



# THE SEDER ACTIVITIES LEADER'S GUIDE

Mitch Hafetz and Michael Toben

הפעלות  
ACTIVITIES

חידונים  
QUIZZES

משחקי זיכרון  
MEMORY GAMES

משחקי מילים  
WORD GAMES

עובדות וערכים  
FACTS & VALUES

שירים  
SONGS



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TO THE TYPESETTER –PLEASE REGENERATE TOC – THESE ARE NOT THE FINAL TITLES.

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## The Festival of Freedom

Baruch Cohen

Research Chairman, Canadian Institute for Jewish Research

Passover is the first, and the greatest, festival in the Jewish calendar. For over two thousand years, it has been more than a holiday – it has been *the* holiday, the celebration of Jewish redemption and freedom.... During centuries of adversity, Jews have found renewed strength and hope in the Passover celebration. It unites today's generation not only with our heroic ancestors of the days of Moses, but of the Inquisition; the blood libels of the Middle Ages; the barbaric, cruel pogroms; the unspeakable horror and crimes of Nazi Germany; the Warsaw Ghetto uprising; Israel's wars of liberation against invading Arab armies; and today's fight against Ahmadinejad and his allies, Hezbollah, Hamas and other terrorist thugs' repeated efforts to crush the beloved Jewish state.

Yet, despite centuries of degradation and suffering, we survived and triumphed, witnessing the flourishing of the invincible State of Israel. Israel not only guarantees the lives of the Jews living there, it gives strength, purpose and identity to Jewish people everywhere.

Around the festive Seder table, we recall our past with renewed confidence, steadfast in our conviction that justice and freedom will prevail, not only for us, but for all people. The reading of the Haggadah reaffirms our confidence in God's concern for Israel and for all humanity.

*(The Suburban, March 21, 2007 [Pesach 5767])*

## Methodology

The classic Haggadah comes without a manual of directions except in the minimal sense. The leader of the Seder and/or all the participants should consider how the *Leil Haseder* (Seder night) will be managed. A ground principle must be that each participant should be challenged at his or her own level and approached in a manner suitable for him or her. The leader is duty-bound to try and reach all those present in the appropriate manner. Traditionally, the following props and techniques have been used:

- » using a variety of nuts, especially for small children
- » the hiding of the *afikoman*
- » asking questions at different levels, suitable for different ages, backgrounds, and personalities
- » performing symbolic acts to stimulate enquiry, dipping the *karpas* into salt water, leaning, eating eggs, hiding the *afikoman*, etc.
- » utilizing a method of questions and answers, as well as discussions in order to try and internalize the message

Our Haggadah provides a great variety of additional activities to stimulate interest, arouse discussion, help the participants find new insights, and last but not least – to have a good and memorable evening. The activities are distributed throughout the pages of the Haggadah.

Since there are activities for all age groups, we have classified the activities into three levels: A for adults, B for adolescents and young adults, and C for children. Of course, there can be activities suitable for more than one level and they are also indicated by combinations of A, B, and C, such as ABC, AB, and BC.

Finally, it is very desirable to spend some time and make preparations for the Seder before the actual evening.

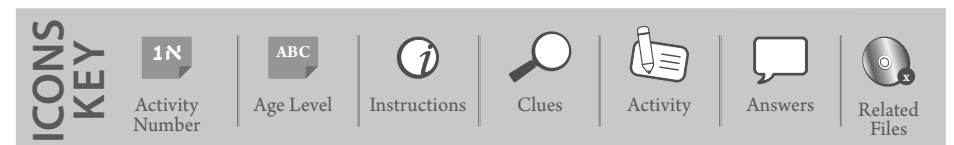
The Seder leader should plan the whole Seder and decide which activities he wishes to introduce and when. It is essential that the age and interests of the participants be taken into account. See the ten suggested programs at the end of the book.

For those who wish to go deeper into the *halachot* (laws) of Pesach, the basic texts are to be found in the Babylonian Talmud, tractate *Pesachim*. This source also includes information about the Pesach sacrifices and the order of the *Leil Haseder*. In Rambam's *Mishneh Torah*, הלכות קרבן פסח (the Laws of the Pesach sacrifice) the reader will find a very broad collection of laws connected with the Festival of Pesach.

**Please note that in order to avoid clumsiness we have used the masculine form for all of the instructions, although these naturally refer to both male and female.**

We wish you many unforgettable Sedarim.

Mitch Hafetz and Michael Toben



## Table Figures

17 C

### Instructions

The children prepare place mats with pictures of characters from the story of the Exodus and the *Haggadah*, or they prepare stand-up figures of characters from the story. The children then place their work on the *Seder* table near the participants' places, so that their pictures and figures are displayed for all to see. This placement should be done just before the *Seder* plate is prepared.

A variation of this activity would be to use the prepared cardboard figures found in the kit. Spread them out on the table before all the participants and ask each participant to choose one. The one they choose will be theirs for the whole *Seder* and is placed in front of them.

Figures can be used for *The Telegram Quiz* [17] as well, since it includes questions directed at the characters of the story of *Yetziat Mitzrayim* (the Exodus from Egypt).

Suggested characters: Moshe, Yocheved, Egyptian astrologists, Aharon, Yitro, Puah, *Ish Ivri* (an Israelite man), Gershom, Tziporah, *Batya* (daughter of Pharaoh), Amram, Miriam, *Bat Yisrael* (an Israelite woman), Eliyahu, Nahshon...



Related File: LAMED 1

## Raising the Table

17 ABC

### Instructions

After the *Seder* plate has been prepared, introduce this activity.

The leader explains the ancient custom of raising the table.

### Explanation

It was an ancient custom to raise the table when saying *הא לחמא עניא*, "This is the bread of affliction."

**The Gemara says:** Why do we raise the table? So that the children will notice that we are doing something different, and they will ask us about it. And since our tables are big and heavy and are difficult to lift, this further arouses interest.

**The leader continues:** Let's renew the custom of raising the table. If we are careful and work together we should be able to lift the table a few inches off the ground. Let us all place our hands under the table and lift it slowly, and then carefully return it to its place.

After the leader explains the Hebrew expressions, *עיקרו את השולחן* (uproot the table) and *את השולחן שיתלו* (place the table down), the leader says: 1, 2, 3, *עיקרו את השולחן*, then: 1, 2, 3, *את השולחן שיתלו*.

### Objective

First, to revive an ancient custom; second, by having all the participants work together toward a goal, we create a positive feeling of belonging and being part of something greater than ourselves. Through unity of purpose, much can be achieved that would be beyond the individual. (See *Sefer Hamo'adim: Pesach*, Tel Aviv: Agudat Oneg Shabbat and Dvir, 1961, p. 495.)

## Brothers and Sisters: Who's Who?

17 C

### Instructions

Introduce this activity for the younger children from the very beginning of the *Seder* when the leader is preparing the *Seder* plate.



Related File: TET 1

## The Seder Plate Memory Game

17 ABC

### Instructions

Introduce this activity from the very beginning of the *Seder* when the leader is preparing the *Seder* plate.

Before the leader of the *Seder* places the items on the *Seder* plate, he calls for attention and asks all participants to concentrate on the items. Everyone should think about what they stand for.

The leader announces what each item is, loudly and clearly, and stresses that everyone should pay attention to the arrangement on the plate.

The leader places a cloth that he had previously prepared over the plate. He turns the plate two or three times and then changes the place of one of the items under the cloth. It is best if the leader decides beforehand what item he plans on shifting.

The leader now turns the plate around another two or three times, and then removes the cloth.

The leader asks the youngest child first what he thinks has been changed, and then the next youngest, and so on, before revealing the answer.

### Objective

This activity is aimed at the younger children in particular, and is meant to help them get involved and focused on the physical items on the *Seder* plate before they learn what they represent.

## The Seder Plate Timeline

17 AB

### Instructions

Immediately after the Seder plate has been organized, this activity should be introduced.

The leader of the Seder invites all the participants to take all of the items off of the Seder plate and place them on the table. The *zero'a*, the *karpas*, etc., as well as the saltwater, are all placed on the table; wine and a piece of matzah are also added. There should now be eight items on the table.

**The leader announces:** We are going to assemble all these items in a timeline. We are going to put each item on an imaginary timeline in the middle of the table. Historically, what item should come first? The saltwater, the *karpas*, or one of the other items?

Once the participants have decided on the first item, they proceed to the next and so on, until all the items have been put in a straight line. The decisions should be those of the group as a whole, and if there are differences of opinion within the group, the matter should be discussed until an agreement is reached (or a compromise). Keep your eye on the clock.

The leader finishes the activity by briefly describing the position of each item on the timeline, and reviewing what fits the facts of the story.

The items are then returned to the Seder plate. One of the younger children should be challenged to see whether he can place them correctly on the plate. The leader should have candy ready as a prize.

Suggested order: *maror*, *karpas*, *charoset*, saltwater, matzah, wine, *zero'a*, *beitzah*.

There is room for discussion here since there are various interpretations of what the items symbolize.

### Objective

The objective of this activity is to acquaint the participants with the items of the *Seder* plate and what they symbolize, so that they understand their place in the story as it evolves.

## A Variation: Pesach Observation Stunt

23 ABC

### Instructions

This activity is carried out when the *Seder* table is ready and the *Seder* is about to start.

The leader makes sure that the regular items are on the table: the *Seder* plate with its shank bone, a hard-boiled *egg*, *karpas*, *charoset*, *maror*; the cloth holding the three *matzot*; the dish with salt water; the wine glasses and bottle(s) of wine, etc.

The leader should silently count the number of items that are on the table.

The leader tells the participants to visually memorize the table. They have thirty seconds to do this. Then the leader covers the *Seder* plate and the other items on the table with a cloth.

The leader goes round the table asking each participant to name one item in turn. If a participant cannot recall a new item, then he is out.

The leader keeps going round the table until everything has been mentioned, or until the last person drops out. Whoever lasts the longest is declared the winner.

Be careful not to take too long with this activity. It is only meant as a warm-up activity with the aim of getting everyone concentrating on the *Seder* itself.

## The Telegram Quiz

18 ABC

### Instructions

This activity is flexible and can be used throughout the *Seder* to break up monotony or to shift the conversation to different people.

One member plays the part of the telegram delivery person and should be in eye contact with the *Seder* leader to synchronize the “arrival” of the telegrams. The member should put on a cap before delivering the telegram.

The telegram delivery person should prepare the telegrams so that he is ready the moment he is called on.

The leader announces the arrival of a telegram when he thinks it appropriate. The telegram is handed to the leader.

In every case, the leader introduces the telegram with the question:

**“To whom is this telegram addressed?”**

**or, “To whom does the telegram refer?”**

The leader reads the telegram aloud.

The leader may decide that everyone can call out his answer, or alternatively, the leader may conduct the quiz in an orderly manner, as he sees fit.

Note: strips of paper the size of a telegram should be prepared before the *Seder*, preferably the day before, with the text of the questions.

### The Telegrams

(1) Mazel tov on the birth of a daughter. She looks like she is going to be a great singer and dancer. What's her name?

*Miriam*

(2) Everyone is very suspicious about you finding him in the Nile, but I'm sure it will be OK. Your Dad is top man.

*Bitya (Batya), Pharaoh's daughter*

(3) Appointment for speech therapy session scheduled for the 5th of Sivan to ensure correct tablet reading.

*Moshe*

(4) To all of our neighbors, thanks for the going-away presents, better late than never!

*Egyptian neighbors*

(5) Loved your great dive – the rest of the sea walk was like a dry run.

*Nachshon*

(6) Please be advised you cannot take out seven passports on all your names.

*Yitro*

(7) Your having the “kids” right at your doorstep has made you worthy of the Royal Badge of Courage.

- The Hebrews who sacrificed the lamb and put blood on their doorposts
- (8) Found: little baby in water. A nanny needed.  
Yocheved, Moshe's mother
- (9) Wanted: the final remains of a special Israelite prince – moving to Canaan.  
Yosef's bones
- (10) Mazel tov on your appointment to lead the army against the Amalakites, but who is going to look after Moshe?  
Yehoshua
- (11) Dearest Older Brother – need your help desperately. Cannot do “bag of tricks” alone. Please meet on the border.  
Aharon
- (12) Urgent – for your immediate attention – census results disaster. Please report to Pharaoh's palace tomorrow at 8 a.m. to discuss population growth of the Israelites.  
Shifra and Puah



Related File: BET 1

## Flagging the Seder



### Instructions

This activity is introduced right at the beginning before Kiddush (blessing over the wine). In this activity one child and an older person work together throughout the Seder. The child is active, while the older person supervises and assists only if really necessary. At each stage of the Seder, the child will place a flag on the table symbolizing the stage the Seder has reached. The child or the older helper keeps the collection of flags by his or her side at all times, and the leader checks that the child has the right flag for each stage. The child should place a flag, indicating what stage the Seder has reached, in the middle of the table. Using a Coca-Cola-type bottle, the child places the appropriate flag in the bottle and changes the flag as the Seder progresses. The older person supervises the child to ensure there are no mistakes. The kit contains one set of flags for all the stages of the Seder. These should be cut out and prepared before the festival. Note: The child should have either our Haggadah or one that clearly indicates the various stages of the Seder.



Related File: LAMED 2

## 1 קדש

### Letters from Eliyahu



### Instructions

This activity has two parts. The first should be introduced as early as possible in the *Seder*, for example, before or after *Kiddush* (the First Cup). The second part is introduced after the Third Cup, before pouring the wine into Eliyahu's cup (section beginning “Pour out Your wrath”). The leader should prepare two envelopes and two letters from Eliyahu before the festival. The first letter has a short explanation that clarifies why Eliyahu himself may not be able to visit everyone's *Seder* this year. The leader should make up two or three of his own reasons, such as “Flights this year have been overbooked,” or, “Thank God, there are so many *Sedarim*, but he might not get to them all,” or, “This year there are so many *halachic* arguments, and it is taking a long time to work out agreements,” etc. See sample letter 1 below. In the second letter, which should be put in the mailbox before the *Seder* begins without anyone noticing, Eliyahu explains why he will be coming to their house after all. See sample letter 2 below. In the first part of the activity, the leader reads the first letter, telling the participants that Eliyahu might not be able to make it. Basically, if they can't persuade Eliyahu to come, he'll just skip them this year. What they have to do is come up with ideas explaining to Eliyahu why he should come to their house, their *Seder*. They have to think of reasons that are true, and that relate particularly to their *Seder*. In the second part, toward the end of the *Seder*, just before pouring the wine into Eliyahu's cup and opening the door for him, the leader asks one of the children to check the mailbox and see if there is a letter. The child hands the letter to the leader, and the leader reads the letter to the participants.

### Comment

This activity should arouse in the participants the feeling of belonging to *Am Yisrael* (the nation of Israel), as they participate in a “ritual” that is being carried out all over Israel and in every Jewish community and has been repeated every year over the last 3,300 years. The discussion should strengthen the Jewish identity of every participant. Note: the two letters and envelopes should be prepared well before the Seder.

### Sample Letters from Eliyahu

(1)

*Family Ben-Yehuda,*

*Giv'at Avni*

*Pesach Eve*

*Greetings to you all,*

*My dear friends, I find myself under enormous pressure this year, and I fear I will be unable to visit each and every Jewish home celebrating *Leil HaSeder* (Seder night). The pressure is great every year, but this year especially so. I simply don't see how I will manage. What can I do? I have no choice but to skip some of my house visits this Pesach.*

*That said, I have decided that the family that will best persuade me to visit its home, through discussion around the table, will be at the top of my list. So please convince me why I should visit your place.*

*Lots of luck and have a happy and kosher Pesach.*

*Eliyahu the Prophet*

(2)

*Family Ben-Yehuda,*

*Giv'at Avni*

*Late Pesach Eve*

*Greetings dear friends,*

*It was very difficult to decide, extremely difficult. I must say that I was impressed by your persuasive arguments. You have given some outstanding reasons in your letter; however, other families have also given some very good reasons of their own. So what shall I do?*

*Well, I've decided to come to you after all, family Ben-Yehuda, though it will be a little later than usual. You might be in bed by the time I get to you, but don't let it upset you. Maybe we will meet next year in Jerusalem.*

*Sincerely yours,*

*Eliyahu the Prophet*

*P.S. I kindly request that you pour grape juice only into my cup.*



Related File: ZAIN 1

## 2 וְרַחֵץ 3 כְּרַפְס

### Dipping the Karpas

18 BC

#### Instructions

Introduce before the *blessing* over the *karpas*.

This is an activity involving completion of sentences. The leader should explain to the participants that he will read a “clue,” which is an incomplete statement, and they have to find the correct completion from the phrases below. (Each participant is given a page with the completion phrases, which should be prepared for them before the Seder.) The answer must form a complete and grammatically correct statement.

It is a good idea for the leader to read out the correct answer after one of the participants calls it out.

The leader should inform the participants only after most of the participants have put the sentences into the right order that the letters appearing before the answers make up two words. The leader should challenge the participants to find the two words.

If the participants come across anything they are not familiar with, this would be a good opportunity for the leader to explain the matter.

#### The Clues

1. Dip the *karpas* \_\_\_\_\_.
2. Make the *berachah* \_\_\_\_\_.
3. The Mishnah explains that the reason for eating vegetables before the meal \_\_\_\_\_.
4. One eats only a little *karpas* \_\_\_\_\_.
5. The fact that vegetables grow directly from the earth \_\_\_\_\_.
6. \_\_\_\_\_ can be used for *karpas*.
7. *Karpas* (כרפס) backwards (ספרך) relates to \_\_\_\_\_.
8. \_\_\_\_\_ dipping the *karpas* into the salt water.

#### The Completion Phrases

- ה) to avoid having to make a *berachah achronah* (blessing after the meal).
- פ) into the salt water.
- ך) “*borei peri ha'adamah*” over the *karpas*.
- ד) Celery, lettuce, or parsley
- י) is to arouse one's appetite.
- א) hints at Israel's low standing in Egypt.
- ה) The third question of *Mah nishtanah* relates to
- מ) the 600,000 Hebrews enslaved by guile and soft words.

#### The Answers

- פ) Dip the *karpas* into the salt water.
- ך) Make the *berachah* “*borei peri ha'adamah*” over the *karpas*.
- י) The Mishnah explains that the reason for eating vegetables before the meal is to arouse one's appetite.
- ה) One eats only a little *karpas* to avoid having to make a *berachah achronah* (blessing after the meal).
- א) The fact that vegetables grow directly from the earth hints at Israel's low standing in Egypt.
- ד) Celery, lettuce, or parsley can be used for *karpas*.
- מ) *Karpas* (כרפס) backwards (ספרך) relates to the 600,000 Hebrews enslaved by guile and soft words.
- ה) The third question of *Mah nishtanah* relates to dipping the *karpas* into the salt water.

The two hidden words are: פרי האדמה



Related File: SAMECH 1



# 4 יָהַץ

## Sticking to *Yahatz*

### ABC ס 20

#### Instructions

Introduce this activity before *Yahatz*.

The leader explains to the participants that the Hebrew words were stuck into the text below with yellow glue but some of them fell out. Interestingly, never the same word twice.

The leader asks the participants to please help him put the words back in their place.

The leader should read the text and ask the participants to call out the answer by choosing one of the yellow words at the bottom of the text.

#### The Text with Missing Words

##### The Custom

The leader of the \_\_\_\_\_ takes the middle מצה from the matzah *dekel* (cover) and breaks it into two unequal parts. The small part is left between the two whole pieces. The larger piece, which will be used for the אפיקומן, is usually wrapped in cloth or put into a special bag. The \_\_\_\_\_ is put away carefully for later use. It often happens that some children take the אפיקומן for safekeeping lest it be lost, broken, or eaten by mistake. In אשכנזי circles, retrieving the אפיקומן has become an occasion of monetary negotiations after the meal.

##### Explanation

The breaking of the middle מצה has two purposes. The Sages said (פסחים קט"ו) that the מצה should be \_\_\_\_\_ (flat) and whole. The מצה is called \_\_\_\_\_ because it is the custom of the poor, who don't usually have whole loaves of bread but a few pieces (פרוסות) only, to put away the remaining bread, since they do not know where their next meal will come from. The \_\_\_\_\_ requires a flat piece of מצה, like a slice of bread. Secondly, the מצה must be whole out of \_\_\_\_\_ for the חג, just like on שבת and \_\_\_\_\_, when we use two loaves – \_\_\_\_\_.

The larger broken piece of \_\_\_\_\_, which we put away for the אפיקומן, represents the \_\_\_\_\_ and is eaten at the end of the סעודה. We only eat the מצה, instead of the בשר of the sacrifice, until the Temple in Jerusalem will be restored.

The three מצות are said to be symbolic for ישראל \_\_\_\_\_. The top piece represents the כוהנים, the middle the לוויים, and the bottom the \_\_\_\_\_, together they symbolize the whole עם joined together. They are also said to represent חוכמה (wisdom), \_\_\_\_\_ (insight), and \_\_\_\_\_ (knowledge). We break the middle מצה because בינה means always breaking new ground, achieving new understanding.

##### Conclusion

The מצה expresses two contradictory symbols, one of the עוני of the slave at the beginning of the meal, לחם עוני, and then the bread of freedom after we have relived our \_\_\_\_\_ from מצרים. "The difference between \_\_\_\_\_ and עבדות does not lie in the quality of the לחם we eat, but in the state of mind in which we eat it" (Rabbi J. Sacks, *The Chief Rabbi's Haggadah*, London, 2003).

#### The Words That Fell Out

לחם עוני, סדר, מצה,  
פרוסה, מצווה, כבוד, חג  
קורבן פסח, גאולה, חרות, ישראלים  
לחם משנה, עם, דעת, בינה

#### The Answers

##### The Custom

The leader of the סדר takes the middle מצה from the matzah *dekel* (cover) and breaks it into two unequal parts. The small part is left between the two whole pieces. The larger piece, which will be used for the אפיקומן, is usually wrapped in cloth or put into a special bag. The אפיקומן is put away carefully for later use. It often happens that some children take the אפיקומן into safe keeping lest it be lost, broken or eaten by mistake. In אשכנזי circles, retrieving the אפיקומן has become an occasion of monetary negotiations after the meal.

##### Explanation

The breaking of the middle מצה has two purposes. The Sages said (פסחים קט"ו) that the מצה should be פרוסה (flat and whole). The מצה is called לחם עוני because it is the custom of the poor, who don't usually have whole loaves of bread but a few pieces (פרוסות), to put away the remaining bread, since they do not know where their next meal will come from. The מצווה requires a flat piece of מצה, like a slice of bread. Secondly, the מצה must be whole out of כבוד for the חג, just like on שבת and חג, when we use two loaves – לחם משנה.

The larger broken piece of מצה, which we put away for the אפיקומן, represents the קורבן פסח and is eaten at the end of the סעודה. We eat the מצה, instead of the בשר of the sacrifice, until the Temple in Jerusalem will be restored.

The three מצות are said to be symbolic for עם ישראל. The top piece represents the כוהנים, the middle the לוויים, and the bottom the ישראלים, together they symbolize the whole עם joined together. They are also said to represent חוכמה (wisdom), בינה (insight), and דעת (knowledge). We break the middle מצה because בינה means always breaking new ground, achieving new understanding.

##### Conclusion

The מצה expresses two contradictory symbols, one of the עוני of the slave at the beginning of the meal, לחם עוני, and then the bread of freedom after we have relived our גאולה from מצרים. "The difference between חרות and עבדות does not lie in the quality of the לחם we eat, but in the state of mind in which we eat it" (Rabbi J. Sacks, *The Chief Rabbi's Haggadah*, London, 2003).



Related File: SAMECH 2

## 5 מגיד

### The Damascus Custom

#### 27 ABC

##### Background

The Damascus community, like many other communities around the world, invested great efforts in the preparations for Pesach, especially Seder night. They would begin their preparations immediately after Purim. Many spices were bought and a lot of time was spent grinding them. Also a great quantity of rice was purchased and carefully sorted to remove any foreign bodies. The house was made spotless and shining. The whole family had to wash in a room that had no running water, using only buckets of hot water poured over their bodies. The cooking was done over a special oven using charcoal, and the food was cooked in large clay pots.

On the night of the Seder there were usually about forty people present – both family members and guests. It was very exciting and there was a sense of festivity. In one large room, mats and carpets covered the floor, which was also scattered with large cushions for sitting and leaning. Everyone sat in a large circle around low tables on which the food was served.

The Haggadah was read in three languages: Hebrew, Aramaic, and Arabic. The Arabic was read especially for the women so that they, too, should understand everything. There were no songs, but the whole of the Haggadah was chanted verse by verse, first by the leader and then by the rest of family.

##### Instructions

This activity should be introduced before **הא לחמא עניא**, “This is the bread of affliction.”

We suggest that in order to preserve something of the customs of the Damascus community, as many cushions as possible should be collected and distributed by the children to the other participants. They should be used for sitting and leaning on.

Although the custom in Damascus was not to sing but rather recite the Haggadah, we think the family should sing as much as possible, in order to create a feeling of togetherness and unity.

Passages from the Haggadah should be recited together by both leader and family members: for example, **הא לחמא עניא** and **עבדים היינו**.

