

Pesach!

Matzah!

A hard, cracker-like bread made from a dough of only flour and water which has not been allowed to rise. We eat Matzah to remember how quickly we left Egypt, and the pure faith we had in G-d, that He would save us.

When G-d told us it was time to leave Egypt, we left straight away, without stopping for a second! Our ancestors had so much faith in G-d, that they put their dough in sacks on their backs, and left- without giving it time to rise. The hot desert sun baked the dough on their backs into the cracker-like bread we eat today: Matzah!

That is one of the reasons why Matzah is also called: "Michlah DeMeHemnutah" which means The Bread of Faith, in Aramaic.

On Pesach we remember the miracles G-d performed for us, by putting the CRUNCH on Chametz and getting the MUNCH on Matzah!



ALEPH ART ROOM

PESACH SERIES WORKSHOP

MARCH 2013

WEDNESDAYS

3:30 - 5:00PM

415.419.7296

DIRECTOR: CHANA SCOP

The Seder Plate:

Zeroah: A Roasted Bone

This reminds us of the Pesach offering we used to bring in the Holy Temple in Jerusalem.

Beitzah: A hard-boiled Egg

This reminds us of the festival offering which was brought to the Holy Temple on Pesach.

Maror: Horseradish Root

These bitter herbs symbolize the harsh suffering and bitter times we endured when we were slaves in Egypt.

Charoset: A mixture of chopped apple, walnuts and red wine. Ground up together, Charoset resembles bricks and mortar, reminding us how hard we were forced to work when we were slaves in Egypt.

Karpas: This can be a small slice of onion, boiled potato or sprigs of parsley. We dip the Karpas into salt water at the beginning of the Seder, representing the salty tears we cried when we were slaves.

Chazeret: Romaine Lettuce

This is the second portion of bitter herbs which we eat during the Seder. This is eaten in a Matzah sandwich together with Maror.

Chicken Soup

1-3 pound chicken, quartered
2 potatoes
2 onions
5 carrots
1 sweet potato
water to cover
2 tablespoons salt

Peel all vegetables. Slice carrots and chunk potatoes. Place chicken and vegetables in 6 quart pot. Add salt and water to cover. Bring to boil. Lower flame and simmer an additional 1 1/4 hours.

Serve with Passover noodles or Fluffy Egg Drops.

Pesach Seder at Chabad

Warm and friendly, delicious & inspiring!

Tuesday March 26th 8:30pm
at Chabad of Mill Valley

Please call Rabbi Scop if you need a seder to go to on the first night, we will be happy to find a Chabad Seder that suits your needs!

RSVP and Registration is Essential.
Please email rabbi@chabadmilvalley.com to RSVP.

\$40.00 per Adult.
\$18.00 per Child (12 years and under)
Children under 6 free.

(sponsorships are available, please contact Rabbi Scop for more information)

SAVE THESE DATES!!

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WOMEN ILLUMINATING THE WORLD: Sunday April 28

Hebrew Learning Workshop: (\$75)

Wednesday April 10

Wednesday April 17

Wednesday April 24

Shavuot Holiday Workshop: (\$100)

Wednesday May 1

Wednesday May 8

Wednesday May 15

Wednesday May 22

To Register for all these programs and events please go to

www.chabadmilvalley.com

or call Chana at
415.419.7296

No Bread by Yanki Tauber

Bread is life. There are other components to the human diet, and technically we can subsist on other foods. But there is something about bread which marks it as the quintessential food, and as the metaphor for all that nourishes our existence.

Yet for eight days and nights each spring, the Jewish home is transformed into a bread-free zone. For the duration of the festival of Passover, not a breadcrumb crosses our lips, and every trace of the offending substance is removed from our domain. On Passover, bread is more *treif* than pork.

Of course, it is not bread per se that we banish from our lives, but rather *chametz*, or leaven. Passover has its own version of bread: matzah. Matzah is bona fide bread, made by mixing flour with water and baking it in an oven. The difference is that instead being allowed to ferment and rise before baking, matzah is mixed, rolled and baked in a lightning-fast process that produces the flat, cracker-like bread we encounter on the Seder table. Matzah is bread without the body, without the sponginess, without the flavor. In a word, bread without all the things that make bread “bread.”

Chasidic teaching explains that leavened bread represents ego and self-aggrandizement, while matzah represents humility. Thus, matzah is called “the bread of faith” and “the bread of healing.” The person who is pumped full of self, whose being is swelled by pride, leaves no room for a higher truth to enter his or her life. Instead, the bloat of ego becomes the festering ground for every spiritual and material ill. On the other hand, the humble soul is a soul receptive to faith, and humility is the healing force that restores the person’s spiritual health and neutralizes the maladies of material life.

And yet, nothing is more critical to a life of meaning and productivity than a sense of self and self-significance. The Talmud tells the story of how the sages of Israel, identifying the ego as the source of all evil, decided to kill the inclination for selfishness in the heart of man—until they realized that if they succeeded in this endeavor, the world would quite literally grind to a halt.

Hence the paradoxical nature of our relationship with bread—with the leavened sort, that is. On the one hand, for eight days each year it is eschewed, banned, eradicated. Yet for the rest of the year it consumed, embraced, even celebrated.

When ego and self-interest form the basis of our lives, then everything built upon that foundation will be flawed, unsustainable, and ultimately corrupting. Life must be predicated on the acknowledgement that we exist in order to serve something that is greater than ourselves. Once that foundation is in place, we must erect upon it an edifice that includes an appreciation of our own significance, a confidence in our abilities, a conviction that we can make a difference in our world, and the joy and satisfaction that come with a life of achievement and purpose. The foundation may be flat as the self-effacing matzah, but the structure built upon this foundation is as robust and flavorful as a loaf of the richest bread.

