

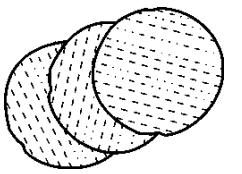
WISHING YOU A KOSHER & HAPPY PASSOVER



Non Profit Org.  
U.S. postage  
PAID  
Rochester, NY  
Permit No. 4237

# THE CHABAD TIMES

A Publication of Chabad Lubavitch of Rochester



VOLUME 38 NUMBER 3

NISSAN 5781 ב"ה

MARCH 2021


Kessler Family Chabad Center  
1037 Winton Rd. S.  
Rochester NY 14618  
585-271-0330  
www.chabadrochester.com

Chabad Of Pittsford  
21 Lincoln Ave.  
Pittsford, NY 14534  
585-340-7545  
www.jewishpittsford.com

Chabad Young Professionals  
18 Buckingham St.  
Rochester, NY 14607  
585-350-6634  
www.yjparkave.com

Rohr Chabad House @ U of R  
955 Genesee St.  
Rochester, NY 14611  
585-503-9224  
www.urchabad.org

Chabad House @ R.I.T.  
91 York Bay Trail  
West Henrietta NY 14586  
347-546-3860  
www.chabadrit.com



JOIN US FOR A  
**PASSOVER  
SEDER**

SATURDAY & SUNDAY  
MARCH 27 & 28. 8:00 PM

FEATURING HAND-BAKED SHMURAH  
MATZAH, INSIGHTS & STORIES  
WITH, OF COURSE, A DELICIOUS DINNER!  
RSVP: [WWW.CHABADROCHESTER.COM/SEDER](http://WWW.CHABADROCHESTER.COM/SEDER)

WE ARE EXCITED TO OFFER, WITH G-D'S HELP, OUR  
IN-PERSON COMMUNITY SAFETY-FRIENDLY SEDERS.  
HOWEVER, SPACE IS LIMITED - PLEASE RESERVE  
EARLY. WE LOOK FORWARD TO CELEBRATING  
WITH OUR COMMUNITY FAMILY.

WISHING YOU & YOURS  
חג כשר ושמח  
A KOSHER & HAPPY PASSOVER!

# A Tale Of Two Matzahs - Siberia & Darwin



## SIBERIA, 1942

by Miriam Paltiel Nevel

It is well documented in the no-longer-secret archives of the KGB that the Soviets were against all religion. But they were particularly intolerant of Torah-observant Jews. During World War II, Soviet Russia waged its great battles not only against the Nazis from without, but also against the Jews within.

In those dismal years, observing Shabbat, sounding the shofar on Rosh Hashanah, learning Torah, baking Matzah and celebrating Passover put those who did so in imminent danger of being marked counter-revolutionaries guilty of treason and sent to forced labor camps.

Yet there were diehard souls devoted to Yiddishkeit - my Uncle Chatche and Aunt Pesia among them - who continued to live a Torah life within Communist Russia despite the danger.

In their little house, in a suburb of Moscow, my uncle and aunt baked Matzah.

My memory holds a picture of Aunt Pesia, a flowery kerchief covering her hair, standing in front of the table, while Uncle Chatche - face framed by his grey-streaked beard and a black yarmulke on his head - stood in front of the heated brick oven. She rolled the dough, he caught it on a spade and put it on the coil. And, lo and behold, out of the oven came a crisp, delicious Matzah. To me, that was a miracle of Heaven!

We - my father (my mother was no longer alive), aunt, uncle, and us three children - had planned a secret Passover Seder with Matzah, wine, and the Four Questions.

But as the Nazis advanced toward Moscow, the danger from German airplanes flying closer and closer to our home city increased, and so, along with other families with young children, we were evacuated to Siberia. And to Siberia, Father brought the Matzah, which he hid in a tightly laced pillowcase.

The day before Passover, Father went to work, and we children waited out the long day in our Siberian home - a shack devoid of heat, running water, and food.

The tightly tied pillowcase, with the crispy crumbly Matzah inside it, sat on the table, beckoning temptingly.

At some point in the afternoon, finally succumbing to hunger and temptation, three small figures slowly approached the table.

We knew we couldn't eat the Matzah, but surely touching it would be OK. At first, we just touched the pillowcase lightly, feeling its ridges and holes. But then, like a little demolition crew, working with our fingers and hands through the fabric of the pillowcase, we broke the Matzah into pieces, then smaller pieces, and then smaller and smaller yet, and finally almost into crumbs.

"No harm done," we said to ourselves, to justify our deed.

"The Matzah is still there; we didn't eat it."

I don't remember the exact feel of the Matzah crumbling in my hands, but I can tell you this: That Matzah, separated from us with just a thin sheet of fabric, inspired our imagination. We talked about what it would be like to actually bite into this crunchy, tasty food and not be hungry anymore. Then we began to dream of the end of the war, when the world would become good again, and how it would feel if our very room would be filled with white bread from floor to ceiling, or if we had a houseful of bread, or better yet a big building entirely filled with bread. We would start at the door, eat our way through the whole building, and finally be sated.

Later, when Father came home, he brought potatoes in his sack. Was he angry about the crumbled Matzah? I ask myself today, but I don't remember. He cooked the potatoes in the small pot we had, and then he made a Seder, giving each of us a taste of the Matzah crumbs.

And oh, what a Seder that was! With a song and a smile. In my memory, everyone in my family was happy that night. The potatoes from Father's sack helped, but it was the crumbled Matzah out of the pillowcase that really stood us by. It quenched our hunger not only for food, but for a holiday, and for gladness. And for that small pocket of time, we felt safe and satisfied.

## DARWIN, 2006

by Yaakov Chaiton

The address 30/55 Parap Road simply didn't exist. This was the conclusion reached by myself and Zevi Shusterman, my classmate from Melbourne's Chabad Yeshiva, as we made our way through the streets of Darwin, the capital of Australia's Northern Territory.

It was four days before Passover, the 11th day in Nissan, 2006. Zevi and I were in Darwin to arrange a public seder for the local Jews. But we also wished to pay personal house visits to the fifty or so known Jews of Darwin.

One last search at the reverse address, 55/30 Parap Road, would be our last, before admitting defeat. As we walked into the courtyard of 55 Parap Road, four large buildings surrounded us. It was the epicenter of a large Aboriginal commune, and the scene of poverty coupled with substance abuse was startling.

Overcoming our initial apprehension, we approached a group of young men and ambitiously asked them if they knew of a man by the name of Joseph De Backer. The men motioned to us to go upstairs. Reaching the fourth floor, we found a group of older men, whom we assumed to be the commune elders. When we repeated our question to the elders, they simply shrugged their shoulders. But just as we turned around to leave, one of the "elders" announced that there was a man named Joseph who lived a further flight up.

With a box of handmade matzah in hand, we excitedly approached a door that bore a tiny Mezuzah. Assuming nobody would refuse a free Matzah offer, we knocked and called out, "Joseph! We brought you matzah!"

An old, life-weary man came to the door with tears streaming down his face. Before exchanging any words, the old man strangely poked and prodded our arms. "I can't believe it!" he muttered, repeating the words again and again as he gazed upon us. We just stood there, speechless and perplexed.

After a few moments, Joseph calmed down and



invited us inside. We sat down at the table and Joseph began telling his story:

"I am a survivor of Auschwitz. After the war, trying to run away from everything, I moved to Perth. I married a non-Jew with whom I had a son. After my business failed and I was divorced, there was nothing left for me in Perth. My only reason to live was now my son, who serves in the Australian Army and is stationed in Darwin."

Joseph took a sip of tea, then continued with his tale.

"I moved to Darwin to be near my son and found shelter with my few belongings in this government commune. I slowly lost all contact with the outside world. I have no internet, email, not even a telephone. I venture out of the house only to buy the bare essentials. Even my son rarely visits me anymore.

"I knew from when I was a little boy that around April there is a Jewish holiday. I didn't remember much about the holiday, but I knew that for a period of time bread was forbidden, and we ate flat crackers. Yesterday, my meager memories of the holiday and Jewish identity left me feeling especially lonely and depressed.

"I had trouble falling asleep at night; but when I finally did, I had a dream that two rabbis brought me the flat crackers for the holiday. That's why when you two rabbis arrived at my door, I thought I was hallucinating. I poked and prodded you to make sure you were real!"

We were overwhelmed and moved by Joseph's tale. We spent several hours speaking and listening to a man all but

•Continued on next page

Belong to something bigger

You're more than your money. And we're more than a bank. We're your financial partner in this community that works, lives, hopes and grows together. We have a vision for a Greater Rochester, and we're investing in it by investing in you.



Twelve Corners Office  
1881 Monroe Avenue  
585.336.1000 | esl.org  
22 branches

## Retire your way

Let your goals be **your guide**



**Michael Cooper**  
Senior Vice President-  
Wealth Management  
Financial Advisor

**The Rochester Group**  
**UBS Financial Services Inc.**  
400 Linden Oaks  
Rochester, NY 14625  
585-218-4593

[ubs.com/team/therochestergroup](http://ubs.com/team/therochestergroup)



As a firm providing wealth management services to clients, UBS Financial Services Inc. offers investment advisory services in its capacity as an SEC-registered investment adviser and brokerage services in its capacity as an SEC-registered broker-dealer. Investment advisory services and brokerage services are separate and distinct, differ in material ways and are governed by different laws and separate arrangements. It is important that clients understand the ways in which we conduct business, that they carefully read the agreements and disclosures that we provide to them about the products or services we offer. For more information, please review the PDF document at [ubs.com/relationshipssummary](http://ubs.com/relationshipssummary). © UBS 2020. All rights reserved. UBS Financial Services Inc. is a subsidiary of UBS AG. Member FINRA/SIPC. CI:UBS-912845370\_1 E#: 12312021

# BROKEN...



The simple reading of the story goes like this: After the Jews created a Golden Calf, Moses smashed the stone tablets created and engraved with the Ten Commandments by G-d. Moses and G-d then "debated" the appropriate response to this transgression and it was decided that if the people would truly repent, G-d would give them a second chance. Moses hewed a second set of stone tablets; G-d engraved them also with the Ten Commandments, and Moses gave them to the Jewish people.

Yet a few major questions come to mind.

1. Moses, outraged by the sight of a golden calf erected by the Hebrews as a deity, smashed the stone tablets. He apparently felt that the Jews were undeserving of them, and that it would be inappropriate to give them this Divine gift. But why did Moses have to break and shatter the heavenly tablets? Moses could have hidden them or returned them to G-d?

2. The rabbis teach us that "The whole tablets and the broken tablets lay inside the

DARWIN, 2006 cont. from p.2 forgotten by society. Tears of joy streamed down Joseph's face as we helped him don tefillin and say a prayer.

Before taking our leave, we gave him all the Jewish reading material we had, including the booklet published by Chabad of Wisconsin, entitled "The Rebbe: An Appreciation," which contains several articles about the Rebbe with photos.

Joseph walked us down the hall to the stairs, thanked us from the depths of his heart and bade us farewell.

A year later, I returned to Darwin. I was looking forward to meeting all the Jews whom we had encountered the previous year, but none more so than Joseph. The

Ark of the Covenant." This means that the Jews gathered the broken fragments of the first set of tablets and had them stored in the Ark, in the Tabernacle, together with the second whole tablets. Both sets of tablets were later taken into the Land of Israel and kept side by side in the Ark, situated in the Holy of Holies in the Temple in Jerusalem.

This seems strange. Why would they place the broken tablets in the Holy of Holies, when these fragments were a constant reminder of the

**Why would they place the broken tablets in the Holy of Holies, when these fragments were a constant reminder of the great moral failure of the Jewish people? Why not just disregard them, or deposit them in a safe isolated place?**

great moral failure of the Jewish people? Why not just disregard them, or deposit them in a safe isolated place?

