

THE GREAT ESCAPE

OUR CHANCE TO BREAK FREE
TOGETHER THIS PESACH



Join us to unlock the mysteries of the Pesach Seder,
crack the codes, solve the puzzle and make our escape
from our own homes together, before it's too late.

2021/5781

Rabbi Marc & Lisa Levene



Don't Pass Over this one



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“In every generation one must look at himself as if he personally had gone out of Egypt”.

Pesachim 116b

As we celebrate our departure from Egypt over 3300 years ago, we wanted to take you back in time in a fun and unique way. **The escape depends on you unlocking 15 codes, 15 codes that represent the 15 stages of the seder.**

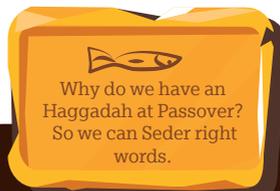
The seder is an opportunity for us to experientially feel the pain, turmoil and pressure of time, whilst simultaneously feeling the relief that resulted in our ultimate redemption.

Following this booklet will help tap into these emotions, understand more and commemorate different aspects and miracles of our escape. Your journey begins in Egypt thousands of years ago and it is your job to solve all the mysteries.

Its secrets will lead you to a unique Passover adventure and maybe even you'll be able to reward yourself with extra kneidlach :)

Wherever you are, whoever you are with, be it alone or with others, join us and experience the escape.

**Chag Sameach
The Levenes**



1. Kadeish:

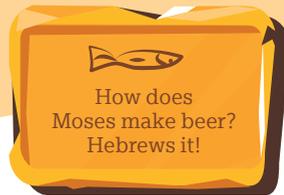


**Recite kiddush in honour of tonight.
Drink the wine and then pour a second cup**

This is an opportunity to pause. To recognise what we have been given at this unique moment. We take what could be a difficult, ordinary or familiar moment and elevate it into a spiritual activity.

Everything physical deteriorates and decays with time. The opposite is true in the spiritual world. Wine is one thing in the physical world that improves over time. It is a physical expression of a spiritual experience.

Tonight, we start the seder thereby making the statement that we choose to elevate everything in our lives and use it in a holy way.



Phase 1 Making the Escape:

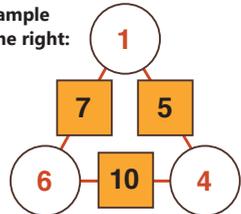
Living in Ancient Egypt you are living in horrendous circumstances. It started gradually, firstly with a tax imposed (Exodus 1:11), then oppression and enslavement (ibid v. 13). This later escalated and worsened into forced labour (ibid. v. 14) and then a programme of genocide as the baby boys were ordered to be thrown into the river.

The slow implementation of our enslavement served to Pharaoh's advantage. Human nature is such that we learn to accept and accommodate ourselves to circumstances and behaviours when they increase over time, so he eased us in gently.

With this in mind, your first task is to solve these four basic arithmagons in less than 8 minutes. The triangular formation is to remind us of the pyramids, from Ancient Egypt.

The aim of an arithmagon is to work out which numbers go in the empty circles. The numbers in the square boxes are made by adding together the numbers in the circles either side. For example, if the number in the square box was 10 you could try 6 and 4, but the numbers must also add up on the other edges, making this more difficult than it first appears.

An example is to the right:



Your time starts now

The four arithmagon puzzles are:

- Top-left: Box 9, circles 7, 5, 6, 4, 1
- Top-right: Box 14, circles 7, 5, 6, 4, 1
- Bottom-left: Box 8, circles 7, 5, 6, 4, 1
- Bottom-right: Box 13, circles 7, 5, 6, 4, 1

2. Urchatz:



During Temple times we were not allowed to touch wet vegetables before ritually washing our hands. As tonight we express our anticipation of returning to these times, we wash our hands in preparation for eating the karpas.



Why now are we focusing on halacha, Jewish law?

Pesach is a holiday of freedom, but we know that without Torah we are slaves to our impulses and desires, Torah provides a framework for us to become truly free. By reminding ourselves of the importance of following Halachos we in turn remind ourselves of this.



