, silverware, pots, pans and other utensils for Passover use only. Now you can restock those empty shelves with Passover delights and yummys.

**For further assistance** or for more information and guidance to kosher your kitchen, visit us at [chabadwi.org](http://chabadwi.org) and contact the rabbi closest to your location or of your choice throughout Wisconsin. We will be glad to help with information or in any other way.

### HIT THE AISLES:

**Any processed food** you eat on Passover needs kosher supervision. Today, that's no big deal – the supermarkets are filled with "Kosher for Passover" products. **Fruits, vegetables and most things raw and unprocessed are kosher for Passover. (We do not use beans and legumes). One way to plan is to go healthy for eight days and cook everything from scratch.** For a storehouse of knockout recipes, along with a complete guide to making your house kosher for Passover, get your hands on *The Spice and Spirit of Kosher for Passover Cooking*, available at most Jewish bookstores or order from [www.judaism.com](http://www.judaism.com). For good links to Passover foods, check out [www.ChabadWI.org/Passover](http://www.ChabadWI.org/Passover). You can also contact us with any questions you may have.

**Please be aware** that the matzah that's fit to eat on Passover must be marked for Passover use.

### TUESDAY, APRIL 7, 2020 SEARCH WARRANT:

**You are getting closer.** At nightfall on the eve of the day before Passover, we conduct a "formal search" for all chometz throughout the house. Roll ten pieces of chometz tightly into paper wrappings and place them around the house. (Don't hide them so they are hard to find. Make sure you keep a list). Get a paper bag, a candle (or flashlight), a wooden spoon (as a scooper) and, if you can, a feather (as a broom) to collect any chometz that is found.

**One half hour after sunset**, gather the family, especially the kids, they love it, and say blessing #4 on page 58). Armed with those searching tools, the family now fans out to scour every nook and cranny of the house which will be accessible on Passover for those nefarious crumbs, crusts and cheerios, as well as the ten pieces you placed around the house. All incriminating evidence is swept into the paper bags with one of those feathers.

**When everyone is done**, all the bags, the feathers and wooden spoons join the chometz in a single paper bag. After the search, verbally nullify any chometz that was not found (statement #5 on page 58). Place that bag in a conspicuous spot to be burned the

next morning. (Before the search, put aside the chometz you plan to use the next morning for breakfast).

(**Away from home** for the holiday? Ask your rabbi when and how to do the search.)

### WEDNESDAY, APRIL 8, 2020 THE MORNING AFTER:

**You can still eat** chometz in the early hours of the morning, whatever you have put aside for your final farewell party to the chometz on the day before Passover. (For the latest time, see the schedule on page 58). Once that time is up, be careful to eat only foods which are kosher for Passover for the full eight days of the holiday.

**Special concern for firstborns:** if you are one, see "Firstborn Son's Fast," below.



### WEDNESDAY, APRIL 8, 2020 FIRSTBORN SON'S FAST

**The last of the Ten Plagues** visited upon the Egyptians that forced them to free the Jewish people was when G-d took the lives of all firstborn males in Egypt, sparing the firstborn sons of Israel. In recognition, firstborn Jewish males over 13 fast on this day. But, since joy eclipses suffering, it is customary to waive this fast with the celebration of a siyum - conclusion of a Talmudic tractate.

**Ask your rabbi for the time.** You are welcome to any of the Lubavitch of Wisconsin locations on Wednesday, April 8, at 7:00 am.

### NOW, YOU ARE FIRED:

**Make a bonfire** and burn the entire paper bag along with any leftover chometz from breakfast or any chometz not stored with the chometz which was sold before Passover. (For latest time, see schedule on page 58)

### MAKING NOTHING INTO A BIG DEAL:

**Now you are ready** to formally declare your home a chometz-free zone. As the chometz is burning, recite the Chometz Nullification statement (#6 on page 58), verbally disowning any chometz that might have been overlooked.

### PREPARE TO CELEBRATE:

**Now you have a whole day** to look forward to the Seder. Be sure to prepare the Seder items for both days. But wait, to develop your spiritual and nutritional appetite for the Seder, we abstain from eating any food found on the Seder plate today, especially matzah. If you're a fan of bitter herbs and raw onions, apples, nuts and wine, stay out of the kitchen. Utilize your day to prepare the Seder table. Get ready for the big party.

### EIRUV TAVSHILIN:

**When the holiday schedule** is like this year, Thursday and Friday, there is a special ceremony that is to be performed before the holiday candle lighting. For details of the procedure, see page 57.





# BARRELS ON A RIVERBANK

**K**opel earned a living as a liquor merchant in the village of Likova. It was not an easy life, with the heavy taxes exerted by the government and the hostile environment facing a Jew in 18th-century Europe. Yet his faith and optimism never faltered.

**Kopel who dealt in leavened foods** and had a warehouse full of chometz would sell his chometz to one of his gentile neighbors. Kopel's neighbors were familiar with the annual ritual. The Jewish liquor dealer would draw up a legally-binding contract with one of them, in which he sells all the contents of his warehouse for a sum equal to their true value. Only a small part of the sum actually changed hands; the balance was written up as an I.O.U. from the purchaser to the seller. After Passover, Kopel would be back, this time to buy back the chometz and return the I.O.U. The purchaser got a tip for his trouble - usually in the form of a generous sampling of the merchandise that had been legally his for eight days and a few hours.

**One year**, someone in Likova came up with a novel idea: what if they all refused to buy the Jew's vodka? In that case he would have to get rid of it. Why suffice with a bottle or two when they could have it all?

**When Kopel knocked** on a neighbor's door on the morning of Passover eve, Ivan politely declined to conduct the familiar transaction. Puzzled, he tried another cottage further down the road. It did not take long for him to realize the trap that his gentile neighbors had laid for him. The deadline for getting rid of chometz -- an hour before midday -- was quickly approaching. There was no time to travel to the next village to find a non-Jewish purchaser.

**Kopel did not hesitate for a minute.** Quickly he emptied the wooden shack behind his house that served as his warehouse.

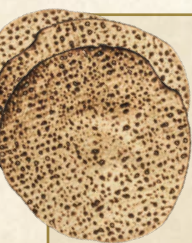
Loading his barrels of chometz on his wagon, he headed down to the river. As his neighbors watched gleefully from a distance, he set them on the river bank. In a loud voice he announced: "I hereby renounce any claim I have on this property! I proclaim these barrels ownerless, free for the taking for all!" He then rode back home to prepare for the festival.

**That night**, Kopel sat down to the Seder with a joyous heart. When he recited from his Haggadah, "Why do we eat this unleavened bread? Because the dough of our fathers did not have time to become leavened before G-d revealed Himself to them and redeemed them," he savored the taste of each word in his mouth. All his capital had been invested in those barrels of vodka and beer; indeed, much of it had been bought on credit. He was now penniless, and the future held only the prospect of many years of crushing debt. But his heart was as light and bright as a songbird. He had not a drop of chometz in his possession! For once in his life, he had been given the opportunity to truly demonstrate his love and loyalty to G-d. He had removed all leaven from his possession, as G-d had commanded him. Of course, he had fulfilled many mitzvot in his lifetime, but never at such a cost -- none as precious -- as this one!

**The eight days of Passover passed** for Kopel in a state of ecstatic joy. Then the festival was over, and it was time to return to the real world. With thoughtful steps he headed to his warehouse to look through his papers and try to devise some plan to start his business anew.

**He began all anew**, and G-d rewarded him with great riches.

FROM THE CHASSIDIC MASTERS



## HOW TO DO MATZAH

*Matzah is the mitzvah which you actually eat and digest. According to the Kabbalah, eating matzah has a profound effect on the soul. So you want to make sure you...*

### GET THE REAL THING

Not all matzah is created equal. There's...

**Year-round matzah:** Not marked kosher for Passover is not fit for use under any conditions.

**Matzah made with fruit juice or eggs:** For Passover - only if absolutely necessary.

**Machine-made matzah:** Generally okay, but not optimum for the Seder.

**Hand-made Shmurah matzah:** For the Seder, you want Matzah that was made from flour that was guarded from any moisture from the time of harvest until it

arrives in your mouth; a matzah which was specifically baked for the mitzvah of eating matza at the Seder - and we haven't yet invented machines that can have that in mind. The ultimate matza is made by hand in a bakery where everyone yells out, "For the sake of the mitzvah of matzah!" before kneading, rolling or baking the dough. To acquire these special matzos, contact us at [www.chabadwi.org](http://www.chabadwi.org) or call 414-961-6100 x208 or you may buy it at the kosher supermarket.



# CONTINUING EXPERIENCING FREEDOM

AS WE CELEBRATE THE HOLIDAY  
FOR THE NEXT EIGHT DAYS

**WEDNESDAY, APRIL 8, 2020**

## LIGHT UP:

As before every Shabbat and festival, Jewish women and girls light the candles that brighten the home and welcome these special days (for time and blessings #1 and #2, see page 58).



## FINALLY THE SEDER:

Now it's show time! Begin the Seder as soon as you are able after nightfall. Experience the Seder!