### Sharing and Freedom

#### 17 A

##### Instructions

This activity should be introduced when coming to the passage of **הא לחמא עניא**, “This is the bread of affliction.”

This is a structured discussion activity, and the leader should read it over before the Seder carefully.

The leader reads and translates the passage **הא לחמא עניא** into modern Hebrew or English. (See

the translation in the Haggadah.)

The leader talks about the idea of sharing, and asks the participants for other examples of voluntary sharing with another person or persons.

The leader reads Passage A.

##### Passage A

#### הא לחמא עניא – This is the bread of affliction

##### This is a strange invitation:

“This is the bread of affliction which our ancestors ate in the land of Egypt. Let all that are hungry come and eat.” What hospitality is there in offering the hungry the taste of suffering? This, in fact, is a profound insight into the nature of slavery and freedom. As noted above, matzah represents two things: it is the food of slaves, but it is also the bread eaten by the Israelites as they left Egypt in liberty.<sup>1</sup>

The leader asks the participants: What transforms the bread of affliction into the bread of freedom? The answer is (accept similar answers): The willingness to share it with others. Discuss what this means with the participants.

The leader asks for two volunteers, one to read Passage B and another to read Passage C.

##### Passage B

Primo Levi was a survivor of Auschwitz. In his book, *If This Is a Man*, he describes his experiences there. According to Levi, the worst time of all was in January 1945, when the Nazis left for fear of the Russian advance. All prisoners who could walk were taken on the brutal “Death Marches.” The only people left in the camp were those who were too ill to move. For ten days they were left alone with only scraps of food and fuel. Levi describes how he worked to light a fire and bring some warmth to his fellow prisoners, many of them on the verge of death. He writes:

##### Passage C

“When the broken window was repaired and the stove began to spread its heat, something seemed to relax in everyone, and at that moment Towarowski (a Franco-Pole of twenty-three, sick with Typhus) proposed to the others that each of them offer a slice of bread to the three of us who had been working. And so it was agreed.

“Only a day before a similar event would have been inconceivable. The law of the Lager said, ‘Eat your own bread, and if you can, that of your neighbor,’ and left no room for gratitude. The law of the Lager, it appeared, was now dead.

“It was the first human gesture that occurred among us. I believe that that moment can be dated as the beginning of the change by which we, who had not died, slowly changed from *Haftlinge* [prisoners] to men again.”

Sharing food is the first act through which slaves become free human beings. One who fears tomorrow does not offer his bread to others. But one who is willing to divide his food with a stranger has already shown himself capable of fellowship and faith, the two things from which hope is born. That is why we begin the Seder by inviting others to join us. Bread shared is no longer the bread of affliction. By reaching out to others, giving help to the needy and companionship to those who are

<sup>1</sup> Quoted from *The Chief Rabbi's Haggadah* by Jonathan Sacks (London: Harper Collins, 2004).

alone, we bring freedom into the world. And with this freedom, we bring God into our lives.

1. The leader reads Passage D.

## Passage D

### This year we are slaves; next year – may we be free.

There are two words for freedom in Hebrew, *hofesh* (חופש) and *herut* (חרות). *hofesh* is “freedom from,” *herut* is “freedom to.” *Hofesh* is what a slave acquires when released from slavery. He or she is free from being subject to someone else’s will. But this kind of liberty is not enough to create a free society. A world in which everyone is free to do what s/he feels like doing begins in anarchy and ends in tyranny. That is why *hofesh* is only the beginning of freedom, not its ultimate goal. *Herut* is collective freedom, reflected in a society in which my freedom respects yours. A free society is always a moral achievement. It rests on self-restraint and regard for others. The ultimate aim of the Torah is to fashion a society on the foundations of justice and compassion, both of which depend on recognizing the sovereignty of God and the integrity of creation. Thus we say, “Next year may we be *bnei horin* (בני חורין), free men,” invoking *herut* not *hofesh*. It means: “May we be free in a way that honours the freedom of all.”

The leader opens a discussion with the following question: “How do you think we can improve the measure of freedom in our own society?”

The leader summarizes the discussion, and then asks all the participants to break their piece of matzah in half and offer it to the neighbor on their left. (As yet, nobody should eat the piece of matzah they have received.)

#### Note for the Leader

The discussion should be kept to a few minutes at every stage. Don’t get bogged down; you have the whole Seder before you. You might decide to hold the discussion after the meal.



Related File: HEI 1

## From Darkness to Light

### Prayer for the safe return of Israel’s MIAs

מַב AB

#### Instructions

This activity is introduced by bringing an extra chair to the table and pouring an extra glass of wine at the place.

The leader explains that although there are Israeli soldiers that have been missing for quite some time, we have not forgotten them, Heaven forefend. The empty chair (brought to the table after the second cup is poured) is our constant reminder of them. Now we will say a prayer for them. The leader asks everyone to stand, and then reads the prayer.

Pesach 5767

## To the Holy Congregation

The Chief Rabbi of Israel, Shlomo Amar, calls upon the public to remember the kidnapped soldiers on *Leil HaSeder*, and pray for their well being and their safe and speedy return home to their families. He has compiled a special prayer to be said before or after the pouring of Eliyahu’s cup. During this Festival of Freedom, when we are all seated comfortably and leaning upon cushions and blankets, eagerly fulfilling the commandments of this holy festival accordingly, drinking the four cups of wine that represent the four expressions of salvation, eating matzah and *maror* with joy, as commanded – let us all remember our sons, who are now held captive by cruel enemies. And together with the entire congregation of Israel, united like one man with one heart this night, let us say a heartfelt prayer around the Seder table. Let us pray for their salvation and their safe return to their families. May they merit life, happiness, and peace; and may good health and eternal happiness be bestowed upon their heads.

May it be Your will, the Lord our God and the God of our fathers, to accept our prayers and pleas with mercy and good grace, and may our pleadings come before You, so that You might have mercy and compassion upon our captives:–

Guy son of Rina Hever

Zecharia Shlomo son of Miriam Baumel

Yekutial Yehuda Nachman son of Sara Katz

Zvi son of Pnina Feldman

Ron son of Batya Arad

And may You send them salvation and mercy, along with all the captives and prisoners of Israel. You who frees the prisoners when the time is right, save them from their captivity, take them out from bondage to freedom, from enslavement to salvation, from darkness to light. And grant them complete remedy, remedy of the soul and remedy of the body, and girdle them with strength and might, with happiness and rejoicing, so that they are healed and strengthened and filled with eternal joy.

And in the merit of the prayers and pleas of many, who are praying for them in each and every place, grant them protection and be their shield, and annul the evil decree, and let all their merits and all they have done for our nation and our land be read before You. And let the evil decree be annulled in the merit of Your Holy Name hidden in the first letters of the verse *Kabel rinat ame'cha sagevenu taharenu norah* (listen to the pleas of Your nation, lift us and purify us Almighty).

And may the following verse be fulfilled through them: *And the ransomed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away.* Speedily in our days. Amen.

## The Haggadah of Freedom

27 AB

### Instructions

This activity should be introduced after pouring out the second cup, before נשתנה, “Why is this night different?”

### Background

#### Toby Terkeltaub’s Haggadah of Freedom

Toby Terkeltaub, from the city of Mukachevo in Hungary, prepared a special sort of “Haggadah” for Pesach, while a prisoner in the Auschwitz concentration camp. The Haggadah, written on toilet paper, was bound into a tiny booklet. The booklet was later brought to the Chedva Iveshitz Institute for *Shoah* Studies in Haifa for safekeeping by Aliza Klein. Klein attests to the fact that her friend, Toby, prepared the Haggadah toward Passover 1945, and gave it to her during the “Death March” the following January.

Hungary was one of the last countries to be conquered during the Second World War. Under the orders of Adolf Eichmann, who was responsible for concentrating the Jews before they were sent off for extermination, the “Jewish Council” was established in March 1944 and included eight representatives of the various Jewish communities in Hungary. Between March 1944 and January 1945, 618,000 Jews found their death in Hungary, of which 450,000 were murdered in Auschwitz. Toby Terkeltaub’s Passover Haggadah attests to the fact that the writer knew Hebrew and was well acquainted with the story of the Haggadah. Her fervent faith in the Almighty and in His salvation bursts forth from her words.

The leader should ask for a volunteer to read the opening words of the *Haggadah of Freedom*.

#### Pesach, 5704 (1944)

We want to celebrate, but we cannot.

We want to believe, and the only thing we have, and which they cannot take away from us, is our memory. Only this can give us hope for a better future – it is this future we want to think about and not let our heads drop.

If Hashem redeemed our forefathers in Egypt, He will save us, too, from this bitter enslavement and will bring us back to the land of our fathers.

אנחנו רוצים לחגוג אבל איננו יכולים.

אנו חפצים להאמין והדבר היחידי שיש לנו, ושאי אפשר לקחת מאיתנו הוא הזיכרון. רק הוא יכול לתת לנו תקווה לעתיד טוב ויפה יותר - עליו אנו רוצים לחשוב ולא להרכין את ראשנו.

וכשם שה' גאל את אבותינו במצרים, כך גם יציל אותנו מעבדותנו המרה, וישיבנו לארץ אבותנו.

The leader opens a brief discussion by asking the participants what main emotions Toby expresses in this short prayer. The leader can then try to turn the discussion to how the participants felt when they heard the prayer.

The leader now brings an empty chair to the table to signify that we remember those who have been taken from us. (Concerning the missing Israeli soldiers, there is a prayer after Eliyahu’s cup is poured.)

## מה נשתנה

Beyond the content of the questions, the objective here is to make the children ask questions about what is going on and arouse their curiosity.

We now read nine texts from the Haggadah, which answer the questions posed in *Mah nishtanah*.

There are three suggested activities below. One need not do them all. The leader can choose the one best fitting for that particular year.

## The Yemen Custom: *Id El Fasach*

37 ABC

### Instructions

It is recommended to do this activity right after נשתנה, “Why is this night different?”

### Background

The Festival of Pesach is called *Id el Fasach* by Yemenite Jews, who preserved some very old and unique customs that reflected the period in which the children of Israel sojourned in the desert, on their way to the Land of Israel. Yemenite Jews were extremely careful that the flour intended for Pesach did not come close to anything *hametz*. They were careful to such an extent that it was their custom to recite the *berachah* over *shemurah* matzah (matzah made from flour that was supervised from the time of harvesting) only. Furthermore, they would bake fresh matzot every evening following *Leil HaSeder* because the mitzvah of matzah was so dear to them.

On Seder night, Yemenite Jews recite the Haggadah in the same tune in which they learn Mishnah and Gemara. The Seder table is decorated with all kinds of vegetables. One of their unique customs is the way in which they ask the four questions. The father turns to the youngest boy who can read, and the latter recites by heart (or reads from the Haggadah) the Arabic version of the *Mah nishtanah*, known as the *Mah Kavar*. The portion contains a short description of the entire Passover story.

It is recommended to choose a young boy to read the English translation (written below) of the Arabic, immediately following *Mah nishtanah*. Where possible, the child should prepare the text beforehand.

Before the reading, the father hands over the roasted egg from the Seder plate to his son, as a sort of gift, which the son holds in his hands until the end of the recital. (The egg must not be eaten before the meal.)

The boy reads the following description of the story of Exodus with great passion:

How is this night different from all other nights?

Our elders and fathers left the land of Egypt.

And what did they do in that terrible land?

Mixed bricks with straw, and straw with sand.

And all this for whom?

For Pharaoh, the most wicked king of all,

His temper a furnace burning with coals.

And God Almighty brought upon the Egyptians,

Blood, frogs, lice, and leprosy;  
Pestilence, locusts, and wild animals.  
Darkness which blotched out the sun,  
And a plague which killed the first-born sons.  
Even the oldest of Egyptian women,  
Gave out a big cry that terrible night,  
And the idol-shaped dough over which she had toiled,  
Was devoured by dogs and completely spoiled.  
And a great cry rang out in the whole of Egypt,  
To fulfill the Almighty's commandment:  
There shall be no house without at least one dead.  
But the Lord saved Israel with a strong and mighty hand,  
And with great miracles, marvels, and wonders  
Carried out by Moses's loyal hand,  
May his memory be blessed forever and ever.

## A Question of Freedom

27 AB

### Instructions

Introduce this activity immediately after the recital of *מה נשתנה*, “Why is this night different?” It is a guided discussion about the importance of asking questions during the Seder.

The following text should be read aloud:

#### A Letter to the Editor:

Isidor I. Rabi, laureate of the Nobel Prize in Physics, was once asked: “Why did you become a scientist and not a doctor, lawyer, or businessman like other immigrant children in your neighborhood?” This is what he answered: “My mother turned me into a scientist unintentionally. Every other mother in Brooklyn would ask her son when he came back from school – *Nu?* Did you learn something today? Not so my mother. She would ask me – Did you ask a good question today? That small difference – the ability to ask a good question – is what made me a scientist.

Donald Scheff in the *New York Times*, January 19, 1988

The leader explains:

In the *Talmud Yerushalmi* (Palestinian Talmud), the fourth question of the *Mah nishtanah* is: For on all other nights we eat meat that is roasted, boiled, and cooked. (Why) this night only roasted meat?

The leader offers a possible answer:

The *Yerushalmi* refers to the period of the Holy Temple, when the *korban Pesach* (Pesach offering) was offered. The meat eaten by the family had to be roasted in the right way, and other types of meat were not eaten so that the eating of the *korban Pesach* be an outstanding one.

The leader continues with the following question:

Why does the Haggadah ask questions rather than give direct information?

Possible answers that the leader might suggest in case none of the participants have any suggestions of their own:

Asking questions is an age-old technique and a significant educational tool used worldwide. A student who asks a serious question is a serious student interested in learning. By presenting a series of seemingly bizarre activities, as we do at the Seder table, our Sages wished to arouse the curiosity of those present, especially the children. For this reason we bring the *maror*, the bitter herbs, to the table; we break the matzah into two pieces, one of which we cover and hide – all this for the purpose of arousing the children and making them receptive to listening to the various explanations.

Perhaps our Sages wanted to mesmerize the listeners, thus causing them to focus better on the story. This is an effective dramatic tool.

Another possible explanation, and one more on the psychological level than the educational or dramatic one, is that our Sages wanted to better grasp the concept of the free man, the *ben chorin*. A slave never asks questions and never argues with his master. A partner, on the other hand, asks, discusses, tries to understand, and even behaves as an adversary on the intellectual level. This is the behavior of a free man. In other words, the very act of asking questions is the act of a free man, and is, therefore, so befitting the Seder on the Festival of Freedom (see *Baba Metz'ia* 59.)

The leader concludes the discussion by asking whether there are any further questions. He should try and encourage everyone to speak during the Seder, and ask questions whenever anything is unclear, surprising, or simply arouses their curiosity.

## I Am My Own Mashgiah<sup>2</sup>

37 BC

### Instructions

This activity should be done four or five times throughout the reading of the Haggadah. It should first be introduced before the section that begins with *מתחלה עובדי עבודה זרה*, “In the beginning our forefathers were idol worshipers”, which serves as a sort of second opening to the Haggadah. Alternatively, the entire activity can be done between courses during the meal.

The leader should prepare a pack of cards in advance. Every card contains a sentence, while the back contains either the word “kosher” (when the sentence that appears is correct) or “*hametz*” (when the sentence is incorrect). The leader keeps this pack of cards. Another pack of cards, containing either the word “kosher” or “*hametz*” only, should also be prepared. One of each card is handed out to the participants.

The leader picks up one of his cards and shows the participants the sentence that is written on it. They must decide whether the sentence is correct or not. If they think it is, they must raise their card with the word “kosher” on it; if they believe the sentence to be incorrect, they must raise the card with the word “*hametz*.” Whoever answers correctly receives a candy on the spot.

The leader must keep in mind that he might have to explain why a sentence is correct or incorrect.

After the leader has gone through the entire pack of cards, he must decide who the winner is, judging by the number of sweets each participant has.

| The Sentences  | Answers       |
|--|---------------|
| Moshe <i>Rabbeinu</i> had a brother and sister   | kosher        |
| We may not eat bread for nine days   | <i>hametz</i> |
| In <i>Mah nishtanah</i> we say “We do not even dip twice   | <i>hametz</i> |
| In the section of <i>Ha Lachma Anya</i> we use the expression <i>be’ar’ah de’Yisrael</i> , which means “in the Land of Israel  | kosher        |
| The eighth plague was locusts  | kosher        |
| One is not allowed to eat the <i>afikoman</i> , not even at the end of the meal  | <i>hametz</i> |
| We recite the <i>Hallel</i> during the Seder   | kosher        |
| In the expression <i>detzach adash be’achav</i> , בְּצִדְּךָ אֲדַשְׁנָה בְּאֶחָיו, which is an acronym for the ten plagues, the Hebrew letter <i>shin</i> (ש) stands for the plague of boils | kosher        |
| One does not count the <i>omer</i> on the first night of Pesach  | kosher        |
| We eat the <i>karpas</i> with two pieces of matzah   | <i>hametz</i> |



Related File: LAMED 3

## I’m Leaving Egypt! I’m a Free Man!

### 17 AB

There is a Moroccan custom which is done right before the Seder plate is put back in place – before reading the portion of עֲבָדִים הָיִינוּ, “We were slaves”: The plate is held high and is passed from hand to hand above the heads of all the participants. Every time another participant receives the plate, the leader turns to him and says “You are leaving Egypt! You are a free man/woman!” Every participant, in turn, answers thus while holding the plate: **I am leaving Egypt! I am a free man!** Please note: It is best not to do this activity when there are over ten participants, or when there are little children present in the Seder.

## The Memory of Becoming Free<sup>3</sup>

### 18 BC

עֲבָדִים הָיִינוּ  
*Avadim hayinu* – We were once slaves

Here we are called upon to identify with the liberated slave that accepted Hashem as His master and is grateful and appreciative. The level of identification should be deep enough to shape our characters and influence our behavior. We should empathize with the weak, the underprivileged, the foreigner, the outsider, etc., and act to defend and help them.

### Instructions

Introduce before עֲבָדִים הָיִינוּ, “We were slaves.”

### Background

A little food for thought:

The Sefat Emet, an early twentieth-century Hassidic rabbi, compares Pesach to Shabbat, suggesting that just as Hashem commands the Jewish people to both remember and keep the Shabbat, He also commands the Jewish people to do the same with regard to Pesach. That memory is the memory that we, the Jewish people, were enslaved and then freed – and liberated, we marched toward our freedom.

In the *Maggid* section of the Haggadah we read that we are supposed to see ourselves as if we were actually slaves in Egypt. The question now is: What effect should the memory of the Exodus from Egypt have on us as we prepare to celebrate Pesach? How can we actually see ourselves as slaves in Egypt? Clarence Darrow, one of America’s most famous civil libertarians, said, “You can only protect your liberties in this world by protecting the other man’s freedom. You can only be free if I am free.” Unfortunately, in our world today, many people are still enslaved and with no prospects of freedom anywhere in sight. We cannot truly be free if others are still enslaved.

What the Sefat Emet taught is that the only way to truly celebrate the holiday of Pesach is if we understand that we must be architects of our own redemption and that of others, and we must stand up for what we believe and take action so that next year everyone will truly be free.

To better understand these issues, let us define what we mean by “a slave.”

#### A slave is a person who is:

- forced to work – through mental or physical threat;
- owned or controlled by an “employer” – usually through mental or physical abuse or threatened abuse;
- dehumanized – treated as a commodity or bought and sold as “property”;
- physically constrained – has restrictions placed on his or her freedom of movement.

#### What Is Modern Slavery?

For many people, the image that comes to mind when they hear the word slavery is the slavery of the Transatlantic Slave Trade. We think of the buying and selling of people, their shipment from

<sup>3</sup> Thanks are due to Reuben Posner and Dana Ben-Yehuda for their contribution to this activity.

one continent to another, and the abolition of the trade in the early 1800s. That was just one kind of slavery. There are many others.

Millions of men, women and children around the world are forced to lead lives as slaves. Although this exploitation is often not called slavery, the conditions are the same. People are sold like objects, forced to work for little or no pay, and are at the mercy of their “employers.”

**The probable system of slavery used by the Egyptians was the “task system.”**

Under the task system, slaves were assigned several specific tasks within a day. When those tasks were finished, slaves could have time to themselves to spend however they wished. In the modern period, slaves who worked in rice and long-staple cotton plantations, in the naval stores industry, or in skilled labor positions worked under the task system. The benefits of this system for slaves included less supervision, more autonomy, and more free time. However, if the workload was increased, the slave had to work longer hours, often through the night in order to complete his task. When the straw was withheld from the Hebrew slaves, they would have had to scrounge around to find it, before they could begin to make their quota of bricks. Failure to complete the task within the given time resulted in severe punishment.

Even if we know nothing about the slave trade, it is something we think of as part of our history rather than our present. But the reality is that slavery continues today.

### The Activity

The leader of the Seder relates the background information above and then introduces the activity below:

## You Are a Hebrew Slave in Egypt

Choose one character and imagine what happened to you by choosing one of the options for each of the categories below:

| You are a:               | 12-year-old boy      | 16-year-old girl       | 36-year-old woman            | 40-year-old man       | 60-year-old grandfather  |
|--------------------------|----------------------|------------------------|------------------------------|-----------------------|--------------------------|
| Physically:              | healthy              | strong                 | brawny                       | slight                | frail                    |
| You work in/at:          | a garden             | a building site        | a laundry                    | fanning the master    | the fields               |
| Conditions of your work: | in very hot sun      | very dry               | very wet                     | very muddy            | climbing and scaffolding |
| Your task master:        | has a violent temper | is very cold           | mocks you                    | carries a whip        | has a vicious dog        |
| The rule you broke:      | did not              | arrived late for work  | damaged the tools            | complained about work | refused an order         |
| Punishment:              | twenty lashes        | made to work all night | attacked by the master’s dog | chained to a stake    | sent to work far away    |

**Now that you have created your own story, answer the following questions.**

Tell us what happened to you (based on the above chart).

How do you feel now that you have escaped from Egypt?

To what are you a slave to today, or what do you often feel compelled to do?

Are you going to liberate yourself? If so, how?

Do you know of a case of “slavery” in our country?



Related File: GIMEL 1

## The Coded Pesach Quiz

3D C

### Instructions

Introduce this activity any time one of the children becomes bored or distracted. Have a prize ready for the first to solve the riddles.

Note the super-secret code made up of boxes, a diamond, and dots.

### Answer the Questions Using Your Knowledge of the Secret Code

- What things connected with Seder night are associated with the number four? Four sons, four cups of wine, and four \_\_\_\_\_\*
- Why do we dip food into the *haroset*?  
The *haroset* represents the cement that the Jews used to cement the bricks together when they \_\_\_\_\_\* in their fields. Today we dip as a sign of freedom.
- Can you say the ten plagues backwards?  
The plague of the firstborn, darkness, locusts, hail, \_\_\_\_\_, \* pestilence, wild beasts, vermin, frogs, blood.
- Who am I? I am one of the key figures in the story of the Exodus from Egypt. I lost my whole army and half my country in my stubbornness. Who am I? \*
- For whom do we fill a cup at the Seder table and hope he comes and joins our Seder?\*

\*The answers: 1. questions, 2. slaved, 3. boils, 4. Pharaoh, 5. Eliyahu



Related File: SAMEH 3

## What Comes First?

27 BC

### Instructions

In this activity children get to work together. They have to place a series of cards in the correct historical order. The cards are shaped like jigsaw pieces, and attach to other pieces on their left and right, so if the child has the wrong card it will not fit. The pictures are of historical personalities and events.



Related File: AIN 2

## Humoring and Understanding the Wicked Son<sup>4</sup>

28 AB

### Instructions

Introduce immediately after בנימין ארבעה – the Four Sons section.

The leader selects one person (preferably not too young) to be called WS *alef*, and hands him or her the four WS cards. These cards describe four different wicked sons. WS *alef* selects one card for himself.

The leader now asks WS *alef* to choose a second WS. He gives the remaining three cards to the person he or she has chosen to be WS *bet*.

WS *bet* chooses one WS card and gives the others to the leader.

The leader gives out the questions to the other participants and asks them to ask WS *alef* and WS *bet* the questions.

The participants should take turns by going round the table. After one round, collect the WS cards and questions and ask all the participants what they learnt from the activity and if they have any comments.

Don't spend more than ten minutes on the activity.

### Purpose

This activity sensitizes participants to the outsider and others in general, by having them try to understand others' feelings and sensibilities.

### The Questions

What do you remember of your Bar Mitzvah or Bat Mitzvah if you had one – and if you didn't, what did you think about your not having one?

How would you describe your feelings about Seder night?

Why did you come here tonight?

What would you prefer to be doing right now?

Are you uncomfortable being with traditional Jews? If so, why?

Could you clarify exactly what it is about Seder night that turns you off?

What do you think has kept the Jewish people so vibrant after so many years?

What value is there in celebrating liberation for a nation that was enslaved?

Why do you think some Jews make nasty remarks about other Jews?

Seder night is one of the most widespread Jewish customs. Why do think that is so?

### The WS Profile Cards

#### WS alef

A child of assimilated parents who trash Jewish immigrant culture.

He/She admires the wealthy, ethnic culture and is into the latest fad.

