



**WOULD
YOU
RATHER
PASSOVER EDITION!**



Dear Friends,

NCSY, which you know as a youth organization that excels in informal education, would like to join you — virtually — for your Seder.

As you and your family celebrate Passover, you join generations of Jews around the world who strived to share the messages of Passover with their children so that they become the next links in our nation's history. Families and friends gather around the Seder table, the youngest ask the Four Questions, and throughout the evening, we discuss with our children the history and the meaning of Passover.

This approach — of asking relevant and thought-provoking questions — is not only a part of the Seder, studies have confirmed that it is one of the best ways to engage the next generation.

To enhance your Seder, and to perhaps spark even livelier discussions at your table, we're sharing the enclosed "Would You Rather? - Passover Edition" cards. We hope they make your Seder more fun and more meaningful for you and your family.

Wishing you a beautiful holiday and a healthy year ahead.

Sincerely,
Meira Spivak
Oregon NCSY Director



WOULD YOU RATHER

BE VISITED
BY MOSES

— OR —

ELIJAH THE
PROPHET



At the Passover Seder, we are visited by Elijah the Prophet and we read all about the story of Moses. If you could meet one of them in person, who would it be?

.....

Moses (Moshe in Hebrew) was the miracle-working leader chosen by G-d to take the Jews out of Egypt more than 3,300 years ago. The greatest prophet who ever lived, Moses, transcribed the Torah (also known as the Five Books of Moses), the foundational text of Judaism.

.....

Elijah the Prophet (known in Hebrew as Eliyahu Hanavi) is perhaps the most beloved prophet in the Bible. His lifetime is chronicled in Kings I and King II—including the miracles he performed, the inspiration he caused, and his dramatic ascent to heaven. According to tradition, Elijah frequently comes down to earth to help Jews in distress or reveal secrets of the Torah to our great scholars. He is present at a Jewish baby boy's circumcision and he visits us every year at the Passover Seder. The Prophet Malachi tells us that it will be Elijah the Prophet who will announce the arrival of Moshiach (the Messiah).

.....

WOULD YOU RATHER

HAVE TO SING
THE CHAD GADYA
FIVE TIMES

— OR —

NOT SING IT AT ALL



*We feature so many great songs at
the Passover Seder. Which one is
your favorite?*

.....



WOULD YOU RATHER

ONLY EAT MATZA
BALL SOUP FOR THE
REST OF YOUR LIFE

— OR —

OR ONLY EAT
CHAROSET FOR THE
REST OF YOUR LIFE



Passover brings out some of our favorite Jewish recipies! Which is your favorite?

.....



WOULD YOU RATHER

DRINK 4 CUPS OF
WINE EVERYDAY

— OR —

EAT A WHOLE
MATZA EVERY DAY



At the Passover Seder we have some amazing customs. Which one do you think you could do all year round?

.....

שיעור הקוס רביעית...וישתה כולם או רובו:
(שו"ע אורח חיים תע"ב:ט)

The amount of a cup (in reference to Jewish law) for the Passover Seder is a *revi'is*, (1/4 of a lug, an ancient measurement) and one needs to drink all or at least most of this amount to complete the Mitzvah. (Code of Law 482:9)

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There are different opinions as to the exact amount of a *revi'is* today. Of the most widely accepted opinions, the Chofetz Chaim's measurement is the smallest at 3.8 ounces. Rabbi Moshe Feinstein measures a *revi'is* at 4.42 ounces. The Chazon Ish's opinion is the largest at 5.07 ounces.

.....

WOULD YOU RATHER

CHALLENGE OTHERS

— OR —

OR BE CHALLENGED
YOURSELF



One of the most fun parts of the Passover Seder is the Afikoman. The leader of the Seder breaks the middle Matza, hides the larger half and the challenges everyone present to try and find it. The winner is often rewarded.

.....



WOULD YOU RATHER

HAVE GOD REVEAL
HIMSELF AND
KNOW HE EXISTS
FOR SURE

— OR —

KEEP IT
A MYSTERY



God revealed himself to Moses at the burning bush. Are you jealous?