3. In its eulogy for Moses, the Torah chooses this episode of smashing the

Jews of Darwin, after hearing from us about Joseph's plight, helped him to improve his lot.

As I entered the old man's apartment, we embraced, then sat down to talk. As Joseph spoke of the community's help, I noticed that the apartment's walls were covered with pictures of the Rebbe, neatly cut out from the brochure, "The Rebbe: An Appreciation."

I casually remarked upon the pictures on the wall, assuming Joseph had simply found them to be nice pictures with which to decorate his apartment. But Joseph turned to me with a tone that was anything but casual.

"You don't remember the dream? The man in these pictures is the man who sent you boys to me!"

tablets as the highlight and climax of Moses' achievements. Following all of the grand achievements of Moses, the Torah chooses to conclude its tribute to Moses by alluding to this episode of breaking the tablets! Granted that Moses was justified in breaking the tablets, but can this be said to embody his greatest achievement? How about his leading the Jews out of Egypt? Molding them into a people? Being the conduit for the splitting of the Red Sea? Receiving the Torah from G-d and transmitting it to humanity? Shepherding them for forty years in a wilderness?

Why does the Torah choose the breaking of the tablets - a tragic and devastating episode - to capture the zenith of Moses' life and as the theme with which to conclude the entire Torah, all five books of Moses?!

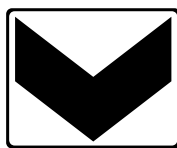
### In The Fragments

We need to examine this entire episode from a deeper vantage point.

Moses did not break the tablets because he was angry and lost his control. Rather, the breaking of the tablets was the beginning of the healing process. Before the golden calf was created, the Jews could find G-d within the wholesomeness of the tablets, within the spiritual wholesomeness of life. Now, after the people have created the golden calf, hope was not lost. Now they would find G-d in the shattered pieces of a once beautiful dream.

Moses was teaching the Jewish people one of the greatest messages of Judaism: Truth could be crafted not only from the spiritually perfected life, but also from the broken pieces of the human imperfect and demoralized psyche. The broken tablets, too, possess the light of G-d.

Which is why the sages tell us that not only the whole tablets, but also the broken ones, were situated in the Holy of Holies. This conveyed the message articulated at the



Adapted from the works of Rabbi Menachem M. Schneerson, The Lubavitcher Rebbe

by Yossi Jacobson



very genesis of Judaism: From the broken pieces of life you can create a Holy of Holies.

G-d, the sages tell us, affirmed Moses' decision to break the tablets. G-d told him, "Thank you for breaking them." Because the broken tablets, representing the shattered pieces of human existence, have their own story to tell; they contain a light all their own. Truth is found not only in wholesomeness, but also - sometimes primarily - in the broken fragments of the human spirit. There are moments when G-d desires that we connect to Him as wholesome people, with clarity and a sense of fullness; there are yet deeper moments when He desires that we find Him in the shattered experiences of our lives.

We hope and pray to always enjoy the "whole tablets," but when we encounter the broken ones,

we ought not to run from them or become dejected by them; with tenderness we ought to embrace them and bring them into our "Holy of Holies," recalling the Chassidic saying, "there is nothing more whole than a broken heart."

This essay is based on a talk delivered by the Rebbe on his father's 21st yartzeit. In this talk the Rebbe emotionally described the agony of many deeply spiritual Jews put in situations where they were unable to study Torah and observe its Mitzvos. "There are times when G-d wants your mitzvos," the Rebbe said, "and other times when He wants your 'broken tablets.'"

The Chabad Times (ISSN 156) is published 4 times a year by: Chabad Lubavitch of Rochester, Inc. 1037 Winton Rd. S. Rochester, N.Y. 14618 Tel.: 271-0330 Fax: 271-0213

## Brighton Memorial Chapel is proud to announce the acquisition of PARSKY'S.

We will respectfully retain the files, pre-need arrangements, and caring history started by Alexander Parsky over 75 years ago.



**BRIGHTON MEMORIAL CHAPEL, INC.**  
Rochester's Jewish Funeral Home  
ESTABLISHING A NEW TRADITION

3325 Winton Rd. S., Rochester, NY 14623  
**585-427-8520**  
www.BrightonMemorialChapel.com

## SELLING YOUR CHAMETZ

We include, as a public service, a legal form for the Sale of Chametz. Besides not eating Chametz (leavened foods such as bread, cakes, cookies, pasta, beer, whiskey, etc.) on Pesach, we are also forbidden to possess Chametz. In order to avoid this prohibition we lock up any Chametz (this includes "Chametzdik" utensils) and empower a rabbi (through power of attorney) to sell it to a non-Jew before Pesach. This is a legal binding sale that is recognized by the courts. After Pesach the rabbi then buys the Chametz back from the non-Jew and we are thus able to use it again. Fill out the form below, sign it and mail it to us and we will take care of the Sale of Chametz for you.

KNOW YE that I, the undersigned, fully empower and permit Rabbi Nechemia Vogel to act in my place and stead, and in my behalf to sell all Chametz possessed by me (knowingly or unknowingly) as defined by the Torah and Rabbinic Law (e.g., Chametz, possible Chametz, and all kinds of Chametz mixtures.) Also Chametz that tends to harden and to adhere to inside surfaces of pans, pots or cooking and usable utensils. And to lease all places wherein the Chametz owned by me may be found, especially in the premises located at:

and elsewhere. Rabbi Nechemia Vogel has the full right to sell and to lease by transactions as he deems fit and proper and for such time which he believes necessary in accordance with all detailed terms and detailed forms as explained in the general authorization contract which have been given this year to Rabbi Nechemia Vogel full power and authority to appoint a substitute in his stead with full power to sell and to lease as provided therein. The above given power is in conformity with all Torah, Rabbinical regulations and laws, and also in accordance with laws of the State of New York and of the United States. And to this I hereby affix my signature on the \_\_\_\_\_ day of \_\_\_\_\_ in the year of 5781/2021.

Signature \_\_\_\_\_

Name \_\_\_\_\_ Address \_\_\_\_\_ City/State/Zip \_\_\_\_\_

**To avoid having Chametz in your possession during Passover, please fill out the form and mail it to: CHABAD, 1037 Winton Rd. S., Rochester, N.Y. 14618, Attn: Rabbi Nechemia Vogel, Tel. (585) 271-0330 - Fax: (585) 271-0213 and we will take care of it as a public service. Mail early, so that it reaches us NO LATER than Thursday, March 25. Responsibility cannot be accepted for forms returned later.**



## My First Taharah: Preparing a Jewish Body for Burial

by Miriam Karp

The years went on; the kids started to grow up. We gave away our last few disposable diapers at long last. What a different phase in so many ways. Little kids, little problems, big kids, big problems, the saying goes. I did miss the dizzy, delicious baby-on-the-hip days, much as it was a blur and hard to even believe that it had all transpired. But we savored and enjoyed the richness of our growing children.

Finally all the kids were in school all day. It was time to branch out in new directions. A good friend regularly performed the mitzvah of *taharah*, "purification," preparing a Jewish body for burial. I'd wanted to try this important task, but kept putting it off for later. I was nurturing life, not yet physically or emotionally ready to deal with its end. This wasn't one of the mitzvot that most observant people did, like keeping kosher, Shabbat, eating Matzah on Passover, and so on. It was extra, voluntary - a mitzvah usually handled by more mature women because of their freer schedules, and probably also because of their said maturity.

As I rounded the corner on 50, mortality wasn't a far-off abstract notion that had little to do with me. My mom was struggling with dementia and decline. I had lost some close friends. So when my friend Tamar asked if I might be willing to try this mitzvah out, I gulped and hesitantly said "yes."

I felt more or less ready, and somewhat obligated to try. Obligated, because purifying the deceased was a sacred ritual performed with care by Jews all over the world. A *taharah* team had done it for my grandparents and in-laws. In our small community we all shared the joys and responsibilities of Torah life, and every set of willing hands counted.

According to Jewish law and tradition, the living help the soul get ready to rest in

**We washed our hands and put on plastic aprons and latex gloves. They examined the name of the deceased, left on a piece of paper on the counter. I recognized it: I had visited her several times during her month of decline, and knew her somewhat. Would it be easier or harder to do this on someone I had known? No time to think.**

peace, by preparing its earthly home, the body, with well-defined rituals of cleansing and dressing in simple shrouds. These rituals are done with the utmost dignity, privacy and respect. Rather than making an attractive facade for the funeral, they focus on purity and simplicity, each step suffused with deep Kabbalistic meaning.

I knew all this. In my head. But I still wasn't sure: could I really do it?

To be honest, I wasn't going to try it just for altruistic reasons, beautiful and compelling as they were. Helping the dead is called *chesed shel emet* - true kindness: You give with no possibility of being paid back. Beyond noble acts and community spirit, I wanted to expand my spiritual horizons.

Maybe I'd home in on the real essence, become a truer wife and mother, and waste less energy on trivialities; maybe I'd swallow and internalize a greater appreciation for the gift of life. Less kvetching, even. Perhaps this encounter with mortality would make me a more sensitive artist and writer.

I was now a reputedly

respectable figure, a rabbi's wife and Jewish educator busily mining the treasures of Jewish mysticism and living. Still, every now and then, I longed for really intense spiritual experiences in a Jewish way. Surely, helping a soul and its body in this transition would fit the bill. The burial committee is traditionally called the *Chevra Kadisha*, the holy society. With a name like that, I reckoned, they must be privy to some deep, mysterious truths.

"Good," Tamar said briskly. "Malka told me you were thinking about it. The first time you mostly just watch, and the women will help guide you. How about tomorrow morning? We need a fourth. Na'ama will pick you up at 9. Okay?"

"Sure," I answered, sounding more confident than I was.

Early the next morning Na'ama honked right on time. She took side roads for our half-hour trip, avoiding rush-hour traffic. We pulled into the funeral home parking lot, going around to the back. Na'ama punched the code to the rear door, and we entered the quiet building.

Several empty caskets were in the hallway. I followed the women into a utilitarian room, with a cupboard, sinks and a concrete floor. We washed our hands and put on plastic aprons and latex gloves. They examined the name of the deceased, left on a piece of paper on the counter. I recognized it: I had visited her several times during her month of decline, and knew her somewhat. Would it be easier or harder to do this on someone I had known?

No time to think.

Ruth opened the heavy door of the walk-in refrigerated room that adjoined our work room. We entered. Two newly deceased lay in that chilly room, covered with sheets. I recognized Rachel's bulky shape.

Suddenly everyone else

faded into the background. I was only aware of her and me. I took a deep breath and followed the three women. They wheeled Rachel into the preparation room. I followed, a bit nervously.

The *taharah* turned out to be like most of Jewish life, where searching for rarified or transcendent "spirituality" wasn't exactly it. In fact, it was kind of off the mark.

Was it profound, quiet, hushed, spiritual? Yes and no.

The *taharah* was surprisingly prosaic. Earthy. Even ordinary. Na'ama, the group leader, a brisk and efficient woman, helped dispel my initial discomfort. "Move her over here," she instructed. "Hold up her head."

There was nothing macabre about the scene, though my subconscious offered up images from different horror movies, accompanied by a Gothic organ's pitched tone. It wasn't a staged "religious service" with the choir marching quietly in perfect formation. We were about to help a real woman, a she, a person. We had a job to do.

Watching my experienced partners' faces for a cue in this new universe, I felt both humbled and relieved - humbled by their ability to just step up, assess the situation and figure out the best way to proceed, with earnest and everyday kind of caring.

Relieved to see them show signs of compassion, even distress, at some of the bodily signs of the suffering Rachel must have endured these last few months. It was hard for them too. But they each took a breath and continued.