Everything Jewish or Israeli bores and irritates him/her.

He/She scoffs at Jewish weddings, Bar Mitzvahs, funerals, and Seder night.

#### WS bet

He/She is into Buddhism, yoga, and sports.

He/She considers circumcision mutilation, but not so cosmetic plastic surgery.

He/She hates Jewish history and traditions and loathes the State of Israel.

He/She would never consult a rabbi, but often visit shrinks and life coaches.

He/She is quick to join the latest cult or cause.

#### WS gimel

He/She doesn't know the difference between Rosh Hashanah and Yom Kippur.

He/She tells shockingly anti-Semitic jokes.

He/She is sympathetic to foreign causes, as long as these have nothing to do with Jews.

He/She is very leftist, pro-Palestinian, but has never visited Israel.

#### WS dalet

He/She is poorly informed on modern Jewish issues, but very opinionated about them.

He/She considers anything Jewish an embarrassment.

He/She has a secret admiration of the extreme Orthodox.

He/She sneers at Jews, but all his/her friends are alienated Jews themselves.



Related File: GIMEL 2

<sup>4</sup> This activity was inspired by David Mamet, *The Wicked Son* (New York: Nextbook/Schocken, 2006).

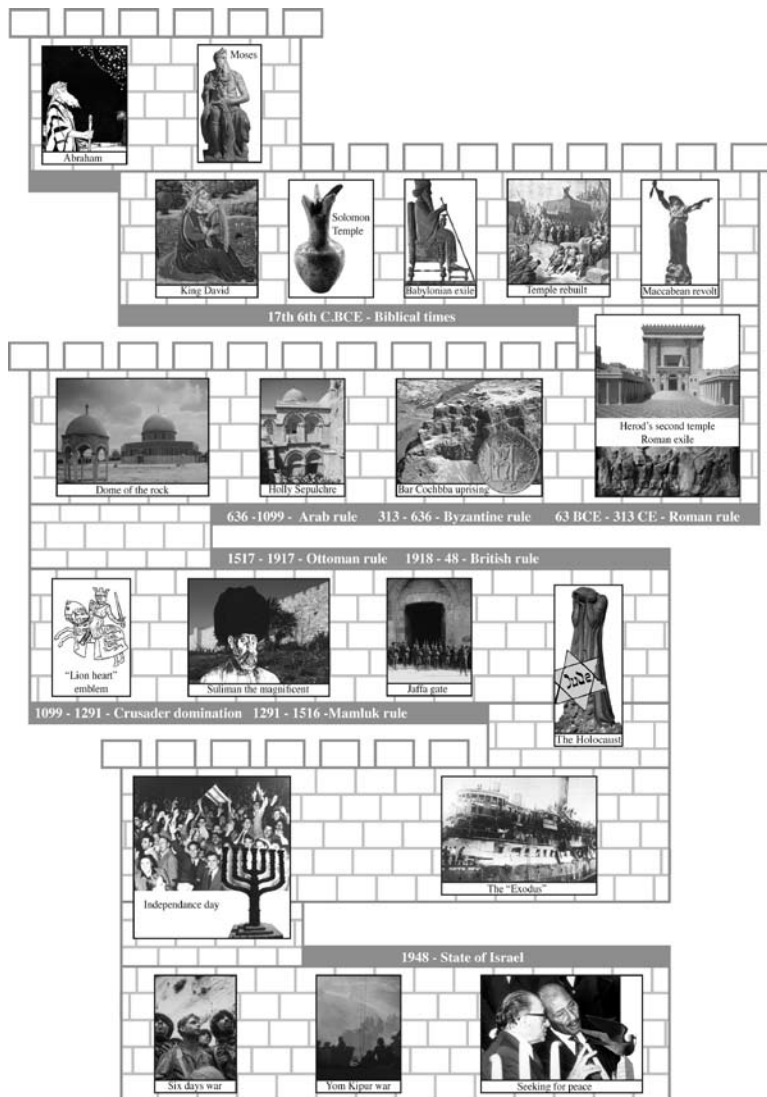


## Building the Wall

3 ע C

### Instructions

This activity consists of an outline picture of a wall, similar to the one around the Old City, and a series of cards relating to different moments in the history of the Israelites in Egypt. The cards have to be fitted into the wall.



## The Seven Species of the Land of Israel

1' ABC

### Introduction

This activity should be introduced immediately following the passage beginning:

מתחלה עובדי זרה היו אבותינו...  
Originally our ancestors were idolaters...

### Background

The above passage was repeated by everyone who brought a basket of first grains and fruits to the Temple in Jerusalem on the Festival of Shavuot and speaks of our eternal connection with the Land of Israel even though we spent time in Egypt.








The Bible describes Israel as a land blessed with seven fruits and grains:

אֶרֶץ חִטָּה וּשְׂעֵרָה וְגִפְנֵי וּתְאֵנָה וְרִמּוֹן אֶרֶץ זֵית שֶׁמֶן וּדְבַשׁ: (דברים ה: ח)  
“A land of wheat and barley, and (grape) vines and fig-trees and pomegranates; a land of olive-trees and (date) honey.” (Devarim 8:8)

These seven fruits and grains are called the seven species (שבעת המינים). While many other fruits and grains can be found in Israel, the seven species have a special status.

### The Seven Species

wheat (*chitah*), barley (se'orah), grapes (gefen), fig (te'elah), pomegranate (rimon), olive (zayit), date (tamar)

|        |   |              |   |
|--------|---|--------------|---|
| Wheat  |   | Pomegranates |   |
| Barley |  | Olives       |  |
| Grapes |  | Dates        |  |
| Figs   |  |              |   |

## The Jews and the Land

The seven species symbolize the close relationship between the Jewish people and the Land of Israel.

In order to confirm the deep link between the people of Israel and the Land of Israel we bring the first grains and fruits that ripen of the seven species to the Temple to express our appreciation and gratitude to Hashem.

### Objective

To create in the participant a sense of deep identity with the very essence of life in Israel at a very basic and human level.

The participants each receive a page with pictures of the Seven Species.

Everyone is asked to think about one of the species. The species chosen must have a particular feature that connects the participant with it. Your choice may be connected to a special image, a memorable event, or a midrash connected with the species. Your chosen species might have some quality about it that appeals to you – can you explain why? (Don't make your choice solely based on taste.)

Each participant places a nut on the picture of the species they have chosen.

The leader now asks each person to look around at what other people have chosen but not to comment.

The leader asks that the participants to volunteer to share their thoughts and ideas that brought them to identify with one particular species with the other participants.

No more than about 8 or 9 minutes should be spent on the activity.



Related File: YUD 1

## A Nation of Destiny

27 A

### Instructions

This activity should be introduced before *והיא שעמדה*, “And it is this that has stood.”

The leader opens a short discussion by asking **question 1** (see below). The participants should be asked to think about their answer but to do so silently.

The leader reads the first section of the passage aloud and then asks **question 2**. Encourage short answers. Allow a little interaction.

The leader reads the second section and then asks **question 3**. Here the answers should be short and to the point. The leader may wish to react to some of the answers briefly.

The leader reads the third section, and then asks **question 4**. Allow for a short discussion. At the

very end ask the participants what they thought of the passage, and why the passage was introduced before *V'hi She'amdah*. The leader should be ready to explain anything in the passage that is unclear to the participants.

The whole activity should take no more than 15 to 20 minutes.

## Question 1 (silent inner dialogue): Do you have any proof of the existence of miracles?

### The Miracle of Jewish History<sup>5</sup>

#### 1. A story that seems inexplicable.

Over three hundred years ago, King Louis XIV of France asked Blaise Pascal,<sup>6</sup> the great French religious philosopher of his day, to give him proof of the existence of miracles. Without a moment's hesitation, Pascal answered, “Why, the Jews, your Majesty, the Jews.”

We don't have to speculate what Pascal meant when he gave this answer, because he took the trouble to spell it out. In his masterwork, *Pensees*, he explained that the fact that the Jewish people had survived until the seventeenth century – the time period in which he lived – was nothing short of a supernatural phenomenon.

Pascal is but one of many scholars and students of Jewish history who have been awed by a story that seems inexplicable by the ordinary rules of logic. When Arnold Toynbee<sup>7</sup> completed his classic ten-volume analysis of the rise and fall of human civilizations, *A Study of History*, he was troubled by only one seeming refutation of his universal rules governing the inexorable decline of every people on earth. Only the Jews had survived, in defiance of Toynbee's carefully reasoned analysis. So Toynbee proclaimed the Jews nothing more than “a vestigial remnant,” a people destined soon to perish.

## Question 2: What ensures the survival of the Jewish people?

#### 2. Jewish history, simply put, defies explanation.

But somehow, in spite of the most brutal attempts throughout history to destroy the children of Israel – from crusades, inquisitions, and pogroms to the “Final Solution” of the Holocaust – Jews have defied all predictions of their demise. Like Mark Twain,<sup>8</sup> who read his own obituary in the newspaper, Jews can thankfully respond and say that the report of their death “is highly exaggerated.” With a smile, we can remind ourselves of the famous 1964 *Look* magazine cover story that confidently predicted “The Vanishing American Jew,” and reflect on the irony that it is *Look* magazine itself that no longer survives.

Mark Twain was an agnostic and a self-acknowledged skeptic, yet he could not help but be

<sup>5</sup> These passages are adapted from *Eyewitness to Jewish History*, by Rabbi Benjamin Blech (Hoboken, NJ: Wiley, 2007). Rabbi Blech is an associate professor of Talmud at Yeshiva University.

<sup>6</sup> Blaise Pascal (1623–1662): a French religious philosopher.

<sup>7</sup> Arnold Toynbee (1889–1975): a British historian who believed Western civilization is in a stage of decay.

<sup>8</sup> Mark Twain (1835–1910): US novelist and humorist.



### Group 3

You are undecided about staying or leaving.

Discuss reasons for staying and reasons for leaving.

Find supporting ideas to allow each individual to decide for himself.

Study the verses below for ideas to support your position.

### Objective

One of the purposes of this activity is to give the participants a better perception of and a better empathic sense about what the following quotation from the *Mechilta* (Mechilta) intends to convey.

**Rabbi Eliezer says: “And Moses led the Children of Israel” – to tell us Israel’s praise. Because as soon as Moses said, “Get up and travel” they did not say – How can we enter the desert with no food for the way?! Rather, they believed in Moses and followed him.**

**And about this act of theirs it is written in the Prophets: “I remember for you the affection of your youth, the love of your espousals; how you went after Me in the wilderness, in a land that was not sown” (Jeremiah 2:2).**

#### Mechilta 15:22

ר' אליעזר אומר: “ויסע משה את בני ישראל - להודיע שבחן של ישראל, שכיון שאמר להם משה” קומו וסעו “לא אמרו: איך אנו יוצאים במדבר ואין לנו מחיה בדרך? אלא האמינו והלכנו אחרי משה.

ועליהם מפורש בנביאים: “זכרתי לך חסד נעוריך אהבת כלולותיך לכתך אחרי במדבר בארץ לא זרועה.” ירמיה ב:ב) מכילתא ט”ז, כ”ב

### Resource Page

#### Exodus 1:11–14

11 Therefore they set over them taskmasters to afflict them with their burdens. And they built for Pharaoh store-cities, Pithom and Raamses. 12 But the more they afflicted them, the more they multiplied and the more they spread abroad. And they were afraid because of the children of Israel. 13 And the Egyptians made the children of Israel serve with rigor. 14 And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigor.

#### שמות פרק א פסוקים יא-יד

יא) וַיִּשְׂמְרוּ עָלָיו שָׂרֵי מִסִּים לְמַעַן עֲנֹתוֹ בְּסִבְלָתָם וַיִּבְנוּ עָרֵי מִסְכָּנוֹת לְפָרְעֹה אֵת פְּתֹם וְאֵת רַעַמְסֵס:

יב) וַיִּבְנוּ אֲשֶׁר יִעֲנֶנּוּ אֹתוֹ כֵּן יִרְבֶּה וְכֵן יִפְרֹץ וַיִּקְצֹוּ מִפְּנֵי בְנֵי יִשְׂרָאֵל:

יג) וַיַּעֲבְדוּ מִצְרַיִם אֵת בְּנֵי יִשְׂרָאֵל בְּפָרֹךְ:

יד) וַיִּמְרְרוּ אֵת חַיֵּיהֶם בְּעִבְדָה קָשָׁה בְּחֹמֶר וּבְלִבְנֵים וּבְכָל עֲבֹדָה בְּשָׂדֵה אֵת כָּל עֲבֹדָתָם אֲשֶׁר עָבְדוּ בְּהֵם בְּפָרֹךְ:

#### Exodus 2:24

And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob.

#### שמות פרק ב פסוק כד

וַיִּשְׁמַע אֱלֹהִים אֵת נַאֲקָתָם וַיִּזְכֹּר אֱלֹהִים אֵת בְּרִיתוֹ אֵת אַבְרָהָם אֵת יִצְחָק וְאֵת יַעֲקֹב:

### Numbers 11:1–6

1 And the people were as murmurers, speaking evil in the ears of the Lord; and when the Lord heard it, His anger was kindled; and the fire of the Lord burnt among them, and devoured in the uttermost part of the camp. 2 And the people cried to Moses; and Moses prayed to the Lord, and the fire abated. 3 And the name of that place was called Taberah, because the fire of the Lord burnt among them. 4 And the mixed multitude that was among them fell a lusting; and the children of Israel also wept on their part, and said: “Would that we were given flesh to eat! 5 We remember the fish, which we were wont to eat in Egypt for nothing; the cucumbers, and the melons, and the leeks, and the onions, and the garlic; 6 but now our soul is dried away; there is nothing at all; we have nothing save this manna to look to.”

#### במדבר פרק יא, פסוקים א-ו

א) וַיְהִי הָעָם כְּמִתְאַנְּנִים רַע בְּאָזְנֵי ה' וַיִּשְׁמַע יְדֹנָד וַיַּחַר אַפּוֹ וַתִּבְעַר בָּם אֵשׁ יְדֹנָד וַתֹּאכַל בְּקִצְהָ הַמַּחֲנֶה:

ב) וַיִּצְעַק הָעָם אֶל מֹשֶׁה וַיִּתְפַּלֵּל מֹשֶׁה אֶל ה' וַתִּשְׁקַע הָאֵשׁ:

ג) וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא תַבְעֵרָה כִּי בָעֵרָה בָּם אֵשׁ יְדֹנָד:

ד) וַהֲאִסְפֹּסֶף אֲשֶׁר בְּקִרְבּוֹ הִתְאוּוּ תַאֲנֶה וַיִּשְׁבוּ וַיִּכְבּוּ גַם בְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ מִי יֵאָכְלֵנוּ בְּשָׂר׃

ה) וַזְכַּרְנוּ אֵת הַדָּגָה אֲשֶׁר נֹאכַל בְּמִצְרַיִם חֲנָם אֵת הַקִּשְׁאִיִּים וְאֵת הָאֲבֻטְחִים וְאֵת הַחֲצִיר וְאֵת הַבְּצָלִים וְאֵת הַשּׁוּמִיִּים:

ו) וְעַתָּה נִפְשָׁנוּ יִבְשָׁה אֵין כֹּל בְּלִתִּי אֵל הַמָּן עֵינֵינוּ:

### Numbers 14:1–5

1 And all the congregation lifted up their voice, and cried; and the people wept that night. 2 And all the Children of Israel murmured against Moses and against Aaron; and the whole congregation said unto them: “Would that we had died in the land of Egypt! Or would we had died in this wilderness! 3 And wherefore does the Lord bring us unto this land, to fall by the sword? Our wives and our little ones will be prey; were it not better for us to return into Egypt?” 4 And they said one to another: “Let us make a captain, and let us return into Egypt.” 5 Then Moses and Aaron fell on their faces before all the assembly of the congregation of the Children of Israel.

#### במדבר פרק יד, פסוקים א-ה

א) וַתִּשָּׂא כָל הָעֵדָה וַיִּתְּנוּ אֵת קוֹלָם וַיִּכְבּוּ הָעָם בְּלִלְהָ הַהוּא:

ב) וַיִּלְנוּ עַל מֹשֶׁה וְעַל אַהֲרֹן כָּל בְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ אֲלֵהֶם כָּל הָעֵדָה לֹא מִתְּנוּ בְּאַרְצְ מִצְרַיִם אוֹ בְּמִדְבַר הַזֶּה לֹא מִתְּנוּ:

ג) וַלְמָה ה' מְבִיא אֶתְנוּ אֶל הָאָרֶץ הַזֹּאת לְנַפֵּל בַּחֶרֶב נָשִׁינוּ וְנִטְפְּנוּ יְהִיו לְבַז הַלֹּא טוֹב לָנוּ שׁוּב מִצְרָיִם:

ד) וַיֹּאמְרוּ אִישׁ אֶל אָחִיו נַתְּנָה רֹאשׁ וְנִשְׁוֹבָה מִצְרָיִם:

ה) וַיַּפֵּל מֹשֶׁה וְאַהֲרֹן עַל פְּנֵיהֶם לִפְנֵי כָּל קְהַל עַדַת בְּנֵי יִשְׂרָאֵל:

### Numbers 20:1–6

1 And the children of Israel, the whole congregation, came into the wilderness of Zin in the first month; and the people abode in Kadesh; and Miriam died there and was buried there. 2 And there was no water for the congregation; and they assembled themselves together against Moses and against Aaron. 3 And the people quarreled with Moses, and spoke, saying: “Would that we had perished when our brethren perished before the Lord! 4 And why have you brought the assembly of the Lord into this wilderness, that we and our cattle should die there? 5 And why have you made us to come up out of Egypt, to bring us in unto this evil place? It is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.” 6 And Moses and Aaron went from the presence of the assembly to the door of the tent of meeting, and fell upon their faces; and the glory of the Lord appeared unto them.

### במדבר פרק כ, פסוקים א-ו

- (א) וַיָּבֹאוּ בְנֵי יִשְׂרָאֵל כָּל הָעֵדָה מִדְּבַר צֹן בַּחֲדָשׁ הָרִאשׁוֹן וַיָּשֶׁב הָעָם בְּקִדְשׁ וַתָּמַת שָׁם מִרְיָם וַתִּקְבֹּר שָׁם:
- (ב) וְלֹא הָיָה מִיָּמַי לְעֵדָה וַיִּקְהֵלוּ עַל מֹשֶׁה וְעַל אֹהֲרֹן:
- (ג) וַיָּרֶב הָעָם עִם מֹשֶׁה וַיֹּאמְרוּ לֵאמֹר וְלוֹ גִּוְעָנוּ וְלוֹ גִּוְעָנוּ אַחֲרֵינוּ לְפָנֶי ה':
- (ד) וְלִמָּחָה הִבָּאתֶם אֶת קֹהֶל יִדְוָד אֶל הַמִּדְבָּר הַזֶּה לְמוֹת שָׁם אֲנַחְנוּ וּבְעֵינֵינוּ:
- (ה) וְלִמָּחָה הִעֲלִיתָנוּ מִמִּצְרַיִם לְהֵבִיא אֹתָנוּ אֶל הַמְּקוֹם הַרְעֵה הַזֶּה לֹא מְקוֹם זֶרַע וַתֵּאבְדָה וְנִפְּן וְרִמּוֹן וּמִיָּם אֵין לְשִׁתּוֹת:
- (ו) וַיָּבֵא מֹשֶׁה וְאֹהֲרֹן מִפְּנֵי הַקֹּהֶל אֶל פֶּתַח אֹהֶל מוֹעֵד וַיִּפְּלוּ עַל פְּנֵיהֶם וַיִּרְא כְבוֹד ה' אֲלֵיהֶם: פ



Related File: KUF 1

## A One-Question Quiz

### 3ה A

#### Instructions

This activity should be introduced after the paragraph that begins *Go and learn*. It would add to the activity if there were a bowl of fruit on the table, which would be passed around when reading the section referring to the bringing of the first fruits to the Temple. The leader presents the passage below to introduce the activity:

The main portion of the Torah that the editors of the Haggadah picked to expound upon in very minute detail was not one of the “on the spot” reports of the Exodus. Indeed, the sections contained in the book of *Exodus* are not the sole account of the Exodus in the Haggadah. In fact, the editor picked four verses from the book of *Devarim*. These verses deal with a mitzvah carried out by the farmers of Israel. This mitzvah is the bringing of the first fruits to the Temple. The farmer recited a *BiKorim* or “Statement of Origin” in which he gave a short account of Jewish history.

Our quiz question is: Why did the redactor of the Haggadah pick this specific account of the Exodus, rather than the full description as it appears in the actual account of the events?

Here the leader allows time for discussion, and gives the participants time to think and express their opinions. Finally, the leader presents his/her own idea(s).

Below are some ideas that the leader can use if he/she so wishes.

The idea is very important. The Haggadah was not intended for the Israelites who actually left Egypt. They did not need a script or text by which to recount the great miracles and the fabulous experience they had lived through.

The task that the editors of the Haggadah had to face was how to write a text, build a ritual, and enshrine a historical event, which would all be eternalized. Further, they sought to simulate the experience of attaining freedom for generations to come, generations that had never lived through these unique events themselves.

The success of the “Seder creators” is phenomenal: we celebrate one of the oldest holidays of any people on earth.

*Yom HaSimchat Torah* has been celebrated for at least 3,320 years!

This success may partially be due to the fact that they picked a text that was said by a free man, well settled in his independent country, having no threat to his liberty or life. The free man

is reminded of his origins once a year, upon bringing the first of his produce to the Temple – and this sends his thoughts back to his roots.

The text of *Armi* used in the Haggadah is a paragraph taken from *Devarim* (26:5–9). It is a brief account relating the long journey that this farmer’s family made from its inception till his own time. It is short and relevant to his current position: a man well rooted in his own land, and appreciative of what Hashem has done for him and his family. He is a person who realizes that the secret of Redemption is Remembering.

Yet we have a problem. If one checks the source in *Devarim*, one wonders why the Haggadah has left out the fifth verse:

וַיָּבֵאנוּ אֶל הַמְּקוֹם הַזֶּה וַיִּתֵּן לָנוּ אֶת הָאָרֶץ זֹבַת חֶלֶב וּדְבָשׁ.

“And He brought us to this place and gave us this land, a land flowing with milk and honey.” It is certainly possible that this was originally included in the Haggadah, but with the onset of the exile, it was removed! Perhaps the Rabbis wished to avoid putting salt on the wounds of the exiled.

Yet we are a very fortunate generation, born into a world in which the State of Israel exists. Jewish independence is assured, and Jewish empowerment realized. We ought to put this verse back into the Haggadah, and drink with pride our FIFTH CUP OF REDEMPTION! Today we celebrate the genius of our forefathers, who realized that to eternalize a people you don’t need monuments of stone or bricks; you need an unbroken chain of fathers and mothers who transmit the tradition, the meaning, and the experiences of the Exodus from Egypt. This is our secret weapon; we have no pyramids, and no great statues belonging to the past, yet we know how to transmit from generation to generation the value and meaning of human freedom and our gratitude to Hashem, the Lord, our One God. The editors knew the secret of the Haggadah well.

The eyewitness accounts of the Exodus, as reported in the book of *Exodus*, will not be relevant or meaningful for coming generations that have never experienced slavery, hunger, and oppression. Only if we address the future through the experiences of the past, will we ensure that the story is continually passed on.

## The Woman of Valor Competition

### 2י ABC

דרש רב עוירא: בשכר נשים צדקניות שהיו באותו הדור נגאלו ישראל ממצרים. (סוטה יא:)

Rav Avira teaches: In the merit of the righteous women of that generation, Israel was redeemed from Egypt. (Gemara, *Sotah* 11b)

#### Instructions

We suggest you carry out the competition at the section beginning with *“We cried out to God,”* and ending with *“... with which the Egyptians are oppressing them.”*

#### Activity

Choosing the Woman of Valor for this year’s Woman of Valor Competition. The participants can work individually, divide into groups of 3–4 people, or all the participants can do the activity together.

## Objective

By evaluating the skills and deeds of the Hebrew women in Egypt, we learn to appreciate their strength of character, their idealism, fortitude, faith, and daring.

### The four competitors are:

רחל עמינדב – Rachel Aminadav

דינה אלישמע – Dinah Elishama

יפה אבידן – Yafah Avidan

חני אחיעזר – Hani Ahi'ezer

These women all served their families, their tribes, and their nation under the most trying and dangerous of circumstances. They all deserve recognition and a prize. This year we will choose to honor one of them in particular for her outstanding actions.

The leader announces that first the participants will consider the **skills** of the Hebrew women and assign each skill a rating between 1 and 4 (1 being the lowest and 4 the highest). Then they will do the same for the **deeds** of women.

Once the ratings are determined, the participants will look at the chart below, which describes which particular skills and deeds each candidate possesses. The woman whose characteristics earn her the highest score will be our Woman of Valor for this year.

### Skills

Evaluate each skill and give it a rating between 1 and 4. Place a nut under each score you choose.

a. Very wise in the design and making of different kinds of cloth out of goats hair, necessary for the *ohel* (tent) of the *Mishkan* (Tabernacle).

1, 2, 3, 4

b. Very gifted in spinning yarn of turquoise, purple, and scarlet wool, and the linen necessary for the *Mishkan*.