.....

שם "שָׁדֵי" פ' שִׁישׁ דֵי בַּאֲלֻקּוֹתּוּ לְכָל בְּרִיהָ
(רש"י בראשית יז:א)

One of the names used to refer to God is "*Shad-dai*" [which literally means "enough"]. This means that there is enough Godliness in the world for all creations. (Rashi on Bereishis 17:1)

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"דָרְשָׁנָה דָרְשָׁנָה" (ויקרא י:טז) חצין של תיבות.
(קידושין ל.)

The center words of the entire Torah are the words "*Darosh Darash* – He [Moshe] sought out." (Vayikra 1:16) (Kiddushin 30a)

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דָמָה דָזְדִי לְצָבֵי אוֹ לְעִפָּר הַאִילִים הַגָּהָה זוּ
עֹמֶד אַחֲרֵ פְתַלְנוּ מְשַׁגִּיחַ מִן הַחֲלָנוֹת מַצִּיחַ מִן
הַחֲרָפִים: (שיר השירים ב:ט)

My beloved resembles a gazelle or a fawn of the hinds; behold, he is standing behind our wall, looking from the windows, peaking through the cracks. (Shir HaShirim 2:9)

.....

WOULD YOU RATHER

BE A SLAVE AND
EXPERIENCE THE
MIRACLES OF
THE EXODUS

— OR —

BE BORN IN THE
DESERT AND
ENTER THE LAND
OF ISRAEL



”זה אליו“ (שמות ט:ב). בקבודו נגלה עלייהם
והיו מראין אותו באצבע, ראתה שפחה על
הים מה שלא ראו נבאים (מכילתא):

Hashem revealed Himself to them in His glory (at the splitting of the sea), and they would point to Him with a finger. At the splitting of the sea, even a mere slave saw that which the prophets did not see.

.....

דרש רבי שמלאי מפני מה נתואה משה רבינו ליכנס לא”, וכי לאכול מפרי הארץ צריך או לשבע מטובה הוא צריך אלא כך אמר משה הרבה מצות נצטו ישראל ואין מתקיימין אלא בא”, אכנס אני לארץ כדי שיתקימו כולם על ידי אמר לו הקב”ה כלום אתה מבקש אלא לקבל שכר מעלה אני عليك כאילו עשיתם (סוטה יד)

Rabbi Samlai taught: For what reason did Moses our teacher greatly desire to enter Eretz Yisrael? Did he need to eat of its produce, or did he need to satisfy himself from its goodness? Rather, this is what Moses said: Many mitzvot were commanded to the Jewish people, and some of them can be fulfilled only in Eretz Yisrael, so I will enter the land in order that they can all be fulfilled by me. God responded: Do you seek to enter the land to perform these mitzvot for any reason other than to receive a reward? I will ascribe you credit as if you had performed them and you will receive your reward.

.....

WOULD YOU RATHER

BE A MISERABLE
GENIUS

— OR —

A HAPPY
SIMPLETON



In the Haggada we are introduced to the four sons. Whom would you like to be?

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דא קני, מה חסר? דא לא קני, מה קני?
(נדרים מא.)

If you acquire knowledge, what are you lacking? If you lack knowledge, what have you acquired? (Gemara Nedaram 41a)

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תכלית הידיעה שלא נדע. (צדקת הצדיק ס'
כמה)

The ultimate knowing is that you don't know. (Tzidkas HaTzaddik Siman 141)

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כִּי בָרְבָּה חֲכָמָה רַב בְּעֵס וַיּוֹסִיף דִּעָת יוֹסִיף
מִכָּאוֹב. (קהלת א:יח)

For in much wisdom is much vexation and he who increases knowledge, increases pain. (Koheles 1:18)

.....

WOULD YOU RATHER

BE ABLE TO
COMPLETELY LOVE
EVERY JEW

— OR —

KNOW THE
ENTIRE TORAH



As the greatest Jewish leader, Moses knew all of the Torah and completely loved every Jew. Which would you choose?