The first glance at her was hard. The first touch was hard.

The other women started washing Rachel with washcloths, keeping as much of her face and body covered as possible at any one moment, respecting her privacy, even now. Initially I stood back, watching with hands folded. I knew it would be best to jump right in, so as they carefully turned Rachel to wash her back, I reached out tentatively and held her hand to keep it from flopping over.

The words "dead weight" and "rigor mortis" echoed through my mind. Rachel's hand was cold, heavy and stiff. I imagined holding a living hand that had the pulse of life flowing through it. This was different.

I helped more and more, as we proceeded, following my friends' spoken and intuited guidance. As we gently washed her body - a body that had lived and loved and borne children - it seemed almost like bathing an infant, with its total dependence, as we hovered protectively around.

•Continued on page 12

## Why The Simple Pine Casket?

by Yehuda Shurpin

"Why burial in a simple pine casket?" is an obvious question. Burial in a simple casket is *de rignore* among those who follow Jewish tradition. Why?

You may be surprised to learn that I recently fielded an entirely different question from a Jew in Israel. After reading about someone being buried in a pine coffin, he asked if caskets are allowed according to Jewish law.

You see, unlike in the Diaspora, the widespread custom in Israel is for the dead to be buried in the ground without any sort of coffin, with only their shrouds separating them from the earth. The use of any coffin is thus an anomaly for them.

What gives?

### Burial in the Earth

Man is composed of a body and soul. As the verse in Genesis (2:7) states, "The L-rd G-d formed man of dust from the ground, and He breathed into his nostrils the soul of life, and man became a living soul."

The soul comes from G-d Himself, and when the person dies, his or her soul returns to its source. The same is true for the body, which must return to dust, as it is written, "For dust you are, and to dust you will return." (Genesis 2:7)

The commandment to specifically bury the dead is reiterated in Deuteronomy, which tells us (regarding someone executed by the

court) that "you shall bury him on that day."

Accordingly, the practice in Israel (and other places as well) is to bury the person directly in the ground, which is the original way of fulfilling the mitzvah.

### A Wooden Coffin

So where does the coffin enter the picture? In some locales, this is due to government regulations or for other reasons. But this is by no means a modern invention. The concept of using some sort of coffin is mentioned in the Bible regarding Joseph, as well as a number of times in the Talmud.

But in order for the person to be buried in the dust, the coffin must be entirely buried in the ground. It is also customary to do some or all of the following: remove the bottom planks of the coffin prior to burial, drill holes in the bottom, and/or put earth in the coffin itself. Also, since the wooden coffin (often pine) grew from the ground and will easily return to it by disintegrating, it is still considered as if one was buried in the earth.

These practices have precedence in the Talmudic tradition that Rabbi Judah the Prince (redactor of the Mishnah) instructed before his passing that he be buried in simple shrouds, and that holes be made in his coffin so that it would be opened to the earth.

•Continued on page 12

**SALES & SERVICE** **288-2050**  
**1776 E. MAIN STREET**  
 FOR OVER 95 YEARS, THE FELDMAN FAMILY HAS BEEN PROVIDING QUALITY, ENERGY-SAVING HEATING AND COOLING

**SEE YOU THIS  
 SUMMER  
 @ CAMP  
 GAN IZZY  
 PAGE 15**

# THE INNER BATTLE

by Mendel Kalmenson

Rabbi Landau stood near the synagogue exit, shaking hands with his congregants as they left. But as Max approached, Rabbi Landau grabbed his hand, pulled him aside and said, "Max, I think you need to join the army of G-d!"

"But I'm already in G-d's army, Rabbi," Max replied.

"So how come I don't see you in synagogue except on Rosh Hashanah and Yom Kippur?" asked the rabbi.

Max whispered, "Because I'm in the secret service."

"The power of man has grown in every sphere, except over himself." - Winston Churchill

The Jewish people are referred to by many descriptions throughout scripture: they are called G-d's nation, His servants, His priests, His children.

But in the book of Exodus - as the Israelites are about to leave Egypt after the plagues struck down their Egyptian oppressors - they are called G-d's army: "It was at the end of 430 years, and it was on this very day that all of G-d's soldiers left the land of Egypt."

G-d's soldiers? But hadn't the Egyptian enemy just been conquered?

It's true that the Jewish people's external enemy had just been vanquished, but the internal ones were about to be confronted. Over the next four decades, the Jewish people would struggle with an addiction to idolatry, infighting and petty politics, insubordination to authority and a pessimistic outlook developed over centuries of slavery. And they would learn a great truth about the human condition: that fighting external forces is often easier than fighting one's own impulses and desires.

Our sages put it well when they said, "Who is mighty? He who conquers his own natural inclinations."



Judaism's definition of true might has nothing to do with dominating or controlling someone else, and has everything to do with subduing and taming one's own unhealthy ambitions, habits and addictions. As so many powerful individuals throughout history have demonstrated, it is far easier to exercise power over another than it is to exercise willpower over oneself.

It is this war - the perpetual struggle for self-mastery - that our nation was called on to wage since its infancy. But in order to win this war, we must stock up on the life-tool we need most but want least: discipline.

A lack of self-discipline is what lies at the heart of so many of our generation's social and behavioral problems, such as the breakdown of marriages and child-parent relationships. Good relationships of any kind require an immense amount of self-control. Self-censorship in thought, word or deed is essential to any productive interpersonal endeavor.

And here's the thing about self-control and discipline: like any muscle in the human body, they get stronger the more they are exercised.

But we live in a reality in which we are constantly bombarded with marketing messages reinforcing the ideal of instant gratification. We live in an environment that celebrates overnight and effortless success and teaches us that shortcuts in life do exist.

And there are no ideas and conditions more corrosive to the fabric of society than

those of effortless success, instant gratification and a general lack of self-discipline.

In the late 1960s and early 1970s, psychologist Walter Mischel, then a professor at Stanford University, led the Stanford marshmallow experiment, which was a series of studies on delayed gratification. In these studies, children were offered a choice between one small reward provided immediately, or two small rewards that would be provided if they waited for a short period, approximately 15 minutes, during which the tester left the room and then returned. In follow-up studies, the researchers found that children who were able to wait longer for the rewards tended to have better life outcomes, as measured by SAT scores, educational attainments, body mass index (BMI), and other life measures.

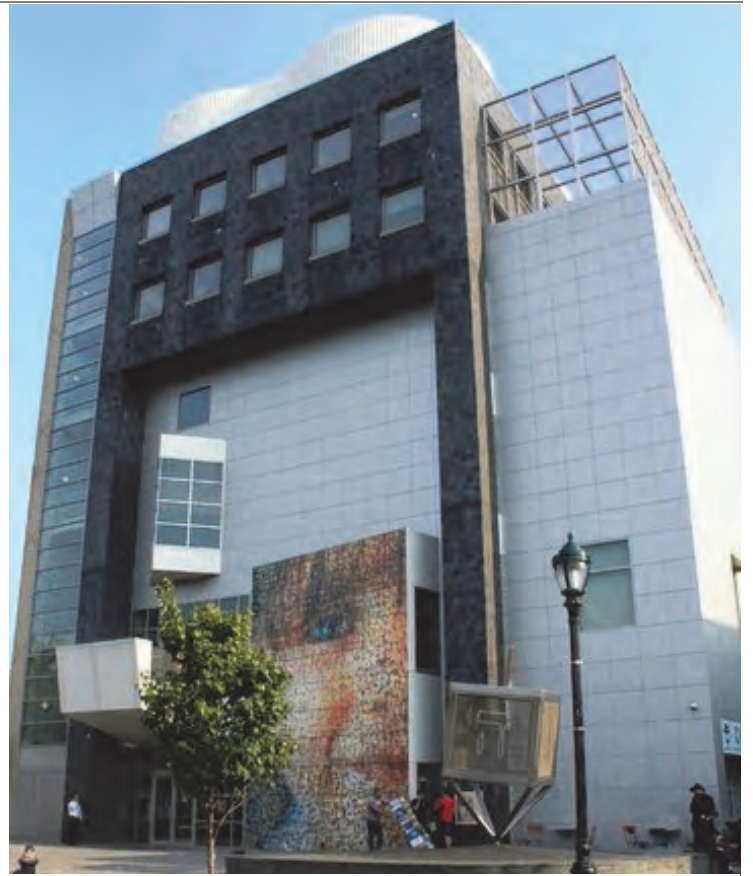
But the Rebbe's way of responding to what he perceived to be a major societal deficit in self-discipline in the '70s, especially among the younger generation, was entirely different.

In response to someone who challenged him regarding the youth movement he founded in 1980, which was called Tzivos Hashem, or "The Army of Hashem (G-d)," he wrote:

"I thought long and hard about finding a way of inducing an American child to get used to the idea of subordination to a higher authority, despite all the influence to the contrary - in the school, in the street, and even at home, where parents - not wishing to be bothered by their children - have all too often abdicated their authority, and left it to others to deal with truancy, juvenile delinquency, etc.

"I came to the conclusion that there was no other way than trying to effect a basic change in the nature, through a system of discipline and obedience to rules which she/he can be induced to get accustomed to. Moreover, for this method to be effective, it would be necessary that it should be freely and readily accepted without coercion.

"This brings us to the point that although the ideal of peace is so prominent in the Torah, as mentioned, the fact is that G-d designed and created the world in a way that leaves man subject to an almost constant inner strife,



The Jewish Children's Museum - Tzivos Hashem HQ  
Crown Heights, Brooklyn NY

having to wage relentless a battle with the *yetzer hara* [evil inclination]. This is the only kind of "battle" the Tzivos Hashem are called upon to wage.

To be successful in this relentless inner struggle, we need to build up an arsenal of meditations and exercises that strengthen our willpower and self-control. These tools are the greatest gifts we can give our children to help them succeed in their lifelong battle for self-development.

Each of us is born with the emotional capacity for generosity, the attribute of Chesed, as well as the capacity for restraint, the attribute of Gevurah. Society tends to associate acts of giving (Chesed) with love and selflessness, and acts of regulation and restriction (Gevurah) with severity or selfishness.

Saying yes is often easier than saying no. Giving is often more enjoyable than withholding. We all like to please and feel benevolent, especially when it comes to our children. Who doesn't want to be the nice guy? Who doesn't want their child to feel privileged? But in the end, what is the definition of privilege?


The ultimate privilege we can give our children is the ability to self-regulate. The ultimate life-skill we can teach our children is how to say no to themselves. And the ultimate vice we must prevent in them is a sense of entitlement and a tendency towards (and dependency on) indulgence. It's often a parent or teacher's act of setting boundaries that sets a child on a path of self-discovery.

It's no wonder, then, that most of the Mitzvahs (365 out of 613), whose aim it is to express G-d's love for his children, are commands that restrict and forbid. After all, tough love is often true love.



**John H. McGee & Son**  
**MONUMENTS & MARKERS**

SERVING THE JEWISH COMMUNITY



PROUD OF OUR REPUTATION

508 State Street Rochester, NY 14608 (585) 546-4602

**DANIEL PHILLIPS, D.D.S.**

**DENTISTRY FOR ADULTS AND CHILDREN**

4001 EAST HENRIETTA RD.  
HENRIETTA, NY 14467 • 585-334-5544

[www.askmoses.com](http://www.askmoses.com)



Chat with a Rabbi  
24/6

**HOFFMAN'S MUSIC & APPLIANCE**

TODDMART PLAZA  
3450 Winton Place  
Rochester, NY 14623  
Phone 427-7300

**OPEN EVENINGS**

Looking for a Mitzvah plus a tax break?  
Our Gan Israel Day Camp needs a reliable minivan.  
Please call us 585-271-0330 or email [dmochnik@chabadrochester.com](mailto:dmochnik@chabadrochester.com)



### Passover – Jump Over

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.