1, 2, 3, 4

c. An excellent cook who knows how to make very tasty cakes from dry dough. 1, 2, 3, 4

d. Skilled at dancing with the tambourine, which was important for keeping up everybody's spirits during difficult times, or in times of celebration.

1, 2, 3, 4

### Deeds

Rate each deed on the basis of 1 to 4. Place a nut on the score you choose.

a. Kept her exhausted and demoralized husband's spirits up by visiting him at night in the fields, so that they could remain a family together.

1, 2, 3, 4

b. Resisted giving her gold earrings for the making of the golden calf, but gave her best bronze mirror to the *kohanim* to help make the utensils of the *Mishkan*.

1, 2, 3, 4

c. Prepared food for her exhausted and enslaved husband, without which he would have died, even though she, too, was exploited by the slave master's wife.

1, 2, 3, 4

d. Bore children despite the mortal danger to anyone who defied the Egyptians' policy of infanticide.

1, 2, 3, 4

Now that each skill and deed has been rated, let us look at the individual skills and deeds of each of the contestants. See the chart below listing the skills and deeds that these four wonderful women possess.

|                | Rahel,      | Dinah,      | Yafah,      | Hani        |
|----------------|-------------|-------------|-------------|-------------|
| <b>Skills:</b> | <b>b, d</b> | <b>a, c</b> | <b>b, c</b> | <b>a, d</b> |
| <b>Deeds:</b>  | <b>a, b</b> | <b>b, d</b> | <b>c, a</b> | <b>c, d</b> |

Add the scores for the skills for each contestant. Also add the scores for the deeds. **Multiply** the score for skills by the score for deeds for each of the women. Which of the women got the highest score?

For example: Hani has two skills: a and d. Say you gave **skill a** the score of 3, and **skill d** the score of 4,  $(3+4) = 7$ , and you gave **deed c** the score of 4, and **deed d** the score of 1,  $(4+1) = 5$ ; so Hani's final score would be  $(7 \times 5) = 35$ . Calculate the final score for the four women, and whoever gets the highest score is your winner!

The leader of the Seder now asks each participant in turn to call out his or her winner. (If the number of participants is particularly large, vote by a show of hands.) The woman whose name is most often called out is the winner of this year's Woman of Valor Competition.

The leader then announces the official winner.

## Tzaffy, the Puppet Frog, Bears Witness

37 C

### Instructions

Two puppets are necessary for this activity: preferably, one of a young frog (Tzaffy) and another of an elderly person.

As the Haggadah section on the plagues nears, the puppeteer may want to do some warm-up activity by putting Tzaffy in his pocket unobtrusively and then shaking him around to arouse attention. The puppeteer should be one of the older teenagers or the leader himself.

(Tzaffy the frog begins to shake about in the pocket. Tzaffy's appearance is introduced with exaggerated fright.)

**Tzaffy:** Close the windows, shut the doors. Beware of Moses and clear the floors. Keep your voices down – Tzaffy is my name. I am a carrier of a great and exciting secret!

Want to hear?

Well...are you sure you can keep this secret of many generations?

Well...shhh, someone's is coming. Please, please, don't give me away!

Wow! That was close. I think the coast is clear.  
 So let me explain.  
 I, Tzaffy, am a frog who lived through the Exodus from Egypt! Yes, yes, yes! How did I survive?  
 Well...I was in a pond next to the Nile on my way to visit my friend Yankeleh, the goldfish, who lived in a large aquarium in a royal palace.  
 I jumped into the aquarium and began chatting with Yankeleh. Suddenly, chaos broke out! Frogs began to appear everywhere! Not his friends from the Nile. Strange frogs coming out of nowhere!  
 I swam around wildly in panic until I realized that my chances of making it back to my calm, safe pond were very bad.  
 (The puppeteer should now produce the puppet of the Granddad.)  
 Suddenly, Great-Great-Great-Granddad chanced by. I, Tzaffy, caught his attention: "Help, Help! Granddad!"  
 (The Granddad puppet stops, frozen.)  
**Grandad:** Tzaffy, Moses has sent out his prayer to Hashem asking him to kill off all the strange frogs! They will be piled up and left to decompose!  
**Tzaffy:** Granddad, what should I do? I am going to die!  
**Grandad:** Stop panicking Tzaffy, and let me think!  
**Tzaffy:** Please! Please! I realize the danger you will be in if Mo catches you but you must... must...help me, Granddad! I've got an idea. Let's make a deal! I will make you an offer you cannot refuse. I promise to appear each year from now till Mashiach comes at somebody's Seder, somewhere in the Jewish world, and I will retell the whole story! I can be a sort of an eye-witness guest at the Seder. No one else present will have any idea about what REALLY happened!

The Seder leader continues to spin the yarn as he sees fit ...



Related File: GIMEL 3

## Ten Modern Plagues

Introduce this item after reading the names of the plagues.  
 The leader explains that the ten plagues attacked vital interests and even beliefs of the ancient Egyptians. Today, in our modern technological society, the ills that face us are different – but can be just as destructive if things get out of control.  
 The leader now asks the participants to come up with modern plagues that the ancient ones might remind us of. For example, "Blood" might remind us of a HIV-positive result of a blood test.  
 The leader should ask each participant to suggest a plague in the order of the ten plagues of Egypt.  
 The leader summarizes the overall impression made by the participants' suggestion.

### Instructions

This activity may be introduced at any time but ideally soon after reading about the plagues. This is an anagram game in which the participants look at words with jumbled letters and have to guess what the words are. For example: the participants are shown the word צמה (*tzamah*) and they have to place the letters in the right order to form מצה (*matzah*). All the words belong to one of three groups: Jewish concepts, names of plagues, or Jewish characters.

### The Game

The leader shows the participants the red side of the card. The first participant who gets the right answer, gets a candy and the leader then shows everyone the other side of the card (the blue side). The leader should start with the words entitled "Plagues." At the end of the activity, the leader checks which participant has the most sweets and declares that person the winner.

| Plagues – jumbled up: | Plagues – correct answers: |
|-----------------------|----------------------------|
| מכני                  | כנים                       |
| ינחש                  | שחין                       |
| דבר                   | ברד                        |
| הרבא                  | ארבה                       |
| שכח                   | חשך                        |

| Characters – jumbled up: | Characters – correct answers: |
|--------------------------|-------------------------------|
| המש                      | משה                           |
| ירמם                     | מרים                          |
| הנאור                    | אהרון                         |
| הפער                     | פרעה                          |
| ביר בעיקא                | רבי עקיבא                     |

| Concepts – jumbled words: | Concepts – correct answers: |
|---------------------------|-----------------------------|
| מת                        | תם                          |
| צמה                       | מצה                         |
| ילל הרסד                  | ליל הסדר                    |
| הפחה גס                   | חג הפסח                     |
| צמה                       | חמץ                         |



Related File: SAMEH 4

# Moshe Rabbeinu Stands in the Breach

50 C

## Instructions

Introduce this activity after the plagues are recited.

The Haggadah reading can continue, and during the meal the leader will ask the younger children for their answers.

In order to understand the Midrash below, you must use the number clues (provided below).

**“And Moshe said to the people: do not be afraid” (Exodus 14:13) – Whom did Moshe 200, 2, 50, 6 resemble? A loyal shepherd who discovers, close 30, 8, 300, 20, 5 (to darkness), that his fence had fallen, and so fixes it on three of the sides. But the fourth side remains open because there was no time to fix it – so he himself stood in 5, 80, 200, 90, 5 (the breach). Then a 1, 200, 10 (lion) came – and the shepherd confronted it. A 7, 1, 2 (wolf) came – and the shepherd confronted it.**

(C.N. Bialik and Y.C. Rabinski, Sefer Ha’aggadah [Tel Aviv: Dvir Publications], p. 54)

Here are your clues to the number code!

1=ק=100 ז=90 ט=80 י=70 ס=60 נ=50 מ=40 ל=30 כ=20 י=10 ט=9 ח=8 ז=7 ו=6 ה=5 ד=4 ג=3 ב=2 א  
ח=400 ש=300 ר=200



Related File: SAMEH 5

## “If He Had [Only] Sustained Us in the Desert”

37 ABC

## Instructions

This activity is introduced after reading *Dayeinu*.

The leader asks one of the older children to read the following passage.

### Walking through the desert

All through the night we walk, on and on. It seems endless. My feet hurt and the muscles in my legs are demanding that I rest. Everyone must be hungry; I’m starving. My throat is dry. I need to drink. It will be dawn soon. Surely we’ll rest then? I can feel the air growing hotter. How are the children managing? They must be feeling completely exhausted. They’ll be calling for water and food. We have the dough but it must be hard and dry by now. The sun will bake it even harder. We’re off again. As hard as it is, the important thing is to keep moving away from Egypt. We’ll manage with our matzah even if I can taste the desert sand with it. This bread of freedom was yesterday’s bread of affliction. As hard as it is, we or our children will reach the Promised Land and live as free people. The column is moving, I must not lose my place. I must keep my eye on that pillar of fire and during the day the column of cloud. Then

I know that we are never alone and Hashem is watching over us.

## Dayeinu דַּיְינוּ – “It would have satisfied us.”

The leader says he would like to discuss two lines of *Dayeinu*. The leader asks if somebody can explain simply what the two lines below mean.

אלו ספק צָרְכֵנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה וְלֹא הֶאֱכִילָנוּ אֶת הַמָּן, דַּיְינוּ  
אלו הֶאֱכִילָנוּ אֶת הַמָּן וְלֹא נָתַן לָנוּ אֶת הַשַּׁבָּת, דַּיְינוּ..

If He had sustained us for forty years in the desert, and not fed us with manna, *Dayeinu!*

If He had fed us the manna, and had not given us the Shabbat, *Dayeinu!*

It would have sufficed us!



*That is to say, if Hashem had just sustained us in the desert and done nothing else, that in itself would have satisfied us; or if Hashem had given us the manna, and not Shabbat, that in itself would have satisfied us.*

## Comments and Ideas for the Leader to Use in Discussion

הַמּוֹלִיכֶךָ בַּמִּדְבָּר הַגָּדֹל וְהַנּוֹרָא נְחֹשׁ שָׂרָף וְעַקְרָב וְצִמְאוֹן אֲשֶׁר אֵין מַיִם הַמוֹצִיא לָךְ מַיִם  
מִצֹּר הַחֲלָמִישׁ:

”the Lord [who led you through the great and terrible desert ,where there were snakes, serpents ,and scorpions ,and thirst ,caused water to flow from the rock of flint “ .... (Devarim 8:15)

The physical conditions of the desert are that life cannot be sustained – there is no water, and only snakes, serpents and scorpions. You, the children of Israel, of course, had water, and never met a scorpion, and YOU lacked for nothing, but the desert lacked everything.

### The Midrash Rabbah Comment

Furthermore, in the language of the Midrash, Hashem’s care for Israel is figuratively described. When the children of Israel wondered through the desert, they were surrounded by many clouds that protected them from the dangerous desert. The Midrash tells us that the cloud that was in front of them would level the path for them. The valleys were raised and the mountains flattened, as it says in the verse: “Every valley will be lifted up and every mountain and hill will be flattened and the rugged will be smoothed and the rough places made plain” (Isaiah 40:4).

The cloud also killed all of the snakes and scorpions which were in the way. It also swept and polished the path for them.

The Midrash is describing miraculous surreal circumstances of the children of Israel during their forty-year stay in the desert. It was a miracle whereby a whole people numbering millions found daily sustenance for such a long time in the desolate wilderness.



It is true that other peoples – nomads and Bedouins – maintain themselves in this desolation. However, the unique manner in which this provision was made was so amazing that it was an enigma even to those who benefited from it. Had God provided for the sustenance of His people in the normal and natural way employed by desert tribes, by hunting trips and expeditions to the areas bordering on the edges of the wilderness, there would be no question here of immediate and obvious Divine direction. Similarly, this would not have been the case if the people had maintained themselves by trading or commerce with other peoples.

But this was not the case. Even their undoubted enemy, Bilam, who sought to curse them before the whole world, was forced to utter praise and a blessing upon seeing this people encamped according to its tribes. Separated from all other peoples, the Jews owed their existence to the protective care of God alone.

הן עם לבדד ישכון ובגוים לא יתחשב (במדבר כג:ט)  
 –the people shall dwell alone ,and shall not be reckoned among the nations  
 (Bamidbar 23: 9)

### Making the Desert Bloom: Commitment to Israel and the Land

The leader now leads the discussion to modern times and modern Israel.

Start by reading this verse from Amos on the prophecy of the future of Israel. The prophet Amos describes the Land of Israel when it is restored to Israel. He describes a fertile land.

וְשָׁבְתִי אֶת שְׁבוֹת עַמִּי יִשְׂרָאֵל וּבְנוּ עָרִים וְשָׁמוֹת וַיֵּשְׁבוּ וַיִּטְעוּ כִרְמִים וְשָׁתוּ אֶת יַיִן וְעָשׂוּ  
 גִּנּוֹת וַאֲכָלוּ אֶת פְּרִיהֶם: (עמוס ט: יד)

“And I will restore my people Israel and they shall build the wasted cities and inhabit them, and they shall plant vineyards and drink the wine, they shall also make gardens and eat the fruit.” (Amos 9:14)

Celebrating this Seder, we discuss the transition from bondage to freedom, from the dry wilderness to the fertile Land of Israel, and we renew our pledge to share in the rebuilding of *Medinat Yisrael* and make the desert bloom after the long *golah* (Exile).

Before



After



### Making the Commitment possible

Here the leader builds a bridge between yesterday and today for the participants:

The Land of Israel was largely uninhabited and uncultivated during the long years of the *golah*. The desert made great inroads. To restore it and make it fertile again, we must push back the desert and make the land bloom. The early settlers of Israel did much to make the land productive but there still remains the desert of the Negev.

(Insert Map of Israel highlighting the Negev)

### How do we do this?

Much has been done but we still have to continue pushing back the desert, stopping its advance, and bring back the land to life by making it fertile. In the modern State of Israel the KKL-JNF is committed to combating desertification in the Negev and is deeply involved in research on forestation, agriculture, and water issues in desert conditions.

### Five settlements of the Negev

The leader invites each of the participants to imagine that they have decided to settle in the Negev. The leader can announce: You, the participants, wish to contribute to the effort of making the desert fertile and productive. This can be done in many ways. You have only to make up your mind about the exact location of where you wish to live.

Here are five settlements in the Negev and you have decided to make your home in one of them. Which do you choose?

This is what you know about each place:

**Arad** (אָראַד) is a town in the Negev. It is located on the border of the Negev and Judean Deserts, 25 kilometers (15.5 mi.) west of the Dead Sea and 45 kilometers (28.0 mi.) east of the city Beersheba. The city is home to a diverse population of 23,300, including Ashkenazi and Sephardi Jews, both secular and religious, Bedouins and Black Hebrews, as well as native-born Israelis and new immigrants. The city is notable for its clean, dry air and serves as a major attraction as a health resort. It has a hotel and a youth hostel.

Although attempts to settle the area were made as early as 1921, the city was founded only in November 1962 as the last development town to be established and the first preplanned city in Israel. Arad's population grew significantly with the *aliyah* from the Commonwealth of Independent States in the 1990s, and peaked in 2002 at 24,500 residents. Many of the residents work in the Dead Sea works or the mineral quarries nearby.



A hotel in Arad

**Mitzpe Ramon** (מִצְפֵּה רָמוֹן) is a small town in the Negev. It is situated on the northern ridge at an elevation of 800 meters (2,400 feet) overlooking the Ramon Crater. This crater, or *makhtesh*, as it is called in Hebrew, is twenty-eight miles long and five miles wide. As of 2008, Mitzpe Ramon has a population of 4,500 residents.

Mitzpe Ramon was originally founded in 1951 as a camp for the workers building the road to Eilat. The town's first permanent residents, immigrants from North Africa and Romania, settled there in the 1960s, and it became the southernmost of the Negev's development towns. It has a few military bases nearby and some chalk quarries in the vicinity. The town can boast of its hotel, commercial center, and the Wise Astronomy Observatory, which is located five kilometers (3.1 miles) to the east.



Mitzpe Ramon

**Yotvata** (יֹטְבָתָא) is a kibbutz on the Arava road in the southern Negev. It was one of the stations the children of Israel stopped at on the way to Israel) Bamidbar.(34-33:33 It has approximately 700 residents. The ancient copper mines of Timna valley are located nearby.

Yotvata was started in 1951 as a Nahal) the army's agricultural pioneer corps (settlement named Ein Ghadian .In 1957 it was established as the first kibbutz in the southern Arava region . The kibbutz decided to start a dairy industry that would provide Eilat with milk .In 1962a dairy was established with four cows .By ,2008 it controlled over 50 percent of the Israeli dairy market buying its milk from nearby kibbutzim.



Yotvata's road inn

**Alumim** (אֱלֻמִּים) is a kibbutz located in the northwestern Negev, located close to the Gaza Strip .In 2006 it had a population of 382

The kibbutz was established in 1966 as a border settlement with Egypt by Bnei Akiva) a religious Zionist youth movement (members from Nahal ,the army's agricultural pioneer corps .Its land had belonged to the Religious Kibbutz Movement since the 1940 s and was previously farmed by kibbutz Be'erot Yitzhak ,which was relocated as a result of its destruction in the War of Independence .Over the years other Nahal groups joined the kibbutz ,as well as groups of immigrants from World Bnei Akiva ,many of whom were from

Britain .Until today it has maintained the classic kibbutz collective lifestyle. Alumim is today one of the few kibbutzim that is largely based on agriculture ,although it also has a factory and guest houses for holiday makers.



An aerial view of Alumim

**Ein Yahav** (עין יהב) is a moshav situated in Israel's southern Arava Valley in the Negev. It is between the Dead Sea and Eilat.

It was first settled by members of Nahal, the agricultural pioneer corps of the army, in 1960. Following the appeal of David Ben-Gurion, Israel's first prime minister, they set out to make the desert bloom. They rely on agriculture for their income but they do have tourist facilities as well. There are approximately 170 families on Ein Yahav.

There is an ancient copper-smelting site near Ein Yahav. It is a small hill with blackened slopes, covered mainly by crushed copper slag and the remains of the smelting devices used at the end of the Early Bronze Age for smelting copper.



Ein Yahav

The leader now goes round the table and asks for participants to reveal their choice and share with all the participants their thoughts that brought them to their decision.

כַּמָּה מַעֲלוֹת טוֹבוֹת לְמָקוֹם עָלֵינוּ... דַּיֵּינוּ.

*Kama ma'a lot tovot la'Makom aleinu... Dayeinu.*

How many levels of favors has Hashem bestowed upon us ... it would have sufficed for us!

This is a song of appreciation for all Hashem has done for us.

**Instructions**

The leader introduces this activity just before דַּיֵּינוּ, "That would have been good enough!" The leader reads each item below, one at a time, and asks the participants to classify each item, using one of three categories:

- A. Spiritual/cultural factors
- B. Welfare factors
- C. Security factors

1. Demoralizing the enemy.
2. Fighting for freedom without compromise of values and national pride.
3. Upholding economic independence of the country during warfare.
4. Punishing the enemy fully.
5. Material and social equality of the nation.
6. Establishing a central national institution for spiritual growth.
7. Ensuring a national leadership without any favoritism, discrimination or graft-taking.
8. Developing a beautiful and unique national homeland.
9. Attaining a high standards in cultural and religious matters.
10. Being ever watchful to avoid the enemy's traps and pitfalls.
11. Obliteration of all the enemy's political and military leadership.
12. Total destruction of enemy's military potential.
13. Ensuring full reparations for war damages.
14. Undermining hostile foreign powers, thus ensuring national security and independence.
15. Enhancing spiritual determination through national unity and harmony.

- \* From the fifteen items, choose the three most important and rank them in order of priority.
- \* Discuss your choices.
- \* At the end of the activity, the leader should emphasize that the items above are a modern-day equivalent of the items of דַּיֵּינוּ .
- \* Ask the participants if they can match up the items above with those of דַּיֵּינוּ . There is much room for discussion and differences of opinion. Be careful not to spend too much time on this item.

# An Overview of Biblical Events

47 AB

## Instructions

This activity is best introduced after *Dayeinu*.

The activity exploits one of the *Selichot* (prayers said before the High Holidays) in which the major events of the history of ancient Israel are listed: "He who answered our father Abraham on Mt. Moria, He will answer us."

The leader explains to the participants:

Early one morning when I was rushing to shul for *selichot*, I dropped my *Sefer Selichot* (prayer book), and later I noticed that nearly all the sentences making up this *selichot* prayer (מי שענה) had got mixed up, except for the first and last lines.

Now I wish to read this prayer and understand the order of events. So together let us put the sentences back into the right order.

Here the leader gives out the cards or slips of paper, previously prepared, to the participants. All the cards or slips of paper have one sentence from the *Selichot* prayer, and must be handed out to the participants. Then the leader asks: Which sentence comes first? Together, through discussion, the participants must decide on the right order. The leader must make sure everyone understands what is happening.

The leader should lay out the strips of paper with the lines of the prayer in the order suggested by the participants.

When all the slips of paper have been included, the leader hands out to the participants copies of the *Selichot* prayer, and together they check if they put the sentences back in the right order.

## Objective

This activity is intended to help the participants get an overview of biblical events, and see where *yetziat Mitzrayim* (the Exodus) fits in.

Here are the mixed-up sentences, in Hebrew and English, followed by the correct order.

1. מי שענה לאברהם אבינו בהר- מוריה הוא יעננו:
2. מי שענה לדוד ושלמה בנו בירושלים הוא יעננו:
3. מי שענה לשמואל במצפה הוא יעננו:
4. מי שענה לעזרא בגולה הוא יעננו:
5. מי שענה ליהושע בגלגל הוא יעננו:
6. מי שענה לאליהו בהר כרמל הוא יעננו:
7. מי שענה ליצחק בנו כשנעקד על-גב המזבח הוא יעננו:
8. מי שענה לאלישע ביריחו הוא יעננו:
9. מי שענה ליעקב בבית-אל הוא יעננו:
10. מי שענה למרדכי ואסתר בשושן-הבירה הוא יעננו:
11. מי שענה לפינחס בקומו מתוך העדה הוא יעננו:
12. מי שענה לדניאל בגוב האריות הוא יעננו:
13. מי שענה ליוסף בבית-האסורים הוא יעננו:
14. מי שענה ליונה במעי הדגה הוא יעננו:
15. מי שענה לאהרן במחנה הוא יעננו:

16. מי שענה לחנניה מישאל ועזריה בתוך כבשן האש הוא יעננו:
17. מי שענה למושה בחורב הוא יעננו:
18. מי שענה לחזקיהו בחוליו הוא יעננו:
19. מי שענה לאבותינו על-ים סוף הוא יעננו:
20. מי שענה לכל הצדקים והחסידים והתמימים והישרים הוא יעננו:

1. He who answered our father Abraham on Mt. Moriah, He will answer us.
2. He who answered David and Shlomo his son in Yerushalayim – He will answer us.
3. He who answered Shmuel in the Mitzpah – He will answer us.
4. He who answered Ezra in exile – He will answer us.
5. He who answered Yehoshua in the Gilgal – He will answer us.
6. He who answered Eliyahu on Mt. Carmel – He will answer us.
7. He who answered Yitzhak his son when he was bound on the altar – He will answer us.
8. He who answered Elisha in Jericho – He will answer us.
9. He who answered Ya'akov in Bet-El – He will answer us.
10. He who answered Mordechai and Esther in the capital Shushan – He will answer us.
11. He who answered Pinchas when he rose up from within the congregation – He will answer us.
12. He who answered Daniel in the lion's den – He will answer us.
13. He who answered Yoseph in the prison house – He will answer us.
14. He who answered Yonah from inside the fish's belly – He will answer us.
15. He who answered Aharon with the pan – He will answer us.
16. He who answered Chananya, Misha'el and Azarya from the furnace – He will answer us.
17. He who answered Moshe at Chorev – He will answer us.
18. He who answered Chizkiyahu from his sickbed – He will answer us.
19. He who answered our fathers at the Red Sea – He will answer us.
20. He who answers all the righteous, and the pious and the pure and honest – He will answer us.