What kind of cheese
do I eat on Pesach?
matzah-rela

Making the Escape: Phase 2

Read the following poem and **track the numbers that correspond to different parts of the seder** to answer this riddle and unravel this mystery.

On the 14th of Nissan we sit around the table to listen,
To the story when the Israelites were on a mission.

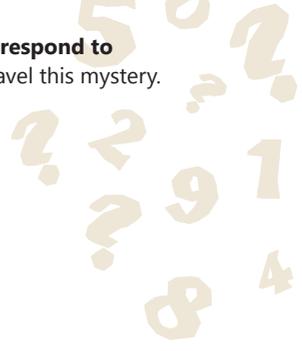
Our Haggadah mentions the number four,
But to unlock this puzzle you will need to find some more.

The first is, your table must include a Seder plate,
How many items appear, please can you state?

Your hands are to be washed more than once on this night
Answer the question, to get the number right.

We know the Egyptians were sent ten plagues by G-d,
How many of these are linked to animals, the number is not odd?

And finally to the sandwich of the great sage known as Hillel,
Does the number of items inside it ring a bell?



3. Karpas:



A vegetable (typically parsley, celery, or potato) is dipped into salt water and eaten. The salt water is symbolic of the tears shed by the Jews during the Egyptian slavery.

A vegetable is a simple food that animals can eat; it doesn't require preparation to make it edible. By eating vegetables we are reminded that the work forced upon us under enslavement was designed to make us feel like animals. By adding salt water we remind ourselves of our tears and the Egyptians attempts to destroy our hope.



Making the Escape: Phase 3

Decode this message. You have 5 minutes to do this.

To help you, you might need to remind yourself of what happened when the women realised that the Egyptians sought not only to enslave, but also to put an end to, the Jewish people. What instrument did they use to secure Jewish survival by their faith, courage and ingenuity? This is the same instrument that they contributed to the building of the Tabernacle and it is this instrument you can use to work out this puzzle quicker.



Your time starts now

Optimism is the belief that things are going to get better
Hope is the belief that we can make things better
Optimism is a passive virtue
Hope is an active one.
It takes no courage to be an optimist,
But it does need courage to hope.

Rabbi Lord Jonathan Sacks



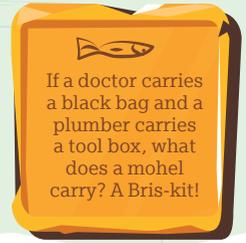
4. Yachatz:



Three matzot have been set up on the Seder table. Now, the middle matzah is broken in half. The larger piece is set aside as the afikoman, which will be eaten later.



During this past year we might ourselves resonate with the sense of brokenness. How many of us have had broken dreams? Broken plans? Perhaps by looking at the larger piece of the matzah that we set aside for the afikomen, we may come to realise that though we feel a sense of brokenness our inner resilience will rise to the surface and we will feel whole again.



Making the Escape: Phase 4

Who am I? Guess who these 5 people are in 120 seconds.



Your time starts now...

- 1. Who am I?** My name means bitterness. Worrying about the consequences of 'my' mother giving birth to a boy. I was so saddened as I watched my little brother floating down the Nile River in his little ark of reeds. I joyfully 'remembered' leading the women in celebration as we danced and played tambourines.
- 2. Who am I?** My name does not appear once in the Haggadah, but I went several times to Pharaoh with my brother to try and persuade him to let the Jewish people go.
- 3. Who am I?** I am one of the greatest prophets of Jewish History. I am present at each bris as well as your Pesach Seder tonight. My life is chronicled in the book of Kings, including the miracles I performed and my dramatic ascent to heaven.
- 4. Who am I?** I owe all my learning to my wonderful wife, she believed in me, she saw my greatness and she sacrificed for the sake of my learning and enabled me to create an indelible mark of the Talmudic tradition. I died with the words Shema Yisroel on my lips at the hands of the Romans but tonight you mention me and my time in Bnei Brak when, like you, I was recounting the events of the Exodus until my students came to me and said, "The time of [reciting] the morning Shema has arrived."
- 5. Who am I?** I knew through divine inspiration that I would be the one to raise the redeemer of Israel, and I rescued him. My name means "daughter of G-d."