### Freedom: Only When All Four Are Together

At 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.

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.

### Open The Door For Elijah

The 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.



## Four Questions Or Four Answers?

by Aaron Moss

### Question:

My favorite part of the Seder is when the kids chant the famous Four Questions, the Mah Nishtanah. But I've always wondered why we call this section of the Haggadah the "Four Questions." If you look at the text, they are actually four statements:

Why is this night different from all other nights?:

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.

So are they questions or answers?

### Answer:

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 themselves cannot change. Only if we are open and humble can we truly develop as people. 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.

**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. The maror accomplishes this. 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.

**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 not looking. So tonight will be different. Tonight we will 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.



**Grace your Seder Plate this Passover  
with Handmade Matzah Shemurah  
A box of 3 Whole Matzot: \$12.00 - or \$20.00 per lb.  
To order call 271-0330 today!**

# Passover Guide 5781 - 2021



## What Is Pesach - Passover?

On Pesach we celebrate the liberation of the Jewish People - not just our physical liberation from Egyptian slavery, but also our spiritual freedom from the 'abominations of Egypt'. The civilization of ancient Egypt was steeped in idolatry and immorality. Beyond that, however, the name 'Egypt' - 'Mitzrayim', in Hebrew - implies 'limitations', or narrow straits. In a very real sense, freedom from the 'abominations of Egypt' is freedom from narrowness of mind, freedom from a constricted heart.

The Torah laws concerning Pesach, besides being G-dly commandments, are to help us experience this spirit of freedom. This guide, though concise, covers some practical details, the significance of the Seder, basic Pesach laws plus useful tips and profound insights to enhance your Passover experience.

### Preparing The Home

**What Is Chametz?** Unique to Pesach is the eating of Matzah (Please Note: Matzah used all year round is not for Pesach use. Only Matzah baked especially for Pesach may be used on Pesach), and the stringent prohibition of eating or possessing Chametz. Chametz is a general term for all food and drink made from wheat, barley, rye, oats, spelt or their derivatives, which is forbidden on Pesach because it is leavened. Even a food that contains only a trace of Chametz is prohibited and must be removed from our homes.

**Getting Rid of Chametz:** Obvious Chametz - both food and utensils used throughout the year (and not koshered for Pesach) - should be stored in closets or rooms that are not easily accessible (locked or taped shut). It should be sold to a non-Jew by filling out the sale form on page 3.

Clean the entire house thoroughly to remove all crumbs and small pieces of food. Also check for Chametz in the car and office (desks and drawers, etc.) clothes, pockets (especially the children's), pocketbooks, and attaché cases. Vacuum cleaner bags should be discarded or cleaned.

### Kitchen Koshering

To prepare the kitchen for Pesach, we must kosher it from Chametz that has been cooked in it.

**Dishes and Utensils:** Have special sets of dishes, silverware, pots, pans and other utensils for Pesach use only. (If necessary, certain 'year-round' utensils may be used provided they are koshered for Pesach. To do so, consult a Rabbi.)

**Stove:** Thoroughly clean and scour every part of the stove. Heat the oven to the highest temperature possible for 1-2 hours. Heat the grates and the iron parts of the stove until they glow red-hot. It is suggested that the oven and stovetop should be covered afterwards with aluminum foil.

**Microwave Ovens:** Clean the oven thoroughly. Fill a clean container (that was not used for 24 hours) with water. Turn on the microwave and let it steam heavily. Turn it off and wipe out the inside. To use the microwave during Pesach, use a flat piece of styrofoam or any other thick object, as a separation between the bottom of the oven and the cooking dish. When cooking, the food should be covered from all sides.

**Sink:** Meticulously clean the sink. For 24 hours before koshering it, do not pour hot water from Chametz pots into the sink. Afterwards, boil water in a clean pot (that was not used for 24 hours), and pour water 3 times onto every part of the sink, including the drain stopper. Afterwards, line the sink.

**Refrigerator, Freezer, Cupboards, Closets, Tables and Counters:** Thoroughly clean and scrub to remove any crumbs and residue. Afterwards, cover with a heavy covering those surfaces that come into contact with hot food or utensils.

**Tablecloths and Napkins:** Launder without starch.

### Shopping For Pesach

While shopping for Pesach we must be careful that the foods we buy are not only kosher but are also kosher-for-Pesach - that is, Chametz-free.

**Starting From 'Scratch':** All fresh fruits and vegetables as well as all kosher cuts of meat and kosher fish are kosher for Pesach - provided they have been prepared in accordance with Jewish law and have not come into contact with Chametz or Chametz utensils.

The prevailing Ashkenazic custom is that we do not eat on Pesach rice, millet, corn, mustard, legumes, (beans, etc.), or their derivatives.

**Commercially Prepared Products:** Nowadays, there are many Kosher-for-Pesach packaged foods available. However, care must be used to purchase only those packaged foods that have reliable Rabbinical supervision which is valid for Pesach.

Obviously, all leavened foods made from wheat, barley, rye, oats or spelt are actual Chametz and are prohibited on Pesach. Examples are bread, cake, cereal, spaghetti, beer and whiskey.

**Check The Medicine Cabinet!** Many medicines, sprays and cosmetics contain Chametz. Consult a competent Rabbi as to which ones may be used on Pesach. The same applies to pet food.

### Pesach Calendar

On the Thursday evening before Pesach, make a formal search of the home for Chametz while holding a lit candle. It is customary to distribute ten small individually wrapped pieces of Chametz throughout the home before the search.

**The Blessing:** Recite the following blessing before the search: *Boruch Atoh Ado-noi Elo-hei-nu Melech Ha-olom Asher Kidishanu Bemitzvo-tov Vetzi-vanu Al Bi-ur Cha-metz.* Blessed are You, L-rd our G-d, King of the universe, who has sanctified us by His commandments, and has commanded us to remove the leaven.

**The Search:** Afterwards, hold the lit candle and search for Chametz in every room, as well as any other areas of the home that may have Chametz, such as the basement, attic, garage, or car.

When the search is completed, recite the following: 'All leaven or anything leavened which is in my possession, which I have neither seen nor removed, and about which I am unaware, shall be considered naught and ownerless as the dust of the earth.'

Then take all the Chametz that was found in the search, cover it securely and place it in a conspicuous spot - this Chametz will be burned on Friday morning. Food intended to be sold or eaten later should similarly be carefully put aside. The search should also be conducted in one's place of business.

**Burning The Chametz:** On Friday morning burn the Chametz that was found during the previous evening's search, or that was left over from breakfast and not stored with the Chametz which is sold to the non-Jew. See calendar for the latest time to burn the Chametz. After the Chametz is thrown into the fire, recite the following: 'All leaven or anything leavened which is in my possession, whether I have seen it or not, whether I have observed it or not, whether I have removed it or not shall be completely considered naught and ownerless as the dust of the earth.'

**Erev Pesach:** On Saturday (Erev Pesach), Chametz may be eaten only in the early hours of the morning, until 11:02 am. Any remaining Chametz crumbs should then be flushed down the toilet by 12:03 pm. After that time only foods which are kosher for Pesach may be eaten. However, we do not eat Matzah until the Seder.

**The Intermediate Days:** In between the first two and last two days of Pesach, go ahead and function relatively normally. The only exception is, like your mother keeps telling you, you shouldn't work too hard. But keep the wine flowing; it's a custom to drink a glass of wine every day of Pesach.

**Last But Not Least:** On the last day of Pesach Yizkor memorial prayers are recited during services. Following the custom of the Baal Shem Tov, Pesach concludes with the 'Feast of Moshiah' - a festive meal complete with Matzah and, yes, four cups of wine. It begins before sunset and is designed to offer us a 'glimpse' into the Messianic age. Nightfall marks the conclusion of Pesach. Wait a while to give the Rabbi enough time to buy back your Chametz and then eat Chametz to your heart's content!

## The Pesach Calendar 5781 - 2021

Times shown are for the Rochester Area

Date	Activity	Time
March 25	Formal search for chametz .....	after 7:58 p.m.
March 26	Burn Chametz.....	by 12:03 p.m.
	Light Shabbat candles, say blessing #2 at 7:11 p.m.	
March 27	Stop Eating Chametz .....	before 11:02 a.m.
	Flush leftover Chametz.....	before 12:03 p.m.
	Light Yom Tov candles from a pre-existing flame* and say blessings # 1 & 3.....	at 8:13 p.m.
	Start the Seder. Eat at least 1 oz. of Matzah within 4 minutes	
March 28	Light Yom Tov candles from a pre-existing flame* and say blessings # 1 & 3.....	after 8:14 p.m.
	Start the Seder. Eat the Matzah again	
April 2	Light Shabbat & Yom Tov candles and say blessing # 4 .....	at 7:19 p.m.
April 3	Light Yom Tov candles from a pre-existing flame* and say blessing # 1 .....	after 8:22 p.m.
April 4	Yizkor Pesach ends .....	at 8:23 p.m.
	Wait one hour before eating your chametz to allow time for the Rabbi to buy it back for you.	

\*A pre-existing flame is a flame burning continuously since the onset of the festival, such as a pilot light, gas or candle flame.

### BLESSINGS FOR FESTIVAL CANDLE LIGHTING:

- Bo-ruch A-toh Ado-noi E-lo-hei-nu Me-lech Ho-olom A-sheer Ki-de-sho-nu Be-mitz-vo-sov Vi-tzi-vo-nu Le-had-lik Ner Shel Yom-Tov.
- Bo-ruch A-toh Ado-noi E-lo-hei-nu Me-lech Ho-olom A-sheer Ki-de-sho-nu Be-mitz-vo-sov Vi-tzi-vo-nu Le-had-lik Ner Shel Shabbos Kodesh.
- Bo-ruch A-toh Ado-noi E-lo-hei-nu Me-lech Ho-olom She-heh-che-yoh-nu Vi-kiye-mo-nu Ve-he-ge-o-nu Lizman Hazeh.
- Bo-ruch A-toh Ado-noi E-lo-hei-nu Me-lech Ho-olom A-sheer Ki-de-sho-nu Be-mitz-vo-sov Vi-tzi-vo-nu Le-had-lik Ner Shel Shabbos Ve-Shel Yom-Tov.

### 1. KADESH - SANCTIFICATION

**BODY** It's been a busy week, or a busy year. The first step tonight is to forget the noise and leave it behind. Tonight we enter a timeless space, where we experience the Seder together with our great-grandparents and Moses. How do we begin? With a full cup of red wine. A cup filled with generations of rejoicing and tears and celebration and wisdom, and of doing just what we will do tonight.

Fill a cup with wine (or grape juice). That's cup #1. You can have someone else fill your cup. Then return the favor. This way, we are all like nobility, whose cups are filled by someone else. Make sure your cup holds at least 86 mil. (a little more than three ounces).

Everyone stands and says Kiddush together. The rest of the year, one person says Kiddush for everyone at the table. Tonight, each man, woman and child recites every word together.

Drink. And get ready for some serious relaxing. Recline on a cushion to your left side. Remember the ancient times, when we used to recline on our couches while sampling grapes? That's what we are dramatizing by reclining now. Tonight we are free.

**SOUL** Every journey begins with a separation. You've got to leave somewhere to get somewhere else. In this way, separation is the first step to 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.

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 the word *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 (to 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.

**Personal Application:**

**Bondage Mentality:** Look, I'm a down-to-earth kind of person. I'm trying to manage real life. I can't get into this spirituality stuff. Let's just get to the Matzah. **Freedom Mentality:** I can master my world by staying above it. I come to the Seder to get that strength. *Kadesh - Time to split*



### 2. URCHATZ - PURIFICATION

**BODY** Fill a cup with water. You could leave the table to go to the kitchen or you could bring a basin and towel to the table. (What? We just sat down and now we have to get up and leave? Well, that's a fairly standard Jewish migration pattern.)