The prayer in the correct order is below:

- מי שענה לאברהם אבינו בהר- מוריה הוא יעננו:
- מי שענה ליצחק בנו כשנעקד על-גב המזבח הוא יעננו:
- מי שענה ליעקב בבית-אל הוא יעננו:
- מי שענה ליוסף בבית-האסורים הוא יעננו:
- מי שענה לאבותינו על-ים סוף הוא יעננו:
- מי שענה למושה בחורב הוא יעננו:
- מי שענה לאהרן במחנה הוא יעננו:
- מי שענה לפינחס בקומו מתוך העדה הוא יעננו:
- מי שענה ליהושע בגלגל הוא יעננו:
- מי שענה לשמואל במצפה הוא יעננו:
- מי שענה לדוד ושלמה בנו בירושלים הוא יעננו:
- מי שענה לאליהו בהר כרמל הוא יעננו:
- מי שענה לאלישע ביריחו הוא יעננו:
- מי שענה ליונה במעי הדגה הוא יעננו:
- מי שענה לחזקיהו בחוליו הוא יעננו:
- מי שענה לחנניה מישאל ועזריה בתוך כבשן האש הוא יעננו:

מי שענה לדניאל בגוב האריות הוא יעננו:  
מי שענה למרדכי ואסתר בשושן-הבירה הוא יעננו:  
מי שענה לעזרא בגולה הוא יעננו:  
מי שענה לכל הצדקים והחסידים והתמימים והישרים הוא יעננו:

- He who answered our father Abraham on Mt. Moriah, He will answer us. He who answered Yitzhak his son when he was bound on the altar – He will answer us.
- He who answered Ya'akov in Bet-El – He will answer us.
- He who answered Yoseph in the prison house – He will answer us.
- He who answered our fathers at the Red Sea – He will answer us.
- He who answered Moshe at Chorev – He will answer us.
- He who answered Aharon with the pan – He will answer us.
- He who answered Pinchas when he rose up from within the congregation – He will answer us.
- He who answered Yehoshua in the Gilgal – He will answer us.
- He who answered Shmuel in the Mitzpah – He will answer us.
- He who answered David and Shlomo his son in Yerushalayim – He will answer us.
- He who answered Eliyahu on Mt. Carmel – He will answer us.
- He who answered Elisha in Jericho – He will answer us.
- He who answered Yonah from inside the fish's belly – He will answer us.
- He who answered Chizkiyahu from his sickbed – He will answer us.
- He who answered Chananya, Misha'el and Azarya from the furnace – He will answer us.
- He who answered Daniel in the lion's den – He will answer us.
- He who answered Mordechai and Esther in the capital Shushan – He will answer us.
- He who answered Ezra in exile – He will answer us.
- He who answers all the righteous, and the pious and the pure and honest – He will answer us.



Related File: AIN 4

## Bitter Herbs – at the Junction of Values

15 AB

### Instructions

After raising the *maror* for all to see and completing the reading of the paragraph in the Haggadah concerning the *maror*, we say:

בְּכָל־דּוֹר וָדוֹר תִּיב אָדָם לְרֵאוֹת אֶת־עַצְמוֹ, כְּאִלּוּ הוּא יָצָא מִמִּצְרָיִם.  
 In every generation a person must feel as if he himself has left Egypt.

The leader introduces the activity with the following:

Imagine you are a Hebrew slave in ancient Egypt working in the city of Ramses. You are exhausted, thirsty, and very worried about your family with whom you have had no contact for a few weeks.

You have heard of the new leader who came out of the Midyan desert, brother of Aharon. You think to yourself: “It is said that he has come to liberate us. He wants us to follow him into the desert! What about the Egyptian army? Pharaoh would never agree! Yet they say this Moshe is a great miracle worker with whom the Almighty has spoken. Is it not possible that he was sent by the Lord of the Hebrews?”

You, ponder the issues as you carry the heavy stones.

“Do we follow the new leader, Moshe, or obey Pharaoh, who may be working us to death, yet needs us to build his cities?”

“Here in Egypt life is very hard, but we survive. Nevertheless, have we not prayed and wept for liberation? Maybe this is it?”

“Going into the desert is dangerous. Even if we got passed the army guarding the border, how would we survive in such conditions? Where would we get water and food for so many people?”

“But there are people who do survive in the deserts, like the Bedouin tribes, and we would be free! We would live as Hebrews, make our own decisions, and might even return to our own land!”

### The Activity

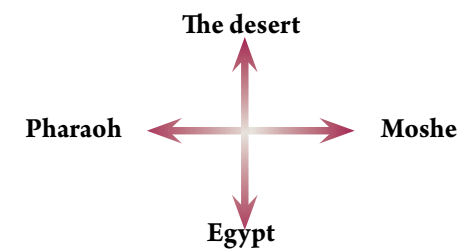
The chart below has one axis, “the desert vs. Egypt,” which relates to the problem of deciding whether to stay or leave Egypt with the other Hebrews, and the second axis, “Pharaoh vs. Moshe,” which relates to the dilemma of deciding which leader to support.

Think about the pros and cons of each position. Hold a discussion with the other participants, and suggest reasons that support each position.

Place a nut on axis one and then another on axis two. The nuts should reflect your own position.

Now remove one of the nuts and place the other in a position that best reflects a compromise between the two earlier positions.

The leader conducts a discussion by asking the participants to share their thoughts and conclusions with the others by explaining what the position of their nut indicates.



Once again the passage deals with the intense identification with those who have suffered in the past – more specifically, our forefathers.



Related File: KAF 1

## In Every Generation

### 28 ABC

בְּכָל דּוֹר וָדוֹר חַיֵּב אָדָם לְרְאוֹת אֶת עַצְמוֹ...  
*Bechol dor vador chayav adam lir'ot et atzmo...*

In every generation a person is obligated to regard himself...

#### Instructions

This activity should be introduced before reading דוֹר וָדוֹר, “In every generation.”

The leader reads the story below<sup>12</sup> out loud:

Once a Jew was forced to spend a Shabbat in an unknown village. When he arrived at the shul, he was afraid he would not recognize anybody. After the prayers, one of people approached him and greeted him thus: “How good to see you again!”

The visitor was very surprised, as he had never met the man before. He asked, “Do I know you from somewhere?”

Upon which the other replied, “Close your eyes. Let your mind take you back to the desert, to the crossing of the Red Sea, and try and recall who it was that stood by you then.”

The visitor closed his eyes as told, and suddenly smiled.

He opened his eyes and said, “Of course I remember you! We walked side by side when crossing the Red Sea!”

The leader asks the participants to close their eyes and try to imagine that they are in Egypt at the very moment of departure, or at the splitting of the Red Sea.

The leader asks if anyone would like to describe an experience or a memory they might have had when their eyes were closed, or to describe the feeling they had when they tried sending their minds into the past.

#### Objective

The Haggadah calls upon us to experience the leaving of Egypt so deeply that if we try hard enough, we will find – deep in our collective cultural memories – the experience itself. This experience, if achieved, will give the participant a profound sense of belonging to the Jewish people.

## So Our Fathers Left Egypt: Caucasian Customs<sup>13</sup>

### 47 ABC

#### Instructions

This activity should be introduced before דוֹר וָדוֹר, “In every generation.”

#### Background

This activity is based on Jewish Caucasian customs. It is intended to wake everyone up, physically as well as spiritually, and get them into the spirit of the Seder. It is especially directed at the children

<sup>12</sup> Based on a story told by the Vilna Gaon.

<sup>13</sup> See *Sefer HaMo'adim*, vol. 2, “*Shalosh Regalim: Pesach*” (Tel Aviv: Dvir), pp. 395–96.

and younger people.

This activity requires that the leader appoint at least one young person to play a part before the Seder begins. The young person should prepare a coat, a hat, and a cloth in which to wrap a piece of matzah.

When the reading of the Haggadah reaches *עצמו את ראות* את עצמו, the leader calls out the following words and the participants repeat after him – especially the men:

יהי רצון שיבוא משיח בן דוד ויקבץ נדחינו כאשר עשה ה' מקדם לאבותינו.

*Yehi ratzon she'yavo Mashiach ben David vikabetz nidaheinu ka'asher asah Hashem mikedem la'avoteinu.*

(May it be His wish that the *Mashiach*, the son of David, gather all those dispersed just as Hashem did in the past when He gathered our forefathers.)

Everyone should raise their arms above their heads and express their great happiness.

This should be repeated with great excitement and clapping, while the women especially call out the words: *אמן כן יהי רצון!*, *Amen, ken yehi ratzon!* (Amen, let it be the will of the Lord!)

On completing the reading of the passage *דוֹר וָדוֹר*, the leader signals one of the young people to stand up. The young person should put on a coat and hat (preferably worn and torn) and then takes a large cloth and carefully wraps a piece of matzah in it and hangs the bundle over his shoulder.

The young person takes four large steps, and announces to the participants:

כי כן יצאו אבותינו ממצרים ובצקם על שכמם.

*Ki chen yatz'u avoteinu mi'Mitzrayim uv'tzekam al shichmam.*

(Thus did our forefather leave Egypt, with their unleavened dough upon their shoulders.)

The young person repeats both actions and words two or three times, and does so in haste, making sure that everyone fully understands the concept *בחיפזון*, “in haste,” and how this is connected to the Exodus, as he makes his way around the table or the room.

The leader returns to the Haggadah and calls upon everyone to read the next paragraph aloud and with great joy:

לפיכך אנחנו חייבים להודות להלל לשבח וגו'

*Lefichach anahnu hayavim lehodot, lehallel, leshabe'ah, etc.*

(Therefore, we are bound to thank, praise, etc.)

(*Sefer HaMo'adim*, vol. 2, “*Shalosh Regalim: Pesach*” [Tel Aviv: Dvir], pp. 395–96)

## A Person Is Obligated to Regard Himself

### 3 AB

#### Instructions

This activity should be introduced after having read *דוֹר וָדוֹר*, “In every generation.”

The leader explains to the participants that they should raise their hands if they think the answer to the question is “yes.” The leader reads one question at a time and the participants vote.

- How many here think Moshe gets enough credit in the Pesach story?
- How many of you would like to have lived during the Exodus of Egypt?
- How many of you ever went hungry for more than one day?

- d. How many of you know somebody who has been imprisoned?  
 e. How many of you have had an experience that completely changed their lives?  
 f. How many of you feel they have some memory of leaving Egypt with the People of Israel?  
 The leader leads a discussion on any of the issues arising from the questions above.

Note: The leader should attempt to achieve some resonance with the statement in the Haggadah: **אֵלֶּיךָ אָנֹכִי וְאַתָּה אֵלֹהֵינוּ**, “He also redeemed us along with them.” The leader might ask the group what they feel about this statement.

## Who Is the Truly Free Man?

### 47 AB

#### Instructions

Introduce after **בְּכָל דּוֹר וָדוֹר**, “In every generation,” and before **לְפִיכֶן אֲנַחְנוּ חַיִּיבִים**, “Therefore we are bound.”

The leader hands out to participants copies of Passage 1 and Passage 2 (below).

#### Passage 1

From the words of Yasha Kazakov (an *oleh* student from the FSU) in an interview with Ge’ula Cohen on Radio *Kol Yisrael*:<sup>14</sup>

In Russia any form of Zionism, anything one does in order to obtain material about Israel or about Judaism, is a proclamation of our longing for Israel, as if we are crying out fearlessly “Long live Israel!” In Russia these are not mere deeds, but a proclamation of war. Not only because of the risks involved – imprisonment, labor camps – but also because this war has a goal: getting to Israel.

During the nights we would gather together in little groups in one of the homes, and spend hours singing Israeli songs, old and new. Externally, it appeared like simple singing, but on the inside we were fighting a battle, and resisting the demolition the Russian regime had planned for our nation. Moreover, we felt that in this very battle, there was already an element of victory: By sitting and singing *Am Yisrael Chai* (The nation of Israel lives on), we were victorious over fifty years of Soviet propaganda, which tried proving that we were not a nation. I am sure that anyone peeping into those rooms on those nights – anyone with a sensitive eye and an understanding mind – would have realized that there were soldiers sitting before him, engaged in battle.

The leader reads Passage 1 aloud or asks all the participants to read it quietly.

#### Round one

The leader tells participants: Imagine you are working for the KGB. You have been told that the authorities are interested in arresting Yasha, your friend. All they need is some evidence of anti-State activities. What would you do?

- \* Absolutely refuse to cooperate with the KGB
- \* Pretend to cooperate with them
- \* Cooperate but only minimally
- \* Fully cooperate

<sup>14</sup> From *Be’arba Einayim im Yasha Kazakov* (A private interview with Yasha Kazakov).

The leader goes round the table asking for suggestions of how to handle the situation. The leader summarizes the answers and suggestions.

#### Round two

The leader announces dramatically that all the known friends of Yasha have been ordered to appear at the KGB local headquarters at 8 a.m. the following morning.

Now the leader says: “Imagine you are Yasha’s mother or father! What could you say to Yasha? What would you be losing sleep over?”

Again the leader goes round the table asking the participants for their ideas, and then summarizes.

#### Round three

The leader says: “Imagine you are Yasha, himself. You have been arrested and sentenced to twenty years hard labor. After five years in a labor camp, you are expelled from the Soviet Union. Today, you are at university in Israel. What are your thoughts about that time in the USSR?”

The leader goes round the table asking the participants for ideas.

#### Round four

The leader opens a brief discussion about “freedom and slavery of the soul.”

The leader asks the participants to think of a situation similar to that of Yasha’s but not in Russia and not necessarily of the period. For example, somebody called by the Inquisition in Spain to “a meeting.” Have you or anyone you know been in such a position? Can they talk about it?

Finally, Passage 2 should be read and briefly explained if necessary.

#### Passage 2

Rabbi Kook, in his preface to the *Pesach Haggadah*, wrote:

The difference between a slave and a free man is not only one of status, where the former is enslaved to another and the latter is not. It is not impossible to find a slave who is educated and whose spirit is free, and vice versa – a free man whose spirit is enslaved. True freedom in its very essence is that spirit through which the individual and the nation are uplifted, and take the strength to be loyal to their actual being. Someone whose spirit is enslaved, on the other hand, will never be directly in touch with his independent self, the essence of his being, and will not see beyond what is good and pleasant for his master and what his master believes to be good and pleasant. For his master is the ruler of his spirit, whether he does so formally or ethically.

## A Stranger Knocks on the Door<sup>15</sup>

### 48 BC

#### Instructions

The activity should be carried out after the blessing **יִשְׂרָאֵל**, “Who redeemed Israel,” and before the blessing on the second cup of wine.

The leader chooses one of the participants to play the part of the stranger. Six participants should be selected to read the lines below.

<sup>15</sup> This activity is based on a Caucasian tradition.

The stranger slips outside to dress up as a traveler in a coat, boots, and hat and carrying a sword. These items should be readied before the Seder starts.

The stranger approaches the door and knocks a few times urgently.

The leader explains:

**Leader:** Everyone is apprehensive in Caucasia because there has been a rumor that the anti-Semites will try and break into the houses of the Jews, and cause as much harm as they can. This has happened in the past in many places. We cannot just open the door to anyone. It might be a trick of the hooligans to get us to let them in. However, it might be a Jew in trouble who needs our help! We'll open the door slightly and question the stranger, and find out if he or she is a person in need.

**Participant 1:** Who are you and what do you want here?

**Stranger:** I am a Jew. I am on a journey and seek refuge. I would like to join you in your Seder.

**Participant 1:** Why should we believe you are a Jew?

**Stranger:** I am wearing *tzitzit* (or a *Magen David* on a chain) and I believe in the holy Torah.

**Participant 2:** That doesn't prove anything. Give us further proof!

**Stranger:** All the men in our family have had a *brit milah* (circumcision)!

Here the stranger begins to lose his/her patience a little and bangs on the door loudly, but the participants continue to question the stranger.

**Participant 3:** If you are really a Jew, how come you have arrived so late, after the Seder has already started? Don't you, as a Jew, know when Pesach begins?

Now the stranger begins to explain his situation in an orderly fashion.

**Stranger:** I have just arrived from the holy city of Jerusalem. It has been a long and dangerous journey. The anti-Semites tried blocking my way. Every route I took, they were lying in ambush, and so there was no way that I could get to you before now.

Here the participants may ask any other question they wish about the stranger's Jewishness, and the stranger must try and answer.

After two or three minutes, the leader should give instructions to open the door wide and let the stranger in.

The stranger steps into the room, dressed in traveling clothes, boots, and a sword.

Now the tone changes and everyone greets and welcomes the stranger.

**Leader:** Welcome to our home. Please tell us what news there is from the holy city, Jerusalem?

**Participant 4:** What's happening in the "Land of the Deer" (a reference to Eretz Yisrael)?

**Participant 5:** I have family in the holy cities of Tzfat and Hevron – what's the news from there?

**Participant 6:** Have you any news of the Redeemer? Have you heard anything about when we will be liberated from the bondage of the *golah* (exile)?

**Leader:** May the Redeemer come quickly, and may we all celebrate Pesach next year in Jerusalem.

The leader closes the little drama by asking everyone to join together as they wave their arms in the air and call out joyfully:

אמן, כן י-היה רצון. אמן, כן יהי רצון. Amen, so be it! Amen, so be it!

Recite the following blessing, and drink the cup in the reclining position:

Blessed are You, Lord, our God, King of the universe, who creates the fruit of the vine.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

## Instructions

This activity should be introduced just before *רחצה* – washing of the hands before eating matzah.

## Background

Below are two true events that took place during the Holocaust concerning Pesach. In one case, Jews were faced with the choice of death or eating *hametz*. They chose to eat *hametz*, which meant they chose life. However, this was not an easy decision and was done with great heart-searching by a number of rabbis.

In another case, also during the Holocaust, one Jew, a rabbi in a Nazi slave camp, decided that he would eat no *hametz* during Pesach, despite the immediate danger to his life (it meant that he would have to fast for eight days).

In both cases, there were weighty arguments in favor of their actions. The arguments were based on shared facts, concepts, and values. It was their commitment to their most cherished values that led to their decisions.

The leader asks for a volunteer to read the first passage, below.

## Case 1

From: Irving J. Rosenbaum, *The Holocaust and Halakhah* (New York: Ktav Publishing House, 1976).

p.99–100: “... besides the historic and contemporary symbolic significance of Passover, there were halachic requirements connected with its observance which were as important – or even more important – to the religious Jew. Among these were the fulfilling of the biblical commandments of (1) eating a quantity of matzah at least the “size of an olive” on the first night of Passover; (2) refraining from eating any *hametz*, leavened substance, all during the entire Passover period; as well as (3) not having in one's possession during Passover any kind of *hametz*, and (4) telling the story of the Exodus, preferably at a Seder on the first night of Passover...”

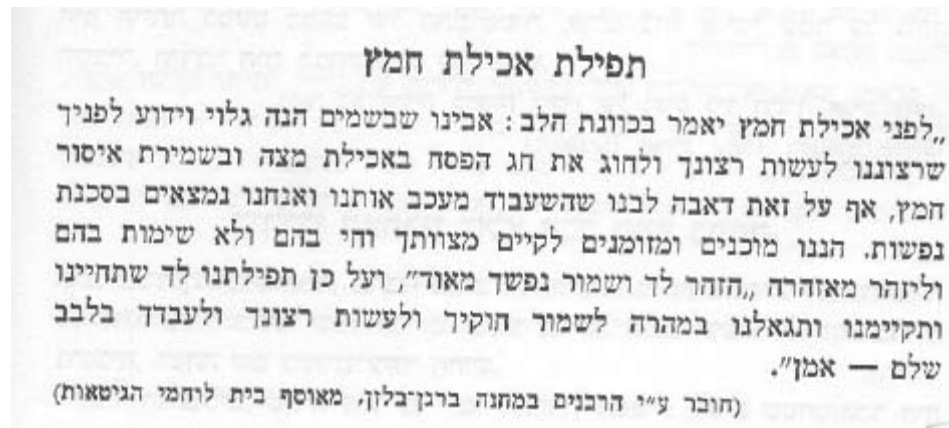
“Undoubtedly many Jews went to great lengths to fulfil these halachic requirements under the most difficult circumstances, because any observance of Passover, the Festival of Freedom, was considered as an act of defiance against the Nazi tyrant. However, it should also be borne in mind that the eating of matzah on Pesach traditionally has been considered a supremely important mitzvah. The prohibition of eating *hametz* on Passover, in terms of the penalty mentioned by the Bible – that is *karet* – is as severe as that of eating on Yom Kippur... Incredible as it may seem, some Jews in the labor and death camps, even during the very last stages of the Nazi “final solution,” were able to bake matzah, avoid *hametz*, and even conduct some kind of Seder. But for most of them the only element of Passover they could be certain would be present was the *maror*, not the symbolic bitterness of bitter herbs, but the real bitterness of actual slavery. The poignant prayer composed by the rabbis of Bergen-Belsen for those who were compelled to violate the laws of Passover may have assuaged to some degree their sense of guilt. Its poignancy is accentuated by the mold in which it is cast – that of the prayer which the pious Jew ordinarily recites when he is about to fulfill the mitzvah of eating matzah: ‘Behold I am prepared and ready.’”



The leader now asks for a second volunteer to read the following prayer.

Prayer before partaking of *hametz*:

Before eating *hametz* let him say: Our Father in heaven, it is known and revealed before You that it is our will to do Your will and to observe the Festival of Pesach through the eating of matzah and by not violating the prohibition of *hametz*. For this our hearts are grieved – that our enslavement prevents us [from keeping this mitzvah] and we are in danger of our lives. Behold, then, we are prepared and ready to fulfill Your commandment of “You shall live by them and not die by them,” and to carefully heed the warning “Take therefore good heed and guard your life very much.” Therefore it is our prayer unto You that You keep us alive and preserve us and redeem us speedily so that we may observe Your statutes and do Your will and serve You with a perfect heart. Amen!



The leader asks for comments or questions before proceeding to Case 2.

The leader asks for a new volunteer to read the next passage.

## Case 2

From: Mordechai Eli'av, *Ani Ma'amin: Eduyot al chayeichem u'motam ach anshei emunah bimei ha'sho'ah* [I Believe: Testimonies of the lives and the death of the faithful during the Holocaust] (Jerusalem: Mosad Harav Kook, 1962), pp. 7–185.

### The Last Jew Who Did Not Eat Hametz

Rabbi Shimshon Shtokhamer, one of the renowned Rabbis of Warsaw, was taken to a death camp in the Lublin district after his entire family had been killed. From there he was transferred to a camp in southern Germany, where he stayed for about twelve months.

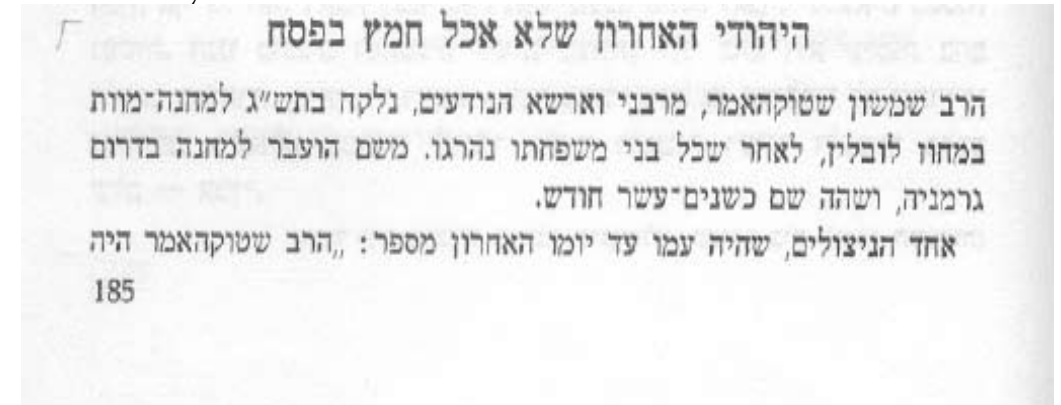
One of the survivors, who was present with him till his very last day, relates: “Rabbi Shtokhamer was a source of strength and *emunah* (faith) for all of us. He repressed the tremendous pain he felt for the loss of his family in order to strengthen the weak ones among us and instill hope and faith in the hearts of the despondent – until we would all succeed in overcoming the pain and suffering that drove us to the brim of despair. He toiled and did all kinds of hard labor, as we all did, but no sigh escaped his lips. Instead – he would strengthen us all and give us hope.

He observed the mitzvot with great devotion. On Pesach, 1945 – the last he would ever celebrate – he was careful not to eat any *hametz*. I knew that the precautions he was taking not to let any *hametz*

into his mouth meant fasting for eight days, which would in turn suck out his remaining strength and endanger his life. I tried convincing him to taste something because of *piku'ach nefesh* (the Jewish law that one may transgress a commandment if one's life is at stake), and I said to him: “This is not a mitzvah for which we are commanded to die rather than transgress!” To this he replied: “I know the Jewish laws. But I have another important reason for acting as I do. There are 2,500 Jews in this camp. It is only right that at least one Jew refrain from eating *hametz*. If you know of another Jew who is doing the same, I might reconsider. But I doubt you will find such a one. Therefore, it is my obligation to be the one Jew, out of 2,500 others, who will observe the mitzvah of not eating *hametz* on Pesach. And I am fulfilling this obligation with love and joy.”

And, indeed, no *hametz* passed his lips during the entire eight days of Pesach; he only drank water. It was a big wonder how he survived; it must have been his tremendous willpower that helped him overcome his weakness and labor along with the rest of us.

During the last few days of the war, the Germans moved the Jews out of the camp and led them westwards. The train in which we were travelling was shelled, and shrapnel from one of the bombs wounded Rabbi Shtokhamer severely. On 13 Iyar 1945, three days before the liberation, his pure soul left his body.



# 6 רחצה 7 מוֹצֵיָא 8 מִצָּה

## Tanteh Rivka's Matzah Dilemma Skit

5ג BC

### Instructions

This activity should be introduced immediately after making the *berachah* on the matzah and eating it.

### Objective

The skit exposes the participant to a lot of information concerning the halachah and history of matzah.

### Requirements for This Activity

Three box-fronts, 1 handmade *shmurah* (supervised from time of harvesting) matzah box, 1 machine-made *shmurah* matzah box, 1 egg matzah box, a bag of nuts.