5. Maggid:

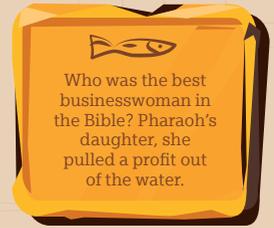


This is the retelling of the Passover story, the recital of the four questions, and drinking of the second cup of wine.

It is a story that is applicable to everyone of us. Whether we are a son or daughter, a student, or a working professional we are all able to relate to difficult beginnings, struggling to overcome personal challenges and developing our personal faith and dedication to Hashem. Tonight, it is incumbent on us to share, talk and discuss this episode in history in order to internalise it.

On Seder we encourage questions. From young to old, we want people to ask as many questions as possible. But why is this?

When we ask the question, we now want the answer - this is the secret to passing down this incredible story.



5a:

Making the Escape: Phase 5

Below are the 4 questions that we ask tonight, but the questions got all mixed up. **Your challenge is to rearrange the order of each sentence so you understand them and then for you to put them in the right sequence.**

Your time starts now..... A prize for the person that works this out in the fastest time.

**we chametz nights this only matzah?
or matzah, eat all and night On on**

**night nights do dip need even we this
on we On once, twice? so not all**

**all we night recline? reclining,
eat upright On sitting and we
this or nights all on**

**of On vegetables, and kind eat any
maror? night on we all this nights**



5b: Making the escape: Phase 6

Understanding the 4 children in Gematria, Hebrew Numerology. Gematria is Hebrew numerology, the calculation of the numerical equivalence of letters, words, or phrases. This allows us to gain new insights through the exploration of the interrelationship between words and ideas.

Kabbalists teach that the Hebrew language is unlike man-made languages in that it was created by Hashem himself and the numerical equivalence of words is not coincidental. Instead, the numerical equivalence of two words reveals an internal connection between the two.

For example, using gematria can be found in the fifth of the Ten Commandments (Exodus 20:12) where the Children of Israel are instructed to "honour thy father and mother". How does one honour his parents? By examining the gematria of the Hebrew word for honour, **כבד** (kated) we find that it has the value of 26 ($26=20+2+4$, $4=ד$, $2=ב$, $20=כ$). The gematria of the word for love **אהבה** (ahavah), is 13 ($13=1+5+2+5$) ($5=ה$, $2=ב$, $5=ה$, $1=א$). Because the gematria of **כבד** (kated) is double that of **אהבה** (ahavah), it was concluded that one honours his parents by showing them a double portion of love.

1 Aleph א	10 Yud י	100 Koof ק
2 Bet ב	20 Kaf כ	200 Reish ר
3 Gimel ג	30 Lamed ל	300 Shin ש
4 Daleth ד	40 Mem מ	400 Taf ת
5 Heh ה	50 Nun נ	500 Kaf (final) ך
6 Vav ו	60 Samech ס	600 Mem (final) ם
7 Zayin ז	70 Ayin ע	700 Nun (final) ן
8 Het ח	80 Peh פ	800 Peh (final) ף
9 Tet ט	90 Tzady צ	900 Tzady (final) ץ

Gematria Challenge:

What is the gematria of each of the words? Uncrack the gematrial value of the words (to the right) and then read the paragraph following explaining the numerical significance so we can learn something about the 4 children that reside in each one of us.

Haggadah = הגדה

Rasha (Wicked person) = רשע

Tov (Good) = טוב

Tzadik (Righteous Person) = צדיק

His Teeth = שיניו

What can we learn?

If you delete the numerical value 'tzadik', righteous person, which is 204 from the word 'rasha', a wicked person, which is 570, you get 366.

This is the same numerical value of the words 'his teeth', sheenav.

Which is spelled shin, nun, yud, vav; totalling 366. From this we learn

that, beneath every rasha is a hidden tzaddik. Our task is to remove the layers of negativity to find the goodness. De-fang the rasha, and find the inner tzaddik.

The numerical number of 'haggadah' is 17, the age of Yosef when he was sold into slavery.

This was the start of the story, which led to our exodus and the freedom we celebrate tonight.