Pour the water over your right hand three times, then over your left hand three times. That's how the Kohanim (priests) washed when they entered the Holy Temple in Jerusalem. Dry your hands.

Throughout the year we wash this way for bread and we would say a blessing at this point, but not now. When we wash the second time before eating the Matzah, we'll say it then.

**SOUL** Our hands are the instruments that allow the mind to interact with its 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. But too often the aspects of our psyche sit compartmentalized, 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 so that our heart 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?" Then he answered, "First you need to get out of the pit, and then to clean up your act. That's why G-d first took us out of Egypt and only then had us purify ourselves for 49 days in the wilderness to prepare us for the revelations at Mount Sinai."

**Personal Application:**

**Bondage Mentality:** Just react. Let your instinct be your guide. **Freedom Mentality:** Count to 10. Let your mind and heart talk things over with one another. *Urchatz - It's a clean scene*



### 3. KARPAS - THE APPETIZER

**BODY** Take a small piece of 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 questions. And 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 we teach our children how to answer, we teach them how to ask - and how to be patient in their search for answers.

Dip it into saltwater. These are our tears, and the tears of all our people beginning with the tears of our labor in Egypt. Look at the Hebrew word *Karpas* and read it backwards, *Samach Perekh*. That refers to the backbreaking labor (*Perekh*) of the 600,000 Jewish slaves (*Samach* = 60 x 10,000). Say the blessing that is said over the vegetable, and munch it down. Munch well. You're not going to get much more for a while.

**SOUL** In order to liberate ourselves from Egypt, we need to taste its harshness again, because this harshness prepares us for freedom. This labor gives us the humble spirit to accept wisdom.

About the Seder and the Child: On 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 was 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 is "to 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. Rabbi Yosef Yitzchak of Lubavitch once said, "If you want to know what it is like to see with the eyes of a prophet, to experience the Divine Spirit resting upon you, look at life the way you did as a child."

**Personal Application:**

**Bondage Mentality:** I owe, I owe, so off to work I go. **Freedom Mentality:** My work helps me appreciate the higher things in life. *Karpas - For bitter, or worse?*



# Journey To The Co

The Seder may appear like a drawn-out series of rituals, re...  
into the liberation energy that is present and break free f...  
ascending a spiral staircase - we pass over the sa...

To enhance your Seder, we highlighted its 15 steps, divid...  
"Body" describes what we do at each step and how; "Soul...  
suggests an example of it...

### THE SEDER PLATE

The Seder Plate (Ka'arah) includes most of the ingredients tha...  
the Seder. Its three matzahs and the six other items are arranged...  
by their mystical significance and relationship vis-a-vis each oth...

Here's how you set it up:

On top of a large plate, tray or cloth place three whole matzah...  
other. It's best to use round, hand-baked shmurah matzah. Cover...  
cloth or tray. On top, position the following six items as pictured...

1) "Zeroa" - a roasted chicken bone with most of the meat rem...  
the Passover offering. It will not be eaten.

2) "Beitzah" - a hard-boiled egg, representing the festival offe...

3) "Maror" - grated horseradish (just the horseradish -- not th...  
gar and beets added) and/or romaine lettuce, for use as the "bitte...

4) "Charoset" - a paste made of apples, pears, nuts and wine.

5) "Karpas" - a bit of vegetable, such an onion or potato (used...

6) "Chazeret" - more bitter herbs, for use in the matzah-maror...

We'll also need a wine cup or goblet for each participant, and...  
salt water (in which to dip the Karpas).

Matzah is unleavened bread. It's made from flour (from one o...  
water only - absolutely nothing else - that are swiftly combined...  
and begin to rise. It looks something like a large, round flat crac...

Matzah may be flat, but it has many faces: it is the "bread of...  
as slaves in Egypt. It's the "bread of proclamation" over which w...  
represents our self-abnegating commitment to G-d, and the "bre...  
to Him. It's the "bread of healing" with which we imbibe spiritua...

Shmurah matzah ("guarded matzah") is made from grain tha...  
tact with even the merest hint of water or moisture. It is baked b...  
used as a vehicle of G-dly connection - to fulfill the mitzvah of...

### 4. YACHATZ - BREAKING THE MATZAH

**BODY** Remove the middle Matzah. We need the top Matzah to re...  
it later on. (Blessings are said on whole things.) Break it in two diff...  
between the two complete Matzos.

The piece you put back is the "poor man's bread" over which th...  
ple only eat a small portion of their bread - saving the rest in case...

Wrap the remaining (larger) piece in a cloth. Hide the package u...  
as the Afikoman, or dessert. In many homes, the children hide the...  
end of the meal. In others, the adults hide it and the children find...  
suspense until the end of the Seder.

Some Sephardic Jews have the tradition of tying the Afikoman...  
like that all night, just like when we left Egypt.

**SOUL** Why is so much broken in this world? Why did the Creato...

Because a whole vessel can only contain its measure, while a b...  
bread. He is low and broken. And it is this being broken that allow...  
fectly whole, there is no room left for us to grow. When we realize...  
that so much of ourselves is missing - then miracles begin.

**Personal Application**

**Bondage Mentality:** I know who I am. Look at what I have achie...  
only started to grow. *Yachatz - Flat broke... got any bread?*

### 5. MAGGID - THE HAGGADAH

This is it, folks. This is why it's called a Haggadah. Now we get...  
for. (As for the other meat & potatoes, you can probably smell them...

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

There are "four sons" at the Seder table, as described in the Hagg...  
ond child - the "wicked" child. This is the cup the story is told over...  
story most, and the one who can really appreciate it. Children ask th...  
ask more. No children at your Seder? Let an adult ask. There's jus...  
Father. While you're at it, ask Him a few other difficult questions f...

Continue recounting the Passover story in the Haggadah. Hey, y...  
written so that everybody would have something to say. But now...  
every story you know about the Exodus. Examine the Haggadah a...

Basic rules of telling the story: 1. Get the children involved. 2...  
Egyptian scene until we receive the Torah at Mount Sinai. 3. Tell i...  
Hebrews. . . say, "When we were slaves in Egypt, the perverse sys...  
parallels something within. We are truly living it now. We are simp...  
about miracles. Moses and his signs and wonders. The ten plagues...  
look at the events of our lives and recognize that they too are mira...  
this long by abrogating natural law. The very fact that we are her...  
of 3,327 years is beyond human comprehension.

We say a blessing and drink the second cup of wine at the end...

**SOUL** The Exodus is not simply an event that happened to us. I...  
one of us, occurring again and again, in our wrestling match with...  
dom in a constant mode of escape. Perhaps that is why Jews have...

The experience of leaving Egypt left such an indelible mark on o...  
ceases to allow his soul to breathe. The story brings our essential s...

**Personal Application**

**Bondage Mentality:** I'm free already. I live in a land of freedom...  
is free because my soul is free. *Maggid - Tell the story*



# Center Of The Seder

repeated year after year. But when it is experienced, we tap from our personal bondage. Experiencing the Seder is like some points, but each year we reach a higher level.

ing them into "Body," "Soul" and "Personal Application". "explores its deeper meaning; and "Personal Application" s effect on our daily lives.

t go into the making of in a formation dictated mer.

hs, one on top of the r the matzahs with a l above right:

oved. This will represent

ring.

e red stuff that has vine-er herbs" (step #9).

We'll be dipping the bitter herbs in this (steps 9 and 10).

d in step #3).

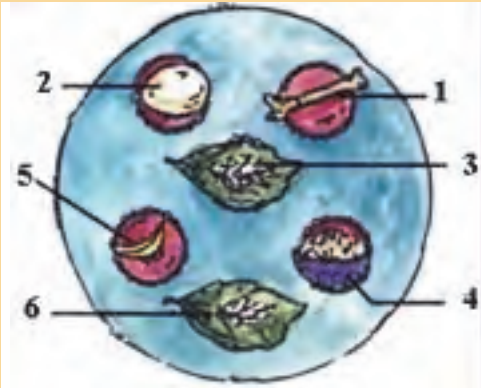
r sandwich (step #10).

plenty of wine or grape juice (four cups each). And a dish of

f the "five types of grain" - wheat, barley, oats, rye or spelt) and kneaded and baked before the dough has a chance to ferment r. It tastes simply delicious.

affliction" and the "bread of poverty" which our forefathers ate ve tell the story of the Exodus. It's the "bread of humility" that ad of faith" that embodies our simple faith, trust and devotion l wholeness and wellness into our beings.

t is guarded from the time it was harvested lest it come in con-ny hand, with the specific intention and awareness that it will be eating matzah on seder night. (No machine can do that, can it?)



remain whole because we'll make a blessing on ferent-sized pieces. Put the smaller piece back

ne tale of our slavery is recounted. Poor peo- there is no more tomorrow.

ntil the end of the Seder when it will be eaten Afikoman and the adults have to find it at the it. Either way, it keeps the kids awake and in

under the arms of the children, who carry it

or make a world where hearts break, lives shatter, beauty crumbles?

broken one can hold the Infinite. Matzah is called the poor man's s him to open his soul and escape his Egypt. As long as we feel pe- e that we are just a fragment - that we need the others around us,

ved! **Freedom Mentality:** There is so much that I am lacking. I have

t to the meat & potatoes your soul is longing in the kitchen. Hold on, we'll get there soon.)

gadah. The second cup corresponds to the sec- The "wicked" child is the one who needs this the Four Questions. Of course, they can always t you? You be the child, and G-d will be the for us all.

you're not limited to the Haggadah! That was is the chance to get creative. In addition to the Haggadah text, tell nd get into its deeper meaning. Keep it real - make it profound.

. Start with Abraham and Sarah and work your way through the t in the first person, in the now. Instead of, "Long ago, the ancient stem crushed our sense of self." Everything that happened in Egypt ly examining our own lives in the dress of ancient Egypt. 4. It's all The splitting of the sea. These miracles happened so that we would cles. Tell it like it is. We are a people born of miracles, who endured e now telling this same story to our children in an unbroken chain

of this step.

t is an event that we became. It is who we are. It is the life of each the world, in our struggle with our own selves. We embody free- always been rebels of society.

ur souls that we never stop doing it. A Jew who stops leaving Egypt elf into the open, and to come face-to-face with who we really are.

Who needs more freedom than that? **Freedom Mentality:** My body



## 6. ROCHTZOH - WASHING FOR MATZAH

**BODY** Fill a cup with water. Again? Yes, again. It's been a long time since the last washing. (And it's good to get up and stretch a little.) Pour the water over your right hand three times, then over your left hand three times. Say the blessing: "Blessed... concerning the washing of the hands." Dry your hands.

**SOUL** As long as we live in the world, freedom remains elusive. While moving forward, we are free. Stop, and we are 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 marriage, it is kept alive through constant renewal.

Our release from slavery was only the first step of our Exodus. We were granted eternal freedom - the power to perpetually transcend Egypt.

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 things that I just never saw before.

*Rochtzoh - Free your mind and the rest will follow*



## 7. MOTZI - THANK G-D FOR BREAD

**BODY** Grab all three Matzos - the top one, the broken middle one and the bottom one - and pick them up. Say the blessing: "Blessed...Who brings bread out of the earth."

This blessing, "Who brings bread out of 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, and prayer.

**SOUL** We feel an affinity with foods 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 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 the ground. Life is rotten. **Freedom Mentality:** My challenges in life help me discover the strength of my soul. *Motzi - You eat what you are*



## 8. MATZAH - BLESSING & EATING

**BODY** Carefully release the bottom Matzah. Recite the blessing on the top Matzah and the broken middle matzo: "Blessed...and commanded us concerning eating Matzah." Hold it! Didn't we just say a blessing on the Matzah bread? That blessing was for giving us what to eat. Now we bless G-d for connecting us to Him through the Mitzvah of eating Matzah.