The activity requires a narrator, voice 1, voice 2, voice 3, *Tanteh Rivka*, and Rabbi Micha'el. The four participants are chosen to play their parts in the skit "*Tanteh Rivka's Matzah Dilemma*." It is preferable that the cast read the text over before the "performance."

Start by presenting the skit.

**Narrator:** *Tanteh Rivka* was indeed happy that she had finished cleaning her kitchen well before the Pesach shopping got hectic. Now she could take her time, compare prices, read the many advertisements, and pick the best-quality foodstuffs for Pesach. She entered the Pesach section of her local kosher supermarket filled with confidence and excitement. Her first stop was the matzah section, of course.

To her surprise, the selection this year seemed exceptionally varied, and new kinds of matzot were being offered at attractive prices. She had discussed with her husband the fact that there were a great many matzot to choose from: *shemurah* matzah for the Seder; tasty machine-made matzah for the rest of the days, and a box of egg matzah for their 98-year-old great-grandmother, who could only chew this soft type of matzah.

As she approaches the shelves and begins scanning the choices, she hears some sounds that are unfamiliar to her. They are not the usual supermarket voices. The puzzling noise is a "psssss" sound, made by one wanting to catch another's attention. She turns to see if there is anyone else in the section. Suddenly, one of the voices becomes more focused:

**Voice 1:** *Tanteh Rivka*, I am a box of hand-made *shemurah* matzah with a Chatam-Sofer *kashrut* seal. There is no reason to look at any other box! My *hechsher* is by far the most stringent. My matzot are made from wheat that was supervised by the rabbis from the time of harvesting (*shmurah mizman ketzirah*) and the supervision continues until the grain is brought to our bakery in Bnei-Brak,

### בימי שבת ומועד

לכולנו מקור של התחוקות, אמונה ובטחון. היא הבלג על כאבו הגדול על אבדן בני משפחתו, וכבש את צערו, כדי לחזק ידים רפות בקרבנו, ולטעת בטחון בלב נדכאים ותקווה עזה, שנצליח בסופו של דבר להתגבר על העינויים והמכאובים, שדחפנו לתהום של יאוש. הוא עבד קשה בעבודת-פרך, ככולנו, ובכל זאת לא השמיע אף אנחה קלה. להיפך, היה מחזק אותנו באמונה איתנה.

הוא שמר על המצוות במסירות-נפש מרובה. בחג הפסח תש"ה, חג הפסח האחרון שבהייו, נזהר מטעימת חמץ. ידעתי, שזהירות זו, שמשמעותה צום במשך שמונה ימים, תביא לאפיסת כוחותיו וסיכון חייו. ניסיתי להשפיע עליו שיטעם משהו, משום פיקוח נפש ואמרתי לו: „הרי אין זה מהדברים שהם בגדר ייהרג ואל יעבור!" על זה השיב: „יודע אני את הדין. אבל יש לי עוד טעם חשוב. ישנם כאן במחנה 2500 יהודים. מן הדין שלפחות יהודי אחד יימנע מאכילת חמץ. אולי ידוע לכם יהודי אחר, שאינו שם אוכל חמץ בפיו, כי אז ייתכן ואמלך בדעת. אבל מסופקני אם נמצא כזה. ולכן מוטל עלי החוב, שאהיה היהודי היחיד בין אלפים וחמש מאות יהודים, השומר על איסור חמץ בפסח, והריני ממלא חובה זו באהבה ובשמחה." ואמנם לא בא אוכל לפיו במשך כל שמונת ימי חג הפסח, פרט למעט מים שהיה שותה, לפלא גדול היה, כיצד עמד בזה, ואין זאת כי אם בכוח רצונו העז התגבר על חולשתו והמשיך בעבודת הכפייה יחד עם כולם.

בימים האחרונים של המלחמה הוציאו הגרמנים את היהודים מן המחנה והובילום בכיוון למערב. הרכבת שנסענו בה הופצצה ורסיסי פצצה אחת פגעו קשה ברב שטוקהאמר. ב"ג באייר תש"ה, שלושה ימים לפני השחרור, נפח נשמתו הטהורה.

(לפי: ה' וידמן בקובץ „אלה אומרה" כרך ה', ניריורק, תשכ"ג)

The leader should conduct a short discussion, allowing the participants to express their feelings or ideas. The leader should be ready to express his own ideas. Notice the tenacity of the Rabbis to be true to Jewish belief and tradition.

where it is stored. A few days before *Leil HaSeder*, our expert staff members get together. They all immerse in a *mikveh* (ritual bath) before doing anything. All the utensils are brand new, of course, and the oven is stoked with tons of *lulavim* that have been stored and kept dry from last Sukkot! *Tanteh* Rivka, I am a bit more expensive, but the *kashrut* of my matzot is unbeatable. The taste is mild, but has been improved to make sure that the measure of *kezayit* (the amount one is supposed to eat for fulfilling the mitzvah) can be easily eaten....

**Voice 2:** Psss... *Tanteh* Rivka, I have kept quiet until now. Oh, I am sorry, I did not introduce myself. I am the box of machine-made *shmurah* matzah on the shelf below. Can you see me? There is a picture of a young *yeshivah bachur* (youth) on my cover. Let me assure you, *Tanteh*, that this year your family will thank you for buying our famous machine-made matzot. The reason that machine-made matzah has become so popular in the yeshivah world and among *ba'alei-batim* is that no human being can work with the care needed to ensure the perfect cleaning of the oven and the tools used. Only a machine can be so accurate. Our oven turns itself off after exactly eighteen minutes of baking. Each piece is baked to the exact same degree.

Do not hesitate. Our price is good and the *kashrut* is overseen by the renowned *Gadol Hador* (renowned rabbi with great authority), who would naturally not attach his name and reputation to any product that did not meet the strictest regulations!

**Voice 3:** *Tanteh!* Look up at the top shelf. I sit here proudly and grin and smile at the clever arguments that my competitors have made. I am the box of matzah *ashirah* (popularly called egg-matzah). I am the tastiest of all matzot for I include fruit juices in my ingredients. My matzot are made of the finest of wheat available. I have a special blend of flavors that gives me the greatest taste. All the participants at the Seder table, including young children and elderly persons, can eat the *kezayit* needed to fulfill the mitzvah. Also, the tasty matzah goes well with the rest of the Seder's menu: the gefilte fish gets a crackling addition and I give the horseradish a kick; the *charoset* sandwich (*korech*) with my matzah is really something special. No wonder Hillel combined the three basic mitzvot in the sandwich style! The price is just right because only my matzot can be eaten by all the Seder participants!

*Tanteh Rivka:* Wow! I didn't realize that the choice would be so tough. So many considerations! Price, taste, halachah, and the special needs of the participants. I have an idea that will help me decide which kind of matzah to buy!

I have a new service on my mobile phone. My son who studies in yeshivah has signed me up for Halacha –Fast-Line-Help-Desk-Service. My own local Rabbi Micha'el gives on-line halachic support!

*Tanteh* Rivka calls the Rav on her mobile.

Rabbi Micha'el, hello. How are you? Good. I have a question for you. I am at the "Kosher King Store" trying to decide which kind of matzah to order – such a hard choice this year: expensive hand-baked *shemurah* matzah, reasonably priced machine-made *shemurah* matzah, or tasty matzah *ashirah*. What do I do?

**Rabbi Micha'el:** Tough Pesach choices. I suggest you go home now, do not purchase yet, and talk this dilemma out around the family table on *Shabbat Hagadol* (the Shabbat before Pesach). All the choices will still be available at the store later.

**Narrator:** The following Shabbat, *Shabbat Hagadol*, various considerations came up around the table. Interestingly, this dilemma is not something new. Problems concerning the different types of matzot were already raised at the end of the nineteenth century, after the first matzah-machine

was built. Consider the following:

Rav Shlomo Kluger (1865) claimed that a machine-made matzah cannot be considered as having been made "*l'shem mitzvat matzah*" (baked by one who had the intention of fulfilling the mitzvah).

By using machines, one removes a major source of income from Jewish manual workers.

Which type of process can best assure complete cleaning between batches?

Matzah *ashirah* is NOT an alternative. Halachic authorities agree that it should not be eaten at all on Pesach, except by the elderly or ill (only as a last resort).

*Tanteh Rivka:* One needs to be a real *talmid chacham* (Torah scholar) to do Pesach shopping these days!

After the skit has been read, everyone is handed a sheet entitled "Selecting One's Kind of Matzah."

The leader clarifies issues and goes around the table to discuss the participants' choice.

The leader asks everyone to place their nuts on the page, and then the participants discuss the results.

**TO THE BOOK DESIGNER: THE FOLLOWING CHART IS CONFUSED HERE. PLEASE SEE ORIGINAL MATERIAL FOR CORRECT LAYOUT.**

"Selecting One's Kind of Matzah" sheet for Seder night.

|                                  |       |                |                |                      |
|----------------------------------|-------|----------------|----------------|----------------------|
| Participants requirements        | Price | Edibility      | Convenience    | Halachic supervision |
| +Special health needs considered | +low  | +tasty & crisp | +convenient    | +at every stage      |
| -Special needs not considered    | -high | -edible        | -tend to break | -General             |

A. Handmade *shemurah* matzah

B. Machine-made *shemurah* matzah

C. Egg matzah

Which matzah gets the most nuts to meet *your* needs? \_\_\_\_\_

Place one nut for each '+' you award a product.

## Who Said That?

### 2 ABC

#### Instructions

We suggest that the leader insert these questions at any point during the Seder so that the younger children especially remain alert. Many of the questions are based on the text, so it is advisable to use the quiz well into the Seder.

The leader of the Seder reads a quotation from one of the personalities of the Pesach story or the Haggadah.

Whoever names the correct source of the quotation receives the candy and keeps it to the end of the Seder.

At the end of the Seder, whoever has the most candy gets a prize. Warn the children not to eat the candy if they want a prize!

Questions: Who said or of whom was it said?

1. מה העבודה הזאת לכם?  
"What do you mean by this service?"  
The wicked son – הרשע
2. ארמי אבד אבי.  
"An Aramean nearly caused my father to perish."  
The bringer of the first fruits – Lavan
3. מנין שכל מכה ומכה שהביא הקדוש ברוך הוא על המצריים במצרים היתה של חמש מכות?  
רבי עקיבא  
"From where can it be deduced that each plague that the Almighty brought on the Egyptians consisted of five plagues?"  
Rabbi Akiva
4. והשיב לב אבות על בנים ולב בנים על אבותם  
"He will reconcile the hearts of parents to their children and the children to their parents."  
Mal'achi the Prophet (one of the Minor Prophets) / מלאכי / אליהו  
Eliyahu the Prophet
5. מי לא יהללו השם?  
Who will not praise the Lord?  
The dead – המתים
6. בפי מי יתהלל השם?  
By whose mouth will the Almighty be praised?  
The righteous – הישרים

7. מי זה אני "בשיר" אחד מי יודע. אחד אני יודע,

In the song "Who Knows One? I Know One," who is the I?  
עם ישראל – the People of Israel

8. מי שתא למיא בשיר "חד גדיא"?

Who drank the water in the song "*Chad Gadya, Chad Gadya*"?  
The ox – [ואתה תורא, ושתא למיא] השור

## 9 מרור

### The Importance of Water

### 4 ABC

#### Instructions

This activity should be introduced after eating the *maror*.

The leader opens a discussion with the ideas below. The discussion should be mostly conducted using leading questions.

#### What are our bodies mostly made up of?

Water makes up a majority of our bodies and of other living things. Without it life would be impossible. Water has some very special properties that help maintain nature on our planet.

It also plays an important part in the Haggadah.

#### Where does water play a part in the Seder?

1. We wash our hands twice, once without a *berachah* and once with a *berachah* (ורחץ / יחץ).
2. We dip *karpas* in salty water.

#### What about in the story of Pesach and the Exodus?

1. Moshe was taken out of the River Nile by Pharaoh's daughter.
2. The water of the Nile was changed to blood in the first plague.
3. The splitting of the Red Sea.

#### The leader explains the importance of water in different circumstances.

The story is told of Rabbi Yisrael Salanter, the founder of the Mussar movement in Europe, who was known as being meticulous about ritual hand washing. Once during his travels, his students noticed that he only used the minimum amount of water required to wash his hands. When asked about it, he said the water used for hand washing was carried on the back of a maid after being laboriously drawn from the well at the bottom of the hill. He taught his students, "One should not observe the strictest level for a mitzvah at someone else's expense."

#### What do you think this story teaches us?

Suggested replies:

- One must consider other people even when carrying out a mitzvah.
- One should learn to put oneself in another's position before deciding on how to act.
- Consideration of others must guide our actions.

### Now let's come back to the subject of water for itself. Is water important to Israel?

Major water issues face Israel today. The fresh water supply is wholly dependent on fifty days a year of seasonal rainfall, while Israel's water consumption has doubled since 1960.

- The JNF has built 200 reservoirs around the country, and plans to build 30 more reservoirs and water treatment plants over next five years.
- Over the past decade, JNF has invested huge sums in reservoir construction, increasing the country's total storage capacity.
- River rehabilitation is a major project all over Israel. Israel frequently suffers from draught, thus making all these projects that save water and put it to good use vital for the country.

### Because water is so vital it has often been used as a Jewish symbol of importance.

For example: The words of Torah are compared to water, as it is written: "O all who thirst come for water" (Isaiah 55:1)

Another example is: Just as water flows from one end of the earth to the other, so does Torah flow from one end of the earth to the other – that is, you find Torah scholars and learning everywhere.

### Can you think of some more examples of your own?

#### Suggested replies:

- Just as water is free to all, so is Torah a free commodity.
- Just as water comes from heaven, so too is the Torah's origin in heaven.
- Just as water quenches one's thirst, so does Torah satisfy the soul.
- Just as water originates in tiny drops and accumulates into mighty streams and rivers, so the Torah is acquired word by word today, verse by verse tomorrow.
- Just as water is not kept in silver or gold vessels, but the simplest [clay], so Torah is retained by those who are simple.
- Just as a scholar is not embarrassed to ask a student, "Pass me some water," a scholar is not embarrassed to learn from a student a chapter, a verse, a word, or even a letter.

Now that we have seen how important water is and what it symbolizes, can you suggest how we can save it and preserve our water reserves?

Think about the key areas where you could reduce the waste of water. For example, always turn off a dripping tap or get it fixed.

### Participants are invited to make suggestions on how to save water.

Leader: let me tell you a short story. At the end of it I would like to hear what you think.

Rabbi Akiva was trying to teach us.

Rabbi Akiva, in conversation with a Roman philosopher, told the story of the fox who wanted to catch a fish for his dinner. Since he could not go into the water, he tried to coax the fish out of the river. He saw the fish swimming frantically and attempting to escape the fishermen's nets. So the fox tried to persuade them to come ashore to safety. The fish said, "You are supposed to be a smart animal! Look at this situation: in our own element we are in danger; what will happen if we leave it?"

Rabbi Akiva was saying to Pappus, "You are a smart man, a great philosopher: We live in Torah. This is our life, and even though we are in peril, what would happen if we were outside of it?"

What was Rabbi Akiva's message? The leader conducts a brief discussion.

# 10 כּוֹרֵךְ 11 שְׁלַחַן עוֹרֵךְ Mind Reading<sup>16</sup>

4 ל ABC

### Instructions

This activity should be introduced soon after the meal has started, and continues until the end of the Seder.

### The Game

From time to time the leader will ask for a volunteer and hand him or her a paper crown with a paper clip in the front. The volunteer puts on the crown and then the leader places a card in the paper clip, bearing a concept or name. Printed on the card will be, for example, a name of one of the plagues, or one of the famous characters mentioned in the Haggadah.

Now the participants take turns in trying to help the volunteer guess what is written on the card, by pantomiming or using charades. Participants must not use any word that is on the card.

### Examples of the Cards

משה בתיבה (Moshe *Rabbeinu* in the ark)

ליל סדר (Seder night)

מכת בכורות (Plague of the firstborn)

קריעת ים סוף (Splitting of the Red Sea)

האכילנו את המן (He fed us with manna)

זבח פסח (Pesach sacrifice)

עבדו בהם בפרך (They worked with crushing servitude)

ורחץ (This refers to the first washing without a *berachah*)

אפיקומן (*Afikoman*)

שנים עשר שבטיא (The twelve tribes)

Note: The leader should prepare additional cards, if necessary, so that everyone has a turn at trying to guess what is written on the crown when they are wearing it.

The leader should prepare the crown before the Seder and cut up the page with names and concepts into ten small cards.

<sup>16</sup> Based on an activity created by Hana Gadassi, member of Kvuzat Yavne.

## Pesach Word Search

27 C

### Instructions

This activity should be done during the meal, in between courses.  
The leader asks the young children to look at the illustration of the seven words written on the side, and to show an adult sitting next to them where they found them.  
The older children can help the younger ones.

The words are:

קדש, כרפס, מגיד, רחצה, מרור, כורך, צפון, ברך, הלל, נרצה

|   |   |    |    |    |    |   |    |
|---|---|----|----|----|----|---|----|
| ה | ל | ש  | ד  | ק  | נו | ש | י  |
| ל | ש | ב  | ז  | ד  | ק  | ר | נו |
| ל | ס | פ  | ר  | כ  | י  | ה | ז  |
| נ | ד | נ  | נ  | ו  | פ  | צ | ר  |
| ב | ר | נ  | ש  | ר  | א  | ה | נו |
| ר | ו | ר  | נו | כ  | ת  | ע | ג  |
| כ | ט | צ  | ה  | נו | נ  | י | י  |
| ד | ל | נו | נ  | י  | ד  | ו | ד  |



Related File: TET 2

## General Knowledge Pesach Quiz

37 ABC

### Instructions

This activity can be used while the meal is being brought to the table or in conjunction with activity 51 – Tracking Down the *Afikoman*.

The leader conducts this quiz either for the younger children (coming-up-fast level) or for the older children and adults (advanced level), or for both. If the last option is chosen, it might be a good idea not to use all the questions; twenty would be enough.

Those who answer correctly should receive a candy. At the end of the quiz, whoever has the most candy is the winner, and can receive a special prize.

### Coming-Up-Fast Level

There are 15 stages or *simanim* in the Seder. What are the names of stages 1 and 15?

*Kaddesh* and *Nirtzah*

What is the difference between *U'rehatz* and *Rahtzah*?

In both cases we wash our hands, but only during *Rahtzah* do we make a *berachah*.

At what number (stage) do we prepare the *afikoman* and what is the stage called?

*Yahatz*, number 4

Before saying *מה נשתנה*, “How is this night different?” we pour out the wine for which number cup?

Number 2

Who says the *מה נשתנה*?

The youngest child who understands the questions.

Which question of *מה נשתנה* has a question about numbers?

Question 3 (On all other nights we do not dip even once; on this night twice.)

What is *לחם עוני* (bread of affliction) and what is *karpas*?

Matzah, and lettuce/potato/radish/celery, etc.

### What were the names of Moshe Rabbeinu's parents?

Amram and Yocheved

הנהגה, “The Torah speaks of four sons” – name the sons.

החכם, הרשע, תם, שאינו יודע לשאול – the wise, the wicked, the naive, and the one who doesn't know how to ask

Who of the four sons did not ask a question?

הוא שאינו יודע לשאול – the one who doesn't know how to ask

How many years were *bnei Yisrael* in Egypt? And how many years were they supposed to be there?

210, 400

Who heard the groans of *bnei Yisrael*? Who saved them?

Hashem

Who asked: “How do we know that the Egyptians were struck with fifty plagues at sea?”

Rabbi Yosei HaGelili

How many *גדיינים* are there?



## The Recipes Quiz

### 42 ABC

What are the names of these five dishes?



### Instructions

Introduce this activity during the meal.

The leader of the Seder asks the participants to read the recipes and name the dishes. The “quiz” should be conducted informally. The leader might ask participants if they have any memories they wish to share connected with these dishes.

1. Take two cups of matzah meal and 100 grams of powdered ginger, and mix together with three eggs.

Set this dough aside until it dries.

Take 7 ounces (200 grams) of honey and 10.5 ounces (300 grams) of sugar and boil until it has a reddish color.

Beat in the ginger and matzah dough, mix in the honey, and set back on stove, stirring constantly. When the mixture is thick and has a reddish color, place on the board to cool. Roll and cut in two-inch-long pieces.

2. Take some mashed potatoes, grated cheese, well-beaten eggs; make a good paste, take tablespoonfuls of this mixture and drop in boiling oil; fry until brown.

Serve with syrup made of sugar and water.

3. Beat up twice as many eggs as pieces of matzah. Dip matzah that has been soaked in milk into the eggs.

Fry quickly to a light brown on both sides, lay on a large platter, sprinkle with a mixture of sugar, cinnamon, and grated peel of a lemon.

The more eggs used, the richer this will be. Fry in butter or olive oil.

4. Take out the following items: 2 large sweet potatoes, peeled, and cut into chunks; 4 large carrots, peeled, and cut into 1-inch chunks; 1/2 cup dried apricots; 1/2 cup pitted prunes; orange juice; and honey. Preheat oven to 365° F (185° C).

Combine potatoes, carrots, and fruit in a heat-proof casserole dish or baking pan. Drizzle honey over mixture, varying the amount depending on how sweet you like it. Pour enough orange juice over mixture to cover the bottom with 1/4 inch of juice.

Cover casserole tightly and bake for 1 1/2 hours. Serves 8.

5. A typical Sephardic Seder might have this introductory dish, which is essentially “brown eggs.” The name of the dish means “hot,” but in this context it means “a low-temperature oven in which food could be kept warm all night.” and refers to the fact that the eggs must be cooked at a low temperature for 24 hours. Greek Jews call this type of eggs either *Selanik yamurta*, meaning “Salonika eggs,” which refers to the city of Salonika, Greece; or *Yahudi yamurta* meaning “Jewish eggs.” Italian Jews refer to these eggs as “Turkish eggs.”

Answers:

1. Imberlach
2. Birmoilis (Turkish)
3. Matzah Bry
4. Tzimmes
5. Huevos Haminados

## Find the Question

### 52 AB

### Instructions

This activity can be introduced when the food is brought to the table, or in between courses. It can also be introduced at the end of the Seder, in between songs.

1. The leader reads out the **answers**, and the participants must come up with an appropriate **question**.
2. Please note that there are two levels. The leader must choose the most appropriate level for the participants at hand.

It is recommended not to ask more than ten questions.

Any given answer may have more than one appropriate question. Accept any suitable question.

### Level 1

Answers

Questions

1. He tastes from the wine in every home. What does Eliyahu do on *Lel HaSeder*?
2. It means “bread of affliction” in Aramaic. What is *lahma anya*?
3. We break the matzah into two pieces. What custom symbolizes the splitting of the Red Sea?
4. The tears of *Bnei Yisrael*. What does the salt water symbolize?
5. Cities of treasures that the Hebrews built for Pharaoh. What are Pitom and Ra’amses?
6. An traditional Ashkenazi food added to soup. What are *kneidlach*?
7. The only Seder stage (*siman*) made up of two words. What is unique about *shulchan orech*?



## Level 2

Answers

Questions

1. The area given by Pharaoh to the Hebrews to settle. What is Goshen?
2. As a symbol of the five expressions of *ge'ulah*, redemption. Why do we pour out a fifth cup?
3. Between Pesach and Simchat Torah. In which part of the year do we pray for dew?
4. The *Ye'or*. How is the Nile referred to in the Torah?
5. Eliyahu the prophet. For whom do we open the door?

## 12 צפון

### Tracking Down the Afikoman<sup>17</sup>

#### 57 ABC

#### Instructions

This activity should start once the meal has started.

It requires half a piece of cardboard or thick paper cut up as a jig-saw puzzle. On one side there is a hint to where the *afikoman* is hidden. The puzzle should be assembled so that the writing is face-down and cannot be seen.

#### The Game

The leader asks questions during the Seder and for every correct answer the participant gets a piece of the puzzle.

One of the many quizzes could be used here and pieces of the puzzle could be used as prizes.

With older participants, the leader should mix up all the pieces of the puzzle and give them out in no special order. If the participants are mostly young children then the pieces should be handed out in their natural order.

There should be no more than twenty pieces in the puzzle.

When the puzzle is complete, it must be turned over carefully. There will now be visible a very good clue as to where the *afikoman* is hidden.

Note: It would be a good idea to prepare a modest prize for all the participants.

The objective: To find the *afikoman* through cooperation and not by stealing.

<sup>17</sup> Based on an activity created by Hana Gadassi.

## The Afikoman Is Hiding in the Answer

66 AB

#### Instructions

This activity can be used instead of looking for the *afikoman*, or alternatively, after the search.

The leader explains to the participants that they have seven questions. Each answer is one Hebrew word.

The first letters of each of the seven answers make up the word *afikoman* in Hebrew – א-פ-י-ק-ו-מ-ן.

Note: The leader must prepare ahead of time small cards with the Hebrew letters of the word *afikoman*. Each card should have only one letter, and there should be enough cards of each of the letters for all the children. If there are many children they can work together in groups.

The leader puts the cards on the table so that the letters are visible. When a child knows the answer to a question, he shouts it out (or raises his hand) and the leader confirms that the answer is correct.