.....

”ואהבת לרעך כמוך“ – רבי עקיבא אומר זהו כלל גדול בתורה. (תלמוד ירושלמי נדרים ל:)

The great principle of the Torah is to love your fellow man. (Talmud Yerushalmi 30b)

.....

אמרו הקדמונים כי הוא (ישראל) ר"ת יש שישים רבוא אותיות לתורה, והם כנגד שישים רבוא ישראל. (ה奇特"א בדבר קדמאות מערכת יאות ז)

The word “Yisroel” (the Jewish people) is an acronym for the Hebrew phrase: “Yeish Sheeshim Reebo Osiyos LaTorah – There are 600,000 letters within the Torah.” The 600,000 letters correspond to the 600,000 Jews. (The Chidah)

.....

כי כל נפש מישראל יש לו אחיזה דברי תורה מיוחדת. (צדקת הצדיקאות נג)

Every Jewish soul has a unique grasp of a particular aspect of Torah. (Tzidkas HaTzaddik 53)

.....

WOULD YOU RATHER

BE WELL-
KNOWN FOR
SOMETHING BAD

— OR —

NOT BE KNOWN
AT ALL



In the context of Passover: would you rather be Pharaoh or one of the Jewish slaves?

.....

וכל הדן אתם לכי חובה ולוקח במעשיהם
לומר שאינן מכובנים ואיינו רואה להיות להם
זכות וכשמדובר לפניו מן הרשעים מצדיק
את מעשיהם בידוע שיש בו שמן רשעות
(רבינו יונה על פרקי אבות)

Anyone who judges [the righteous]
unfavorably and does not see their
actions to be worthy of merit but
justifies evildoers, has a trace of evil.

(Rabbeinu Yona on Ethics of Our Fathers)

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טוב שם מושמן טוב ויום הפטות מיום הולדן.
(קהלת ז:א)

A good name is better than fragrant
oil, and the day of death [is better]
than the day of birth. (Ecclesiastes 7:1)

.....

מץרי לכסף וכור לזהב ואיש לפוי מהללו.
(משל ז:כא)

ריבנו יונה: אדם ניכר על פי מה וממי שהוא
מהלל.

“For silver—the crucible, for gold—the furnace, and a man by his praise.”
(Proverbs 27:21)

Rabbeinu Yonah explains: You can
tell what a man’s true character is by
noticing what and who he chooses to
praise.

.....

WOULD YOU RATHER

HAVE A PASSOVER
SEDER WITH ONLY
ONE CLOSE FRIEND

— OR —

HAVE A PASSOVER
SEDER WITH 100
PEOPLE YOU
NEVER MET



הָא לְחַמָּא עַנְיָא דִי אָכְלָו אֲבָהָתָנָא בָּאַרְעָא
דְּמִצְרִים. כֹּל דְּכָפִין יִתְּהִי וַיַּכְלֵל (הגדה של
פסח)

This is the bread of poverty that our forefathers ate in the land of Egypt. Whoever is hungry, let him come and eat! (Passover Haggada)

.....

וְכַשְׁהוּא אָכֵל וְשׂוֹתָה חִיב לְהָאכֵל לְגַר לִיתּוֹם
וְלֹא לִמְנָה עִם שָׁאָר הַעֲנִים הַאֲמָלְלִים. אָכֵל מַי
שְׁנוּעַל דְּלָתֹות חִצְרוֹ וְאָכֵל וְשׂוֹתָה הוּא וּבָנָיו
וְאָשְׁתָו וְאִינּוּ מְאָכֵל וְמַשְׁקָה לְעַנִּים וּלְמִרְאֵי
נֶפֶשׁ אֵין זו שְׂמִחַת מְצֹהָה אֶלָּא שְׂמִחַת כְּרָסֶו

(רמבם יומ טוב ו:יח)

While eating and drinking, one must also feed the stranger, the orphan, the widow, and other poor people. But anyone who locks his doors and eats and drinks along with his wife and children without giving any food or drink to the poor and the desperate, is not experiencing the joy of the mitzvah [to eat a festive meal on Shabbos and holidays] but rather he is just experiencing the joy of his stomach. (Rambam Yom Tov 6:18)

.....