Break off a piece from each of these two Matzos for yourself and for each of those sitting at your table. Pass them around. Everybody eats at least two thirds of a Matzah (one ounce from each Matzah - to do this, they will need to help themselves to an auxiliary reserve of Matzah.) Hey, it's a Mitzvah after all! Lean to the left while you munch.

**SOUL** Since the destruction of the Holy Temple in Jerusalem, Matzah is the only opportunity we have to actually eat a Mitzvah. That's right, the Matzah you are eating is pure G-dliness.

The Zohar calls Matzah, "Bread of Faith" and "Bread of Healing. "Faith?"

Well, actually, that's a rather feeble translation. "Emunah" is a 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 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 soul 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! *Matzah - Soul food*



## 9. MAROR - THE BITTER HERBS

**BODY** Grab some of that bitter herb (horseradish, romaine lettuce or both). Take enough to make the size of an olive if you were to crunch it into a ball (one ounce). Dip the bitter herb in the Charoset. Shake off any excess.

It's a careful balance: you want bitter herbs, but you want to sweeten the bitterness. But it still has to be bitter herbs - not a sumptuous Charoset hors d'oeuvres.

Say the blessing: "Blessed... and bonded with us through the eating of bitter herbs." Eat the bitter herbs without reclining. (Don't worry if it doesn't taste that great - it's not supposed to.)

**SOUL** We can never get used to Egypt. We never belonged there. We can never say, "They (Continued next page)"



are the masters and we are the slaves and that's the way it is." It must remain something we remain bitter about, something that is unjust and needs to change.

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

**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. *Maror - Perception or possibility?*

**10. KORECH - THE SANDWICH**

**BODY** Break the bottom Matzah into two pieces. If you've followed the instructions until now, the bottom Matzah should still be whole. Take an ounce of the bitter herbs (horseradish, romaine lettuce or both) and dip it into the Charoset. Shake off any excess.

Now you know what the second pile of bitter herbs on the Seder plate is for. Place the bitter herbs in between your two pieces of Matzah. Say the words: "This is what Hillel did when the Holy Temple stood. He wrapped some Pesach lamb, some Matzah and bitter herbs and ate them together." Hillel understood the words of the Torah about the Pesach lamb, "with Matzah and bitter herbs you shall eat it," in their literal sense. And so he invented the sandwich. (Or should we call it a Hillel?) Lean to the left while you eat.

**SOUL** The world, when viewed from within Egypt, looks to be a mass of fragments. It's a "Passoverly 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 escape materialism's gravitational pull, we look back and see a whole new perspective. Mitzvahs are multiple expressions of a single spiritual path; Jews are multiple faces to a single soul; elements of today's journey harmonize together as a delicate symphonic 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, 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. *Korech - All together now...*



**11. SHULCHAN ORECH - THE FEAST**

**BODY** Time to really eat. You know how to do this, right? Oh, don't forget the tradition of eating the boiled egg on your Seder plate, dipped in some saltwater. Most do this at the very beginning of the meal. A boiled egg is a sign of mourning and symbolizes the cycle of life. On every festive occasion, we mournfully remember the destruction of our Temple and Jerusalem. Note: The chicken neck is not eaten at the Seder.

**SOUL** This step, along with Korech before it, marks the re-entry we mentioned at the beginning (in Kadash). 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. *Shulchan Orech - Feed your head*



**12. TZOFUN - OUT OF HIDING**

**BODY** Grab that last bite. 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!). Retrieve that hidden Matzah. If you can't find it, you may have to enter into negotiations with your kids to get it back. Eat another two-thirds of a Matzah. Lean to your left.

With the first Matzah, we fulfilled the Mitzvah to eat Matzah. This one is also in place of the Pesach lamb, 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 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 the essence-core, like a spacecraft in orbit, unable to land. We can be inspired, we can meditate, we can pray, but to touch this inner core - the essence of our soul - takes a power from beyond.

On Passover night, we have that power. But only after all the proper steps: destroying our internal chametz, 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 the 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. *Tzofun - Now find the power*



**13. BAIRACH - GRACE AFTER MEAL**

**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...

Fill your cup with wine (or grape juice). That's cup #3. Say the Grace After Meals as printed in your Haggadah. 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. 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" from me. *Berach - A new opening*



**14. HALLEL - SONGS OF PRAISE**

**BODY** Now fill your cup with wine (or grape juice). That's cup #4. Yes, you can handle it.

The kids open the front door to welcome Elijah the Prophet. Recite the prayer, "Pour out Your wrath..." from the Haggadah. Watch Elijah enter. (Can't see him? Maybe you've had too much wine.)

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 in the merit of our trust that He would redeem us. Tonight we are liberated again, and again we demonstrate our trust. It's all there, in your Haggadah. Sing whatever Psalms you know a song for.

At the end, say a blessing and drink the fourth and final cup of wine whilst leaning to you left (after four cups of wine the leaning comes naturally!).

**SOUL** The ancient rabbis clued us in on a key principle in the cosmic function: 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.

**Personal Application**

**Bondage Mentality:** Since it's Passover, I'll make a little change. **Freedom Mentality:** Since Passover, I totally changed. *Hallel - The designated drinker*



**15. NIRTZAH - ACCEPTANCE**

**BODY** This last step of the Seder is easy: expect a miracle. (This is His job now.) Look up from your wine. The table's 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, 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 3,329 years. We did what we are supposed to, in our own human way.

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

**SOUL** If G-d wanted us to be perfect, why did He create such imperfect beings?

Because what He wants of us is our very humanity. Sometimes we do good. 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 3,329 years we have been leaving Egypt. For 3,329 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.

**Personal Application**

**Bondage Mentality:** Yaaaa-wwwn! 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! *Nirtzah - Discover your miracle*



# Taming The Ox

Back in the day, before cars were used to transport people and merchandise, before there were tractors to plow fields, the ox was a central feature of daily life.

Unlike a car, an ox has a mind of its own, which could potentially cause problems for its owner. An ox would occasionally damage property, and the owner of the ox was held liable for the damage.

One category of the laws of torts is those pertaining to the goring ox. The Torah teaches that if an ox gores once or twice, the owner of the ox is only responsible to pay for half of the damage. The reason for this is that it is considered unusual for an ox to gore. The ox is considered a *tam*, "innocent," and therefore the owner is only partially liable because he did not anticipate that his "innocent" ox would gore. If, however, the ox gores a third time, then the owner is responsible to cover the full costs of the damage, since this animal has now shown it has a habit of goring. The animal is a *muad*, "warned," and the owner is expected to be aware and guard the animal more carefully.

This was an important law for people living in the ancient world. But what about for those of us living in cities and suburbs in the 21st century? What can we learn from the law of the goring ox?

The kabbalists explain that within each person there are two souls, the G-dly soul and the animal soul. The animal soul is the selfish aspect of



the personality, but it's not necessarily destructive. In fact, if the animal soul causes harm we assume that the aggression is the exception, not the rule. We assume that the animal soul is still "innocent." Yet, once the animal soul develops a habit of destructive behavior, it becomes very difficult to rid oneself of the habit.

The first lesson is to recognize the power of destructive habits and to prevent ourselves from falling into negative behavior patterns.

When we study the teachings of the Oral Law, which expound upon the law of the goring ox, we discover a second, more profound, lesson about what we can do to break free of the destructive behavior patterns.

The rabbis in the Talmud offer various scenarios in which the "warned ox," the ox that gored three times, can revert back to the legal status of an "innocent ox." For example, if a "warned ox" is sold to a new owner, the status of the ox changes and it becomes an "innocent ox." We assume that the sale of the ox will change its nature, transforming it from an ox that is prone to goring into one that is gentle and domesticated.

Why would the sale effect such deep change?

A single negative habit is very difficult to change in isolation. The way to change a bad habit is to change the

by Menachem Feldman

environment. An animal develops bad habits while living in a specific setting, since various elements of the environment trigger the behavior. The moment the animal is placed in a different environment, the triggers are no longer present, and the animal can develop new patterns of positive behavior.

The same is true for each of us. Keeping resolutions to improve a specific behavior is very hard, and it takes a tremendous amount of willpower. The path that is more likely to succeed is not to change a specific behavior, but to change the overall environment. If one places oneself in a positive environment, with positive influences, the old patterns are more likely to fall away, creating space for new, positive patterns and habits.

Research from Duke University confirms this. Professor Wendy Wood found that students who habitually watched television were able to break the habit when they transferred to a new university - if the TV was in a different location. Students who found the TV in the same location were less successful at breaking the TV habit. According to Prof. Wood, in order to stop bad habits or develop new ones, it's important to pay attention to the environment and not rely on willpower alone.

If the internal animal is getting out of hand, you can try to muster the willpower to control and contain the animal. You may or may not be successful. Or, you could take the holistic approach. Change the environment; surround yourself with positive people and spiritual experiences. The old triggers will fall away, new patterns will emerge, new habits will take hold.



## What To Look For In A Spouse

by Yanki Tauber

A wise man once said that the most difficult question to answer is a question that has a simple answer.

Because a simple answer is the most difficult kind of answer to accept. A simple answer seems an insult to our intelligence, almost making light of our dilemma. But often the most profound question or the most pressing problem really does have a simple solution.

Whom should one marry? Unless you are the head of state of a superpower at a time of global crisis, no other decision you will make in the course of your lifetime will affect you as deeply and as irrevocably, for the better and for the worse, as this one. And no other decision will be made in as high-pressure circumstances, and in as subjective a state of mind, as this one.

What does the Torah - which the Jew regards as G-d's "blueprint for creation" and own guidebook for life - say about what to look for in the person whom you are considering to accept as your partner in life? Something very simple.

The first marriage of which we read in the Torah is the marriage of Adam and Eve. Theirs, of course, was the ultimate "made to order" marriage: G-d Himself created the bride and presented her to the groom. When Adam said to Eve, "You are the only woman in the world for me," she knew he was telling the truth. There's a message here about how to regard your spouse once you're married,

but not much guidance on how to select a husband or wife.

The next marriage described in the Torah took place a couple of thousand years later - the marriage of Isaac and Rebecca. By now, there was more of a selection - a bride had to be chosen for Isaac. Abraham decided not to send his son to do the choosing himself, but his trusted servant Eliezer.

Eliezer loaded ten of his master's camels with goodies and gifts (a generous dowry never hurt a match) and traveled to Abraham's old hometown, Charan (good family connections never hurt, either). Then he prayed (that always helps). Then he put his plan into action.

Eliezer waited at the village well. It was evening, and the young women of the village came to draw water. His plan went like this: he would ask a maiden for some water from her pitcher. If she says, "Draw your own water, buddy," forget it. If she says, "Please, drink your fill," that's better, but still not what we're looking for. If she says, "Drink, my lord, and I will give thy camels drink also" (that's how people spoke in biblical times) - she's the one.

Reams of commentary have been written on the story of Rebecca at the well. Many profound insights have been gleaned from the Torah's 67-verse account of Eliezer's mission. But one gem of an answer shines through them all in its pristine simplicity: marry someone with a good heart.