'Tov', meaning good, also shares the numerical value of 17. From this we can learn, that it was the tragedy of Yosef's sale which led to our redemption and the revelation at Sinai. No matter how bad things seem, good awaits. A theme of our history and the secret underlying the word Haggadah.

Source: Torah Outreach Resource Center of Houston http://www.torchweb.org/torah_detail.php?id=68



What kind of shoes did the Egyptians wear during the plague of Frogs? Open-toad!

5c: Making the escape:

Phase 7

Decode the 10 plagues riddle:

WHO AM I?



1. All over our bodies we were covered in pain, we were sore and itchy but who should we blame?
2. Fire and ice together who would have thought, it's not in any science that I was taught.
3. The worst of these was saved until last, I think pharaoh wishes he could change the past!
4. Once it covered the world in a flood, now it is red and even worse than mud!
5. Long hair or short it does not matter one bit, covered with these you will certainly itch?
6. Swarms of these attacked the land, we could not get rid of them by waving our hand.
7. All the animals lay on the ground dead, why, oh why, can we not change pharaoh's head?
8. Covering the land from near and far, they came from the river and turned up everywhere, we are?
9. Some find it more scary than them all, no light, you can't see, I hope you don't fall!
10. No trip to the zoo could quite compare, a terrible danger even worse than a bear.

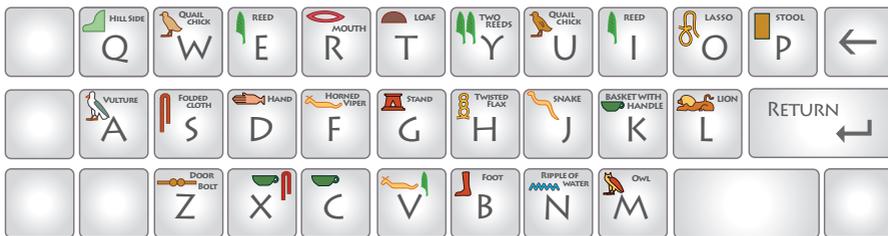
5d Making the escape: Phase 8

With so much time alone we have seen new opportunities to connect to people this year more than ever. It hasn't been easy, at points incredibly trying but it's important that whilst we might not understand, nor may we ever, we still try to find the glimmers of hope and sparks that Dayenu, this 15-stanza song speaks of.

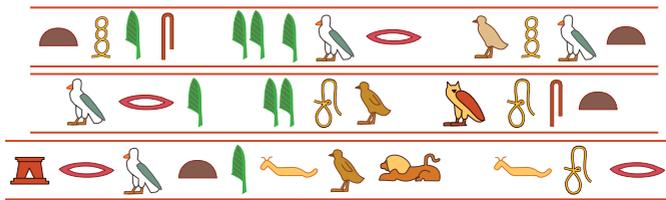
The writer, Melody Beattie, teaches us that: "Gratitude unlocks the fullness of life. It turns what we have into enough, and more."

We often don't realise how lucky we are. Dayenu is not just a reflection of our history, but a lesson in how to show real gratitude. A detailed thank you note for all the tools and experiences we have been blessed with, to be the People we are today.

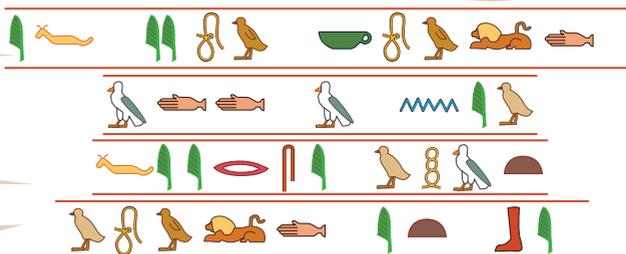
Break the hieroglyphics code to ask these two questions around the table about the song Dayenu.



Question 1



Question 2



5e Making the Escape: Phase 9

Secret Sign

Below is a secret code of 4 different box patterns and dots. The dot tells you at which position you will find the letter.

What do the following words say? By answering them, you have fulfilled a key mitzvah of tonight.

Your 5 minutes starts now....