WOULD YOU RATHER

NEVER BE FORCED
TO LEAVE YOUR
COMFORT ZONE

— OR —

BE PERMANENTLY
STUCK OUTSIDE
OF YOUR
COMFORT ZONE



Some Jews did not want to leave Egypt even after being freed (Rashi Exodus 10:22). Perhaps they were afraid to leave their comfort zone?

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לפום צערא אגרא. (פרק אבות ה:כג)

Reward is accorded based on the amount of pain that a person endured. (Ethics of the Fathers 5:23)

.....

אין אדם עומד על דברי תורה אלא אם כן נכשל בהן. (גיטין מג.)

A person cannot have clarity in matters of Torah unless he has first failed in matters relating to those words. (Gittin 43a)

.....

Life begins at the end of your comfort zone. (Neale Donald Walsch)

.....

WOULD YOU RATHER

RELIVE YOUR
GREATEST MOMENT

— OR —

COMPLETELY
FORGET YOUR
WORST MOMENT



There are many characters in the Haggada. Can you try and identify some of their greatest and worst moments?

.....

זכר צדיק לברכה ושם רשעים ירקב. (משל*י:ז*)

The memory of the righteous is invoked in blessing, but the name of the wicked rots. (Proverbs 10:7)

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החכם מכל אדם אמר "שבע יפול צדיק וקם" (משל*י:ז*) והטפסים חושבים כי כונתו בדרכם רבותא. אע"פ שseven יפול צדיק מ"מ הוא קם, אבל החכמים יודעים היטב שהכונה היא שמהות הקימה של צדיק היא דרך ה"שבע נפילות" שלו (פחס יצחק אות ככח)

Seven times the righteous man falls and gets up (Proverbs 24:16) A simple understanding of this phrase is that even though he fell [i.e. failed] seven times, he still got up [i.e. succeeded]. But our Sages teach that in truth, the greatness of the righteous man is achieved through his falling down. (Pachad Yitzchak 128)

.....

WOULD YOU RATHER

KNOW EVERYTHING
BUT NOT BE ABLE
TO GET WHAT
YOU WANT

— OR —

HAVE EVERYTHING
BUT NOT BE ABLE
TO KNOW WHAT
YOU WANT



*There are different forms of slavery.
Sometimes you don't know what you
want and sometimes you don't know
that you have what you want.*

.....

אין אדם מת וחציו תאotto בידו - יש לו מנה
רוצה מאתים (קהלת רבה א:ג)

When a person dies, he doesn't even
have half of his desires in his hand.
If he has one hundred, he wants two
hundred. (Koheles Rabbah 1:13)

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וְחָכְמָה מֵאַין תִּמְצָא וְאֵין זֶה מָקוֹם בִּינָה. לֹא
יִדּוּ אָנֹשֶׁן עָרֶפֶת וְלֹא תִּמְצָא בָּאָרֶץ הַחַיִם....
לֹא יִתְּפַנֵּן סְגֻור תִּחְפֹּחַת וְלֹא יִשְׁקַל כִּסְף מְחִירָה.
(איוב כח: יב-יג, טו)

But where can wisdom be found;
where is the source of understanding?
No man can set a value on it [wisdom];
It cannot be found in the land of the
living. It cannot be bartered for gold;
silver cannot be paid out as its price.
(Iyov 28:12-13, 15)

.....

WOULD YOU RATHER

LOOK LIKE A
70-YEAR-OLD
AT AGE 18

— OR —

LOOK LIKE A CHILD
ALL YOUR LIFE



ההוא יומא בר תמני סרי שני הוה אתרחיש
לייה ניסא ואהדרו ליה תמני סרי דרי חיורתא
היאנו דקאמיר רבי אלעזר בן עזريا הרוי אני
בן שבעים שנה ולא בן שבעים שנה (הגדה
של פסח)

When Rabbi Elazar ben Azarya was eighteen, a miracle happened and eighteen rows of his hair turned white. This explains that why he said, “I am like someone who is seventy years old,” but he did not say, “I am seventy years old,” because he looked older than he actually was. (Passover Haggada)

.....