### "The Spirit Of Shabbat"



Join us for lively Shabbat Services with uplifting melodic prayers Saturdays @ 9:30 am @ Chabad

### Dor L'Dor

- Judaic Gifts & Books
- CD's & DVD's
- Religious Items

Alice Palokoff

83 Warrington Dr. Rochester, NY 14618

dorldor83@hotmail.com

Tel. (585) 461-1521 Cell (585) 414-8726



BUTCH NEWLAND  
**HOLLYWOOD SERVICE CENTER**  
AUTO REPAIRS-DIAGNOSTIC COMPUTER CARBURETOR REBUILDING  
271-9045  
12 CORNERS  
1803 MONROE AVENUE • ROCHESTER, NY 14618

**AAA Towing** "Friendly reliable service"

**Elmer's Brighton Garage** Est. 1932

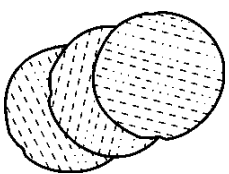
244-1616 Fax 244-5469

1848 Monroe Ave., Roch., NY 14618

Near 12 Corners

- Auto Transmissions
- Complete Engine Overhaul
- General Repairs
- NYS Inspection

## Happy Passover



From Rona & Howard Weinstein

THE CHABAD TIMES  
We are not responsible for the Kashruth of any product or establishment advertised in The Chabad Times.

MY FIRST TAHARA

Continued from page 4

Trying to speak only when necessary, we gave each other instructions in subdued, focused voices. The quiet was punctuated by coughs, sighs, the sound of water filling the buckets, the snap of latex gloves.

We took off whatever bandages we could, along with other substances that would block the purifying water, so it could cover her as completely as possible. Removing her frosted pink nail polish was like stripping away her earthly life. I imagined a kind nurse or grandchild sitting patiently with Rachel and applying this reassuring slick coat of certainty and vanity on her worn, fading hand.

That was all behind her now.

In an unbroken sequence, Na'ama, Ruth and Malka poured cascading buckets of water from the mikvah (ritual bath) from her head to toe. *Tehorah hee*, "she is pure," they intoned. Over and over in almost a chant, rhythmically, asserting, defining. The sound of the water splashing against the metal table accenting the words.

Pausing at several points,

Na'ama murmured several prayers and parts of Psalms, the familiar sounds of the ancient Hebrew washing over Rachel and clothing her in a cocoon of comfort. We listened, understanding the intent, even if we couldn't translate each word. Our wishes for this woman cushioned and cloaked her as well.

Then, we gently patted her dry. Ruth brushed her hair. I watched the wet gray-white hair spring into soft, fine curls. This tender act was touching, like giving a small child that final mother's touch.

Working together, we dressed Rachel in *tachrichim*, simple white linen garments: tunic, pants, gown, bonnet - each put on and tied in a special way.

We gently lowered her into the unadorned wooden casket. Fulfilling the biblical declaration, "from the dust you came, to the dust you shall return," holes had been drilled in the bottom of the casket, allowing the body contact with the dust of the earth.

Na'ama placed a shard of pottery on each of Rachel's eyes and on her mouth, symbolizing human frailty. Golden sand from the Land of Israel was lightly sprinkled

over her. We covered Rachel's face with a piece of the linen and asked her to forgive us for any rough or disrespectful handling. We wished her a speedy journey to *Olam Haba*, the World to Come.

Lifting the heavy casket cover and positioning it onto its fastening pegs felt like an act of finality. Ruth opened the door to the refrigerated room. The whoosh and blast of cold air was startling, breaking the meditative mood. We wheeled Rachel inside, where she would wait for the next step of her voyage.

Stepping out of that quiet, windowless room into daylight, time and schedules, we collected our purses and cell phones, and stepped back into our day, a sunny summer one.

The casual chatter on the drive home seemed strange after such intensity. But I soon relaxed, realizing the conversation offered a soothing transition. What we had shared did not really need to be put into words. Easing back to daily reality, I drew a blank when Malka asked me, "So, how was it for you?"

I had to stop and think. How was what? Oh, yeah. I just did a *taharah*. "It was okay," I said with a quiet smile, downplaying my inner relief that I'd made it through, which melded together with my sense of accomplishment.

I felt buoyed throughout the day. Catching up on the phone with my daughter Devora Leah, now a new mother, I told her, "I did my first *taharah*."

She gasped. "Really?"

But it wasn't a gasp-type thing - not of horror, and not of an "Oh wow, mystical high." It was an ordinary, extraordinary thing to do. Rachel's image flitted through my mind once or twice. Not morbid. Just an image of a friend I was glad to have helped.

Early Thursday, I awoke and remembered her. I said *Modeh Ani*, expressing thanks for the new day. No rote recital this time; I really felt it.

Rachel was in her place in G-d's universe, stripped down to her essence, purified of her worldly concerns. And I was thankful to be in mine: unfinished business, chaos, imperfection and all.



WHY SIMPLE PINE CASSET? Continued from page 4

A Matter of Perspective

When one passes away from this world, s/he sheds the corporeal body, and the soul lives on in the spiritual worlds. In those worlds, only spiritual wealth has meaning; physical wealth is worthless. Thus, if one wants to bring true honor to the soul, the best thing to do would be to take any of the money that would have been used for a fancier or more expensive funeral, and use it for charity to support the learning of Torah and fulfillment of mitzvahs in the merit of the departed. This not only brings great merit, but is the greatest honor that the soul can have in the spiritual world.

Ultimately, however, we believe that the soul will once again be reunited with its physical body at the time of the Resurrection of the Dead. Thus, death and burial is only temporary, which is another reason why nothing fancy is needed.

May we merit the time when G-d will wipe away death and tears from this world, with the coming of Moshiach!

Not Shaming the Poor

There is another key reason why we make sure to specifically use a simple coffin with very few adornments, if any.

We find in the Talmud that there was a time when those who were wealthier would use more expensive materials, and the poor would use cheaper materials. The poor were embarrassed, so the rabbis instituted that the rich use the same materials as the poor. In the words of the Talmud:

Additionally, at first the wealthy would take the deceased out for burial on a *dargash* (a type of ornamental bed), and the poor would take the deceased out on a plain bier made from poles that were strapped together; and the poor were embarrassed. The sages instituted that everyone should be taken out for burial on a plain bier, due to the honor of the poor.

The rule of using simple materials for the dead also applies to the other aspects of the funeral, such as dressing the body in simple shrouds.



**ROCHESTER'S BEST CHOICE FOR MEDICAL GLOVES**

**TEL. 585-442-0909**  
**FAX 585-442-7276**

**SAME DAY DELIVERY AVAILABLE**

**OWNED & OPERATED BY MARK FINESTONE**



**WONDERWINDOWS**  
A BETTER WAY TO BUY WINDOWS

634 South Avenue, Rochester NY 14620  
(585) 654-7000 / wonderwindows.com

☆ Happy Pesach ☆

**Michael M. Phillips, CPA**



**Tax Preparation**  
**Accounting and Bookkeeping**

**544-1040 334-6020**

Is Your Family Awaiting A New Arrival?



Call The Mazel Tov Hotline @ 271-0330  
For a Free Mother's Gift Pack  
The Gift Pack includes:  
Hebrew Names List,  
Jewish Parenting Info,  
and more!



**Roth & Associates**  
Accounting for Small Businesses, Inc.  
3300 Monroe Avenue, Suite 314  
Rochester, New York 14616

**Profit With The Right Part-Time CFO. Let's Talk.**

Running a successful business these days requires smart moves. You need good accounting. If you're thinking, "*What else can I do? I can't afford another salary,*" you're not alone.

Having a highly-skilled financial specialist available when and only when you need one, can help grow your business and *increase profits without the additional overhead of a full-time employee.*

There is no long term commitment; we have to prove our worth. As an accountant with over 40 years of experience, I can help your business with:

- Cash flow projections and cash management
- Profitability & product line analysis
- Bank Reconciliations (fraud has become epidemic!)
- Inventory analysis
- Pension plan options
- Budget preparation & forecasts
- Income tax planning
- Financial report preparation
- Credit Mgt. & collections
- Product costing
- Banking relationships/credit lines

We make it easy and affordable with a part-time CFO who can give you the answers you need right now. For a **FREE consultation** with **absolutely no obligation**, call me today at 585-249-9330 or email [mike@accountingforsmallbiz.com](mailto:mike@accountingforsmallbiz.com).

Michael Roth MBA, CPA EA



**Brian Hirschfield, DDS**

**Proactive Solutions for the most complex dental problems**

Thirty years of experience.  
Helping people achieve their lifetime dental goals....  
one patient at a time.

**www.livoniasmiles.com 585-346-3028**

# The Myth of Doing and Having It All

by Elana Mizrahi

One of my children held two juggling balls in his hand. "Look Mommy," he told me as he threw them in the air and caught them with ease. With practice, I'm confident that he can add another and even maybe one more. However, I know what would happen if while juggling those small balls, a sibling or a friend were to come by and throw him a big basketball. All would fall to the floor.

I think about my life. I look around, and I see people in a similar situation. What are we doing? We're juggling. We're juggling a lot of balls. Juggling roles and responsibilities. It's like we want to do everything and be perfect in everything. We're given a message through advertising and social media that you can or should do it all. We're being sold that success is doing everything right, and, of course, doing all that as you appear beautiful and calm.

Having goals and things to strive for is motivating and wonderful. With time, patience and practice, you can throw one more ball, take on one more thing, continue to catch the balls. But I find that when I take on too much, too fast, or something too big for me to handle, I end up overwhelmed, wiped out. I end up dropping all the balls and feeling like a failure.

I teach a class of young women all at a point in their lives where they are about to embark on a new stage, a new journey. They finished high



school and took a year off to study in Israel before striving for a degree. It's a year that is enriching, so fulfilling and fun. But I also see how sometimes they can't even enjoy this year because their shoulders are heavy from the weight of high expectations, eyeing all the things they must accomplish in the near future. Because again, they were exposed to a message that says, "You must do it all and have it all and be perfect in everything."

When I look inside to what the Divine wisdom of our Torah says, I see that it never says that the goal is to have it all or do it all. There are 613 mitzvot, and many of them are delegated to different roles and different persons. Men have commandments that pertain to them. Women have commandments that pertain to them. Birth order, tribe, stage of life and many other factors define and guide a person as to his/her role and obligations.

I think about my own pre-teen daughter. I want her to have self-confidence and find joy in what she does. I want

her to thrive and fulfill her personal potential. I don't want her to drown in a sea of expectations based on incorrect values and a lack of priorities. I pray that I can be a good example as her mother as I try to find my own balance and juggle my own responsibilities. I breathe with a sigh of relief that the Torah doesn't expect me to be more than I am or do more than I can.

We have the wisdom of our Talmudic sages who tell us, "If you grabbed a lot, you didn't grab anything. If you grabbed a little, you grabbed (something)."

And that bit of wisdom says a lot. It gives us a guideline, but also, it gives us a break.

# The Kabbalah of the Ecosystem

by Rochel Holzkenner

The Kabbalah differentiates all matter and life on earth into four general classifications. The first rung is inorganic matter like earth, water and metals. Next, there is plant life, followed by animal life and finally, humans (or as the Kabbalists call us, "the speakers"). This four-part hierarchy is very significant, for the objective of each class is to link with a higher one and climb one step closer to our Creator. It is the spiritual eco-system.

Here's how it works: Nestled in rich, luscious soil is a delicate seed that is watered until it sprouts new life. Nutritious grass and sweet fruits and vegetables then sustain the animal kingdom. Humans can consume from of all three subgroups - inorganic, plants and animals. We can then carry the baton to the finish line by lifting up all of these subordinate links. But this multiple promotion doesn't happen unless there is an authentic human being, a *mentch*, eating the food. If the eater is animal-like, then the lift up is repressed and doesn't culminate.

For an animal, the instinct of self-preservation and hedonism is natural and even G-dly. For a human to act like an animal is not only a pathetic squander of talent, but a disservice to animals who expect to become part of a higher unit through us.

That's why G-d tells us, "And every [kosher] animal has a split hoof and has a hoof cloven into two sections..." (Deut. 11:26-16:17).

This law holds the secret to the animal's safe passageway from animal to human being.