EXAMPLE:  IS THE LETTER A

C		H		M		R		U						
B	D	E	G	I	J	K	N	O	P	Q	T	X	V	W
	A			F		L		S					Y	



6. Rachtzah: Washing our hands a second time in preparation for eating the Matzah

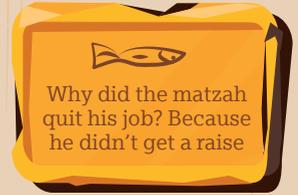


7. Motzei: We recite a blessing before eating the Matzah



8. Matzah: Matzah is eaten

Matzah, is also called the 'Bread of Emunah', Emunah meaning faithfulness. We hurriedly left Egypt carrying simple bread, trusting that it is Hashem who truly provides for us. Like anything in life, we have no way of knowing what our personal journey will bring, but this should serve to remind us that if we do take our part, Hashem will do His. As we take a quiet moment to eat our matzah, reflecting on simplicity and tasting its plain flavour, please G-d we will be able to internalise this message.



10a Making the escape: Phase 10



Spot the differences. 5 differences!!! Your time starts now



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9. Maror:



A bitter vegetable is eaten, symbolising the bitterness of slavery. The bitter vegetable is dipped into charoset, a traditional food that combines apples, wine, nuts and cinnamon, symbolising the mortar for the bricks used by the slaves.



When we taste something bitter, our natural reaction would be to spit it out, reject it. By eating the maror, the bitterness, we remind ourselves that as Jews we don't deny the fact that life can be difficult. It is the challenges, pain and struggles that Hashem gives us to help us grow. Our role is to taste, acknowledge and accept it, motivating us to transform our pain into a catalyst for change.



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Making the Escape: Phase 11

Where's Moshe in the Passover Story? Can you find him?



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can you find...



- A baby boy and baby girl
- The arba kosos
- 3 spills
- Kriyas Yam Suf

- 2 people who fell asleep
- A redhead
- Someone pretending to know how to read

- Eliyahu Hanavi
- 2 frogs
- 10 candles

- The child who's singing Mah Nishtanah this year
- The afikoman, of course!

The Haggadah itself stresses that it was not through angels or messengers that we were taken out of Egypt. Rather, it was done through G-d Himself:

"And I will pass through the land of Egypt": I, and not an angel.

"And I will smite every firstborn in the land of Egypt": I, and not a seraph.

"And I will carry out judgments against all the G-ds of Egypt": I, and not a messenger.

"I AM the Lord": it is I, and none other.

To emphasise this point, one idea that is quoted in the name of Vilna Gaon is that we therefore don't mention him in the Haggadah.

In 1987, Martin Handford wrote *Where's Wally?* The concept was simple. In very detailed pictures of public settings, such as crowded malls or train stations, the artist hid a young man named Wally. When you glance at the scene, Wally blends in and is difficult to locate. But you know, indisputably, that he's there, right in front of your eyes, even if you can't spot him.

We are living in such turbulent times and instead of asking the question where is Moshe in the Passover story, people might ask 'where is G-d?'

We tend to believe there is nothing wrong with us. Anything not going right in our lives is almost always someone else's fault.

"Did you see what he did to me?"

"Did you hear what she said?"

"What was she thinking?"

On a grander scale, we always have G-d to blame. With so much human suffering in the world, we think surely G-d has abandoned us.

Our task now as Jews, especially tonight, can be compared to a giant game of where's Wally, only instead of looking for a guy in red and white stripes, or Moshe we are looking for G-d.

He is always right there, in every scene of your life; we just can't always recognise him. He blends in. The fact that we haven't found him doesn't mean he's not there. Just that we are not looking in the right place.

Most of the time, we wait to blame the big things on G-d, or use them as evidence that he doesn't exist. When we are dealing with pandemics, wars and tragedies of all kinds, we ask each other, "Where's G-d during all of this?" Or else we think, "How could G-d let these things happen?" The reality is that G-d doesn't allow bad things to happen; we do. He also never abandons us; we just can't always find him. Like Wally, he has blended into the daily scenes of our lives.

Perhaps we can argue that G-d only appears to be hidden because we have not looked for Him with an open mind and heart.