עד אברהם לא היה זקנה מאן דהוה בעי
למשתעי בהדי אברהם משתעי בהדי יצחק
בהדי יצחק משתעי בהדי אברהם אתה
 אברהם בעא רחמי והוא זקנה שנאמר
(בראשית כד:א) ואברהם ז肯 בא בימים
(בבא מציעא פז).

Until Avraham, people had no signs of old age. Consequently, one who wanted to speak to Avraham would mistakenly speak to Yitzchak, and vice versa... as they were indistinguishable. Avraham came and prayed for mercy, and aging was at last noticeable, as it says, “And Abraham was old, coming in age” (Genesis 24:1), which is the first time that aging is mentioned in the Torah. (Bava Metzia 87a)

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בן חמיש שנים למקרא, בן עשר למשנה... בן
 חמישים לעצה, בן שישים לזקנה, בן שבעים
 לשינה, בן שמנים לגבורה, בן תשעים
 לשוח, בן מאה כאלו מות ו עבר ובטל מן
 העולם (משנה אבות ה:כא)

Five years [is the age] for [studying] Scripture, Ten is for [studying] Mishnah... Fifty [is the age] for [giving] counsel, Sixty [is the age] for mature age, Seventy [is the age] for old age, Eighty [is the age] for [superadded] strength, Ninety [is the age] for bad posture, One hundred, is [the age at which one is] as if dead, passed away, and ceased from the world. (Avot 5:21)

.....

WOULD YOU RATHER

LOSE ALL YOUR
MONEY AND
VALUABLES

— OR —

LOSE ALL OF THE
PICTURES YOU
HAVE EVER TAKEN



The theme of the Seder night is transmitting the Jewish tradition to the next generation. What if we had no “pictures” of the past? If “pictures” represents our history, how much is that worth?

.....

כִּי לֹא בָמוֹתוֹ יִקַח הַכָּל לֹא יַרְד אַחֲרָיו כְבוֹדָו.
(תהלים מט:יח)

For when he dies, he cannot take everything with him; his honor will not follow after him [to the Next World]. (Tehillim 49:18)

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”כִּי” אָם ”לֹא בָמוֹתוֹ יִקַח הַכָּל”, אָם אֵין
הַקְנִינִים מַתְעִצְמִים עָמוֹ עַד שִׁי-כָל לְקַחְתָם
עָמוֹ בָעֵת מוֹתוֹ, עַי שִׁוֹצְיאָ מִמּוֹנוֹ לְצַדְקָה
וּמְעַט שָׁאוֹז הַקְנִינִים הַם שָׁלוּ גַם אַחֲרָ מוֹתוֹ,
כִּי הַצְלִיחַ בָם אֶת נְפָשָׁו וְהַלֵּךְ לְפָנֵיו צְדָקוֹ, אָם
לֹא יוּכָל לְקַחְתָה הַכָּל בָמוֹתוֹ רַק יִשְׁאָרוּ פָה בַּיָּד
זָרִים, אֲבָכְ הַלֹּא ”לֹא יַרְד אַחֲרָיו כְבוֹדָו” וְאֵינוֹ
כְבוֹד אָמָתִי אַחֲרָ שָׁלָא יִשְׁאָר אַצְלוֹ. (מלבי”ם)

This verse means: If his possessions do not become integrated into his essence in such a way that he can take them with him when he dies – [as opposed to,] for example, if he would use his money for charity and good deeds – for then his possessions will remain his even after he dies – since he used them for bettering his soul and his righteousness went before him – if he cannot take everything with him in his death and rather his possessions will stay here [in this world] in the hands of strangers, if so, “his honor will not follow after him” and it is not a true honor because they [his possessions] will not remain his. (Malbim on Tehillim 49:18)

.....