A kosher animal stands on split hooves. Kabbalistically speaking, the right and left hooves symbolize two disparate personality types, the right side representing love, kindness, and the inclination to say yes! The left represents discipline, tough love, and a resounding no! The split hoof is a balanced psyche. Naturally, we tend to side with one modality more than the other. It's either right or left. However, the beauty of the human psyche is the ability to liberate ourselves from being bonded to our natural instincts. We have the ability to switch between "right" and "left" as needed.

The moment that we step out of our comfort zone and try out a more effective way of being, we become real *mentches* - a G-dly being. In this way, we utilize food energy to live a richly meaningful life.

Animals are incredibly effective communicators. Split-hooved animals even have a way of beseeching us to do them a favor and be *mentches*!

## "AND YOU SHALL TELL IT TO YOUR CHILDREN..." PASSOVER HAGGADAH



For 3,333 years parents have told the Passover Story to their children. You can help ensure that it will continue to be told to future generations.  
*Remember Chabad of Rochester in your will*

For more information: 585.271.0330  
[www.chabadrochester.com/legacy](http://www.chabadrochester.com/legacy)

**JNET.ORG**  
LEARN TORAH ONE-ON-ONE  
ON THE PHONE OR ONLINE

COMPLETE REPAIR SERVICE  
FOREIGN & DOMESTIC CARS & TRUCKS  
VOLVO SPECIALIST

OPEN M-TH 8 AM - 6 PM  
FRI. 8 AM - 4 PM  
SUN. 9 AM - 2 PM

**BROWNCROFT GARAGE**  
TUNE UP - ELECTRICAL - BRAKES - TOWING  
TRANSMISSION & ENGINE REBUILDING

SCOTT POSADNY (585) 288-5060  
762 ATLANTIC AVENUE  
ROCHESTER, NEW YORK 14609

PHONE: 585-544-9896  
FAX: 585-266-5579

**T&R BLACK'S  
HARDWARE, INC.**  
WHOLESALE-RETAIL DISTRIBUTORS  
HARDWARE, PLUMBING, PAINT  
ELECTRICAL, TOOLS, GLASS, SCREEN

610 E. RIDGE RD. • ROCHESTER, N.Y. 14621

# Do You Wish You Were a Kid Again?

by Aharon Loschak

I have a nasty, counterproductive habit.

Almost every night I lie down with my children to put them to sleep, but more often than not I put myself to sleep instead.

It's an opportunity for me to spend a few minutes talking about their day, and instead, there I am, dozing off within seconds, rapidly losing the battle against my ten-ton eyelids.

Yes, it's not ideal.

In a miraculous turn of events, the other day I was lying next to my son and I actually heard what he was saying.

"Tatty, do you ever wish you were a kid like me?"

My ears perked up, my eyelids suddenly not so heavy.

"Sometimes, I guess. Why

do you ask?"

"You know, you have so much to worry about: work, money, you go to sleep late... Don't you sometimes wish you were a kid like me with nothing to worry about? We just learn all day in school, and that's it."

Humph. Touché, kid.

I forget whether or not I replied with anything half-way coherent. I probably said something to the effect that I do, indeed, sometimes wish it so, but I'm an adult now and embrace my responsibilities. Or something mature-ish like that. But to be honest, the question was far better than the answer.

Children can do that. With their simple, sincere minds, they can throw matters into stark relief.

Later that night, I was thinking, "Hmm... Thank G-d,

I do work quite hard (my kid said so!), but what is really important? What would I do if I were completely worry free?"

He had the answer - sit in school and learn all day.

## "Lift Your Head"

We have to dig into the Torah to find the message that resonates with us. It jumped out at me in the words: "G-d spoke to Moses, saying, 'When you count the children of Israel according to their numbers, let each one give to G-d an atonement for his soul when they are counted.'" (Exodus 30:12)

As is often the case, the English translation is just fine, but it fails to capture the richness of the original. The opening words about counting the Jewish people literally translates as, "When you lift



the heads of the Jewish people."

Rest assured: Biblical grammarians have figured out how those words become, "When you count the Jews," and we'll take their word for it. What concerns us is that whichever way we slice this, the language remains puzzling: Why does the Torah say something so simple in such an awkward manner?

I'll tell you why: Because there's tremendous meaning in the words as they are.

## Pick Yourself Up By Your Headstraps

The message is actually remarkably straightforward: Lift your head. In other words, spend a lot of time and place much emphasis on making sure your head is constantly "lifted up."

Let's put this into context:

This instruction about counting the people appears at a pivotal moment. The Jewish people had recently committed their most egregious sin - the debacle with the Golden Calf - and they were subsequently instructed to each bring a half-shekel coin to be used in a wide-scale count, but more importantly, to finance the communal sin sacrifices to be offered in the Tabernacle. In other words, this was the beginning of their process of return, of repairing the gaping hole in their relationship with G-d.

And what was the first thing they were instructed to do?

"Lift your head."

You want to correct the wrong of the Golden Calf? You want to make sure such catastrophes never again occur? Make sure you're constantly lifting your head, devoting it to higher pursuits, paying a lot of attention to what your own head is up to.

It's really that simple.

## Mature Along With Yourself

Let's break that down into more practical terms.

Our conscious mind is pretty much what dictates our life. A small child understands toy trucks and chocolate chip cookies, so that's what they want.

As you get older and your mind matures and expands, so do your paradigms and appreciations. Yesterday it was toy trucks, and now it's expensive game consoles. Or fancy eating establishments. Or expensive vacations.

And that's why it's so incredibly important to have something "higher" in which you can envelop that lovely brain of yours. Who wants to get stuck in video games and sophisticated business schemes for the rest of their life? Is that why G-d put you here on earth and gifted you with such an incredible brain?

Surely not.

Rather, G-d gave us His holy Torah, a beautiful gift that is a true city on a shining hill into which we can always venture and spend some time. Or a lot of time.

The more time you spend there, the more your head is uplifted, and along with it, everything else. The head leads the body, so when you ensure that your head is in the right place, your feelings and actions usually follow.

It's the reason why Jews throughout history have, come what may, picked up a book and engrossed themselves in the holy world of Torah. Through persecution, comfort, and everything in between, the Torah has always been our safe space into which we can retreat and uplift our minds, and, thereby, our hearts.

You had a long day at work? You're tired and just want to sit back on the couch and relax for the evening?

OK. You're entitled. And when you're done, make sure to pick up a Torah book, or website, or whatever other medium works for you, and vault your head into some good ole Torah.

At that moment, you'll be like my son, with nary a worry in the world.



Chabad Lubavitch is pleased to announce  
The Len & Anna Stein  
Camp Gan Izzy  
Scholarship Fund  
in loving memory  
of their grandson Ben o.b.m.

For more information please contact  
Rabbi Dovid Mochkin [director@cgirochester.com](mailto:director@cgirochester.com)



# Happy Passover

Wishing you a meaningful, memorable holiday, from our family to yours.

*Wegmans*

CREATING MEMORABLE SUMMER EXPERIENCES FOR OVER 30 YEARS!

ב"ה



# CAMP GAN IZZY



Summer 2021

**MINI GAN IZZY:**

Age: 2<sup>1/2</sup>\*-4<sup>1/2</sup>  
9:00 am - 1:00 pm  
\$150 per week

**MGI EXTENDED:**

Age: 2<sup>1/2</sup>\*-4<sup>1/2</sup>  
9:00 am - 3:30 pm  
\$175 per week

**PRIMARY:**

Boys & girls going into K  
Girls going into 1-6  
9:00 am - 3:30 pm  
\$150 per week

**BOYS DIVISION:**

Boys going into 1-6  
9:00 am - 3:30 pm  
\$150 per week

**AGES 2<sup>1/2</sup> - 6<sup>TH</sup> GRADE  
JULY 1 - AUGUST 5  
9:00 AM - 3:30 PM**

**CAMP LOCATION: 12 CORNERS MIDDLE SCHOOL IN BRIGHTON  
SWIMMING AT BHS**



*A Summer of Fun... A lifetime of Memories!*

WARM & CARING STAFF

THEME DAYS

EXCITING TRIPS

TEAM SPORTS

ARTS & CRAFTS

SPECIALTY CLUBS

SWIMMING

SHABBOS PARTIES

FOOD DECORATING

Early Bird Special: 5% discount, only \$10 registration fee and a FREE CAMP SHIRT for registrations received by March 11th.

First week free, for first time local campers!

Register at [www.CGIROchester.com/register](http://www.CGIROchester.com/register)

\*By June 1,

**DIRECTOR@CGIROCHESTER.COM 585-820-8298 WWW.CGIROCHESTER.COM**

# TOPS HAPPY Pesach

Save on all your traditional Passover foods 3/1 thru 4/3/2021 with your 



**\$2.99**

SAVE WITH CARD 

**Manischewitz Egg Matzos**  
12 oz. pkg., Selected Varieties



**\$6.99**

SAVE WITH CARD 

**Manischewitz Gefilte Fish**  
24 oz. jar, Selected Varieties



**\$4.99**

SAVE WITH CARD 

**Lasco Wild Caught Nova Salmon**  
Certified Kosher, Selected Varieties



**\$3.99**

SAVE WITH CARD 

**3 Lb. Bag Sweet Potatoes**  
Great Source of Vitamin A, Beta-Carotene, and Potassium



**\$12.99**

SAVE WITH CARD 

**Manischewitz 5 Pack Matzos**  
5 lb. pkg., Selected Varieties



**2 for \$4**

SAVE WITH CARD 

**Streit's Matzo Ball Soup**  
4.5 oz. box, Selected Varieties



**2 for \$5**

SAVE WITH CARD 

**Manischewitz Potato Pancake Mix**  
6 oz. pkg., Selected Varieties



**\$3.99**

SAVE WITH CARD 

**5 Lb. Bag Fresh Whole Carrots**  
Excellent Source of Vitamins A and K



**\$3.99**

SAVE WITH CARD 

**Geffen Macaroons**  
10 oz. pkg., Selected Varieties



**2 for \$5**

SAVE WITH CARD 

**Tabatchnick Soups**  
15 oz. pkg., Selected Varieties



**2 for \$5**

SAVE WITH CARD 

**Gold's Horseradish**  
6 oz. jar, Selected Varieties



**\$3.99**

SAVE WITH CARD 

**Fresh Bagged Lemons**  
2 lb. bag, Excludes Organic



**79¢**

SAVE WITH CARD 

**Yehuda Memorial Candle**  
.3 oz.



**\$6.49**

SAVE WITH CARD 

**Kedem Concord Grape Juice**  
64 fl. oz. btl., Selected Varieties



**\$3.79**

SAVE WITH CARD 


**Kedem Apple Juice**  
64 fl. oz. btl., Selected Varieties



**\$4.49**

SAVE WITH CARD 

**Kedem Sparkling Grape Juice**  
25.4 fl. oz. btl.

Plus even more savings with coupon! 

FROM OUR **Family** TO YOURS  
Prices effective at select locations.

MANUFACTURER'S COUPON • EXPIRES 4/30/21

**SAVE \$1.00 ON SPARKLING GRAPE JUICE**

Save \$1.00 when you buy 2 bottles of **KEDEM SPARKLING GRAPE JUICE** (25.4 OZ.)

0073490-600035



Limit one coupon per purchase. Not to be combined with any other coupons. Void if reproduced, sold or transferred or where prohibited or restricted by law. Misuse constitutes fraud. Consumer pays CVT and sales tax. RETAILER: We will reimburse the face value plus 8¢ handling if submitted in accordance with our coupon redemption policy (available upon request). Mail coupons to: Inner Dept #73490, Kosher Marketing/DBA Keyco, 1 Fenwick Drive, Del Rio, TX 78840. Cash value 1/100¢.