In a similar fashion, G-d is always there. He is not hidden. We will see this clearly in the miracles of the Exodus that we recount tonight. Whilst His existence may not be obvious to us at first glance, He can be found if we look for Him. And yet we don't always see Him because we aren't always looking, often because we don't want to find Him. But if we set ourselves to the task, He will be found, and when He is, His presence will become obvious and we'll wonder how we failed to see Him so many times before.



Designed by Freepik

10. Korech:



A sandwich made of matzah and maror is eaten.

Eating Matzah and Maror together symbolically remind us that our faith and bitterness are entwined. When we say the words in the Shema, Hashem Echad, we make this same declaration.



11. Shulchan Orech:

The main meal is eaten



Making the Escape:

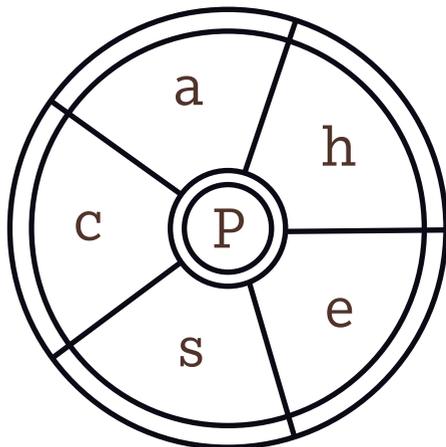
Phase 12

This next word challenge to **create as many words with (4 or more letters) possible with the letters in the word wheel that spell 'Pesach'.**

You can only use each letter once and every word must have the letter in the centre of the wheel.



First person to find 25 or more, your time starts now!

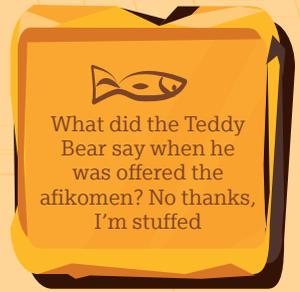


12. Tzafun:



The matzah that was set aside earlier, the afikoman, is now eaten as dessert.

When searching for the afikomen we remind ourselves that our future remains hidden, but in order to appreciate the future that awaits us, it is incumbent on us to look inwards and work on this aspect of ourselves.



Making the Escape: Phase 13

1. On pesach we try.....

Try Stand
2

2. The Sea split



3. During corona, the Government imposed a National



4. The passover story is supposed to be



5. Traditionally used in dayenu by Sephardic Jews from Iran and Afghanistan



6. After the 10 plagues Pharaoh...

plans
plasn
plsna

7. Time we had to leave Egypt

NOTIC

8. When we saw the Red Sea split we were

DELTWOR

9. Walking through the desert for 40 years felt like ...

ever
ever Thursday
ever
ever

10. I'm determined to ask more questions this seder night so ...

Stand
I

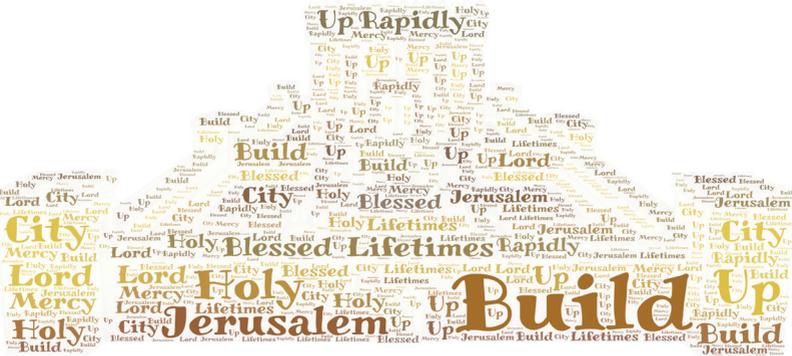
13. Bareich



Recitation of birkat ha-mazon, Grace after Meals, and the third cup of wine is drunk and the fourth cup is poured, as well as a cup set aside for Elijah and the door is open to let him in

Making the Escape: Phase 14

Each of the following word clouds represent a different section of benching. Your task is put the following word clouds in the order we say them



14. Hallel



Hallel is recited and the fourth cup of wine is drunk.

15. Nirtzach:



The seder is now completed with the wish that next year the holiday will be celebrated in Jerusalem, followed by traditional songs.