Passover marks our birth as a people, the very ground of our existence. As such, it is the festival of the matzah, a time to celebrate our humble faith in our Creator and our commitment to serve Him. Upon that foundation comes the rest of the year, when the bread of life attains its body and consistency, its savor and zest.

THE SEDER PLATE

The Seder Plate (*Ka'arah*) includes most of the ingredients that go into the making of the Seder. Its three matzahs and the six other items are arranged in a formation dictated by their mystical significance and relationship vis-a-vis each other.

Here's how you set it up:

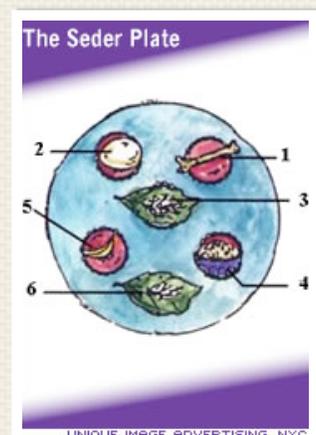
On top of a large plate, tray or cloth place three whole **matzahs**, one on top of the other. It's best to use round, hand-baked **shmurah_matzah**.

Cover the matzahs with a cloth or tray. On top, position the following six items as pictured above right:

- 1) "Zeroa" - a roasted chicken bone with most of the meat removed. This will represent the Passover offering. It will not be eaten.
- 2) "Beitzah" - a hard-boiled egg, representing the festival offering.
- 3) "Maror" - grated horseradish (just the horseradish -- not the red stuff that has vinegar and beets added) and/or romaine lettuce, for use as the "bitter herbs" .
- 4) "Charoset" - a paste made of apples, pears, nuts and wine. We'll be dipping the bitter herbs in this.
- 5) "Karpas" - a bit of vegetable, such an onion or potato.
- 6) "Chazeret" -- more bitter herbs, for use in the matzah-maror sandwich.

We'll also need a wine cup or goblet for each participant, and plenty of **wine** (four cups each).

And a dish of salt water (in which to dip the Karpas).



The Seder Plate

Matzah is unleavened bread. It's made from flour (from one of the "five types of grain" -- wheat, barley, oats, rye or spelt) and water only -- absolutely nothing else -- that are swiftly combined, kneaded and baked before the dough has a chance to ferment and begin to rise. It looks something like a large, round flat cracker. It tastes simply delicious.

Matzah may be flat, but it has many faces: it is the "bread of affliction" and the "bread of poverty" which our forefather's ate as slaves in Egypt. It's the "bread of proclamation" over which we tell the story of the Exodus. It's the "bread of humility" that represents our self-abnegating commitment to G-d, and the "bread of faith" that embodies our simple faith, trust and devotion to Him. It's the "bread of healing" with which we imbibe spiritual wholeness and wellness into our beings.

Shemurah matzah ("guarded matzah") is made from grain that is guarded from the time it was harvested lest it come in contact with even the merest hint of water and moisture. It is also baked by hand, with the specific intention and awareness that it will be used as a vehicle of connection to G-d -- to fulfill the mitzvah of eating matzah on the seder night.

The plagues...it's interesting to note...(the kids LOVED this theme!)

blood...if both an Egyptian and Jewish person drank from the same cup at the same time, the Egyptian would drink blood and the Jew would drink water!

frogs...1 giant frog came up from the Nile and as the Egyptians were trying to hit it, more frogs kept jumping out of it's mouth, increasing the plague!

Lice... there was so much lice the floor moved when the Egyptians walked on it.

wild animals....even the octopus' came to help by opening the locked doors of the Egyptian homes

pestilence...All the animals died

boils....boils covered the Egyptian bodies from head to toe

hail...blocks of ice with fire in it!

Locusts... locusts with skins so strong you couldn't squash them!

darkness - the darkness was so thick that the Egyptians couldn't actually move. This is when the Jewish people would see where all their gold and silver and treasures were.

death of the firstborn Egyptians...there was a death in every single home in Egypt, even Pharaoh as a first born, but Hashem allowed him to live to see the destruction at the splitting of the sea.

BEDIKAT CHAMETZ : SEARCHING FOR CHAMETZ:

Before Passover begins, we make sure to clean our houses thoroughly for all traces of Chametz.

But instead of throwing away items we can still use, we pack and lock away the food we don't want to discard, and authorize a Rabbi to sell it to a non-Jew until after the holiday ends. This is called **SELLING THE CHAMETZ.**

Join the Search Party!

To make sure there is no visible Chametz left in the house, Before Pesach we make a Grand Search.

This year, the search for Chametz will take place on **Sunday, March 24, 2013.**

Popular Chametz Hideouts:

- **Under the bed • In pockets • Closets and drawers • Toy chests**
- **School bag • School locker • In the car • School desk**
- **Anywhere else you can Catch those Crumbs!**

How to search for Chametz

First, tightly wrap up 10 pieces of bread so no crumbs can escape. Then hide the 10 pieces but don't forget where you put them!

Before the search begins, say this special blessing:

Baruch Atah A-do-nai E-lo-hain-nu Melech Ha-Olam Asher Kid'Shanu B'mitz-vo-tav V'tzivanu Al Bi-yur Chametz.

Blessed are you Lord our G-d, King of the universe Who has sanctified us with His commandments, and commanded us concerning the removal of Chametz.

Next, take a candle, a feather, a paper bag and a wooden spoon. With adult supervision use the candle to help search the house. Use the feather to help sweep each piece of chametz into the spoon, and then place it in the paper bag.

When you have all 10 pieces in the bag, along with any other chametz you may find, carefully tie it up and put it aside to be burned in the morning.

The next morning (this year, it will be on Monday, March 25, 2013) we take the bag of Chametz that we found the night before and burn it before midday. Only an adult should do the burning.