**THURSDAY, APRIL 9, 2020**

## PRAY AND FEAST:

Today is a good day to go to Shul, followed by a festive meal for lunch. Wait to prepare the second Seder until after nightfall.

## BRIGHTEN UP AND FEAST AGAIN:

Tonight we will enjoy one more Seder. But, before we begin the second Seder, the holiday candles are lit after nightfall from a pre-existing flame (for time and blessings #1 and #2, see page 58).

## COUNT IN ANTICIPATION:

See "Be Counted," below.



**APRIL 9 THROUGH MAY 27, 2020**

## BE COUNTED

Tonight we begin the counting of the Omer, named for the Omer offering of new crops of barley, brought in the Temple on the second day of Passover. You can take a slave out of slavery, but it's a lot harder to take the slavery out of the slave. That's why the Exodus didn't really end until the Jewish people received the Torah at Mount Sinai—the ultimate liberating experience.

From the time the Jewish People left Egypt, they counted anxiously toward that day—forty-nine days in all. Since then, every year, we do a replay, starting the second night of Passover, counting the days and weeks. Each day represents a higher step in spiritual preparation for the ultimate high that comes on the Festival of Shavuot.

After nightfall, you would want to do this even before the Seder begins, as you may fall asleep before you have a chance to recite this blessing at the end of the evening. (For blessing and schedule, see page 59.)

**FRIDAY, APRIL 10, 2020**

## PRAY AND FEAST AGAIN:

It's time to go to Shul again and enjoy another festive meal for lunch.

## SHALOM SHABBAT:

The two days of Yom Tov are terrific. We begin to experience freedom. Now it's time to really live it up. The third day bonus is the special Shabbat gift that we experience every week – the freedom from worries, and the chance to concentrate on the good and holy in life.

Before sundown, the Shabbat is ushered in by lighting the Shabbat candles from a pre-existing flame (for time and blessing see page 58). Like every Shabbat, we make Kiddush and celebrate with a festive meal. (Don't forget - No challah – just delicious matzah.)

**SATURDAY, APRIL 11, 2020**

## MAKE IT PERMANENT:

If you enjoyed services at Shul on the first two days – three days will constitute it "permanent."

## MAKE A DIFFERENCE:

Just as we make Kiddush, declaring the sanctification of the Shabbat day, we're equally obliged to distinguish between the sanctified and the mundane, good and evil, light and darkness. At the present time, when these qualities are so often blurred and distorted, it is of paramount importance.



Although we are in the midst of the holiday, the holiness of Shabbat is still very special. When Shabbat ends at nightfall, we recognize the departure of the Shabbat Queen by reciting the Havdalah service (to be found in your prayer book).

**SAT-TUESDAY, APRIL 11-14, 2020**

## NOW YOU ARE IN THE MIDDLE:

Passover's Intermediate Days have begun at the end of the second day of the holiday (Friday night). Between the first two and the last two days of Passover we may resume much (not all) of our regular workday activities, except for Shabbat. Of course, we continue to eat Kosher for Passover foods exclusively. Also, it is customary to drink a glass of wine or grape juice each day, in celebration of the festival.

**TUESDAY, APRIL 14, 2020**

## AND ON THE SEVENTH DAY:

Beginning with tonight, the following two days, Wednesday and Thursday, are Yom Tov (Holidays). They are observed with the same laws governing all Jewish Festivals. We usher in the Yom Tov by lighting the candles (for time and blessing #1 see page 58).

**This day commemorates** our *complete* liberation from Egypt, when the Sea of Reeds split and the Israelites crossed over and were officially free. We celebrate the holiday with a formal festival meal beginning with Kiddush. (For your convenience, you can find the Kiddush on page 57. For the Hebrew text, consult your prayer book or the Haggadah. [Make sure to omit the blessing *shehechiyonu*.])

**Get ready for** an intense experience – it is customary to stay up all night studying Torah.

## **WEDNESDAY, APRIL 15, 2020**

### **CROSS THE SEA OF REEDS:**

**Today's experience** in Shul includes the Torah reading of the Splitting of the Sea of Reeds. (that's in addition to the Rabbi's sermon.... Enjoy!)



## **SPLITTING THE SEA OF REEDS**

**Do you sometimes feel stuck**, not knowing what to do next, with no options in sight?

**The Jews found themselves in such a position.** Shortly after leaving Egypt, they were facing a formidable challenge: the Egyptian army behind them, and the sea in front of them. An argument ensued, with different groups offering different ideas: to fight, to surrender, to pray, or to simply give up and drown in the sea. But G-d disagreed. "Speak to the children of Israel and let them travel!" He told Moses. Then came the splitting of the sea of reeds.

**So, if you find yourself stuck**, whether on a personal or communal issue, we must remember this lesson: Move onward! We must grow, expand our reach to wherever a Jew can be found. We mustn't get stuck in the past...or in the future. Our action today is what counts. And on a personal level too! March forward, focus on today's G-dly task to make this world a better place, and G-d will take care of the rest.

## **THE FINALS:**

**After nightfall**, holiday candles are lit from a pre-existing flame (for time and blessing #1 see page 58). We celebrate the holiday with a formal festival meal, beginning with Kiddush. You will find it on page 57 or the Hebrew text in your prayer book or in the Haggadah. (Make sure to omit the blessing *shehechiyonu*.)

## **THURSDAY, APRIL 16, 2020**

### **LAST BUT NOT LEAST:**

**Today's Shul experience** includes the **Yizkor** prayer. If you have lost a parent, you would particularly want to attend synagogue services today for this memorial service.

### **IT'S ABOUT TO HAPPEN:**

**Just when you thought** you had seen it all – This day, the final day of Passover, emphasizes an even Higher Freedom! It is dedicated to our imminent and final Redemption. It is traditionally associated with our fervent hope for the coming of Moshiach (the Messiah). The Haftarah (Prophetic reading) for today contains Isaiah's famous prophecies about the Messianic era: "The wolf will dwell with the lamb, the leopard will lie with the kid... They shall do no evil, nor will they destroy... for the earth shall be filled with the knowledge of G-d, as the waters cover the sea."

### **ENCORE! ENCORE!:**

**As the day draws** to a close, the world experiences an outpouring of Divine consciousness. Following the custom of the Baal Shem Tov, founder of Chassidism, Passover concludes with a "Feast of Moshiach."

**This festive meal**, complete with the matzah and, yes, four cups of wine, begins before sunset. It is the perfect way to spiritually take leave of Passover and open our consciousness to the coming redemption.

### **IT'S ALL OVER NOW:**

**Nightfall marks the** end of Passover. Wait about an hour to give the rabbi time to buy back your chometz, and then you can eat chometz to your heart's content.

### **MAKE A DIFFERENCE AGAIN:**

**At nightfall** (see schedule on page 58), as we depart from the holiday to begin our day-to-day activities, we recite the Havdalah blessing. Havdalah invites us to carry the spirit of Shabbat and/or the holiday into our weekday life. Thus, by contrasting the sacred and the mundane – the Shabbat or Holidays from the other days of the week – we strive to bring some of the holiness of the Holidays into our everyday activities throughout the week.

**We have made it!** Let's continue the Passover spirit of freedom throughout the year!





## THE THIRD SEDER

### LAST DAYS OF PASSOVER

**Time is a tyrant.** It plants a “One Way Only” sign on the road of life, another dictating “No Stopping, No Standing,” and mercilessly enforces both rules without equivocation. It wrenches us away from our past and holds off our future behind a wall of ignorance, making compost of our most treasured moments and a mockery of our predictions.

**We might overthrow political dictators,** cure diseases, overcome poverty; but if we want to be free, we must conquer time. For of what use would it all be, if we remain imprisoned within a sliver of present, sliced so thin that anything we have and everything we are already was or hasn't yet been?

**That is why Passover,** the festival of freedom, is predicated upon the power of remembering. Memory is our answer to the tyranny of time. Reclining at the seder, eating the matzah and the maror and drinking the four cups of wine, we ingest history into our very flesh and blood, tasting - and becoming - the bitterness of our slavery, the triumph of our Exodus, the faith that carried us from Egypt, and the commitment we entered into at Sinai. Time's bounds fall away that night; the past becomes current, history becomes now.

**But if only the roadblock to the past were lifted,** ours would be only a partial victory. If time surrendered only one of its frontiers on Passover but maintained its blockade of the future, we'd be only a half-free people, masters of our past but prisoners of the unknowable to-come.

**That is why Passover has two parts.** The “first days” with its seders and its reliving of history, and the “final days” with its messianic themes - days that herald the Divine goodness and perfection which, the prophets promise us, is the end-goal of creation and the fulfillment of our present-day lives.

**There is even a Chassidic custom,** instituted by the Baal Shem Tov and further developed by the Rebbes of Chabad, to conduct a “mirror-seder” in the closing hours of the last day of Passover, complete with matzah and four cups of wine. These are hours, say the Chassidic masters, when time relinquishes its last hold upon our lives; when the future, too, can be remembered, and the Era of Moshiach tasted and digested as the Exodus is on the Seder night.