This past year has pushed us in many ways, we want answers but we don't have them. This is our chance to stay close and show our commitment and love to Hashem, praying that such difficult times will come to an end and we will see a brighter future for Jews and the whole world.

Making the Escape: **Phase 15**

Stereogram: Stare at this image and work out how it relates to what the words we end the Seder with, l'shana haba b'yerushalayim.

See the stereogram image on the next page 

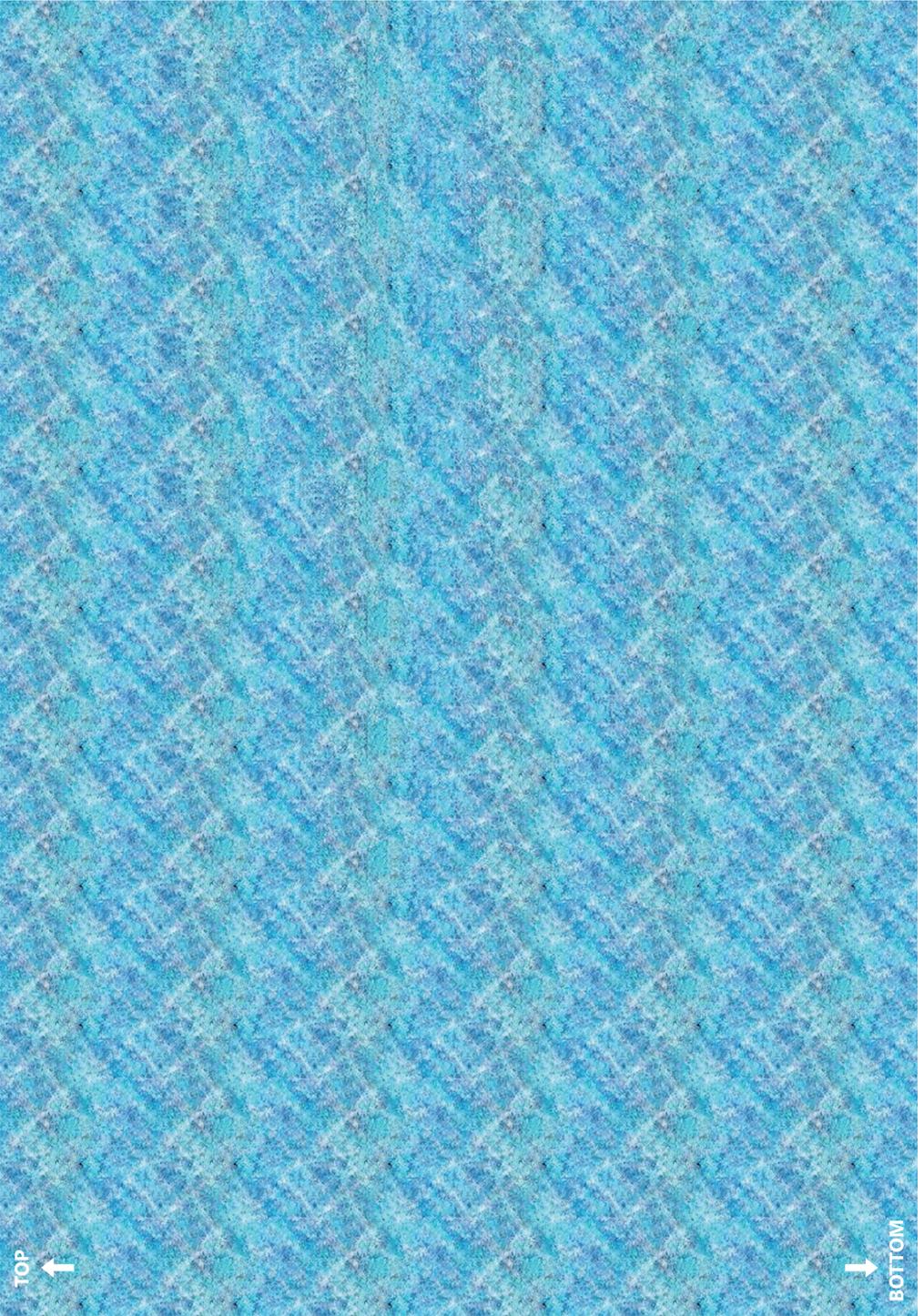
If you're not trained to look at stereograms try these following techniques to try to see the 3D image