Then the children must find a card bearing the first Hebrew letter of the answer and place it in front of them. Once all the questions are answered, the children should each have all the letters of the word *afikoman*. The first person to order the letters to correctly spell *afikoman* is the winner.

The leader should prepare a special prize. If there are more than 5 or 6 children, then they should be organized into teams.

#### Here are the seven questions (answers supplied):

What "bread" do we eat on Pesach? מצה

What miracle happened at the sea? סוף קריעת ים

In which month was the Exodus? ניסן

What is the name of the special guest we anticipate on Seder night? אליהו

What is the name of the Egyptian city built by the Hebrews (the first mentioned)? פתום

How is the Nile referred to in the Torah? יאור

What is the name of the third book of the Torah? ויקרא



Related File: BET 6

Correct order: א-פ-י-ק-ו-מ-ן

### The Afikoman Song<sup>18</sup>

17 C

#### Instructions

Introduce the song while some of the children are looking for the *afikoman*.

Do you know who I am?

Have you heard of my name?

<sup>18</sup> Written by Eliezer Segal and Bonnie Gordon-Lucas, in *Uncle Eli's Special-for-Kids Most Fun Ever Under-the-Table Passover Haggadah* (San Francisco: No Starch Press, 1999).

Once you have met me,  
 you won't be the same.  
 You can't ever fool me,  
 you can't ever hide.  
 Your matzah's not safe  
 in the house or outside.  
 I'm famous, fantastic!  
 I'll tell you, in brief,  
 I'm Abie – not the regular thief!

Whenever you think  
 that it's hidden away,  
 locked up in a safe,  
 covered over in clay,  
 in the ear of a rabbit,  
 in the mouth of a whale –  
 I'll find it as quick  
 as a wag of your tail.  
 Don't bother with watchers  
 and guarders and catchers.  
 I'm Abie, the great *afikoman* snatcher!

I find all *afikoman*,  
 no matter what size.  
 And I won't bring them back  
 till you give me a prize.  
 I'm quick and I'm clever,  
 I'm smart and I'm sly.  
 I hunt *afikoman*  
 wherever they lie.  
 In the trunk of a tree,  
 in the nose of a rocket,  
 in the depths of a  
 five-year-old boy's messy pocket.  
 You don't stand a chance.  
 I'm beyond all belief.  
 I'm Abie, the *afikoman* thief!

## 13 פרק

### Competition for the Pesach-Memory Champion

3 צ BC

#### Instructions

Introduce after *Birkat Hamazon* (Grace after Meals).

Each child pairs up with an adult, or a big brother or sister. The older partner acts as a judge. Hand out a picture – a collage of objects and scenes from the story of Pesach and the *Leil HaSeder* – to each child. The child studies the picture for twenty seconds and then turns it over. Now the child recalls as many items from the picture as possible within two minutes, while the judge keeps score and checks for accuracy.

All the judges compare results and declare the winner – the Pesach-Memory Champion.

The champion should be awarded a bag of nuts or sweets. (Note: The custom is not to eat anything after *Birkat Hamazon*, so the leader should remind the children to keep their nuts for later rather than eat them then.)

The picture should be a collage of objects and scenes from the story of Pesach and the *Lel HaSeder*.

### The Eliyahu Quiz

7 ב B

#### Instructions

The leader dresses up just before pouring out the *kos Eliyahu* (Eliyahu's cup), and before starting the quiz. A scarf or a fancy hat will be sufficient.

The leader plays the part of Eliyahu. The part involves being the quiz-master and asking questions that are all centered on Eliyahu. The leader should hand out sweets to those who answer the questions correctly. "Eliyahu" should hold the *kos Eliyahu* during the quiz and appear to be drinking from the cup a few times, but should not actually drink anything.

#### The Role-play

*Eliyahu*: I have been to visit many homes and I have many more to get to tonight so let's be quick. We have met before. Remember, we see each other every week.

(1) **When do we meet?** Right, at *Havdalah*!

But I remember seeing the boys when they were very young!

(2) **When was that?** Yes, at your *brit milah*!

(3) **Who remembers what my chair is called?** Yes, well done! *Mal'ach habrit* (the angel of the covenant) or *kisei shel Eliyahu* (Eliyahu's chair).

Now, everyone is always asking me when the Mashiach is coming. All I can tell you is that, according to tradition, it won't be on *erev* (eve of) Shabbat or *erev* Yom Tov.

(4) **Have you heard of the expression** תיקו, teiku? **What does it stand for?** Wow! Very good: *Tishbee Yetaretz Kushiyyot Ve'be'ayot*. This means: *Tishbee* will resolve the questions and problems

that the rabbis have not been able to resolve.

(5) **But what or who is** Tishbee? Yes, it's me. It's another name for me, Eliyahu, and have I got a lot of work to do before the Mashiach arrives!

(6) **So now do you understand why I come for** Havdalah? Very good. At *Havdalah* we have to know exactly when to distinguish between the *kodesh* (the sacred) and the *chol* (the mundane) according to the *halachah* – between the holy Shabbat and the beginning of Sunday. And so all issues that have not yet been resolved and which remain *teiku*, I will have to decide the exact *halachah* and make the exact distinctions.

Now you all surely remember the time I challenged the priests of Ba'al to pray for rain on Mount Carmel, and all those false priests failed. What a fiasco!

(7) **Well, ever since then, people ask for my help especially when there is... what?** Of course, when there is a drought.

Enough talking. Time to drink some wine. I am getting thirsty.

(8) **By the way, how many kosot (cups) have you officially drunk until now?** Yes, three. There is one more at the end of the Seder, and my *kos*, which is only for me, is the fifth cup.

(9) I'm sure you don't remember what happens next. Oh, you do! Well done! Yes, we open the door. So now I can leave. **See you all in Jerusalem next year! Bye!!!**

## Create Your Own Eliyahu Hanavi Custom

### 17 ABC

#### Instructions

The leader should open a discussion on Eliyahu *Hanavi* as *כוסו של אליהו* is poured out.

We suggest that the activity begin by reviewing all the times Eliyahu comes into our lives.

The six traditional occasions are:

At a *brit milah*, when the *sandak* (the man holding baby during the circumcision) sits on *kiso shel Eliyahu* (Eliyahu's chair).

On *motza'ei* Shabbat during *Havdalah*.

When there is a drought, we pray for rain, mentioning Eliyahu on Mount Carmel.

Of course, near the end of the *Haggadah* on *Leil HaSeder*.

He will eventually come and settle all those *teiku* issues in the Gemara that our rabbis could not agree on.

He will come the day before the *Mashiach* appears.

The leader opens the discussion:

“So Eliyahu symbolizes many different things.” Here the leader turns the discussion over to the participants to discuss what the prophet represents, in general, and more specifically on Pesach. (A possible answer to the question of what Eliyahu symbolizes could be “equality” and “caring for all the Jewish people.” The prophet visits everyone, the lowly and the exalted, without exception. He sips the wine of every family because he cares for all families.)

After a few minutes, ask the participants to suggest a *minhag* (a custom) to celebrate the symbolic meaning of Eliyahu for your group on Pesach.

We suggest the following opening:

“Let's initiate a new custom that will be ours for all time and will symbolize the values you have spoken of. The custom should be cherished for future Sedarim. What suggestions do you have?” (A suggested custom could be: Before *nirtzah*, instead of everyone drinking from his or her own cup for the fourth cup, everyone will take a sip from the cup of the leader of the Seder as it is passed around to all the participants.)

## A Poem for Eliyahu

27 C

#### Instructions

Following the pouring of Eliyahu's cup, the child who has the task of reading this poem stands on a chair (if necessary) and recites the poem to the participants. It is best to give the child as much warning as possible.

Note: A child should be chosen who is not likely to be asleep at this point of the Seder.

The following poem was written by Ya'akov Fichman.<sup>19</sup>

*Leil HaSeder*, blessed night,

All are rested – what a sight.

A full moon shines so bright,

A sacred glow, a holy light.

A shadow moves, so silent – who?

It's the prophet – Eliyahu.

Those who open wide their door,

To the hungry and the poor,

And give a big and ready smile,

To the stranger who's walked a mile –

They will undoubtedly merit,

Eliyahu at their doorstep.

A myriad of blessings will be their prize,

From the Prophet's very mouth.

It's a secret, it's a mystery,

Not a soul will see his entry,

The door is open, in he slides,

A curious child waits and hides.

No one can hear, no one can see

Only the candle whispers: 'tis he, 'tis he!

<sup>19</sup> *Sefer HaMo'adim: Pesach*, p. 365. Translated by Shlomit Ehrlich.



## Letters from Eliyahu (Part II)

17 C

Just before שפך חמתך, “Pour out Your wrath,” is the time to introduce the second letter from Eliyahu. (See description of activity, “Letters from Eliyahu,” page xxx.)

# הלל 14

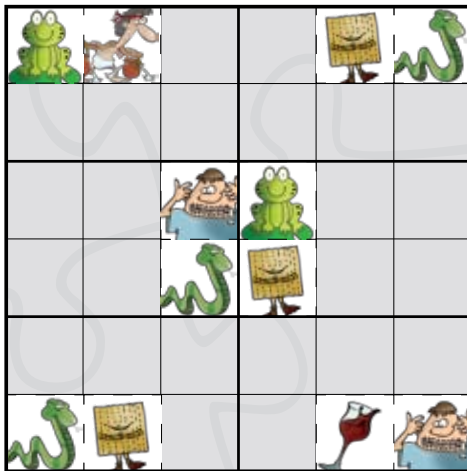
## Pesachdik Sudoku Puzzle

57 AB

### Instructions

Introduce before *Hallel Hashalem* (the full Hallel).

Place the pictures over the squares with their corresponding numbers. Put the remaining pictures in the empty squares so that they complete the grid. Every row, column, and 3x2 box should contain one copy of every picture from “the slave” to “the son who does not know how to ask.” Best of luck!



1. slave, 2. frog, 3. staff/snake, 4. matzah, 5. cup of wine, 6. שאינו יודע לישאול

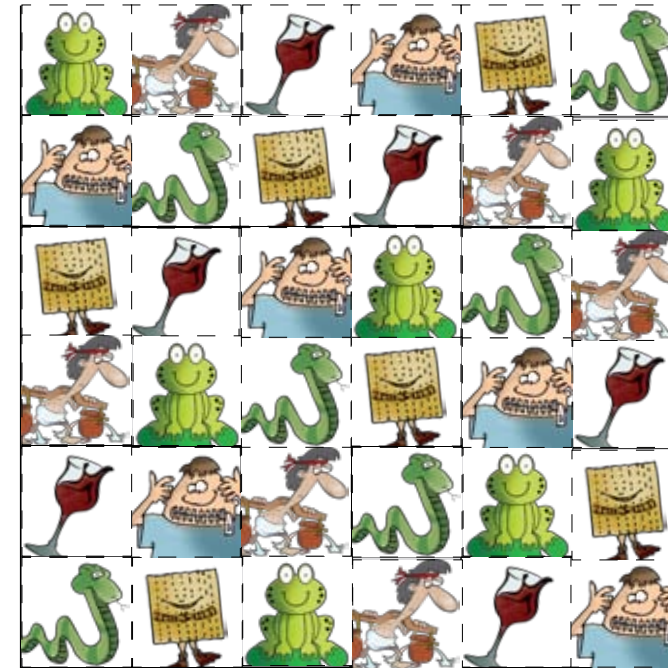
### Illustrations

1. slave
2. frog
3. staff/snake
4. matzah
5. cup of wine

6. son who doesn't know how to ask

Note: the leader should cut up the page from the kit into small cards so that there are six copies of each illustration.

The solution:



Related File: TET 5

## Identify the Stages of the Seder from the Pictures

67 BC

### Instructions

Introduce after Hallel. This activity is a quick review of the Seder.

1. Before Seder night, the leader should cut out the pictures representing the fifteen stages of the Seder from the page in the kit. The cards should be shuffled and placed in a pile face down.
2. The leader says to the participants as he holds up the first picture from the top of the pile, “What stage of the Seder does this represent?” and so on until he reaches the end. As he finishes with a picture he should put it face up on the table, but not in any special order.
3. Once the leader has finished the pile, he or she points to the pictures on the table and asks which comes first, second, and so on. As each picture is correctly selected, the leader removes it from the table.



Related File: TET 6

## Help Moshe Find the Red Sea!

67 C

### Instructions

Introduce the activity during Hallel when *מן המצר*, “In my distress,” is being said. Help Moshe find the way to the Red Sea by tracing the route with your figure.



Related File: LAMED 6

## Who Are They?<sup>21</sup>

11 AB

### Instructions

The leader introduces the activity immediately after Hallel, before *הודו לה' כי טוב*, “Give thanks to God, for He is good.”

The leader should describe the scene and explain the six possible meanings of the question *מי אלה?* – Who are they?

### Background

Yosef, viceroy of Egypt, is informed that his father is sick. He immediately takes his two sons, Menashe and Ephraim, with him to visit his father, the venerable sage Yaakov. As they enter Yaakov's room, the elderly father of the viceroy says: *מי אלה?* – Who are they? (Genesis 48:8).

What did Yaakov, or Israel as he is also known, mean by this question? There are many possibilities, all discussed by our commentators and rabbis.

The leader opens the issue to discussion: Yaakov has been in Egypt seventeen years. Is it possible he would not recognize his grandsons?

Here are some possible answers:

- » Perhaps Yaakov was infirm. Was he unable to see them and recognize them because of his poor eyesight, even when they stood at his bedside?
- » Or was it like so many grandparents, who ask such a question just to hear about the achievements of their grandchild and *schepp* some *naches*?
- » Is there a concealed criticism of Yosef here, as Yaakov hints that he does not get to see his grandchildren often enough?
- » Maybe the issue of Yosef's slavery has not yet been cleared up, and Yosef, not knowing Yaakov's part in the events, still harbors a degree of resentment and, so, rarely brings his sons to visit their grandfather?
- » Perhaps we have here an existential question in which Yaakov queries whether Ephraim and Menashe who stand before him are two assimilated Jews who are more Egyptian than Jewish, a question every Jewish grandparent has in mind.

### Comment

The leader might wish to point out that this is the first place in the Torah that an exchange takes place between grandparent and grandchild. Although Avraham's grandchildren were born a good bit before Avraham's death, and the same is true of Yitzhak and his grandchildren, there is no report in the Torah of any contact between the generations. However, in this case, Yosef's children coming to Yaakov is of great significance since we learn from here how one blesses his children. In fact, we use Yaakov's very words when blessing the children before the meal on *leil Shabbat*. We bless the boys: May Hashem make you like Ephraim and Menashe; and the girls: May *Hashem* make you like Sarah, Rivka, Rachel, and Leah.

A further explanation that the leader might introduce:

Perhaps the *מי אלה?* question is not a question at all but an exclamation of thanksgiving to Hashem for blessing him with such wonderful grandchildren!

The leader now asks the participants to analyze each question, in turn, and decide who is at the center of the question and what the issue is.

Question 1: (answer) Yaakov's physical problem

Question 2: (answer) Yaakov's *naches*

Question 3: (answer) Yosef's negligence

Question 4: (answer) Yosef's resentment

Question 5: (answer) Ephraim and Menashe's commitment to Judaism

Question 6: (answer) Ephraim and Menashe and Yaakov's appreciation of Hashem for giving him such children

The leader should briefly discuss the possible outcome of each explanation for the bible characters involved. We suggest that the leader closes the discussion by referring to the link existing between the generations throughout Jewish history, and how this link is preserved by devoted Jews.

One last comment for the leader: There is one reference to three generations of slavery in the Seder.

This is the passage starting with *עבדים היינו*, “We were slaves.” The second sentence reads:

*וְאֵלֹהֵי לֹא הוֹצִיאָה־נוּ מֵאֶרֶץ מִצְרָיִם הָרִי אֲנֹכִי וּבְנֵי וּבְנֵי בְנֵי, מִשְׁעַבְדֵי הָיִינוּ לְפָרְעֹה בְּמִצְרָיִם.*

(And if God had not taken our fathers out of Egypt, **we and our children and our grandchildren** would still be slaves to Pharaoh.)

So as we said earlier in the Seder:

*חייב אדם לראות את עצמו כאלו הוא יצא ממצרים ובכל דור ודור.*

(In every generation one must feel as if he himself left Egypt.)

In order to achieve this identification with the past with each new generation, we must teach the various traditions to our children and grandchildren.

The passage *עבדים היינו* continues with the words:

*והגדת לבנך ביום ההוא לאמור בעבור זה עשה ה' לי בצאתי ממצרים.*

(And you shall tell your son on that day, for this reason God did all this to me when I left Egypt.)

This illustrates the following: Not only do we have to teach the next generation, but somehow imbibe them with a complete sense of identification with our history.

In *Pirkei Avot* we are told how this undertaking can be achieved: *לא במהרה ינתק* – “The three-knot link cannot be severed easily.” In other words, if there is a connection between grandfather and son and grandson, the chain will persevere.

21 Activity based on Rabbi Avi Weiss's *Parsha Ponderings*, from Yeshivat Chovevei Torah Rabbinical School, vol. 1, issue 5, Tevet, 5767.

## Living the Past

4x BC

### Instructions

Introduce during the reading of Hallel for the younger children.

Imagine you are an Israelite at the site of the treasure house in Ramses in ancient Egypt. Ask the children to tell us what they see, hear, and smell in as much detail as they can.

The Leader should show the participants the picture and consider the three questions before they answer.

What can I see? What can I hear? What can I smell?



Related File: ALEF 4

## Things You Should Know about Pesach<sup>22</sup>

60 C

### Instructions

This activity may be introduced at any point in the Seder.

The leader of the Seder should ask a child to read the first item and then have him explain it. He then asks another child to read and explain, and so on.

The leader should not demand detail, only ensure that everyone knows what the children are talking about and referring to.

1. Bedikat *hametz*

We have to get rid of the *hametz* today –

We have to find it and destroy it.

We can't let it stay.

2. *Ha lachma*

This is the poorest, the driest of bread.

It crinkles and crumbles.

This is the bread that Granddaddy ate when he left Egypt,  
afraid he'd be late.

You're welcome to join us...

3. Four questions

Why is it only

on Passover night

we never know how

to do anything right?

We don't eat our meals

in the regular ways,

the ways that we do

on all other days.

Because on all other nights...

4. *Avadim hayinu*

We were slaves to a king,

that terrible king,

and he made us do all kinds

of difficult things.

Like building a pyramid

when the sun was so hot.

5. Ten Plagues

When Pharaoh got nasty

and mean and deceiving

and wouldn't agree

to the Israelites' leaving,

God sent him Ten Plagues

so he might change his mind,

and the Jews could leave

terrible Egypt behind.

6. *Zecher lemikdash ke-Hillel...*

Hillel, while the Temple stood,

made sandwiches he thought were good.

They had no jam or mozzarella,

tuna fish or vermicelli – just matzah, *maror*, and some Pesach meat.

He thought they were a super treat

(but there are lots of things

I'd rather eat).

<sup>22</sup> Written by Eliezer Segal and Bonnie Gordon-Lucas, in *Uncle Eli's Special-for-Kids Most Fun Ever Under-the-Table Passover Haggadah* (San Francisco: No Starch Press, 1999).

# Renewal of the Land – Forestry Recovery.

## 67 ABC



Eshta'ol Forest planted by JNF

### Background

In the prayer of Hallel, there is the famous line which states that man has responsibility for earth.

הַשָּׁמַיִם שָׁמַיִם לַיְי וְהָאָרֶץ נָתַן לְבְנֵי אָדָם (תהילים קטז טז)

The heavens are the heavens of the Lord, but the earth He gave to the children of man.

(Psalms 115:16)

At the end of Nirtzah, at the end of the Seder, the last sentence refers to the rebirth and rejuvenation of nature.

קרב נהל נטעי כנה, פדוים לציון ברנה

Conduct us to the plants of Your vineyard, once more redeemed unto Zion with joyful song.

An example of rejuvenation and responsibility for nature is the renewal of forests and their recovery in the Land of Israel. This is a very important enterprise for Keren Kayemet of Israel that involves many people and resources.

וַיִּנְחְמוּ בְּאֶרֶץ תְּחִתִּית כָּל עֵצֵי עֵדֶן (יחזקאל פרק לא:טז)

”And all the trees of Eden were comforted” (Ezekiel 31:16)

### KKL-JNF & Forestation Work

The first Jewish settlers in the Land of Israel arriving at the end of the nineteenth century found a desolate land without shade.

The Jewish National Fund (abbreviated as JNF, and sometimes KKL) was founded in 1901 to buy and develop land for Jewish settlement. By 2007, it owned 13 percent of the total land in Israel.

Since its inception, the JNF has planted over 240 million trees in Israel. It has also built 180 dams and reservoirs, developed 250,000 acres (1,000 sq. km.) of land, and established more than one thousand parks where there had been virtually only barren or neglected land.

The aims of forestation have changed with the times. In the past, it came to meet immediate needs, such as defense of extensive land tracts and soil conservation. Today, it serves a wide range of purposes, such as improving environmental quality of life (by serving as “green lungs”), providing outdoor leisure and recreation sites, supplying wood, and upgrading range lands.

### KKL-JNF is Israel’s exclusive forestry agency.

Its activities include:

#### 1. Planting of Forests

The nature of the planting depends on the area involved. Israel’s territory is made up of two different regions: Mediterranean and semi-arid. Each region affects the choice of trees for planting and the forest management. Adapting forests to environmental conditions assures long-term survival.



KKL-JNF plants trees in response to a variety of needs: for scenic purposes, to protect national land, to roll back the desert, to conserve soil, to anchor sands, for municipal landscaping, to repair and improve roadsides, for grazing purposes and landscaping at frontier communities and military bases.

#### 3. Forest maintenance

Ongoing maintenance of planted forests and natural scrub includes pruning, to permit access; thinning, to adapt the number of trees to an area’s capacity; general health care; and forest road maintenance.

To help it plan its forest management, KKL-JNF conducts various studies and surveys for a better understanding of tree growth processes and in order to deal with disease and pests.

#### 4. Forest protection

To protect forests, KKL-JNF has instituted and maintains fire-fighting measures, which include manned watchtowers, alert squads, and fire-fighting engines.

It is also responsible for clearing the ground of weeds, spraying against pests and disease, and preventing illegal felling.

#### 5. Boosting quality of life and of the environment

Among other things, KKL-JNF develops regional parks and forest recreation areas, builds forest roads and trails, creates infrastructure, restores historical sites, rehabilitates springs and riverways, and encourages commercial ventures in its forests.

### Instructions

This activity should take place before the prayer of Hallel, after שפר חמתך .

The leader should explain some of the highlights of the above background information on forestry according to the age and background of the participants.

1. Role playing: Each participant is asked to join as a voice representing an interested party. (a)



One person should be the voice of an individual tree, (e.g., a date palm), (b) a rocky hill top not far from Haifa, (c) the new high-school planned to be built nearby, (d) a road contractor, (e) a grove of pine trees, and finally (f) a ten-year-old child.

2. The leader explains the situation: A town planner has come to the rocky hilltop in order to decide the future of the place. While there he seems to hear the voices and arguments of those six voices above.

3. The leader asks each participant to represent the voice they have chosen by expressing an opinion in favor of building the school on the rocky hilltop or against it and to give reasons for their opinions.

4. Allow ten minutes maximum for the activity. The leader should briefly sum up the discussion.

### Objective

To give the participants the experience of facing the complex issue of environmental planning in Israel and elsewhere, thereby linking the past to the present.

## נְרִצָּה 15

### Redeemed to Zion in Joyful Song

A פ

#### A guided discussion

#### Instructions

This activity should be introduced at the end of the Seder (*nirtzah*) when we say: בקרב נהל נטעי – “Soon may You lead those You planted strong to freedom in Zion in glorious song!”

#### Background

וגר לא תלחץ, ואתם ידעתם את נפש הגר כי גרים הייתם בארץ מצרים.

”And you shall not oppress a stranger ;for you know the heart of a stranger ,seeing you were strangers in the land of Egypt.”  
(Exodus 23:90)

The basis for the Jewish social action and the maintenance of justice is not expediency or pragmatism, or some abstract concept of law, but something belonging to the psyche of the Jews and their history. The Torah appeals to us on the basis of a natural empathy we should feel for those who suffer injustice, discrimination, or exploitation.

The Seder has been completed according to all the rites and rituals, laws and ordinances, and we look forward to celebrating next year in our own land. However, of what value will this be if we do not win liberation from the injustices, slavery, and victimization for ourselves and for others in Israel?

ופדויי ה' ישובון ובאו ציון ברנה ושמחת עולם על ראשם, ששון ושמחה ישגו ונסו יגון ואנחה.

“And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.”

(Isaiah 35:10)

This prophecy about the future gives hope in the present.

#### The Activity

After ideas from the paragraphs above are introduced, the leader opens a free discussion on this topic.

The leader asks: “When you see the hut or the slums where some of the foreign workers live, remember how you felt when you were a slave in Egypt. Their living conditions are often cramped and degrading. Many are underpaid and exploited, as you were in Egypt. Can you carry on with your regular life and ignore this without becoming party to it? We must clean up our own house – our state – to be ready to receive the Torah on Shavuot.”