BY YANKI TAUBER, CHABAD.ORG

## BETWEEN PASSOVER AND SHAVUOT

### A SECOND PASSOVER

On the 14th day of the Jewish month of Iyar (this year, Friday, May 8\*), a “Second Passover” is observed simply by eating a piece of matzah. After their exodus from Egypt, while the Jews were in the desert, some of them were unable to participate in the Paschal offering because they were ritually impure. In response to their request, G-d granted them the Second Passover on the 14th day of the following month.

14

### PARTY OF THIRTY-THREE

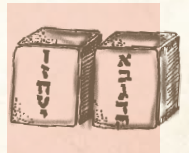
**Lag B'Omer,** the 33rd day of the counting of the Omer (this year, Tuesday May 12\*), is celebrated by public gatherings of unity accompanied by barbecues and bonfires. It commemorates the day of the passing of Rabbi Shimon bar Yochai, the author of the Zohar, the fundamental book of Jewish mysticism. He requested that his passing be a celebration of life. This is also the day when the plague upon Rabbi Akiva's students—24,000 of them—stopped. It is a day of upgrading respect and love for each other.



### STILL COUNTING?

**Forty-nine days** from the start of Passover, we reach Shavuot (this year, May, 29\* - 30), the day G-d gave us the Torah.

\* STARTING THE PREVIOUS NIGHT



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# WHAT'S THE RUSH?



## QUESTION

**The way they tell it** in Sunday school, the Jews left Egypt in such a rush, the dough didn't have time enough to rise. "Honey, we gotta go in ten minutes," the men would have been saying to their wives. "Just grab some food and let's go!"

**So, they happened to eat matzah.** Who cares? It doesn't seem at all significant. Why is matzah elevated to be the main focus of the whole Passover experience? I thought that Passover is about freedom, not food!

## ANSWER

**Think about what you just wrote.** The Israelites had to rush out of Egypt so fast, they didn't have time for their bread to rise. Why? Does that make sense? What was the rush, exactly? The Egyptians had just been blasted with ten plagues as divine punishment

for holding the Israelites captive; they were more than ready to let them go. So, why rush things? Couldn't they have spent the few extra minutes it takes to let the bread rise and make proper sandwiches for the trip?

**The answer is:** they weren't running from the Egyptians, they were running from themselves. Two centuries of slavery had taken their toll on the Jewish people's spirit. They had forgotten their illustrious past as children of Abraham, Isaac and Jacob, pioneers of a path of ethics and higher morals. The corruption and depravity of Egyptian society had slowly crept into the Israelite mentality, and they assimilated many of its pagan ideals into their own. They were slaves to Egypt, not just in body, but in mind as well.

**It came to a point** where their unique identity was all but lost. Suddenly they realized that the legacy of Abraham could be lost forever, and the message of hope that the Israelites were to bring the world would not be delivered. Only then did they cry out for help. On the brink of point of no return, they called out to G-d.

**Think of an alcoholic.** For a while, the alcoholic fools himself into thinking that things are in control, he is just drinking socially, it relaxes him, there's nothing wrong. Gradually, the habit overtakes him, and one by one he loses everything he has: his family, his job, his money, his dignity. But it's only when he hits rock bottom, when he has been stripped of everything,

that it suddenly dawns on him that he has a real problem.

**Now he has to act fast.** Once he has recognized the problem, he has to deal with it immediately, before that moment of clarity passes by and he slips back into self-justification. He can't do it alone. He's too drunk to help himself. He has to call for help. Someone from the outside, someone sober, will have to reach out to drag him out of his addiction. But they can help him only if he is willing to go cold turkey, not to touch alcohol until he is cured. He has to run away from the addict that he has been until now. Otherwise, he cannot begin to heal.

**That's why matzah** is the crux of what the Exodus is all about. The children of Israel had to make a hasty retreat from Egypt. Egypt and its lowliness had a hold on them as powerful as an addiction. They had to first get out of Egypt in order to get Egypt out of themselves. To delay would be deadly. Once they had realized the problem, if they would then have hesitated, it could have spelled the end for them - they might have sunk to the point of no return.

**We all have our addictions,** whether to harmful substances, poisonous relationships, toxic habits or negative ideologies. Pesach is a detox retreat, where the spirit of liberty calls upon us to free ourselves from our personal Egypt. The matzah reminds us that the first step towards freedom is to go cold turkey. No hesitations: make a sudden and complete exodus from the you that was, and march through the desert towards the you that you can be.

BY ARON MOSS, CHABAD.ORG



# THE REBBE SAVING LIVES

IN HONOR OF THE REBBE'S, MENACHEM M. SCHNEERSON, 118<sup>TH</sup> BIRTHDAY ON THE 11<sup>TH</sup> OF NISSAN/ APRIL 5, 2020, AND IN GRATITUDE OF HIS VISION AND GIFT OF LOVE, WE PRESENT TO YOU THE FOLLOWING FASCINATING STORIES.

**T**he Rebbe's mother, Rebbetzin Chana Schneerson, OBM, told the following two stories about her son, the Rebbe, in his youthful years.

**"Although my husband,** the Rebbe's father, was the Chief Rabbi of the City of Yekaterinoslav - now Dnepropetrovsk - and the house was a hive of activity, our son did not allow this to disrupt his schedule, and stayed in his room totally absorbed in Torah study.

**"One of the few times** that he took part in public affairs was at the age of twenty when, in 1922, an epidemic of typhus raged in the city and caused many deaths. Our son did not spare himself, working day and night to aid the victims, as well as organizing others to do so.

**"As a result of his activities,** our son himself contracted the dread disease and his own body was now burning with the fever. During that time, his lips moved incessantly and in his delirium he could be heard speaking mystical concepts of the Kabbalah and the beneficial effects brought about in the loftiest spiritual realms by the Divine service that a person performs in the physical world.

**S**peaking about the Rebbe at an earlier age, when he was but nine years old, in 1911, his mother related the following story.

**"My son accompanied** me to a health clinic in Balaclava, [Crimea]. There was a cave that led to the sea. The narrow stream of water flowed between the two walls of the cave and rolled into the sea. The place where the stream and the sea met was very dangerous; even experienced swimmers were cautious.

**"One time I was** at the shore, where we gathered to spend time. I heard that a boy was drowning, and went to see what was happening. I heard from others, and saw for myself, that a small child had rowed out in a single-person boat with one oar. As I said before, [the place where the stream and the sea met] was a very dangerous place. The boat began to sink with the child inside.

**"When my son** noticed this, he swam out to the boat, climbed inside, and took the oar from the exhausted, barely conscious boy. Taking control, he steered it out of the danger zone and brought it to the shore, saving the passenger.

**"But after this difficult** - extraordinary, I would say - rescue, my son was physically and emotionally strained. With no warning or forethought, he had to create a strategy to determine in which direction he could safely steer to a less dangerous area. My son therefore became very weak, and he himself began to [struggle from] drown[ing] close to the bank. When I saw him, he was exhausted and pale, and his clothes were drenched.

**"Thank G-d,** we had brought him to the shore that day.



# How Does Chabad Keep It Together?

## AND THE SONG AT THE SPLITTING OF THE SEA OF REEDS

### Three Versions of a Song

**O**ne of the first things we did together as a people was sing.

**The nation of Israel was born** on the 15th of the Hebrew month of Nissan, in the year 2448 (1313 BCE). Seven days later, the Israelites witnessed the Red Sea split, to allow them passage to freedom.

**The Torah relates how**, upon beholding the great miracle,

*“Moses and the children of Israel sang this song to G-d, saying:*

*“I shall sing to G-d for He is most exalted;*

*“Horse and rider He cast in the sea.*

*“G-d is my strength and song; He is my salvation*

*“This is my G-d, and I shall glorify Him*

*“The G-d of my fathers, and I shall exalt Him...”*

**This song, known as *Song at the Sea***, goes on to describe the great miracles that G-d performed for His people, G-d's promise to bring them to the Holy Land and reveal His presence among them in the *Beit HaMikdash* (Holy Temple) in Jerusalem, and Israel's goal to implement G-d's eternal sovereignty in the world.

**The forty-four verses** of the song express the gist of our relationship with G-d and our mission in life, and thus occupy a

most important place in the Torah and in Jewish life.

**Our sages focus** on the prefatory line to the Song at the Sea, in which the Torah introduces it as a song sung by “Moses and the children of Israel.” Moses obviously took a leading role in the composition and delivery of this song. But the exact nature of Moses' role is a point of discussion by our sages. There are three different opinions.

**According to Rabbi Akiva**, it was Moses who composed and sang the song, while the people of Israel merely responded to each verse with the refrain “I shall sing to G-d” (*Ashirah L'Hashem*). Moses sang, “For He is most exalted,” and they answered, “I shall sing to G-d”; Moses sang, “Horse and rider He cast in the sea,” and they answered, “I shall sing to G-d”; and so on with all forty-four verses of the song. After each stanza, they declared “*Ashirah LeHashem*.”