- Take your finger and bring it close to your eyes. The idea is to make your eyes look behind the finger and, instead of one finger, see 2 fingers. Then move the focus of the eyes behind the actual image.
- Bring the stereogram image really close to your eyes (until you touch it with your nose). At this distance your eyes cannot focus on the image and they look somewhere behind the image. Now, slowly push the image away from you, while trying to keep the eyes off focus. At some point you will see the hidden image.
- Another method is to take an object and put it behind the image (about half of meter behind it). Now, focus on the object behind the image while keeping the eyes looking at the image.



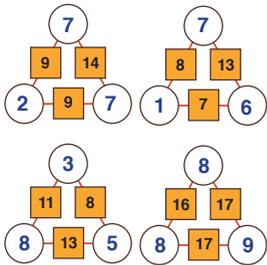
**Your time starts now.....
Crack the secret!**

View this stereogram landscape



Answers

Phase 1. Arithmagons



Phase 2. Passover Poem - 6263

Phase 3. Messages written backwards are easier to read if reflected in a mirror.

The message reads
Optimism is the belief that things are going to get better
Hope is the belief that we can make things better
Optimism is a passive virtue,
Hope is an active one.
It takes no courage to be an optimist,
But it does need courage to hope
 Rabbi Lord Jonathan Sacks zt"l

Phase 4. Who am I ?

Miriam, Moshe, Eliahyhu Hanavi, Rabbi Akiva, Batya (Pharaoh's daughter)

Phase 5. 4 questions: in order

2. On all nights we eat chametz or matzah, and on this night only matzah?
3. On all nights we eat any kind of vegetables, and on this night maror?
1. On all nights we need not dip even once, on this night we do so twice?
4. On all nights we eat sitting upright or reclining, and on this night we all recline?

Phase 6. Gematria Challenge:

Haggadah = הַגְדָּה = 17
 Rasha (Wicked person) = רָשָׁע = 570
 Tov (Good) = טוֹב = 17
 Tzadik (Righteous Person) = צַדִּיק = 204
 His Teeth = שִׁינָיו = 366

Phase 7. 10 Plague Riddles:

Boils, Hail, Death of first born, Blood, Lice
 Locusts, Pestilence, Frogs, Darkness, Wild beasts

Phase 8. Dayanu – hieroglyphics code

This year, what are you most grateful for ?
 If you could add a new verse, what would it be ?

Phase 9. Secret Sign

Roasted Lamb, Unleavened Bread, Bitter Herbs

Phase 10. Spot the difference



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Phase 11. Can you find?

(highlighted in yellow are the answers)



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Phase 12. Word Wheel – Pesach

- | | | | |
|------|-------|-------|--------|
| apes | pace | caphs | shape |
| apse | pacs | chape | space |
| cape | pase | chaps | chapes |
| caph | pash | cheap | cheaps |
| caps | peas | ephas | |
| ceps | pech | heaps | |
| chap | pecs | paces | |
| epha | peh | peach | |
| haps | spae | pechs | |
| hasp | spec | phase | |
| heap | capas | scape | |

Phase 14. Word Art – order



Phase 13. Dingbats

1. To understand it
2. Right between our eyes
3. Lockdown
4. Handed down
5. Spring Onion
6. Changed his plans
7. Short Notice
8. Bowled Over
9. Forever and a day
10. I understand

Phase 15. Sterogram

<https://www.easystereogrambuilder.com/>



image you will be able to see

PESACH AT HOME

From our home to yours

No need to pack

Don't pack your suitcase, but your chametz

We will once again be joined by the always entertaining family favourite Rabbi Levene as Pharaoh but this year with a few new jokes

- 24 hour tea room (BYO snacks)
- Access to the fridge and cabinets all Pesach
- Gebrochts, non-gebrochts and gluten-free available (depending on what you cook)

Kosher Supervision by
yo 