The leader may now wish to give more direction or structure to the discussion by asking the following questions.

#### Leading Questions

Do you know of other cases of modern slavery and injustice?

What could be done to change the situation?

What are the consequences of this situation?

Knowing there is “slavery” around us, how does this affect our own work ethic and motivation to earn a living honestly?

How do you feel when rejoicing in your comfortable home, knowing there are others who, despite their efforts, still go hungry and have only the worst slums for a home?

What are the implications for society if such injustices are left to spread?

### Find the Error!

5 ע BC

#### Instructions

This activity should be introduced near the end of the Seder, but only if the leader does not think the participants are too tired.

#### The activity

In this activity the participants must find the errors in the illustrated cards. There are five cards with illustrations of the main incidents of the story of Pesach. Every illustration has four or five errors relating to content. The participants must find the errors and explain them.

Graphic artist: See material for illustrated cards

#### Songs

This section consists of a series of songs, which were added to the Haggadah over the years. They

continue the spirit of festivities by praising Hashem through song, and are not necessarily directly related to the story of the Exodus.

## My Personal Pesach Story

### 6ע AB

#### Instructions

This is a fun activity to be introduced during the songs at the end of the Seder or at the end of the meal.

The leader starts telling a story as if he were an ancient Hebrew, relating what happened to him during the plague of darkness. As soon as he gets the story rolling, one of the participants should be asked to continue.

The leader gives everyone a chance to add an imaginary episode. Everyone should use the first person “I”.

Once everyone has had their turn, the leader concludes and summarizes the story.

## Looking In, Looking Out

### 5א AB

#### Instructions

Introduce before the song *כי נא נאה*, “It Is Fitting to Praise Him.” The leader tells everyone to number off 1 to 3, thus forming three groups (1s, 2s, and 3s). The leader instructs the number 1s to turn their chairs to their right, the 2s to turn their chairs to their left, and the 3s to move their chairs so that they make up a triangle with their 1s and 2s. Each triangle chooses its own spokesperson. After discussing the issues together, the members decide together how the spokesperson will reply.

#### Part One

The leader should relay the following instructions to the participants.

- Individually and silently complete the sentences below, one at a time.
- Then share your answers with the persons sitting in your triangle.
- Discuss your various completions and try reaching a consensus.
- Tell the leader when you are ready. Do one sentence at a time.
- The leader will call upon the group to give the sentence completion.

#### The Sentences

- I am proud to be Jewish, because \_\_\_\_\_.
- People who are in our society are not free because \_\_\_\_\_.
- I remember a particular Seder because \_\_\_\_\_.
- When I eat bitter herbs, I feel \_\_\_\_\_.

#### Part Two

Before singing *כי נא נאה*, the leader introduces the song with the following quote from the *Moharan* (Rabbi Nachman of Breslov):

The kingdom of sanctity is built through song (*Likutei Moharan* 1–3).

Now that we have completed all the mitzvot of this night, we can praise Hashem through song.

Each one of the songs, whether explicitly or implicitly, focuses on the kingship of Hashem.

The questions we asked throughout the Seder were an expression of our own selves and opinions; at this point in the Seder, however, we concentrate solely on the entity of Pesach.

(*Likutei Halachot, Apotropus* 3)

## “Who Knows One?” Pantomime

### 7ג C

#### Instructions

The song *אָהד מי יודע?*, “Who Knows One?” is sung, accompanied by pantomime movements that make the words of the song more realistic for the children. Each time a new line is added, the leader teaches a new movement that pantomimes what is described in the song. The children repeat the movement every time the line is repeated.

#### Suggested pantomimes:

אחד אלוקינו (one God) – a finger pointing upwards

לוחות הברית (two tablets) – shaping hands like two tablets

אבות (three patriarchs) – an imaginary stroking of a beard

אמהות (four matriarchs) – imaginary tying of a head-kerchief or lighting Shabbat candles

חמישה חומשי תורה (five Books of the Torah) – movement indicating the opening of a book

שישה סדרי משנה (six Orders of the Mishnah) – moving one’s arm with a pointed thumb in the style of Gemara learners

שבעה ימי שבתא (seven days of the week) – checking one’s fingernails as is done in *Havdalah*

שמונה ימי מילה (eight days until circumcision) – sound of baby crying

תשעה ירחי לידה (nine months of pregnancy) – extending hands beyond stomach to indicated pregnancy

עשרה דבריא (the Ten Commandments) – lifting five fingers, then another five fingers

אחד-עשר כוכביא (eleven stars) – looking up and counting stars

שנים-עשר שבטיא (the Twelve Tribes) – forming the shape of a tent with one’s hand

שלושה-עשר מדיא (the thirteen attributes of God) – a loving embrace

## Pesachdik Animal, Plant, Mineral Quiz

BC77

### Instructions

This activity should be introduced before the song *אחד יחיד*, “One Kid,” or at any particularly suitable moment.

The leader calls out one of the words from the list, and the participants call out what category it belongs to: animal, plant, or mineral.

Seder plate:

|               |          |
|---------------|----------|
| shankbone     | - animal |
| egg           | - animal |
| <i>karpas</i> | - plant  |

Plagues:

|       |           |
|-------|-----------|
| hail  | - mineral |
| lice  | - animal  |
| blood | - animal  |

*Mitzvot Leil Haseder:*

|              |          |
|--------------|----------|
| Pesach       | - animal |
| matzah       | - plant  |
| <i>maror</i> | - plant  |

*Had Gadya:*

|                               |           |
|-------------------------------|-----------|
| <i>bitrei zuzei</i> (2 coins) | - mineral |
| <i>kalba</i> (dog)            | - animal  |
| <i>chutra</i> (stick)         | - plant   |
| <i>maya</i> (water)           | - mineral |
| <i>tora</i> (ox)              | - animal  |

### Did You Know?<sup>23</sup>

57 ABC

### Instructions

The leader should introduce this activity when there is a need for a change of pace, a short break, or if some individual needs to be brought into focus.

These items are meant to arouse interest and curiosity, while intimating the long history of the

festival and the Haggadah.

There is much room for discussion and free association here that could be very productive; on the other hand, the activity can just as well be used as a private moment with one’s own thoughts.

Did you know that an apostate called Pfefferkorn published a pamphlet reviling the Festival of Pesach, among other events in the Jewish calendar? This took place in Germany in 1509. In response, a Franciscan monk called Thomas Murner, who rejected Pfefferkorn’s ideas, printed a Haggadah in Latin in 1512. He did this in order to show that there was nothing in the Haggadah to arouse the ire of the Christians. This Latin edition was the first translation of the Haggadah ever to be printed. Did you know that the oldest printed Haggadah with illustrations has only eight extant pages? As a result, scholars can only guess the date it was printed. They think it is from the time before the Spanish Expulsion of the Jews in 1495, or before the Portuguese Expulsion of the Jews in 1496, but they cannot be sure.

כה אבך בייגוני, גם יום, גם ליל - -  
על מזה, רבוני? ולמה, אל?

“I will weep in my agony, both day and night –  
For what, my Master? Why, my God?”

Did you know that these two lines belong to a poem by Yitzchak Katzenelson (1886–1944) mourning the terrible loss of his family and the Jewish people in the Holocaust? His poem was included in the special Haggadah that was prepared by Kibbutz Bet HaShitah in 1947. Yitzchak Katzenelson died with his last surviving son in Auschwitz.

Did you know that the Rabbi of Hevron, Rabbi Simon ben Judah Habillo, wrote a commentary on the Haggadah? It was called *חבל בן יהודה* (The Portion of the Son of Judah). The commentary was edited and brought to press as part of the Haggadah by a Mantuan rabbi called Rabbi Judah Brielli, and printed during the reign of the Duke of Mantua, Fernando Carlo Gonzaga in Mantua, Italy, in 1695.

Did you know that the most prestigious printing press in Vilna was that belonging to “The Widow and Brothers Romm”? Their editions of the Talmud and many other works were considered the most authoritative in the world. In 1889–90 the firm printed a miniature version of the Haggadah. It was 7 x 5 cm (2.8 x 2 inches) in size. In order to publish it they were required to receive the Tsar’s censor’s approval. They received the approval from the Kiev censor’s office.

Did you know that Rabbi Jacob of Lissa, Poland, wrote a commentary on the Haggadah in the mid-nineteenth century? Little did he know that his commentary would be one of the first to be reprinted after the People of Israel suffered their worst tragedy of all times, but also shortly before one of its greatest achievements, the establishment of the State of Israel. The Haggadah was issued in Munich, Germany, in 1948 by the *ועד ההצלה* (the Rescue Committee) for the use of Jewish survivors of the Holocaust. The text of the Haggadah was accompanied by Rabbi Jacob’s commentary. The Haggadah had been photographed from a *siddur* (a prayer book) and printed in Stettin, Poland, in 1864 with Rabbi Jacob’s commentary.

<sup>23</sup> The information used in this activity is based on material to be found in the book *Haggadah & History*, by Yosef Hayim Yerushalmi, JPS of America, 1975.

## Ten Suggested Programs for Leil HaSeder

The following are ten suggested programs using the activities described in this book. The programs include activities that are spread throughout the Haggadah. There are those suitable for the whole family (ABC), those suitable for small children (C), adolescents (B), and for adults seeking deeper meaning and experience (A).

For some there will be more activities than are really necessary, leaving room for the leader of the Seder to make adjustments or modifications for the specific situation. It is important not to let any single activity take too much time. The leader should always keep this in mind, especially if there are small children present.

Notice that some of the activities require a little preparation before the Seder begins, and some activities will require that one or two of the participants be selected to prepare a reading or acting part. In all circumstances, the leader should be thoroughly prepared beforehand. It is a good idea to have chosen exactly which activities you intend to carry out and have a list ready. When you are fully prepared, then you can allow yourself to be flexible.

After a year or two, you will have your favorite activities, which you always use, but you will also be able to experiment and try others. As the children get older, you will also want to adjust the selection of activities, but there is plenty of material to last many years.

May you have a wonderful and unforgettable Seder.

### Program 1

|     |    |   |     |              |
|-----|----|---|-----|--------------|
| 1.  | 1צ | The Seder Plate Memory Game                 | ABC | Page FILL IN |
| 2.  | 1ד | Raising the Table                           | ABC |              |
| 3.  | 2י | A Question of Freedom                       | AB  |              |
| 4.  | 3ל | I Am My Own <i>Mashgiah</i>                 | BC  |              |
| 5.  | 2א | In Every Generation                         | ABC |              |
| 6.  | 2ג | Ten Modern Plagues                          | AB  |              |
| 7.  | 2ט | Pesach Word Search                          | C   |              |
| 8.  | 1י | Letters from Eliyahu                        | C   |              |
| 9.  | 1נ | Who Are They?                               | AB  |              |
| 10. | 6ג | The Renewal of the Land – Forestry Recovery | ABC |              |

### Program 2

|     |    |                               |     |
|-----|----|-------------------------------|-----|
| 1.  | 1ל | Table Figures                 | C   |
| 2.  | 1צ | The Seder Plate Memory Game   | ABC |
| 3.  | 1ה | Sharing and Freedom           | A   |
| 4.  | 1מ | From Darkness to Light        | AB  |
| 5.  | 7ב | The Eliyahu Quiz              | B   |
| 6.  | 2ע | What Comes First?             | BC  |
| 7.  | 1א | <i>Dayeinu</i>                | AB  |
| 8.  | 4ג | A Stranger Knocks on the Door | BC  |
| 9.  | 3ח | Opening the Door              | C   |
| 10. | 7ג | “Who Knows One?” Pantomime    | C   |

### Program 3 TYPESETTER PUT IN NUMBERS 1-10

|    |   |     |
|----|---|-----|
| 2ל | Flagging the Seder                        | C   |
| 4י | The Importance of Water                   | ABC |
| 1מ | From Darkness to Light                    | AB  |
| 3ד | The Yemen Custom: <i>Id El Fasach</i>     | ABC |
| 2ג | Humoring and Understanding the Wicked Son | AB  |
| 5ע | Find the Error!                           | BC  |
| 4ע | An Overview of Biblical Events            | AB  |
| 4ר | Who Is the Truly Free Man?                | AB  |
| 3ב | General Knowledge Pesach Quiz             | BC  |
| 4ט | Words in Eliyahu’s Cup                    | C   |

### Program 4

|     |    |  |     |
|-----|----|--|-----|
| 1.  | 1ב | Telegram Quiz                          | ABC |
| 2.  | 2צ | A Variation: Pesach Observation Stunt  | BC  |
| 3.  | 1מ | From Darkness to Light                 | AB  |
| 4.  | 2י | A Question of Freedom                  | AB  |
| 5.  | 4ט | Jumbled Letters                        | BC  |
| 6.  | 3ג | Tzaffy, the Puppet Frog, Bears Witness | C   |
| 7.  | 2ב | Who Said That?                         | ABC |
| 8.  | 3ח | Opening the Door                       | C   |
| 9.  | 5א | Looking In, Looking Out                | AB  |
| 10. | 4א | Living the Past.                       | BC  |

### Program 5 TYPESETTER PUT IN NUMBERS 1-10

|    |  |     |
|----|--|-----|
| 1ע | The Seder Plate Timeline                     | BC  |
| 2מ | The Haggadah of Freedom                      | AB  |
| 1ג | The Memory of Becoming Free                  | BC  |
| 3ג | Tzaffy, the Puppet Frog, Bears Witness       | C   |
| 4ד | So Our Fathers Left Egypt: Caucasian Customs | ABC |
| 3י | Just a Bite of Matzah                        | AB  |
| 1ק | To Leave or Not to Leave?                    | B   |
| 1י | Create Your Own Eliyahu <i>Hanavi</i> Custom | ABC |
| 6ט | <i>Pesachdik</i> Sudoku Puzzle               | AB  |
| 1פ | Redeemed to Zion in Joyful Song              | A   |

### Program 6

|     |    |  |     |
|-----|----|--|-----|
| 1.  | 1ה | Sharing and Freedom                          | A   |
| 2.  | 2ט | Sticking to <i>Yahatz</i>                    | ABC |
| 3.  | 3ט | The Coded Pesach Quiz                        | C   |
| 4.  | 3ע | Building the Wall                            | C   |
| 5.  | 2י | The Woman of Valor Competition               | ABC |
| 6.  | 5ג | <i>Tanteh</i> Rivka’s Matzah Dilemma Skit    | BC  |
| 7.  | 6ב | The <i>Afikoman</i> Is Hiding in the Answer  | AB  |
| 8.  | 1י | Create Your Own Eliyahu <i>Hanavi</i> Custom | ABC |
| 9.  | 1פ | Redeemed to Zion in Joyful Song              | A   |
| 10. | 7ג | “Who Knows One?” Pantomime                   | C   |

### Program 7

|    |    |   |     |
|----|----|---|-----|
| 1. | 2ל | Flagging the Seder                      | C   |
| 2. | 4ל | Mind Reading                            | ABC |
| 3. | 1מ | From Darkness to Light                  | AB  |
| 4. | 1י | The Seven Species of the Land of Israel | ABC |

|     |    |                                   |     |
|-----|----|-----------------------------------|-----|
| 5.  | 3ה | A One-Question Quiz               | A   |
| 6.  | 2ב | Who Said That?                    | ABC |
| 7.  | 1ג | The Memory of Becoming Free       | BC  |
| 8.  | 4ע | An Overview of Biblical Events    | AB  |
| 9.  | 2א | In Every Generation               | ABC |
| 10. | 5ל | Tracking Down the <i>Afikoman</i> | ABC |

**Program 8**

|     |    |  |     |
|-----|----|--|-----|
| 1.  | 2צ | A Variation: Pesach Observation Stunt      | ABC |
| 2.  | 1ס | Dipping the <i>Karpas</i>                  | BC  |
| 3.  | 2ד | The Damascus Custom                        | ABC |
| 4.  | 5ע | Find the Error!                            | BC  |
| 5.  | 1כ | Bitter Herbs – at the Junction of Values   | AB  |
| 6.  | 1א | <i>Dayeinu</i>                             | AB  |
| 7.  | 3צ | Competition for the Pesach-Memory Champion | BC  |
| 8.  | 1ק | To Leave or Not to Leave?                  | B   |
| 9.  | 2ח | A Poem for Eliyahu                         | C   |
| 10. | 6ע | My Personal Pesach Story                   | AB  |

**Program 9**

|     |    |  |     |
|-----|----|--|-----|
| 1.  | 3ט | Checklist for <i>Leil HaSeder</i>            | C   |
| 2.  | 4ל | Mind Reading                                 | C   |
| 3.  | 1ר | I'm Leaving Egypt! I'm a Free Man!           | ABC |
| 4.  | 2ה | A Nation of Destiny                          | A   |
| 5.  | 2ט | Pesach Word Search                           | C   |
| 6.  | 7ל | <i>Pesachdik</i> Animal, Plant, Mineral Quiz | BC  |
| 7.  | 5ס | Moshe <i>Rabbeinu</i> Stands in the Breach   | C   |
| 8.  | 5ל | Tracking Down the <i>Afikoman</i>            | ABC |
| 9.  | 6ס | Things You Should Know about Pesach          | C   |
| 10. | 5י | Did You Know?                                | ABC |

**Program 10**

|     |    |  |     |
|-----|----|--|-----|
| 1.  | 3ר | If He Had (Only) Sustained Us in the Desert        | ABC |
| 2.  | 1ד | Raising the Table                                  | ABC |
| 3.  | 2מ | The Haggadah of Freedom                            | AB  |
| 4.  | 3צ | Competition for the Pesach-Memory Champion         | BC  |
| 5.  | 1ס | Dipping <i>Karpas</i>                              | BC  |
| 6.  | 6ל | Help <i>Moshe Rabainu</i> find the Red Sea         | C   |
| 7.  | 4ב | The Recipes Quiz                                   | ABC |
| 8.  | 1ח | The <i>Afikoman</i> Song                           | C   |
| 9.  | 6ט | Identify the Stages of the Seder from the Pictures | BC  |
| 10. | 6ס | Things You Should Know about Pesach                | C   |

**Index of Activities According to Categories**

| No.                                 | Name of Activity                             | Level | Page No. |
|-------------------------------------|--|-------|----------|
| <b>א Experiential activity</b>      |  |       |          |
| 1א                                  | <i>Dayeinu</i>                               | AB    | 71       |
| 2א                                  | In Every Generation                          | ABC   | 80       |
| 3א                                  | A Person Is Obligated to Regard Himself      | AB    | 82       |
| 4א                                  | Living the Past                              | BC    | 135      |
| 5א                                  | Looking In, Looking Out                      | AB    | 140      |
| <b>ב Quizzes</b>                    |  |       |          |
| 1ב                                  | The Telegram Quiz                            | ABC   | 12       |
| 2ב                                  | Who Said That?                               | ABC   | 99       |
| 3ב                                  | General Knowledge Pesach Quiz                | ABC   | 103      |
| 4ב                                  | The Recipes Quiz                             | ABC   | 107      |
| 5ב                                  | Find the Question                            | AB    | 110      |
| 6ב                                  | The <i>Afikoman</i> Is Hiding in the Answer  | AB    | 112      |
| 7ב                                  | The Eliyahu Quiz                             | B     | 120      |
| <b>ג Role playing and pantomime</b> |  |       |          |
| 1ג                                  | The Memory of Becoming Free                  | BC    | 39       |
| 2ג                                  | Humoring and Understanding the Wicked Son    | AB    | 45       |
| 3ג                                  | Tzaffy, the Puppet Frog, Bears Witness       | C     | 62       |
| 4ג                                  | A Stranger Knocks on the Door                | BC    | 87       |
| 5ג                                  | <i>Tanteh</i> Rivka's Matzah Dilemma Skit    | BC    | 96       |
| 6ג                                  | Renewal of the Land - Forest Recovery        | ABC   | XX       |
| 7ג                                  | "Who Knows One?" Pantomime                   | C     | 153      |
| <b>ד Traditional customs</b>        |  |       |          |
| 1ד                                  | Raising the Table                            | ABC   | 10       |
| 2ד                                  | The Damascus Custom                          | ABC   | 24       |
| 3ד                                  | The Yemen Custom: <i>Id El Fasach</i>        | ABC   | 33       |
| 4ד                                  | So Our Fathers Left Egypt: Caucasian Customs | ABC   | 81       |
| <b>ה Structured debate</b>          |  |       |          |
| 1ה                                  | Sharing and Freedom                          | A     | 25       |
| 2ה                                  | A Nation of Destiny                          | A     | 47       |
| 3ה                                  | A One-Question Quiz                          | A     | 54       |
| <b>ו Make a rule activity</b>       |  |       |          |
| 1ו                                  | Create Your Own Eliyahu <i>Hanavi</i> Custom | ABC   | 121      |
| <b>ז Facts, concepts, values</b>    |  |       |          |
| 1ז                                  | Letters from <i>Eliyahu</i>                  | C     | 16       |
| 2ז                                  | A Question of Freedom                        | AB    | 35       |
| 3ז                                  | Just a Bite of Matzah                        | AB    | 89       |
| 4ז                                  | The Importance of Water                      | ABC   | XX       |
| 5ז                                  | Did You Know?                                | ABC   | 160      |

## **n Skits and songs**

|                             |   |     |
|-----------------------------|---|-----|
| 1n The <i>Afikoman</i> Song | C | 113 |
| 2n A Poem for Eliyahu       | C | 122 |
| 3n Opening the Door         | C | 124 |

## **o Problem solving and riddles**

|   |    |     |
|---|----|-----|
| 1o Brothers and sisters: Who's Who?                   | C  | 11  |
| 2o Pesach Word Search                                 | C  | 102 |
| 3o Checklist for <i>Leil HaSeder</i>                  | C  | 106 |
| 4o Words in Eliyahu's Cup                             | C  | 123 |
| 5o <i>Pesachdik</i> Sudoku Puzzle                     | AB | 128 |
| 6o Identify the Stages of the Seder from the Pictures | BC | 129 |

## **1 Classifying and categorizing**

|  |     |    |
|--|-----|----|
| 11 The Seven Species of the Land of Israel | ABC | XX |
| 21 The Woman of Valor Competition          | ABC | 58 |

## **2 Crossroads of ideas and values**

|   |    |    |
|---|----|----|
| 12 Bitter Herbs – at the Junction of Values | AB | 78 |
|---|----|----|

## **3 Miscellaneous games and activities**

|   |     |     |
|---|-----|-----|
| 13 Table Figures                                | C   | 9   |
| 23 Flagging the Seder                           | C   | 14  |
| 33 I Am My Own <i>Mashgiah</i>                  | BC  | 36  |
| 43 Mind Reading                                 | ABC | 102 |
| 53 Tracking Down the <i>Afikoman</i>            | ABC | 111 |
| 63 Help Moshe Find the Red Sea!                 | C   | 131 |
| 73 <i>Pesachdik</i> Animal, Plant, Mineral Quiz | BC  | 157 |

## **n Memory and hope**

|                            |    |    |
|----------------------------|----|----|
| 1n From Darkness to Light  | AB | 28 |
| 2n The Haggadah of Freedom | AB | 31 |

## **1 Question analysis**

|                  |    |     |
|------------------|----|-----|
| 11 Who Are They? | AB | 133 |
|------------------|----|-----|

## **o Word and language games**

|   |     |     |
|---|-----|-----|
| 1o Dipping the <i>Karpas</i>                  | BC  | 20  |
| 2o Sticking to <i>Yahatz</i>                  | ABC | 21  |
| 3o The Coded Pesach Quiz                      | C   | 41  |
| 4o Jumbled Letters                            | ABC | 65  |
| 5o Moshe <i>Rabbeinu</i> Stands in the Breach | C   | 67  |
| 6o Things You Should Know about Pesach        | C   | 137 |

## **y Timeline activities**

|                                   |    |     |
|-----------------------------------|----|-----|
| 1y The Seder Plate Timeline       | AB | 11  |
| 2y What Comes First?              | BC | 43  |
| 3y Building the Wall              | C  | 47  |
| 4y An Overview of Biblical Events | AB | 73  |
| 5y Find the Error!                | BC | 144 |
| 6y My Personal Pesach Story       | AB | 144 |

## **פ Possibilities and consequences**

|                                    |   |     |
|------------------------------------|---|-----|
| 1פ Redeemed to Zion in Joyful Song | A | 143 |
|------------------------------------|---|-----|

## **צ Memory games**

|   |     |     |
|---|-----|-----|
| 1צ The Seder Plate Memory Game                | ABC | 11  |
| 2צ A Variation: Pesach Observation Stunt      | ABC | 12  |
| 3צ Competition for the Pesach-Memory Champion | BC  | 119 |

## **ק Opposites**

|                              |   |    |
|------------------------------|---|----|
| 1ק To Leave or Not to Leave? | B | 50 |
|------------------------------|---|----|

## **ר Changing reality**

|  |     |    |
|--|-----|----|
| 1ר I'm Leaving Egypt! I'm a Free Man!        | ABC | 37 |
| 2ר Ten Modern Plagues                        | AB  | 64 |
| 3ר If He had only sustained us in the desert | ABC |    |
| 4ר Who Is the Truly Free Man?                | AB  | 83 |