**Rabbi Eliezer, however**, is of the opinion that the people repeated each verse after Moses: Moses sang, “I shall sing to G-d for He is most exalted,” and they repeated “I shall sing to G-d for He is most exalted;” Moses sang “Horse and rider He cast in the sea,” and they repeated, “Horse and rider He cast in the sea,” and so on.

**A third opinion** is that of Rabbi Nechemiah: according to him, Moses simply pronounced the opening words

of the song, following which the people of Israel all sang the entire song together. Each of them, on their own, composed the entire, and very same, forty-four verses!

### Three Forms of Leadership

**What is the logic** behind these three opinions? What is the difference if Moses sang the entire song himself and the nation merely shouted out the chorus, or if the people repeated each stanza after Moses, or if Moses merely began the song and the people sang the rest of it on their own?

**The truth however**, is that what seems to be a merely technical argument is a profound meditation on the nature of true leadership, and on the ability of a leader to inspire a sense of unity and purpose within a fragmented people.

**What is the role of a leader?** Is it to inspire loyalty and submission, to create pupils, or to mold leaders? The three versions of how Moses led Israel in song express these three different perspectives on leadership.

**Rabbi Akiva describes a situation** in which Moses inspires an entire generation to surrender their ego, to transcend their differences, to submit their individuality to the collective



identity embodied by the leader. Rabbi Akiva sees Moses as the *embodiment of the collective consciousness of Israel*, the one in whom each Jew finds their truest and deepest identity as a fragment of the Divine. Moses alone sang the nation's gratitude to G-d. The people had nothing further to say as individuals, except to affirm their unanimous assent to what Moses was expressing.

**Moses marched**, and the nation declared: "Yes, we are in!" It was a moment of absolute loyalty and absolute unity, as the Torah states right before the song, "and they believed in G-d and in Moses His servant."

(**Note the critical words:** "Moses His servant." Throughout history many a dictator inspired radical submission and loyalty, through fear, charisma or genius, but the objective was the worship of an individual. In contrast, Moses, "the humblest man on earth" was anything but that. He was completely dedicated to G-d; he could unite and embody the nation because of his ego-lessness, seeing himself as nothing but a conduit for an infinite G-d).

**Rabbi Eliezer, however, argues** that the phenomenon of two million hearts and minds inspired to yield to a single vision and a single leader will not endure. It is electrifying and transformative, but it is short lived, and not very meaningful in the long run. Have you ever been at a concert or a speech in which thousands congealed into one entity, embodied by a singular figure inspiring magnetic electricity? It is deeply powerful, but short lived. Sooner or later their intrinsic differences and counter-aims will assert themselves, and the unity will fade. Moments of radical transcendence are powerful, but may not endure. They may remain but a memory.

**Rabbi Eliezer thus argued** that the model employed was very different: Moses inspired students rather than loyalists.

The people of Israel repeated each verse after Moses. They did not suffice with an affirmation of *his* articulation of Israel's song. Rather, they repeated it after him, running it through the sieve of their own understanding and feelings, finding the roots for an identical declaration in their own personality and experience. The very same words assumed two million nuances of meaning, as they were absorbed by two million minds and articulated by two million mouths.

**Moses created a generation** of pupils and students who listened to his song, and then integrated it into their own lives. His vision became theirs. They did not submit their selves to Moses; they made his vision theirs. For Reb Eliezer, Moses is more like the conductor of a symphony, inspiring each musician to use his or her own instrument to produce the music.

**Rabbi Nechemiah**, however, felt that this vision of leadership was still lacking. This type of leadership is meaningful as long as the teacher is there to teach and to inspire his or her disciples. When the leader is communicating his passion and song, his students can "repeat it," absorb it and follow it. But what occurs when the captain disappears, when the teacher is silenced, when the conductor is no longer directing the symphony? Now that there is nothing to repeat, and nobody to direct, does the symphony die?

**No, argues Rabbi Nechmyah.** If Moses truly captured and embodied the quintessence of Israel, they would be able to find his song within themselves and would not need to hear their song from his lips before they could sing it themselves. The real leader, argues Reb Nechemyah, creates not followers but leaders. He shows people how to discover the leader within themselves — how to find within their own heart the infinite light and the song of Moses.

**The way it happened**, argues Rabbi Nechemyah, was that Moses pronounced the opening words of the song, commencing the play, identifying the goal, marking the destination, beginning the march. But following that each and every Jew sang the entire song by himself. Moses inspired not submission, nor did he create disciples; Moses knew how to kindle the spark within each and every one of his people so that they on their own can continue his song.

**This view is suitable** for Rabbi "Nechemyah" whose name means comfort and solace. For a generation which would not see and hear Moses sing, Rabbi Nechemya taught that the greatest leaders of Israel lead their people in their absence sometimes even more than during their presence. Their greatest gift is that the people touched by them become ambassadors of love, light and hope.

**To be sure**, all three opinions are valid and vital, depending on the circumstances. There are times when leaders inspire the surrender of the individual "I" to the collective "we." Yet the true leader must learn how to mold real disciples; and the greatest of leaders learn how to empower leaders.

## The Rebbe's Influence

**We are in the midst of seventy years** of the Rebbe's leadership, which began on the 10<sup>th</sup> of Shvat (January 28, 1950). People often ask: In the absence of the Rebbe's physical presence, what inspires Chabad? What holds it together? What motivates it? What keeps it focused and united? How long can it continue?

**But the Rebbe's name** is "Menachem," and he embodied the vision of Rabbi Nechmyah. The Rebbe did not seek people who will submit to him. The Rebbe did not even want to mold



# The Match



**The late Yehudah Avner**, a veteran Israeli diplomat, served as an adviser to four Israeli prime ministers, Golda Meir, Yitzchak Rabin, Menachem Begin and Shimon Peres, and as Israel's ambassador to Ireland and Australia. Once, he related, during a conversation with the Rebbe, the Rebbe spoke of his own work.

**"Let me tell you what I try to do.** Imagine you're looking at a candle. What you are really seeing is a mere lump of wax with a thread down its middle. When do the thread and wax become a candle? Or, in other words, when do they fulfill the purpose for which they were created? When you put a flame to the thread, then the candle becomes a candle."

**"The wax is the body,** and the wick the soul. Ignite the soul with the fire of Torah and a person will then fulfill the purpose for which he or she was created. And that is what I try to do – to ignite the soul of our people with the fire of Torah."

**"My candle** – has the Rebbe lit it?" Yehuda Avner asked.

**"No," the Rebbe said,** clasping Avner's hand. "I have given you the match. Only you can light your candle."

followers. The Rebbe aspired to create leaders, persons who will identify within themselves the power and confidence to change the world.

**Chabad has sometimes been accused** of being a cult. I always find this humorous, because I know of no other Jewish figure who urged his students to be more independent, ambitious, individualistic, creative, revolutionary, and innovative than the Rebbe. He loathed when people squandered their talents and gifts, and truly believed in the infinite power of each individual to compose his or her unique song that will set the world on fire.

BASED ON A TALK BY THE REBBE, ON 11 SHVAT 5748 – JAN. 30, 1988.

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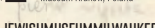
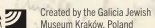
*The Girl in the Diary*  
Searching for Rywka from the Łódź Ghetto

**January 24 – May 17, 2020**

*"...Passover is coming...It's a holiday which has always been welcome and yearned for, this holiday...well...? Nevertheless I wish it were here now. Who knows, maybe it will be better?...We're longing for this spring with nostalgia! May it come soon!"*

- Rywka Lipszyc, March 19, 1944, Łódź Ghetto

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# THE SEDER THAT *Almost* DIDN'T HAPPEN

**“A**re they running late?” David asked, looking at his watch.

“They’re not coming,” Lynn answered.

“**Not coming?! What do you mean, not coming?**”

“**Sam called yesterday and said, ‘Tell Dad we’re not coming to the Seder.’**”

David stared out the window of their gourmet kitchen, and looked at the landscaping they had just added. He thought of his parents, when they were alive, bragging to their friends that their son lived on an estate. Life was good in America.

Yea, well, if life’s so good, why do I have this knot in my stomach, David asked himself.

“**I invited the Steinbaum boy** to come say the four questions. He’ll be here in 20 minutes, so let’s get started,” said Lynn.

**Their dining table felt empty.** There were only three settings, instead of five. Sam wouldn’t be there, neither will Anna, their daughter-in-law, nor their grandson, Jeremy. It would just be David and Lynn and the “Steinbaum boy.”

David recited the Kiddush, washed his hands, dipped the Karpas, broke the matzahs, poured another glass of wine. It all felt...mechanical.

There was a knock, and Lynn welcomed in the Steinbaum boy, wearing a new suit two sizes too big, one that he would “grow into.”

“**Your timing is perfect, Nathan.** We were just up to the Mah Nishtanah.”

David handed Nathan a Haggadah.

“**Thanks. I know it by heart.**” Nathan chanted: “Mah nishtanah halilah hazeh mecall halaylos?”

