



**NCSU**

**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 הכוס רביעית...וישתה כולו 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

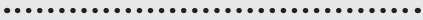
CHALLENGE OTHERS

— 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 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 "שד-י" פ' שיש די באלקותו לכל בריה  
(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)

.....

"דַּרְשׁ דָּרַשׁ" (ויקרא י:טז) חציין 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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דוֹמָה דוֹדֵי לְצִבִּי אוֹ לְעֶפְרַיִם הָאֵלִים הִנֵּה זֶה  
עוֹמֵד אַחַר כְּתִלְנוּ מִשְׁגִּיחַ מִן הַחֲלֹנוֹת מְצִיץ מִן  
הַחֲרָכִים: (שיר השרים 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 אלי” (שמות טו:ב). בְּכבוֹדוֹ נִגְלָה עֲלֵיהֶם  
וְהָיוּ מֵרָאִין אוֹתוֹ בְּאֶצְבָּע, רָאֲתָה שְׂפָחָה עַל  
הַיָּם מֵה שָׁלָא רָאוּ נְבִיאִים (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 נתאוה משה רבינו  
ליכנס לא”י וכי לאכול מפריה הוא צריך או  
לשבוע מטובה הוא צריך אלא כך אמר משה  
הרבה מצות נצטוו ישראל ואין מתקיימין אלא  
בא”י אכנס אני לארץ כדי שיתקיימו כולן על  
ידי אמר לו הקב”ה כלום אתה מבקש אלא  
לקבל שכר מעלה אני עליך 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?*

.....

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

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

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

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

.....

כִּי בְּרַב חִכְמָה רַב פְּעַס וְיִוְסִיף יִדְעַת יוֹסִיף  
מְכַאוֹב. (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 עקיבה 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 ששים רבוא אותיות לתורה, והם כנגד ששים רבוא ישראל. (החיד"א מדבר קדמות מערכת י אות 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 הצדיק אות 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 הַדֵּן אוֹתָם לַכֹּף חוֹבָה וְלוֹקַח בַּמַּעֲשִׂיָּהִם  
לוֹמֵר שְׂאִינָן מִכּוֹוֹנֵינִי וְאִינּוֹ רוֹאֵה לֵהִיּוֹת לָהֶם  
זְכוּת וְכַשְׂמַדְבְּרִין לִפְנֵי מִן הַרְשָׁעִים מִצְדִּיק  
אֶת מַעֲשִׂיָּהֶם בִּידוּעַ שִׁישׁ בּוֹ שִׁמְךָ רַשְׁעוֹת  
(רַבֵּינוּ יוֹנָה עַל פֶּרְקֵי אַבּוֹת)

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)

.....

טוֹב שֵׁם מִשְׁמָן טוֹב יוֹם הַמָּוֶת מִיוֹם הַיּוֹלָדוֹ.  
(קֵהֶלֶת 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)

.....

מִצָּרָף לְכֶסֶף וְכוֹר לְזָהָב וְאִישׁ לְפִי מִהֶלֶל.  
(מִשְׁלֵי כז:כא)

רַיבְנוּ יוֹנָה: אָדָם נִיכָר עַל פִּי מָה וּמִי שֶׁהוּא  
מֵהֶלֶל.

“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 לַחֲמַא עֲנִיא דִּי אֶכְלוּ אַבְהַתָּנָא בְּאַרְעָא  
דְּמִצְרַיִם. כָּל דְּכַפִּין יִיְתִי וְיִיכַל (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)

.....

וְכָשֶׁהוּא אוֹכֵל וְשׁוֹתֶה חַיֵּב לְהַאֲכִיל לְגַר לִיתוֹם  
וְלֹאֲלֻמָּנָה עִם שְׂאֵר הָעֲנִיִּים הָאֲמֻלָּלִים. אָבֵל מִי  
שֶׁנֹּעֵל דְּלִתוֹת חֲצִירוֹ וְאוֹכֵל וְשׁוֹתֶה הוּא וּבְנָיו  
וְאִשְׁתּוֹ וְאִינוּ מְאֲכִיל וּמְשַׁקֶּה לְעֲנִיִּים וּלְמַרְי  
נֶפֶשׁ אֵין זֶה שְׂמֻחַת מִצְוָה אֶלָּא שְׂמֻחַת כְּרִסוֹ  
(רמבם יום 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?*

.....

לפום צערא אגרא. (פרקי 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?*

.....

זֵכֶר צְדִיק לְבִרְכָה וְשֵׁם רְשָׁעִים יִרְקַב. (משלי י:ז)

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

.....

החכם מכל אדם אמר "שבע יפול צדיק וקם" (משלי כד: טז) והטפשים חושבים כי כונתו בדרך רבותא. אע"פ ששבע יפול צדיק מ"מ הוא קם, אבל החכמים יודעים היטב שהכונה היא שמהות הקימה של צדיק היא דרך ה"שבע נפילות" שלו (פחד יצחק אות קכח)

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 וחצי תאותו בידו - יש לו מנה  
רוצה מאתיים (קהלת רבה א:יג)

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)

.....

וְהַחֲכָמָה מֵאִין תִּמְצָא וְאִי זֶה מְקוֹם בִּינָה. לֹא  
יָדַע אָנוּשׁ עֲרֻכָּה וְלֹא תִמְצָא בְּאֶרֶץ הַחַיִּים....  
לֹא יִתֵּן סָגוֹר תַּחֲתֶיהָ וְלֹא יִשְׁקַל כֶּסֶף 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  
ליה ניסא ואהדרו ליה תמני סרי דרי חיורתא  
היינו דקאמר רבי אלעזר בן עזריה הרי אני  
כבן 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 אתא  
אברהם בעא רחמי והוה זקנה שנאמר  
(בראשית כד:א) ואברהם זקן 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)

.....

בן חמש שנים למקרא, בן עשר למשנה... בן  
חמשים לעצה, בן ששים לזקנה, בן שבעים  
לשיבה, בן שמונים לגבורה, בן תשעים  
לשוח, בן מאה כאלו מת ועבר 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?*

.....

כי לא במותו יקח הכל לא ירד אחריו כבודו.  
(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)

.....

“כי” אם “לא במותו יקח הכל”, אם אין הקנינים מתעצמים עמו עד שיוכל לקחתם עמו בעת מותו, ע”י שיוציא ממונו לצדקה ומע”ט שאז הקנינים הם שלו גם אחר מותו, כי הצליח במ את נפשו והלך לפניו צדקו, אם לא יוכל לקחת הכל במותו רק ישארו פה ביד זרים, א”כ הלא “לא ירד אחריו כבודו” ואינו כבוד אמתי אחר שלא ישאר אצלו. (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 ממצות 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 רשע מרשעתו ועשה משפט וצדקה  
עליהם (חיה) יחיה לא קשיא כאן מאהבה  
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?

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# 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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מצות יאכל את שבֵּעַת הַיָּמִים וְלֹא־יֵרָאֶה לָּךְ  
חֶמֶץ וְלֹא־יֵרָאֶה לָּךְ שָׂאֵר בְּכָל־גְּבֻלְךָ: וְהִגַּדְתָּ  
לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בְּעִבּוֹר זֶה עָשָׂה יְהוָה  
לִי בְּצֵאתִי מִמִּצְרָיִם. (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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וּבְרָא ה' אֱלֹקִים יְת אָדָם עֶפְרָא מִן אֲדָמָתָא  
וּנְפַח בְּאַפוּהִי נְשִׁמָתָא דְחַיִּי וְהוֹת בְּאָדָם לְרוּחַ  
מְמַלְלָא (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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