WOULD YOU RATHER

BE FEARED BY ALL

— OR —

BE LOVED BY ALL



Leadership comes in different varieties. Try juxtaposing Pharaoh vs Moses.

.....

ולכן מצות עשה גדולה ממצוות לא תעשה,
כמו שהאהבה גדולה מהיראה (רמב"ן על
שמות כ:ז)

A positive mitzvah is greater than
a negative mitzvah just like love is
greater than fear. (Ramban on Shemos
20:7)

.....

ובשוב רשותו ועשה משפט וצדקה
עליהם (חיה) יחי לא קשיא כאן מהאהבה
כאן מיראה (יומא פו:)

When one repents out of love,
his sins become like merits and
when one repents out of fear, his
sins are counted as unintentional
transgressions. (Yoma 86b)

.....

WOULD YOU RATHER

KNOW WHEN
THE MESSIAH
WILL COME

— OR —

KNOW HOW IT
WILL HAPPEN



Adam and Jack were brothers who owned a thriving business together. But when things got difficult, they began to blame each other. On one particular day, Jack made a bad deal and lost a lot of money without telling his partner. When Adam found out, he was fuming! He began to scream at Jack in front of the whole office: How could you?! I am literally going to kill you! The next day, Jack was found dead in his home. In the courtroom, the prosecuting lawyer succeeded in convincing the jury that Adam was guilty without any hard evidence. Everything was solely based on the testimony of the employees who had witnessed the fight in the office. The defendant's lawyer gets up and says "In all my years of practice, I have never had a case where everyone was so convinced even without any evidence! But you will see, tomorrow at 1 pm Jack is going to enter the courtroom." The stunned crowd returned the next day and waited for the big entrance. The time comes but nothing happens. The lawyer asks everyone to please wait as Jack must have gotten stuck in traffic. 1:15, 1:30 the clock is ticking and still no sign of Jack. Finally, the lawyer gets up and says "Jack isn't coming. He really is dead. But let me just say that every one of you had your eyes peeled on that door for over 30 minutes! If you really believed that Jack was dead beyond a reasonable doubt, you would have had no reason to look." The prosecutor responds as follows. "In all my years of practice, I have never seen such a great tactic. But there was one person who wasn't looking at the door. Adam, because he knows he is guilty!" When the Moshiach arrives, there will be people who are looking at the door and people who just aren't ready or don't really believe that he is coming. Are you ready for Moshiach?

.....



WOULD YOU RATHER

LOSE THE ABILITY
TO READ

— OR —

LOSE THE ABILITY
TO SPEAK



Imagine experiencing a Passover Seder without a Haggada. What if you had to have a Passover Seder was one big game of charades? How would you transmit the Jewish tradition?

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מְצֻוֹת יְאַכֵּל אֶת שְׁבָעָת הַיּוֹם וְלֹא־יָרַא לְקַח
חָמֶץ וְלֹא־יָרַא לְקַח שָׁאָר בְּכָל־גָּבְלָה: וְהַגְּדָת
לִבְנֶךָ בַּיּוֹם הַהוּא לְאָמֹר בַּעֲבוּר זֶה עָשָׂה יְהוָה
לִי בְּצָאתִי מִמִּצְרַיִם. (שמות יג:ז-ח)

Throughout the seven days matza shall be eaten; no leavened bread shall be found with you, and no chametz (leaven) shall be found in all your territory. And you shall explain to your children on that day, ‘It is because of what Hashem did for me when I went free from Egypt.’

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וַיָּרַא ה' אֶלָּקִים יְהִי אָדָם עָפָרָ מִן אַדְמָתָא
וַיַּפְחַד בְּאָפֹהִי נִשְׁמַתָּא דְּחֵי וְהַוְתָּא בְּאָדָם לְרוֹא
מִמְלָלָא (אונקלוס בראשית ב:ז)

And Hashem, God, created man – dirt from the ground – and He blew into his nostrils a living soul, and Man became a speaking spirit. (Onkelos on Beresheis 2:7)

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