David had wanted his son to ask the Questions. He wanted to see Sam sit next to his daughter-in-law, Anna, while they smiled at their sixteen-month-old Jeremy in a high chair. He didn’t want Steinbaum “pinch-hitting” at his Seder table, a table that now felt deserted like the desert of the Exodus....

As Nathan chanted the Questions, David rose and left the house.

“**Did I do something wrong?**” Nathan asked, puzzled.

“No... Thanks for coming over, Nathan,” Lynn said, leading him to the door. “Give your family our best for a happy Passover.”

“**Honey, someone’s at the door,** and I’m in the middle of this report. Can you get it?” Sam shouted from the study, to Anna in the kitchen.

“**I can’t!** My hands are full of baby food and Jeremy’s in the high chair.”

Sam sighed and saved his work. He walked to the front door and looked through the peep hole.

“**Dad?**” he called. Sam opened the door and his father stepped inside.

“**Do you know what night this is?**” David asked. Sam could see the anger in his father’s eyes, and said to himself, this is my house, my family, and he has no right to push me around here. Sam stared back at his father in defiance.

“**Wrong question, Dad.** You’re

supposed to say, ‘Why is this night different from all other nights?’”

“**Don’t be a smart aleck!**”

Anna walked into the hallway holding Jeremy, his face covered with mashed carrots.

“**Whose idea was it to skip Passover this year?**” David asked, staring at his daughter-in-law.

“**It was mine,**” Sam said.

David faced his son, shocked.

David looked to his son. “**Why?**”

“Because my family wants our own traditions, instead of yours.”

“**My traditions?** This isn’t only my tradition. This is our tradition. Jews conducted Seders for over 3,000 years.”

“**Maybe it’s time for a change, Dad.**”

Father and son watched Anna and Jeremy disappear into the bathroom, followed by the sound of a bathtub being turned on.

“**Let’s go for a walk,**” David suggested.

“**You won’t change my mind, Dad.**”

“**Let’s go for a walk anyway.** Remember when we used to walk together after work? Is that a tradition you approve of?” Sam looked at his father, and shrugged.

“**Dad.** Stop treating me like I’m still ten years old.”

They walked in silence. How do I start, David asked himself. If he could find one true sentence, he could begin. What was the one *true* sentence here? What was *true* was that he spent forty-five years running away from his religion, out of ignorance, and the last ten years clinging to it and studying it. *That was true.* And



now his son rejected their Seder. *That was also true.*

**He understood how his son felt.** He felt that way for forty-five years.

**David was at a loss.** He did not know the one true sentence that would unlock his son's heart. And if he did not say something soon, it would be too late to say anything at all.

**"Let me start by saying** it's not your fault, Sam."

**"Well, that's a load off my mind, Dad."**

**"When did you become such a smart aleck?"**

the mirror for almost half a century until he decided to grow a beard.

**"I gave you almost no Jewish education,** Sam, except the least, to get Bar-Mitzvahed. I thought your education was better pointed toward a career."

**"And I'm doing well in my career."**

**"Yes,** and your mother and I are proud of you for that. But..."

**The "but" hung in the air** until Sam asked: "But what, Dad?"

**"It's not enough.** Whenever I think of your success, I also think of my failure. My failure and my father's failure and my

David paused, tried to control his emotions, and continued:

**"It feels like unless we huddle together in a shtetl,** or a ghetto, the pressure to fit in is too difficult to overcome. Yes, we have religious freedom, that's why your great-great grandfathers came here, to avoid Cossacks beating our head in. But the pressure to conform to a society where we are a small, strange, different group, well, that pressure can defeat the desire to learn about why we're different.

**David looked up at his son,** standing over him. "I feel like I'm losing you, Sam. I can't bear the thought."

**The heck with it, already,** David told himself. His tears were running down his cheeks now, and he didn't wipe them off.

**Sam stared at his father,** and then sat down next to him.

**"I've never seen you cry, Dad.** I don't know what to do."

**One true sentence,** David repeated to himself. One true sentence.

**"There is a simple truth here, Sam.** Do you **know** what that is?"

**"No."**

**"Passover is the story of a revelation.** It is the only time when three million people experienced G-d, first hand. Not just one prophet or starry-eyed mystic, but three million Jews saw, heard, and experienced it. We saw the Red Sea part, and we heard G-d at Mount Sinai."

**"I know the story, Dad."**

**"Yes, but what about what happened after the revelation?** G-d gave us laws that a free people could live and prosper by. You don't know those laws. You didn't study them, the same as I didn't study them."

**"It's not necessary to know 3,000 year old laws, Dad.** We live in a different world today, with different laws."

**David looked at his son sitting next to him.**

**"Yes, it happened over 3,000 years ago,** and it's hard to keep it 'fresh and modern,' but the greatest wisdom this world has ever known commands me



"It came naturally, considering the genes I inherited."

**"I take some of the blame,** but mostly it's not my fault, either. I had almost no Jewish education, so when I was your age, I also rejected our traditions. I was forced to attend my grandfather's and then my father's Seder, and I disliked it."

"It's a long, boring outdated ritual. It has no meaning in the 2000's," said Sam.

David got upset at the "long and boring" reference, and then he thought about why he was.

"Yes, I thought my father's and my grandfather's Seder was long and boring, too."

**He turned and looked at Sam.** He saw in him his grandfather's eyes and his father's nose...and his own chin... Sam's chin was the same chin David stared at in

grandfather's failure, going back to my great-grandfather. Each generation got further away from our tradition, until now, where I'm going back and studying our roots, and you refuse to sit through a Seder."

**We're so far apart,** David thought, I don't know how to close this gap. Please G-d, help me reach my son, he prayed. He closed his eyes and felt tears. He sat down on the curb, put his face in his hands, and talked to himself, out loud.

**"This is supposed to be my responsibility,** to take the Seder and breathe new life into it, apply it to life today. You'd think it would be easy to make something timeless into something modern, but it isn't easy to be Jewish in America, either. No matter what we do, we're still out of place."



**BUT THE  
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DIFFERENT.**

to tell you about our history, our Seder tradition.”

David looked at Sam, and put his arm around him. “The Seder is about you, my son. And your family. It is about Jewish parents teaching their children timeless values, and without you...without you...”

David was choking, but forced himself to continue, “...without you, there is no Passover... no Seder. I can’t go back to an empty table. It breaks my heart and I don’t know how to tell you how important it is to me, how important it is to you, and how important it is for Jeremy.”

David looked at his son, and in that look, he begged him to understand.

Sam waited before he nodded his head and whispered, “Okay, Dad.”

David looked up and said a silent

prayer of thanks to the Holy One, Blessed be He. David hugged his son for a long time, until they both realized where they were sitting – on a curb along Central Avenue.

They stood up and walked home in silence, but in that silence, David felt connected to his son. When they arrived at Sam’s house, the curtains were open, and the dining room was lit up. The table was set for a Seder, and Lynn and Anna were sitting there, along with Jeremy in his high chair.

“It looks like the women of our family made the same decision we did,” Sam said, smiling.

That night, Sam sat at the head of the Passover table and with his father’s help, hemade the Seder ‘modern.’

BY ZALMAN VELVEL

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# CORONA AND ELECTIONS

## IS THERE ANYTHING WRONG WITH ARGUING?

**We are a nation that argues. A lot.**

Chaim came back from a long trip to Minsk. "Minsk is a crazy city!" he told his friends.

**"Why?" they asked.**

**"Well, in Minsk I found a socialist, a communist, a Zionist, a Bundist, a leftist, a rightist, a devout religious man, a secular humanist, a closed-minded in-the-box person and a freethinker!"**

**His friends didn't understand:** "But isn't that a normal community, where you have different people with different ideas?!"

**"Ah," said Chaim,** "you don't understand: this was all the same person!"

**We are a nation who argues. A lot.**

From ancient history, when Abraham and Moses argued with the Divine, to the present, where the bricks and cement of synagogues and Jewish social halls vibrate from the sound of

verbal battle on the widest spectrum of subjects, from how-cold-is-it-really-outside-including-the-windchill to the solution to world hunger.

**Life as we know it:** I say yes, you say no

**But then we hear the cries for peace:** "Why must we argue?" "All problems arise from disagreement!" "If we would all agree to agree, life would be so simple and harmonious." Tell me about it.

**Where did this notion** that we must think alike originate from? Where in Torah or in common sense is there any hint to the notion that we must all think alike?

**Yes, there are fundamental premises** that are not up for debate, we hope. One may not murder. We believe in one G-d. Adultery is forbidden, Hamas is a terror organization, and Holocaust denial is the work of Satan and cannot be college campus debate material. On these we all agree. (We better!)

**But for almost everything else,** from the role of government to the difference between a manager and a leader, and the plethora



## FROM A QUARANTINED PERSON IN NEW ROCHELLE, NY

**You can not underestimate the power of community.** You cannot ever say enough about Chabad. The Rebbe made it loud and made it clear that Jews should never be forgotten; will never be forgotten. Not those with other customs, not those who have fallen into the trappings of addiction, not those who have ended up going in paths that others wouldn't understand or take the time to care about trying to understand.

**And now, the power of Kiruv** (reaching out to bring closer) has once again evolved further and with it, deeper into the hearts of the New Rochelle community. And in

a way we will not ever forget.

**They got closer...** to our homes and to our hearts.

**In a world of** extreme political divisiveness, in a week that feels more like Armageddon than salvation, on the same day when the national guard is literally sealing us off from the rest of the world (no political intentions right now please), Chabad sent soldiers of their own, from their true Tzivas Hashem. Not AROUND our community... Straight INTO

**A FACEBOOK POST FROM A JEW WHO LIVES IN NEW ROCHELLE, WHERE THE WHOLE COMMUNITY IS IN QUARANTINE FORM THE CORONA VIRUS.**

*I have never before cried during the brachos (opening blessings at the reading of the Megillah) of Megillah Esther. Overwhelmed with swirling emotions, we are eternally grateful to Chabad of Westchester (and Rochel and Deborah) for pulling off the miracle of having individual readings on over 100 patios and lawns across New Rochelle. May the merit of this amazing mitzvah lead to complete recovery for all of our friends and families.*



THE HEART OF OUR proud Jewish community... 2 times.... for hours and hours at a time... in a safe yet determined manner... standing outside of Jewish home after Jewish home... in the rain when needed... reciting the Megillah over and over again.

**At the end they took no money,** stating that it was because they would have to be quarantined if they did. I doubt that greatly. I know the shluchim too well. Way too well... it was for us and our children a lesson of what it means to go out of ones way to do a mitzvah purely for the sake of the mitzvah.

**No press conferences.** Just Jews looking out for other Jews. Period. The Rebbe would be so proud... I suspect proud but not at all surprised.

**Mi KeAmcha!!! Who are like Your people, Israel!**

Thanks for teaching us and our children the lesson of a lifetime.

of other issues that keep our pundits, journalists and talk-show hosts' mouths and pockets loaded—these are part of a healthy society.

**Immediately after the Jewish people left Egypt,** arguments and complaints ensued. Upon approaching Mount Sinai 46 days later, the Torah states that “they camped as one person with one heart”.

**Note the expression “one heart.”** No mention of “one brain.” There is no evidence that for the sake of peace and unity the Jews let go of their opinions!

**Mouth-shutting** due to the fear that “it’s gonna cause a fight” is not, and never was, a Jewish concept.

**Our history is full of rabbis** and teachers debating, arguing, and defending their ideas. The Talmud is but a microcosm of hundreds of years of debate on a myriad of topics. It is a part of our psyche. Jews argue, and that is a good thing.

**True, debate must remain** in the realm of objective discussion, where we argue about the message, not the messenger. While we may dispute ideas and disagree with the other’s opinion, we must always have respect for our opponent as a human being, as a Jew. But within the framework of fair debate - we are lifetime members.

FROM CHABAD.ORG BY LEVI AVTZON

### FROM A CHABAD SHALIACH IN ISRAEL:

**After a third unprecedented election cycle,** our very society is coming apart. We view each other with such contempt and disdain, all because they voted for a different party than ourselves. We’ve lost our unifying factor, and retreated behind partisan lines.

**But I think we’ve got the antidote:**

**On Election Day,** a national holiday in Israel, Chassidim embarked on a unique campaign: spreading around the country, Tefillin stands were set up.

**Thousands of Jews responded positively** and took advantage of the opportunity to lay Tefillin, recite the *Shma* and utter a prayer. This was perhaps the only pure experience in the public sphere all day.

**Best of all:** this was a most unifying experience for all who participated. Activists of all political affiliations, voters of every type.

**After all,** everyone thirsts for a true moment of bonding with G-d and our tradition.

**That’s what keeps us safe after all.**

## NICOLET RECREATION DEPARTMENT SUMMER PROGRAMMING

The Nicolet Recreation Department invites you to participate in our extensive program offerings. As you page through our bulletin you will find over 120 different programs for the Summer including 22 brand new programs! There is truly something for everyone. We have programs for toddlers, youths, teens, adults, and senior citizens. For your convenience, we have activities at 20 different North Shore locations in the area. We hope you will take advantage of all the activities offered and enjoy your involvement in them! Online registration for Summer programs begins on Monday, April 6th!

Our Winter/Spring programming season begins June 1 - August 28.



**Nicolet Recreation**

PLEASE VISIT OUR WEBSITE AT: [HTTP://WWW.NICOLET.US/ACTIVITIES/RECREATION.CFM](http://www.nicolet.us/activities/recreation.cfm) FOR MORE INFO.

# Chabad CAREs

## Community Assistance Relief Efforts



If you are in need of assistance, if you can volunteer to help others, or for more information, please visit our webpage.

[www.ChabadWI.org/CARES](http://www.ChabadWI.org/CARES)

**In extenuating circumstances, when tension and stress are elevated, it is community that keeps us strong.**

**For those who are or feel isolated because of the virus, Chabad-Lubavitch of WI has assembled a team of staff and volunteers to offer assistance and support to those in need.**

**Each of our 13 centers will serve as a "base" to coordinate the efforts.**

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*Relief efforts funded by the Gittel bas Moshe fund.*





# HANDLING CORONA

While not minimizing the seriousness of the worldwide virus outbreak, nor downplaying the need to take all precautions instructed by the proper agencies and to follow the guidelines put forward by the CDC, we must protect against the panic and fear which can cause additional harm to the virus itself.

As we take extra physical precautions to avoid contagion, it is of extreme importance that we strengthen our spiritual immune system.

The Torah, the essence of what we are as Jews and the guide of our life, has designated special mitzvot as being health and life-savers, the conduits of G-d's blessings for life.

## HERE ARE SOME OF THESE SPECIAL MITZVOT:

**CHARITY** – is one of the foremost mitzvot for protection of life. Have a charity box and give daily tzedakah (except Shabbat and Jewish holidays, of which tzedakah should be donated on the prior day). To learn more, visit: [www.chabad.org/charity](http://www.chabad.org/charity).

**TORAH** – is called “Torat Chaim, the Torah of Life.” Make a point to study Torah daily, even if only a few minutes. Today, a multitude of classes in text, video and audio, are offered online: [www.chabad.org/study](http://www.chabad.org/study). Studying daily Rambam/Maimonides, in particular, has the special power of healing, link: [www.chabad.org/rambam](http://www.chabad.org/rambam).

**TEFILLIN** – are designated as a life-shield and contains a special power for the lengthening of one's life. Make this mitzvah your ongoing practice. If you need assistance with donning Tefillin or obtaining a set, contact us at Lubavitch of Wisconsin. To learn more about Tefillin and for a how-to guide, please visit: [www.chabad.org/tefillin](http://www.chabad.org/tefillin).

**LETTER IN THE TORAH** – According to our tradition, every Jew has his or her own letter in the Torah. It is customary to acquire one. Special Torahs are written for the purpose of the inclusion of all Jews in it. Visit: [www.chabad.org/torahletter](http://www.chabad.org/torahletter). Acquiring a letter is a protection of life. There are also special Torahs written on behalf and designated for children before Bar and Bat Mitzvah, link: [kidstorah.org](http://kidstorah.org).

**MEZUZAH** – has the special ingredient of protecting the inhabitants in and out of the house. Link: [www.chabad.org/mezuzah](http://www.chabad.org/mezuzah). Make sure that your mezuzahs are kosher. We can help; contact Lubavitch of Wisconsin.

**LIGHTING SHABBAT CANDLES** – brings a special blessing to the entire household. Do you need Shabbat candle holders? Contact us at Lubavitch of Wisconsin. To learn more, visit [www.chabad.org/shabbatcandles](http://www.chabad.org/shabbatcandles).

**For more information on any of the aforementioned items, contact us at 414-961-6100.**

**First and Foremost**, let us strengthen our trust in G-d, Whose plan is for the ultimate good, and with His kindness He will save us and bring us to even greater heights and brighter life.

**Specifically, the virus reminds** us that none of us is an island; that each one of us affects others and is affected by others – across oceans and continents. And if – as this virus underscores – something as small as a microbe is all it takes to trigger a global crisis, every deliberate act of goodness that we practice can create a positive universal transformation.

**Let us then move past** our instinctual reaction of fear and worry, and summon the courage to respond responsibly, with generosity and kindness to our fellow friend, and of course judge your acquaintance favorably.

**May it be His will**, that these events be the final frontier ushering in the era of Moshiach, of which it is written (Malachi 3:24): “He will turn the hearts of the fathers to the children and the hearts of children towards their fathers.”



# The PASSOVER GUEST

**A** warm ambience filled the room. It was deep into the Seder at my parents' home where they were hosting about thirty guests in our humble dining space. My parents, Rabbi Yona and Mrs. Faygie Matusof of Chabad of Madison, committed to reaching out and connecting with Jews from all walks of life, holding an open Seder with numerous (diverse) guests for as long as I can remember. The year of our Passover tale was no different.

We were holding at the point in the Seder where all present were dining on Passover delicacies my mother had prepared for the main course of the night. Those in attendance were also taking turns to introduce themselves to all others and to show gratitude to their wonderful hosts.

"My name is Brenda and I was first invited to a Seder at the Matusofs' ten years ago. Ever since, I have been privileged to be graced by their welcoming table and become acquainted with their wonderful family. This is my tenth Seder in this house."

"My name is Avi and I am so grateful to the Matusofs' for hosting. Although I cannot make it to the Seder every year, I am so happy to be here again and with my son, Nathan, this time. This is my fourth Seder at the Matusofs' house."

And then it was Eric's turn.

"Hello everyone. My name is Eric and I'm here with my wife Jenna. We have actually never met the Rabbi and his wife before ..."

How did they get here?

I was at Chicago's airport with a group of friends on our way to New York

for the weekend. It was a date of special significance on the Jewish calendar and we were headed to Chabad's main synagogue in Brooklyn to celebrate with our friends. Next to me in the security line was a fellow with whom I struck up a conversation.

**He related the following:** He was coming from Point A and had this really long stopover in Chicago from where he would carry on to Point B whereat he would surprise his Mom whom he hadn't seen in years. He was only about halfway through his stay in Chicago and was therefore in no rush.

**Now it was my turn.** I explained to him that I was traveling with this group of friends from an Orthodox Jewish school in Chicago, and we were headed to Brooklyn for the weekend. Mindful of the Tefillin I was lugging in my carry-on, I dropped the question, in my as-casual-as-I-could voice:

"Are you Jewish?"

"I am, actually," he responded with a smile.

"Are you familiar with the Tefillin?"

"Yeah," (thoughtful pause), "but I haven't put on Tefillin since, I think, about ten years ago."

"Would you like to find a quiet area once we get through security where I can help you with the prayer?"

He looked at me, "Yeah. Yeah, that would be cool. Thanks, man."

**After the shoes/hats/jackets/watches/belts** off-and-on jumble through security, we picked out a quiet gate and headed over to don the Tefillin. I guided him through the prayer, we took a picture to preserve the moment, and we resumed our

conversation as I wrapped up the Tefillin in their bag. It was only then that I asked him –outside of his travels–where he was from. He responded that he lived with his wife in Lacrosse, Wisconsin—a distance to Madison of about two hours (and if you live in Lacrosse, two hours isn't that far.) I then shared with him that I myself am originally from Madison, Wisconsin, and my parents organize Jewish programming and events over there. We were delighted by this newfound connection and he committed to making the trip at some point to meet my folks and join them for something Jewish, whether for Shabbat or another event. We shared our contact information and headed on our separate ways.

**Throughout that year** I was living in Chicago, but I was to be spending Passover back home in Madison and I thought that this would be a perfect opportunity for him to enjoy something Jewish with my family. I sent him an invite to join us for the night of the Seder. Which brings us back to Eric's introduction:

"Hello everyone. My name is Eric and I'm here with my wife Jenna. We have actually never met the Rabbi and his wife before. Funny enough, I met Zalman [gesturing towards me] a couple of months back at the airport in Chicago, and he invited me to share the Seder with his family. My wife and I are so happy to be celebrating here together with all of you. We thank the hosts and are happy that we were now able to meet you."

**If I read the room correctly,** there was something inspiring about that short message. It told a story. A story of a people who is always family. Of a nation which, every year on the same night, transcend their challenges and differences and bond over ancient traditions and over matzah which tastes ancient. Of a people who know each other, even before they have ever met; and most importantly, of a nation by whom anything is possible.

**No time to think though.** There was still a long hagaddah ahead of us.

BY ZALMAN MATUSOF









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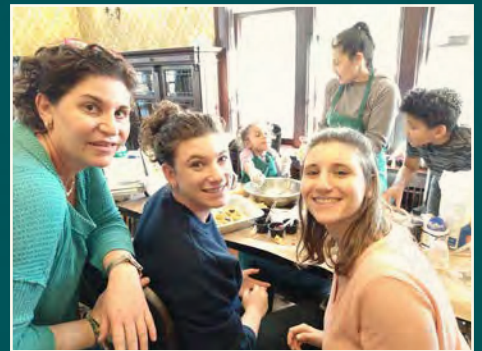
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## KIDDUSH FOR THE EVES OF FIRST, SECOND, SEVENTH & EIGHTH DAYS

APRIL 8, 9, 14 & 15

### Attention!

**Blessed are You**, L-rd our G-d, King of the universe, who creates the fruit of vine.

**Blessed are You**, L-rd our G-d, King of the universe, Who has chosen us from among all nations, raised us above all tongues, and made us holy through His commandments.

**And You, L-rd our G-d**, have given us in love festivals for rejoicing, holidays and seasons for gladness, this day of the festival of matzot and this festival of holy assembly, the season of our freedom, a holy assembly commemorating the Exodus from Egypt. For You have chosen us and sanctified us from all the nations, and Your holy Festivals in joy and gladness, you have given us as a heritage.

**Blessed are You**, L-rd who sanctifies Israel and the festive seasons.

### THE FOLLOWING BLESSING IS RECITED ONLY ON THE FIRST AND SECOND NIGHT:

**Blessed are You**, L-rd our G-d, King of the universe, who has granted us life, sustained us, and enabled us to reach this occasion.

*For the Shabbat Kiddush, consult your prayer book.*



## EIRUV TAVSHILIN

APRIL 8



### PREPARING FOR SHABBAT

**This year, the first days** of Pesach fall on Thursday and Friday. Generally, on the festivals we are only permitted to prepare (cook, bake, etc.) foods necessary for that day. How then are we to prepare for Shabbat?

**The Eiruv Tavshilin is a complex**, halachic technique that allows the Friday's Shabbat food preparations to join that which began on the eve of the Festival.

**On the eve of the holiday**, before sundown, we set aside one baked item (a Matzah) and one cooked item to accompany it (such as meat, fish or eggs) as designated for the Shabbat meal. Any further food we prepare for Shabbat on Friday is regarded as a continuation of this initial preparation.

### HERE IS THE PROCEDURE: WE HOLD THE AFOREMENTIONED COOKED FOOD ITEMS, AND RECITE THE FOLLOWING BLESSING

BARUCH ATOH ADO-NOI, E-LO-HEI-NU  
MELECH HO'LOM, ASHER KI-DE-SHA-NU  
BE-MITZ-VO-SOV, VE-TZI-VANU AL MITZ-  
VAT EI-RUV.

*Blessed are You, L-rd our G-d, King of the Universe, who has sanctified us by His commandments, and commanded us concerning the mitzvah of Eiruv.*

### WE THEN DECLARE:

BY MEANS OF THIS EIRUV IT SHALL BE PERMISSIBLE FOR US TO BAKE, COOK, PUT AWAY A DISH TO PRESERVE ITS HEAT, KINDLE A LIGHT (FROM A PRE-EXISTING FLAME) AND PREPARE ON YOM TOV EVERYTHING WE NEED FOR SHABBAT.

### IMPORTANT

The food from the Eiruv should be put aside to be eaten on Shabbat; preferably on Shabbat afternoon.

In Memory of our Beloved Parents  
Jonas and Lutka Gutman, and Ernst Goldner

**Fran & Mark Goldner**

Best wishes for a Kosher and  
Happy Pesach

**Gloria & Leonard Parker**



# BLESSINGS AND SCHEDULES

## CANDLE LIGHTING TIMES & BLESSINGS

	Blessing	Milwaukee	Madison	Kenosha	Green Bay	La Crosse
APRIL 8 EVE OF PASSOVER/1ST SEDER	1&2*	7:07	7:13	7:06	7:09	7:21
APRIL 9 EVE OF 2ND DAY/2ND SEDER	1&2**	8:12	8:18	8:11	8:14	8:26
APRIL 10 EVE OF SHABBAT	3***	7:10	7:16	7:09	7:12	7:24
APRIL 14 EVE OF 7TH DAY	1*	7:14	7:20	7:13	7:17	7:29
APRIL 15 EVE OF 8TH DAY	1**	8:20	8:26	8:19	8:23	8:35

*\*If lighting after sunset, light only from a pre-existing flame.  
\*\*Do not light before the times indicated. Light only from a pre-existing flame.  
\*\*\*Do not light after sunset.*

*A pre-existing flame is a flame that has been burning continuously since the onset of the festival such as a pilot light, gas or candle flame.*

**1** BA-RUCH A-TOH ADO-NOI E-LO-HEI-NU ME-LECH HA-OLAM ASHER KID-E-SHO-NU BE-MITZ-VO-SOV VETZI-VO-NU LE-HAD-LIK NER SHEL YOM TOV

*Blessed are You, L-rd our G-d, King of the universe, who has sanctified us with His commandments, and commanded us to kindle the Yom Tov light.*

**2** BA-RUCH A-TOH ADO-NOI E-LO-HEI-NU ME-LECH HA-OLAM SHE-HECHI-YO-NU VE-KI-YE-MO-NU VE-HIGI-O-NU LIZ-MAN HAZEH.

*Blessed are You, L-rd our G-d, King of the universe, who has granted us life, sustained us, and enabled us to reach this occasion.*

**3** BA-RUCH A-TOH ADO-NOI E-LO-HEI-NU ME-LECH HA-OLAM ASHER KID-E-SHO-NU BE-MITZ-VO-SOV VETZI-VO-NU LE-HAD-LIK NER SHEL SHA-BBOS KO-DESH.

*Blessed are You, L-rd our G-d, King of the universe, who has sanctified us with His commandments, and commanded us to kindle the light of the holy Shabbat.*

## IN PREPARATION OF & DURING PASSOVER - SCHEDULE & BLESSINGS

### TUES., APRIL 7, AFTER NIGHT FALL - SEARCH FOR CHOMETZ

BEFORE BEGINNING THE SEARCH, THE FOLLOWING BLESSING IS RECITED:

**4** BA-RUCH A-TOH ADO-NOI E-LO-HEI-NU ME-LECH HA-OLAM ASHER KID-ESHO-NU BE-MITZVO-SOV VETZIVONU AL BE-UR CHO-METZ

*Blessed are You, L-rd our G-d, King of the universe, who has sanctified us with His commandments, and commanded us concerning the removal of chometz.*

AFTER CONCLUDING THE SEARCH THE FOLLOWING DECLARATION IS STATED:

**5** ALL LEAVEN AND ANYTHING LEAVENED THAT 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.

### WED. APRIL 8 - EATING, SELLING & BURNING CHOMETZ

	Milwaukee	Madison	Kenosha	Green Bay	La Crosse
FINISH EATING CHOMETZ BEFORE:	10:41	10:47	10:41	10:41	10:54
SELL CHOMETZ BEFORE & BURN BY:	11:47	11:53	11:47	11:47	12:01

*Have the Authorization Certificate (see page 59) reach us no later than Wednesday, APRIL 8 at 9AM*

AS THE CHOMETZ IS BURNING, THE FOLLOWING DECLARATION IS STATED:

**6** ALL LEAVEN AND ANYTHING LEAVENED THAT IS IN MY POSSESSION, WHETHER I HAVE SEEN IT OR NOT, SHALL BE CONSIDERED NULLIFIED AND OWNERLESS AS THE DUST OF THE EARTH.

### WED. APRIL 8, BEFORE CANDLE LIGHTING - ERUV TAVSHILIN

CEREMONY AND BLESSINGS ON PAGE 57.

### WED. & THU. EVE, APRIL 8 & 9 - YOM TOV

CANDLE LIGHTING TIMES & BLESSINGS ABOVE.

ON THURSDAY EVE WE BEGIN THE "COUNTING OF THE OMER" (SEE PAGE 59).

### FRI. EVE, APRIL 10 - SHABBAT

CANDLE LIGHTING TIMES & BLESSINGS FOR FRIDAY EVE ABOVE.

### SAT. APRIL 11, AFTER NIGHTFALL - SHABBAT ENDS

Milwaukee	Madison	Kenosha	Green Bay	La Crosse
8:16	8:22	8:15	8:18	8:30

### SUN., MON. & TUE. APRIL 12, 13 & 14 - INTERMEDIATE DAYS

### TUE. EVE, WED. & THU. APRIL 14, 15 & 16 - LAST DAYS OF YOM TOV

CANDLE LIGHTING TIMES & BLESSINGS ABOVE.

### THU. APRIL 16 - YIZKOR

YIZKOR IS RECITED DURING MORNING SERVICE. CONSULT YOUR SYNAGOGUE FOR TIMES.

### THU., APRIL 16 - PASSOVER ENDS AT NIGHTFALL

Milwaukee	Madison	Kenosha	Green Bay	La Crosse
8:22	8:28	8:21	8:25	8:37

For all times in other cities, visit [Chabad.org](http://Chabad.org) and click on Candle Lighting Times to enter your zip code



# COUNTING OF THE OMER



**Beginning with the second night of Passover**, and for the following forty-eight days, culminating on the eve before the festival of Shavuot, **the Omer is counted**. The time to count the Omer is at nightfall, or any time thereafter, throughout the night. If one forgets to count at night, he should count during the day without the blessing, but continue to count with a blessing on the subsequent nights. If, however, one forgets to count during the day as well, from there on he counts the rest of the nights without a blessing.

**THE FOLLOWING IS THE BLESSING TO BE SAID EVERY NIGHT, FOLLOWED BY THE APPROPRIATE COUNT FOR THAT DAY:**

BA-RUCH A-TOH A-DO-NOI E-LO-HEI-NU  
ME-LECH HA-O-LAM A-SHER KID-E-SHO-  
NU BE-MITZ-VO-SOV VET-ZI-VO-NU AL SE-  
FI-RAS HA-O-MER

*Blessed are You, L-rd our G-d, King of the universe, who has sanctified us with His commandments and commanded us concerning the counting of the Omer.*

**"TODAY IS...**

**ON APRIL 9TH ...one day of the Omer."**

**ON APRIL**

**10th ...two days of the omer."**

**11th ...three days of the omer."**

**12th ...four days of the omer."**

**13th ...five days of the omer."**

**14th ...six days of the omer."**

**15th ...seven days, which is one week of the omer."**

**16th ...eight days, which is one week and one day of the omer."**

**17th ...nine days, which is one week and two days of the omer."**

**18th ...ten days, which is one week and three days of the omer."**

**19th ...eleven days, which is one week and four days of the omer."**

**20th ...twelve days, which is one week and five days of the omer."**

**21st ...thirteen days, which is one week and six days of the omer."**

**22nd ...fourteen days, which is two weeks of the omer."**

**23rd ...fifteen days, which is two weeks and one day of the omer."**

**24th ...sixteen days, which is two weeks and two days of the omer."**

**25th ...seventeen days, which is two weeks and three days of the omer."**

**26th ...eighteen days, which is two weeks and four days of the omer."**

**27th ...nineteen days, which is two weeks and five days of the omer."**

**28th ...twenty days, which is two weeks and six days of the omer."**

**29th ...twenty-one days, which is three weeks of the omer."**

**30th ...twenty-two days, which is three weeks and one day of the omer."**

**ON MAY**

**1st ...twenty-three days, which is three weeks and two days of the omer."**

**2nd ...twenty-four days, which is three weeks and three days of the omer."**

**3rd ...twenty-five days, which is three weeks and four days of the omer."**

**4th ...twenty-six days, which is three weeks and five days of the omer."**

**5th ...twenty-seven days, which is three weeks and six days of the omer."**

**6th ...twenty-eight days, which is four weeks of the omer."**

**7th ...twenty-nine days, which is four weeks and one day of the omer."**

**8th ...thirty days, which is four weeks and two days of the omer."**

**9th ...thirty-one days, which is four weeks and three days of the omer."**

**10th ...thirty-two days, which is four weeks and four days of the omer."**

**11th ...thirty-three days, which is four weeks and five days of the omer."**

**12th ...thirty-four days, which is four weeks and six days of the omer."**

**13th ...thirty-five days, which is five weeks of the omer."**

**14th ...thirty-six days, which is five weeks and one day of the omer."**

**15th ...thirty-seven days, which is five weeks and two days of the omer."**

**16th ...thirty-eight days, which is five weeks and three days of the omer."**

**17th ...thirty-nine days, which is five weeks and four days of the omer."**

**18th ...forty days, which is five weeks and five days of the omer."**

**19th ...forty-one days, which is five weeks and six days of the omer."**

**20th ...forty-two days, which is six weeks of the omer."**

**21st ...forty-three days, which is six weeks and one day of the omer."**

**22nd ...forty-four days, which is six weeks and two days of the omer."**

**23rd ...forty-five days, which is six weeks and three days of the omer."**

**24th ...forty-six days, which is six weeks and four days of the omer."**

**25th ...forty-seven days, which is six weeks and five days of the omer."**

**26th ...forty-eight days, which is six weeks and six days of the omer."**

**27th ...forty-nine days, which is seven weeks of the omer."**

## CERTIFICATE AUTHORIZING THE SALE OF CHOMETZ



Please send this form in the enclosed envelope or fax it to 262-364-2149 or fill out a form online at [ChabadWI.org/Chometz](http://ChabadWI.org/Chometz), or e-mail to [ris@chabadwi.org](mailto:ris@chabadwi.org).

**SEND IN ASAP TO REACH US NO LATER THAN APRIL 8<sup>TH</sup> AT 9:00 AM.**

Date \_\_\_\_ I (we) \_\_\_\_\_ hereby authorize Rabbi Yisroel Shmotkin to dispose of all the Chometz that may be in my (our) possession wherever it may be - at home, at my (our) place of business, or elsewhere - in accordance with the requirements of Jewish law as incorporated in the special contract for the sale of Chometz.

HOME ADDRESS \_\_\_\_\_ APT.# \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

EMAIL \_\_\_\_\_ PHONE \_\_\_\_\_

BUSINESS ADDRESS \_\_\_\_\_ SUITE # \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

SIGNATURE \_\_\_\_\_

SPOUSE'S SIGNATURE \_\_\_\_\_



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